



AKATHA
THE ANCIENT SCIENCE
OF SAHAJI

Presents

The

Hadjis

*“The Original and True Sacred Book of the
Ages”*

Book III

Part I

The Sharav

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

By

Sri Tirkahtif ra-Zah

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Dedicated to

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

Important Preface!!!

Proper bridging history from Eckankar to AKATHA

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

A lot of confusion exists sometimes between the time a teaching goes non-public or when a master changes hands. I wish to clear-up the matter honestly and most humbly in my opinion. False masters in Eckankar and branching from Eckankar appeared after Paul Twitchell died (translated) in 1971. Paul is called Paulji as "ji" is a title of endearment meaning "good friend or loved one." It is something like a childish baby-talk thing (*we like it*). **"Peddar Zaskq" is Paulji's spiritual name. He is now guardian of the Kazi Dawtz Temple of Golden Wisdom on the Ninth Plane** and can be visited by any Akathist with outer or inner permission of the Living SRAOSHA Master or Paulji, himself, unless, of course, one is a Ninth Initiate or Higher. When Paulji left, the path was in disarray purposely. God has ITS purpose and clarifying is the responsibility of the true Living SRAOSHA (*Eck*) Master. I left the country in 1998 and

travelled the earth world physically meeting Rebazar Tarzs, Fubbi Quantz, and Yaubl Sacabi in India. That was my purpose for leaving just as Paulji's was as of the Guardianship of Kazi Dawtz. Those opportunities are rare, but Paulji knew that he had duplicated the high path in his Soul Body visitations to me during the latter 1960's. Therefore, Paulji's responsibility in passing on the teaching had been accomplished, but not in Eckankar. Anya Foos (a popular Higher Initiate in Eckankar years ago before disaffiliation – a lot of sad things take place when confusion reigns in a Kali Yuga) asked Paulji right before he died in her arms (well-known by many people), what path she was to follow and he told her not Eckankar, but nothing else was said. Anya told me this in 1992, twenty years after Paulji died. Now with this proper perspective on motives for non-public and public presentations, we can proceed to the history because Paulji and I were channels for Spirit and we did not do 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 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%*) considered as the total loss percentage. The two percent is important for a

statistics category, but 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 very importantly travelling in Sahaji*** outside the body consciousness in order to attain Soul liberation 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 major Eckankar membership attrition 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. In reality, he was seen as a threat to their present insidious leader Mahdis Harold Klemp. It always seems that the less power that one has like a middle manager, the desperate need exists for more. If people truly wanted power, kindness to others is the answer as was Darwin Gross, a very kindly sort. Harold is also a kind soft-spoken sort, but he has that craving for power and desperation of holding onto to it. One display of this desperation by Harold shows in what happened to Darwin. Harold has been Eckankar’s leader for twenty-six years and albeit rumours had others becoming their leader, that seems to have settled-out awhile ago with only Harold. It does

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

The proper lineage of the past five masters are **Sri Sudar Singh, 969th Master (from India), Sri Rebazar Tarzs, 970th Master (Tibet), Sri Peddar Zaskq, 971st Master (Paul Twitchell - America), Sri Fubbi Quantz, 972nd Master (Persia), and myself, Sri Tirkahatif 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 but will accept 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 to me the Rod of Power at the Oracle's centre with an a powerful light beam objective appearance 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 Rod of Power 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 sometimes 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 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 testing their luck 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]*), lightening 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; the twin light beams 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 or use the male one of “Sri” incorrectly amongst other things like all the syllables of the first name are used and then adding “ji” on the end for the master [Eckankar and Atom use one syllable i.e., Darji, Harji, etc. If they were masters, it should be Darwinji or Haroldji] and where is Paulji now; they do not know – only AKATHA has these answers amongst a myriad of many others – one needs stepping onto the path for really amazing wisdom takes place as many chelas who read this could testify - perhaps even jumping up and down now wishing they could write a few things. Feel free to send your experiences in writing anytime to the AUo).

Atom is better than Eckankar, being another white brotherhood [*religions are not usually white brotherhood as the latter are more ascended master stuff or new agey*] cosmic consciousness path getting people to the Fourth plane. Eckists admittedly state that they are a higher consciousness path (*aforesaid a result of Sahaji, but not the main premise*) as Darwin had changed Eckankar with his book “Consciousness the Key to Life.” Nothing is wrong with higher consciousness, but it is a result of Sahaji, not the goal. In other words, one needs Sahaji firstly and everything else is secondary. Using a secondary theme will not get one into heaven. “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. Their vagueness is obvious if one is honest with themselves. 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 or claimed, no one will know what is the highest path and who is the present living Master and He is Sri Tirkahatif ra-Zah (*Kahtifji 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 ostensible 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. Although some declare this is a true master being evasive and even Paulji

intimated this at times. The great Peddar Zaskq made of pillar of his teaching that one should voice his views and attempt to speak his experiences as best as possible. Again, contradiction intervenes in the language of logic, the language of antithesis or opposites. We cannot avoid it, but know this that if one is attempting to communicate for better or worse, intellectuality or abecedarian, they will be accommodated in AKATHA, but not in these other false teachings. Inner condemnation is the worse sort.

The Eckankar leader and followers tell evasive childish stories and parables with no deep esoteric thought. This pseudo five year-old state leaves one in a pabulum zombified new-age state not allowing any intelligence to manifest believing it “mentalizing.”

AKATHA does not condemn children, but rather believe a in a loftier view of a child that if he could articulate, such deep esoteric wisdom would come forth ineffable and not empty pabulum that Eckists spiel believing it childlike. 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 Tirkahtif ra-Zah

Hadjis Book III

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

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

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

The essence of the God knowledge is laid down in these writings. Those who follow AKATHA are involved in the Hadjis for it is their holy and sacred book, but not a bible in the religious sense for AKATHA never is religion. The word "gospel" means "good news," and the Hadjis is

definitely that, but even more so as the pure voice of God in writing. AKATHA, therefore, does not use religious words. All other worldly doctrines on religions, philosophies and sacred writings are the off-springs of the Hadjis and are plagiarisms as the Mahaji wrote the original words in time and space. So, it would be impossible for the Mahaji ever to plagiarise as some have said dangerously about the latter living masters. Great karma is in store for these foolish condemners. 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 and vengefulness as the Lords of Karma in the lower worlds handle this job very well.

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

The Hadjis can be in any form of the Asacer language of AKATHA from gibberish (speaking on tongues) 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 truly God inspired pages and they will know. All know the previous statements to be truth on the inner levels.

Baraka Bashad

Kahtifji
1988

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Introduction

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

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

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

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

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

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

The Hadjis, the guide for those who wish to reach the heavenly kingdom via the route of AKATHA, is kept in respective parts in each Golden

Wisdom Temple, beginning on the earth planette and continuing on each spiritual plane upwards into the very heart of the Kingdom of God.

It is mainly kept, here on the earth planette, in the spiritual city of Agam Des, that lies in the high wilderness of the Hindu Kush mountains in Central Asia. Only those who are able to travel in the Atma Sarup (Soul body) can reach this strange community of adepts and study the ancient writings of truth. AKATHA is the basic foundation for all religions, philosophy and scientific works in our world today. It is closer to being in its original form, as the science of Soul Travel or Sahaji, than any of the other paths to God. However, *it is neither religion, philosophy, or metaphysics,* for it is the AKATHA-Marg, meaning the path of AKATHA.

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

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

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

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

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

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

A corruption of the original teachings by word of mouth happened, and several other paths came out of this. Some of these were Shabda Yoga, Santon, Cult of Dionysus, and a few other mystery schools that are generally well known to us. Each part of the divine knowledge schools branched off into its own particular was a path to God. The six great

religious systems of India are only branches of the God-Vidya (God knowledge) that we call SRAOSHA. So are the religions of the west, and every continent, including Africa and Asia. A study of the “Golden Bough” by Frazer will bear out what is being written here.

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

Corrupted from the original source as man developed in various parts of the world into a semblance of religion and worship, man fell away from the main 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 everyone of what life really consists and how to live it.

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

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

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

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

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

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

Whatever 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 have ever devised to ask of any greater ones. All that which is Truth is here now, within these pages.

Paul Twitchell
1871

Chapter One

Continuity in All Life

The term “continuity” simply means the aspect of the continuance of some activity or to continue an activity. However, this activity means both the physical and spiritual kind because Soul is not static whilst only God, the AKSHAR in AKATHA, the Ancient Science of Sahaji, is COMPLETELY STILL or CESSATED. Continuity in this Hadjis chapter will be used as the AKSHAR would have it as life being a continuing flow of energy and this flow we call spirit or SRAOSHA. If this flow is activity, we have the idea of continuity understood. The SRAOSHA is the Audible Life Stream. Seen as Light and heard as Sound, this force, or rather no-force continues throughout eternity. This eternal principle is why the Akathist, the member of AKATHA, must learn to use this continuity flow on all planes whilst travelling in Sahaji.

Since man utilises his many states of consciousness within the thirty-two facets of AKATHA, the Ancient Science of Sahaji (Soul Travel), it is simple to see that ostensibly a never-ending round of activity exists. Of course, remembering that activity is also energy flow or just energy by itself. Since energy or SRAOSHA, in this world’s scientifically proven relativity, is a free-fall through space, the Tai Chi masters’ rather esoteric and philosophical answer to stillness is explained. Organic matter can be still of itself as it falls freely through space. This stillness must be explained as the paradox of harmony unfolds.

These things are all well and good, but we need to remember that unfoldment in this continuity is also occurring. This view gives a very cheerful thought about the idea of continuity and not an endless state of apathy, boredom, or just plain negativity. Peddar Zaskq, the eminent SRAOSHA Master, present Guardian of Kazi Dawtz AKATHA Temple of Golden Wisdom on the Ninth inner plane, and co-founder of AKATHA, always states that humour is necessary for survival. We see cheerfulness as being part of this sense of humour. Continuity must have cheerfulness in order for its success.

We must remember that the negativity aforesaid is also a state of consciousness and can easily be avoided by looking in the mirror and laughing as Rebazar Tarzs and Peddar Zaskq laughed frequently in Satsang. This statement does not mean that life does not have serious matters, but behind it all is Peddar Zaskq’s view that life is a game and mine, that it is nothing more than a divine comedy for Kal’s amusement.

Kal Niranjana is the negative overlord of the lower worlds. Sometimes he is called the Devil, or Satan, but he is just the negative force that wants all the attention. Simple techniques are often used like smiling in a mirror or similar ideas for warding off Kal. It is easy to succumb to negativity and that is why in AKATHA, we teach detachment and moderation. If one has negativity, he must right himself quickly avoiding bad feelings that further exacerbate the situation.

Aforementioned, simple imagery creative techniques are often very good for the beginner or neophyte, but the extreme can be a problem. If one is constantly doing a mind technique, he or she can never be themselves as Soul. The true art is that of balance coming natural after many years of the daily thirty minute contemplation on the high path of AKATHA only. Explaining balance would be better left to the individual Soul. In this relative explanation comes lessons, even when we so attempt to define.

Furthermore, the Hadjis comes in many forms in that of using the language of opposites in logic. Sometimes it does not make sense and metaphorical and mostly this latter way for giving a direct answer kills the quest, the question. One is always on the quest for God and experiences IT in AKATHA. Therefore, we do not wish to end the quest with “an sword” or rather its derivative “answer.” Still we will use answers, do we not?

The idea of continuity is legendary in India. For instance, the gurus and licenced gods are sometimes given many days to spiel about their beliefs. Often they spout much wisdom, but, at best, their words only live as a mantra from their level of consciousness, and in some situations can be a trap for the uninitiated. This trap falls in line with studying AKATHA, the Ancient Science of Sahaji, discourses and eventually getting the Initiation and not studying any other path within this time. Of course, the Mahaji, the Living SRAOSHA Master (leader of AKATHA), is not concerned with attrition, but does state that the study of one path at a time will alleviate confusion. This one path at a time idea is sometimes not followed and thus, man is always left with his own understanding, the living Master only gives suggestions.

An allegory exists involving the following of suggestions by the Living SRAOSHA Master. A young chela (student) had been told to stay away from illegal drugs, a principle of the science of AKATHA in the non-use of artificial means of unfoldment. This principle is found in the Manusamhita, the Code of Ethics of Vedanta and supported by the Ancient Order of the Vairagi, the SRAOSHA Masters. It seems this young individual went ahead and used the drugs anyway finding she was in a problematic state of catatonia and could not communicate further

physically. Since at that time, society was in a monetary or money culture expecting people performing some task to make monies, this chela found that to avoid taking drugs was necessary for both physical and spiritual survival. Drugs only interfere with this survival. This new understanding of the non-use of drugs, of their detriment to one's consciousness, lasted with this particular Soul and they became an Initiate on the path of AKATHA.

Another level of consciousness always exists and one could fall before reaching Mastership, as we have all seen throughout history. So, it is wise to take a wiseman's words even if one is not a wiseman. But one is really always the wiseman. Thus, we find another riddle within the Hadjis book. This riddle is probably easy to solve, but to solve with thinking is another riddle and the rhyme goes on and on within the continuity factor.

The continuity factor has been associated with the universe since the beginning. It simply means that life is continuous that it never ends in eternal duration. To be perpetual is very irksome for mankind as of the apparent monotony. Once awareness is achieved, it means taking the boredom and monotony out of one's perpetual existence and learning to be conscious of perpetuity. The term survival would not be necessary at this point, because we see that Soul does not die.

Since this spiritual immortality is true, we find that Soul is always living. Survival simply becomes the idea that Soul does not ever live in a state of unconsciousness again once it has become aware, but rather contemplates life in a conscious state. The Light is in the darkness and the darkness grasps it not. The darkness is not an individual consciousness and therefore, Soul would intervene here seeing in darkness not grasping that It is really in the light but has defined it or perceived it incorrectly as dark. Therefore, the dark and light are one and the same according to experience as defined by God, the AKSHAR. This perception does not mean the attention is riveted in any particular state, but here is where inner movement comes into play. Soul is free from the transfixation of the unconscious states and therefore, contemplates Its life in a relaxed manner even if incorrectly perceiving the dark initially. After learning Sahaji, any misperception will be resolved with clarity always occurring. This relaxed way is the definition of contemplation and in this situation referring to contemplation in the Spiritual Exercises of AKATHA, the Ancient Science of Sahaji. Each individual is recommended in certain historical times to participate in the Spiritual Exercises. The Kali Yuga is one such epoch, where man needs this most important contemplative exercise time for the pseudo orthodox consciousness remains so very low. We must

know that “orthodox” means really the path of AKATHA, but we lose connotations in history to vernacular meanings. In reality “ortho” means correct, best or highest and that is AKATHA.

In certain historical times, such as in Satya or Krita Yugas, man has not had to do specific physical spiritual exercises. The term exercise means to enable to strengthen a weakness, maintain strength or flexibility. When one is strong in the goal one is trying to achieve, the exercises are not necessary. If a Soul wields strength in his contemplation of life, perhaps he need not perform these exercises? This non-performance is an individual decision, but aforesaid, not recommended during the darker ages, the non-performance of the Spiritual Exercises of AKATHA. To venture out on one’s own strength without assurance of SRAOSHA protection during these collective ages could be precarious. Of course, AKATHA, the Ancient Science of Sahaji, does not mandate anything; only suggests. As our previous story of the drug-user states, perhaps it is easier and wiser to follow a simple suggestion at times.

SRAOSHA is the TRUE POWER in the universe. It is an interesting paradox to go against a SRAOSHA Master’s suggestion, especially if it has come from the inner. This surrender is one of the greatest struggles for mankind in attempting to become the SRAOSHA Master by way of agreement. This struggle is the one of surrendering to the Living SRAOSHA Master. However, ironically, that kind of surrender leads to the continuity state in contemplation and liberation of Soul from the lower worlds.

Contemplation allows one to view life in a relaxed manner and thus, alleviates all stress and lack of confidence. When tranquillity is in perpetuity, we have achieved total awareness after experiencing Sahaji. Yes, by simple tranquillity, serenity, and relaxation mastered and maintained, we have achieved the maintenance of the God Conscious state. The experience is sometimes easy to achieve albeit the maintenance is in Soul and may be difficult, but not impossible.

AKSHAR is the divine love or subhakti. AKSHAR is POWER. AKSHAR is all attributes and no attributes with the latter being closer to the TRUTH. Another struggle for the mind in:

*Letting go of the analysis,
Of letting go of thought.
Letting go of meaning
And understanding.
Letting go of everything.
Letting go of no-thing,
Of letting go.*

Now, we perhaps see this paradox as a poem or a “play on words” which of itself is only a figure of speech, the antonomasia. And we can let that go too; let go to continue with the greatest book in that of the Hadjis. Of course, documenting it also includes poetry and illogic when the document takes these forms, and this book may take any of these forms. The illogic plays a part in continuity also, because understanding is only necessary in non-evolved cultures. Within cultures where AKATHA is the predominant teaching, no mistrust exists, and therefore, logic is not really necessary. Within the Kali Yuga, the despicable Iron Age, even amongst the true people, logic is necessary as it bridges the gap from understanding to a higher experience. The limitation of terms leads only to this experience.

No finiteness to words seems to be in the word planes. These words derive their roots from images, or pictures. These moving pictures which we play a part as either an observer or a participant can be a pleasant experience or the opposite. Soul has created, at times, perplexing pictures that have no rhyme or reason. This perplexity may cause many setbacks that build-up within the subconscious. When this setback build-up occurs on a grand scale within the majority of a society, we often have a pathological state. This pathos is one cause of the darker ages as in the case of the Kali Yuga. The different ages are caused by people and not the environment. When a collective consciousness changes, the age will change. It does not necessarily have to take thousands of years, but could be instantaneous. The argument here is, if the world is seen from the Soul point of view, what is seen or experienced is what the world is. Then is it true that whatever Soul judges the world to be is the way that it is? This question takes a tremendous amount of understanding in order to reconcile if it can be.

The need to have an answer is also a pathological state. To dwell in the Sound and Light of AKSHAR is all that is needed for answers. Achieving the AKSHAR state of consciousness through the use of one’s attention has to be experienced in order to understand; if, again, understanding is necessary? The key is in accommodating our fellow man on whatever level he is. We can have the understanding that understanding is not necessary. Once we have mastered this idea and are still uncompassionate to our fellow man, perhaps we could fall.

Compassion in this sense does not reveal itself in the drooling on someone with love, but as accepting each individual by trying to communicate with them. As the saying goes, close-off one end and the other end closes. If you close-off from giving, all systems close and no escape this way. Escape only comes by giving to one’s needs and in letting

go of your hold. Holding on, metaphorically speaking is what has to be given-up. The application of this theory is necessary for spiritual growth.

The perpetuity in all this is needed for Soul's unfoldment. We have suggested that this unfoldment is perpetual and it is. Thus, to accommodate unfoldment, our patience must be transcended into eternity, somewhat like a perpetual naiveté that bears only a semblance of consciousness.

This task of continuity becomes very easy when one has learned the factor of letting go. Since each Soul has the Sound Current and the Light, which are the substances of the Soul, it is easy to let them shine forth. When the inhibitions are gone, this shining forth is achieved.

What are inhibitions? What makes an individual inhibited? These questions are simply answered with a view of reincarnation. By the understanding of reincarnation each Soul can grasp any situation in life. In the case of inhibitions, we can see that perhaps many lifetimes were spent creating inhibitions. We must remember that when Soul is not the Master Initiate, it is creating lifetimes of imagery that are worked-out periodically in history. These inhibitions take the form of an image through the old action and reaction syndrome of karma. Now, karma is not always just inhibitions, but an inhibitive image is part of karma. Karma is part of activity within polarity, meaning both positive and negative. The inhibition is a negative reaction or many negative reactions creating a constant pattern or engram to be displayed at various times, when other images that are facsimiles of the precedence related to the reaction occur. Thus, this activity is derived out of fear and asserts an overriding periodic difficulty in Soul's journey.

To extract these fears that create inhibitions, we must place our attention upon the SRAOSHA or work-out the problem in a lower state of consciousness, e.g., an emotion on the astral plane, through a past life viewing on the causal plane or within the mental plane with a concept, etc. The idea that karma changes to dharma or living the karmaless life applies here.

It appears that when placing one's attention somewhere all that is necessary within one's life is the SRAOSHA flow or continuity. This default to SRAOSHA is true, but some have difficulty with this attention idea.

Attention is not concentration, but concentration is attention. The attention in this case is the one used in contemplation in which we observe in relaxation and without force.

Being gentle is a much harder characteristic or state of consciousness than to sustain bombast. Feeling and displaying emotion is all right, but Soul cannot have emotion controlling Itself. Mock-ups are often spoken about for alleviating the emotional controls upon Soul. Occasionally, learning mock-up techniques can stimulate one's unfoldment. These techniques can take fear away. But if one is not afraid, techniques are not necessary. To completely eradicate fear can be decidedly a very difficult goal and when Soul is in the throws of uncontrolled states of consciousness, It cannot rise above fear and maintain continuity within oneself.

The unknown presents the most difficult fear for any being as mostly, this fear resides in animals who live to survive. It is said that the lion of the jungle sleeps nearly twenty hours a day, when time is a factor. When he is awake besides copulating, the lion, and many other predator animals mostly spend their time hunting for food. These predators sustain a feverish pitch during the hunt, and therefore, their metabolic rates are extremely rapid which shorten their physical life expectancies. Man sadly embraces this feverish pitch in his primitive cultures and, sometimes, even in so-called civilisations in forms other than bestial.

We see fear acting as a catalyst for death on any lower level be it physical, astral, causal, or mental. It does not matter; fear is one prime reason for translation (death) of the form. It can be compared to escaping from a plane of existence to hide from an experience. Beings often do this escape and after many years, sometimes thousands, become so inhibited that learning to move forward without fear becomes incomprehensible. Albeit the cycle of awareness does not really show Soul as such a collective inept being, this example is, however unlikely, an individual occurrence. No set rule exists as of the individual factor that prevails in continuity. Another fear problem with Soul's individuality is the decision-making process. A proper decision-maker is the ahyobulian.

Functioning in a way that is congenial and without struggle is an interesting level of behaviour. In other words, we can just be omitting the analysis of our behaviour. One would rather be in this state of consciousness at all times. This maintenance is a substantial amount asking for in relation to our understanding of motivation and the feverish metabolic animal rates. It appears that a seeking of something at the times when no beingness exists.

This feverish seeking is the detrimental one. There is a seeking of a different kind. Words sometimes cannot express what only can be experienced. The only problem is in the attention level of the listener or

the experiencer. Of course, to accept and listen as if it were a song would probably be better. In other words, to disassociate from what the speaker or writer is portraying could be acceptable in an unfeverish state of seeking.

In references to this state of being, it is not hard to achieve and maintain, but previously having alluded to “hard” and “easy,” we see that sometimes is a discernment of the two attributes. Achievement, accomplishment, aggrandisement – all of these are values, and values of themselves stand square upon the seekers shoulders as crushing weights at times. Never to achieve or accomplish anything would be ludicrous. But do you think in beingness are these values or attributes? Looking closely here, we find that really is nothing and everything. Nothing is usually accepted initially because a predilection to accept the negative before the positive. Since they are directly opposite and yet not that far away just one degree when measured at the peak or centre, the passivity which is categorised as negative is colloquially, “fallen back upon.” That is why it is better to lean towards the positive to balance the viewpoint. This positive view is not much in which to ask as Soul is a happy entity. This happiness does not mean that it is overly positive or the behaviour reflective in a golden age. Happiness, in a continuous sense, reveals itself as confidence, security, and knowingness that is spoken of so often in the teachings of AKATHA, the Ancient Science of Sahaji.

To be truly happy is matter of just being happy. Love is not something that we learn, but rather something that we are. To discuss love is to draw ourselves from it. To discuss happiness is to draw ourselves from that too. The experience is something that cannot be analysed except by the AKSHAR. AKSHAR does what IT pleases and with this total freedom in mind, anything is possible, even to the understanding when understanding is not necessary, as has previously been discussed. Applying the information here to continuity could be a difficult undertaking, but presumably would seem necessary for Soul’s unfoldment. To recognise what an individual already has within by eradicating problems takes a certain amount of theory before application can be achieved. This theory or thesis does not necessarily have to be attained in a conventional way, e.g., reading or watching an electronic information device. Rather, within each Soul, the many incarnations have left an incredible reservoir of knowledge. Tapping this source of information involves the Spiritual Exercises of AKATHA. By going within oneself, one may find all the information one needs. How did you know to do this action unless you were ready to read and comprehend these words? The theory of AKATHA, the Ancient Science of Sahaji, is just the guidance theory.

AKATHA, the Ancient Science of Sahaji, retains this privilege because It is the direct continuity factor of the AKSHAR. The disciples of the testaments in the contemporary bible were not initiates of the Light & Sound of God, just rote learned men. Without the initiation, their words are dead and have no real inspiration; just words on a page that are meanderings of fools testify to nothing, justifying or rather groping for answers and trying to promote or prop-up themselves as guides. Perhaps they offer us guidance to the astral plane, but probably no further. This factor is why it is important, at times, for Soul to have the opportunity to obtain a glimpse at such a book as the Hadjis, the Way of the Eternal that the truth will shine forth in Its life. The Hadjis proffers truth with the Light & Sound of God called SRAOSHA emanating from each word and phrase. We do not see or feel emptiness within these pages, but rather an ironic incredible effulgence of vibration that takes one back to the source of Its own power. It is a reminder to Soul that It is not the vermin or the sinner, but some grand participant in the scheme of the AKSHAR.

Reading the books of the Hadjis, doing the daily Spiritual Exercises of AKATHA, and using the Kundun (presence of the Master) will enable one to enliven their own continuity factor regarding eternal life awareness. We must remember that this continuity is the experience of Sahaji and of course, not only refers to helping our inner circumstances, but also albeit a lesser level, our outer ones. If Soul has from eons past retained these so-called inhibitions within, these road-blocks could have detoured one. The point is that continuity does not just deal with talking or writing, but also with our thoughts that move us to our own beingness. This beingness implies that continuity is not necessary when we have achieved the goal of beingness. This idea is true and we see many anomalies here. If one is already applying within himself all the attributes of the AKSHAR, obviously he must also apply them on the manifest planes. What are these attributes, if in the other writings the AKSHAR is said to be attributeless? This question goes back to the point of using AKATHA as a tool for understanding whatever it is, with attributes or none?

When these suggestions are followed, the chela can achieve his own Mastership. AKATHA is offered and the Living SRAOSHA Master does His best to help the students to the Mastership, but never is a push to perform imposed upon these people. Even though an emphasis to perform exists, and the goals of remembering who we are, are shown, the Living SRAOSHA Master is not here to baby-sit. If the chela cannot understand after studying for a time, and wishes to drop the path, that is their choice. Usually, one who has been in contact with the AKATHA works in some

way will have a greater amount of ethics. Later, if they should leave, perhaps another time or lifetime, they will come back to the path of AKATHA, the Ancient Science of Sahaji. This option presents another cheerful side to the teachings that all people no matter if it takes one, a thousand or a million incarnations will be restored to eternal life on the AKSHAR planes of existence whilst also gaining their SRAOSHA Mastership. Of course, this happening is sometimes an arduous cycle, but the interesting part lies in the fun one eventually learns to have upon the way whether Akathist or not. This viewpoint offers a dymaxion one or the overview one needs to have in this type of cheerfulness.

To suppose this broad view is not true is to doubt and to doubt is part of the negative worlds. To achieve a doubtless, blessed life one only has to have faith in the AKSHAR. This faith will develop our continuity. It is not blind faith, but faith in the fact that logic will not relieve us from our afflictions, and is a knowingness that in whatever we do the Living SRAOSHA Master is there to guide us even to the extent of our lowest cycles or feelings, the Master is always there.

The orthodox man knows this help within him which is a good place for knowingness, but usually this man is not satisfied and becomes like our animal that stalks for its food by day and rests only to take-up the chase again. To leave knowingness within will only unbalance the scales. To tilt when no weight but our own is upon us will cause this unbalance, albeit numerically speaking the causes transcend this idea. It appears that often certain ideas are far better conceived than to be inconceivable somehow.

Moreover, the remaining wisdom that one achieves or rather rediscovers within will help one learn the premise for all of this knowingness left to the inner. Sometimes learning can be a negative thing, but it does not have to be when we know at some level it becomes experience only. To refute this idea leaves one in the state of learning not knowing such a level of experience exists. To remain here on the more negative learning level will apparently stifle the creative flow or continuity within us.

Aforesaid, we should not be concerned that we cannot be extrovertive at times, because a pure thinker is as good as a pure speaker and probably has much more of a chance to unfold. It is much harder to be pure inwardly because we believe that anything goes in this area and we will not have to pay for this behaviour. We can hid our thoughts or rather this hidden agenda is what we think is possible, so to speak.

Payment comes on all levels for the orthodox, and we should know that even though as chelas, we have the opportunity to see karma as an illusion and change it to dharma, we should comprehend and respect what other

people go through. This comprehension does not mean necessarily getting involved in such a way that we are incurring some karma from the experience, but rather viewing detachedly like a distant star when we have to participate with our neighbour in these matters.

This detachment gives the student in AKATHA the opportunity to learn how to experience his own continuity. Yes, individual continuity is really what this chapter is about regarding no collective kind can exist. As individuals, one has enormous responsibilities in this area. For instance, when we cannot perform a task on any plane, such as in the aforesaid example of our friend with the former drug problem. We come to realise what Paul Twitchell (Paulji) was talking about in his book “Tiger’s Fang” of the idea that as Soul, we are creating the entire universe and therefore, must consider our responsibility towards this creation.

One has often heard the expression “Don’t take it personally.” Of course, what is being implied by this statement is that people are, in reality, hard on themselves and when someone is critical or in bad temper towards another, this means, in most situations, the individual is having their own problems. This answer sounds like an easy way-out in understanding this axiom, but we must remember that all things are personal if we recreated the action at some level.

This idea takes into consideration that the Ninth Plane is where each individual creates or rather recreates their own worlds and is therefore, responsible for all activity. The term “recreates” implies that AKSHAR is really the Creator, and AKSHAR recreates through Soul. We must remember, since we are the sole recreators that the teachings of AKATHA are affording the individual the opportunity to become the channel for spirit by changing this perception of recreator to distributor. By this occurrence, the karma created becomes resolved, unravelled, unfolded, or eradicated, however one wants to describe or think about it. It is just this simple to learn of one’s distributorship of energy into this realm of continuity. Creativity takes on a different aspect in this way, because we see creativity as a survival need whilst Soul inhabits any of the lower bodies. The continuity in time and space coincides with creativity as a survival need whilst Soul inhabits any of the lower bodies. The continuity in time and space coincides with creativity by allowing for creativity that does not concretise. What this non-concretisation means is that Soul does not create another molecular body by Its actions of the distribution, but instead uses creativity as a natural function of bodies or rather forms. Again, this act is a matter of simply changing one’s perception or viewpoint of its condition. This changed perception is achieved through

the teachings of AKATHA, the Ancient Science of Sahaji. The reason for this change is the vibrational content of the Living SRAOSHA Master. The AKATHA teachings are just the AKSHAR disseminating the Sound & Light of SRAOSHA through the Living SRAOSHA Master. The followers of AKATHA learn from the Living SRAOSHA Master how to channel properly this continual flow of the Light & Sound of SRAOSHA.

This channelling unlike transchannelling wherein the former one channels their own energy and not some other entity, sounds very easy, but we must remember sometimes when the SRAOSHA is a strong force in society, it is easier to be a channel for the AKSHAR. The stumbling blocks are many and the descriptions are, in reality, unnecessary. All people, usually, at one time or the other get caught-up in time and space and do not realise something else exists that will sustain them. Aforesaid, the AKSHAR does not care if anyone understands what IT is about. Generally, man only appeals to God, the AKSHAR, in dire necessity. Mostly, man is not awake enough to know what dire necessity is and when this awakening comes, trouble usually occurs. This trouble comes in the form of doubt, disease, anxiety, frustration, and over-all negativity. This idea does not mean that the chelas in AKATHA, the Ancient Science of Sahaji, do not experience negativity. However, they know that their goal is not negativity, but the Pure Positive God Worlds of SRAOSHA on and above the Fifth Plane. Any lower plane below the Atma Lok, the Fifth plane, is not a plane of heaven, but oh so many get trapped there!

This Fifth world experience sounds like a wonderful experience and it is the realised goal of AKATHA. Perception is the key and to perceive correctly is an individual undertaking. The AKATHA teachings suggest, and these suggestions can guide one to the achievable goals. No pie in the sky, but actual realisation of many different aspects of oneself. The continuity learned or renewed gives one the opportunity to experience these aspects of Soul. These aspects or facets are described in the AKATHA monthly discourses. Some of these aspects, e.g., telekinesis, healing, esp, etc. are considered lower world phenomena, but when used specifically for unselfish individual purposes and not for arrogant public display, they are ethically acceptable.

Occasionally, the Living SRAOSHA Master may display some siddhis power for audiences and this practice is as of His discretion. One should weigh and judge the Living SRAOSHA Master's words and actions very carefully as He holds the Rod of Power, the most powerful and prestigious position in the universe. It would probably be best not to judge, but unless one is a SRAOSHA Master, the SRAOSHA Power of non-judgementation

is difficult. The individual must remember that this lower judgement does not give one free licence to criticize the Master or anyone else for that matter. We should attempt not to be critical or judgemental. The Hadjis does state that by using our individual discrimination that the AKSHAR will protect us when knowing we are right. Being courageous when one is sure of their righteousness is the true mark of the Master. To be an uncompassionate power game player is not the mark of the Master. However, He may use power to protect Himself in the lower worlds and it is justly done this way for survival. Confidence is the key.

The key here also is the non-judgemental state. There is a hierarchy and we must allow beings to make decisions from their appointed positions. Hopefully, these will be the ahyobulians or one's making good decisions, and therefore, the Order of the Vairagi are highly trained in this area of ahyobulianism. We must trust in them as of this high training.

We must remember that jobs change in a twinkling of an eye, and sometimes the place where we were most critical becomes our position for a time. This situation boils-down to the fact that if certain methods must be used, they will be. However, the true answer lies in if one individual has to be sacrificed either spiritually, mentally, or physically, the method should not be used. These sacrificial methods are when pawns are murdered for others and the word "fianchetto" was coined in the game of chess in ancient times. This non-sacrificing of Soul appears very dichotomical insofar as Soul is eternal with physical and mental bodies, in reality being of no concern. Truly an apparency exists here and for the one who need his analysis at his side, sobeit, as he will need being creative and find an answer for himself.

AKATHA, the Ancient Science of Sahaji, does not expect the masses to understand or follow Its principles. Yet during higher eras of the golden and silver ages, AKATHA's principles will be followed. However, no all will be members of the teaching. But not having expectations does not mean that all people at one time could follow the teachings of AKATHA. Many cultures within time and space, even within darker times, have had AKATHA using Its principles predominately. The problem with each lower world time cycle is the delicacy of non-completion. If the shift to a higher cycle, e.g., a golden age is not complete, it will not remain. This incomplete occurrence means the frequency (what electronics teaches) of the occurrences of the different cycles change more often. To complete the shift to each age simply entails that time and space are illusions, and depending upon the consciousness of the people, will tell whether the complete shift has been attained. This precise time is unnecessary even if

the entire society is constantly going through these cycles. The individual, when AKATHA is a minor social teaching, can still have his or her own golden age within by mastering the path.

This mastery is an exciting undertaking to have the shift to the outer or inner Golden Age or the Satya Yuga. Being a zealot, in this respect is fine, if all the marks of the Master. One such mark is acting or doing without tension and going about our business in a relaxed way as much as possible. The human factor does have its drawbacks with the emotions, but the individual in AKATHA should not let this deter him. The step by step procedure would be exhaustive do describe and it would be impossible to give specific data of the different ages nuances when these cycles occur. It is enough to know that mankind's mission in life is simply to master the journey and then teach others to do the same spreading the message of AKATHA, called the abyasnati. These are, in reality, the sole facets of man's mission in life. Man thinks that he must find some deep dark secret to find for what is his egregiously important mission in life. This falsity is basically nonsense and mere narcissism. No man is more important than another, and yet, each man is very uniquely important. This idea conjures-up respect for each other. Diplomacy of gentility must exist in which to work and rendered in process when AKATHA is in high application.

Chapter Two

Knowingness Trough Experiences

When the AKSHAR speaks of love, it is different than what man often considers love to be. In this situation, it is more like power and yet, it is still love. It is difficult to explain in comparison with experience. Soul's very existence is love, but it is combination of force, power, energy, etc., and feelings of sentiment, compassion, harmony, etc. This love preferably in AKATHA is called "subhakti" and not a demonstration by Soul, but by Its very beingness or aforesaid, existence. No matter in what manifestation it appears, this energy is subhakti and, in actuality, a lesser name for SRAOSHA, the very Voice of God.

Now man often has difficulty with this subhakti, and no doubt when man is in the throes of an apparent state of negativity, e.g., performing one of his passions, perhaps, it is difficult to see subhakti. We must remember the aspect of non-judgementation here and therefore, we cannot analyse something that is as academic as subhakti. Again, by Soul's existence or rather beingness is subhakti. Subhakti can only be understood by experience and not analysis.

At time, man and master will attempt to explain for the neophyte what subhakti is, but this explanation is only for the novice who wishes the compensation of an answer for that time or moment. We must most importantly apprehend and experience that power and love are synonymous whilst inextricably entwined as subhakti. Words cannot express the answer aforesaid and only the experience of the Ninth Plane will do with Agam Purusha resounding his mighty voice telling Soul that **POWER** is the answer and not love. This important truth is not unlike the neophyte learning that the Sound Current must be heard at all times and not just in contemplation. This misnomer can cause one great grief for the Sound Current should be the most important aspect in one's life just as subhakti, however slightly secondary.

The power aspect is a hard lesson to learn and more difficult to apply and yet, it is not whist an important aspect in AKATHA. "Hence, look away, knit the brow, and send the force (LKS)," said Kahtifji to those who gave warm love and blessings but were abandoned by Kal Niranjana's minions. If man goes about his life with the idea of pleasing his fellowman, he will never progress. The strong and courageous individual will be the a channel for the SRAOSHA power. But courage only remains with man's primitive instinctiveness whilst his human factor has none of the former.

He must invoke courage from the ancient gene. One, who seeks, explains, and practices truth with invincible determination will master the path of AKATHA. It is impossible to master the way without AKATHA and man will reincarnate to find this truth when rebelling in the life.

Whether Akathist or not, it does no matter, because we have all heard the adage “There are rogues amongst the spiritual orders.” We know who these people are and yet, to reveal such could be a negative act and a momentary judgement. Aforestated, the individual must learn not to judge, unless necessary, and resolve the judgement as a knowingness. This knowingness is the most satisfying level because it is individual judgement only, just as the physical sciences are pure sciences for the individual and not for the collective masses. So, this knowingness is for each individual to know the occurrences around him, and it is left on the inner for all to see and enjoy. Yes, this knowing is most enjoying to the individual for his own self recognition is what we are talking about here.

If man struggles for recognition within the lower worlds in an outer way, this recognition will be a fleeting experience and dangerous to his mortality; for man will often destroy the man who has attained such recognition. Jealousy is a powerful emotion in man and difficult to eradicate. These types of emotions are why the knowingness within each Soul, once accepted and understood will be most satisfying. The outer recognition is evanescent and really unnecessary if our purpose on any plane is to spread the message of AKATHA, the abyasnati. Who cares if one goes unnoticed if the human being is raising the state of consciousness around him or her? To understand this idea is one of Soul’s great lessons to learn. Until Soul learns humility, the lesson re-occurs repeatedly as in the situation of the Wheel of Samsara, the wheel of birth and death.

The main problem here lies in becoming the knowing effect by allowing others to make mistakes. This allowance is another hard lesson for Soul to learn and responsibility comes in here. Responsibility is easily defined by turning the word around and finding “the ability to respond.”

We must note here that the Hadjis book is the originator of all ideas, no matter what society or time that the Mahaji, the original author, lives. This truly God inspired author dictates what the Masters give him whilst transferring the inner Hadjis books to the outer planes. All writers after the Mahaji are plagiarists of Him, but an avenging heart does not remain for man must write his logical ideas that come directly from the Hadjis. Know this view whilst letting the truth be known.

Moreover, the response in responsibility may either be written, oral, mental, or spiritual, but it must occur for Soul to identify Its existence.

Interestingly, once this recognition occurs, the highest level of responsibility happens which is no response. No response does not necessarily mean not to respond though. To comprehend this construct, one is truly a Master. Attaining ostensibly the no response level does not mean one has to be a recluse or an ascetic as individuals have done before. All these words are in which referring is that man must be the individual law unto himself and yet, function within society with respect to his fellowman whilst remembering it is his own creation. That is why balancing the inflow and outflow again is very individual.

We must remember that attachment is an integral idea here regarding material possessions. If an individual controls a fortune and loses it tomorrow and is unaffected, having this fortune will occur for him again. We can recognise this in writing and speaking having no effect on the fact of the outcome as it is part of the science of AKATHA. Consciousness is the key, not being unconscious or not acknowledging anything for fear of it not coming to one. To live this way, one might as well put on a straight-jacket or crawl into a hole. The real test is the knowingness that he is always unharmed eternally in Soul in which is a wonderful idea and experience! Pain and suffering are unnecessary in the knowingness of Soul. It does not matter what happens to all of life save Soul. What is Soul? Must we be hampered and plagued with defining what and who we are, or can we just accept our existence as a reality? Apparently, the mind will for ever go on plaguing mankind until he can go beyond this nonsense and have real experiences. The physical sciences in any dark age, eventually, moves out of the unknowingness areas and finds their reality in Soul or renaissance (in lower world renaissances hardly any real enlightenment exists).

People give-up the fight when exhaustion occurs. You see, to surrender into the proverbial arms of the AKSHAR is not blind faith, and is often found on the inner planes by the seeking Soul. Therefore, It is never lost. Man assumes much when he believes that people will perish if they are not involved with some religion or some institution of expression. This view is fearful and entirely unnecessary, but we find within the darker ages that man's ego is often stronger than Soul, and therefore, the battles rage more within man than without. To achieve a calm beingness is sometimes very frightening for Soul as of the apparent mortality of bodies. This fear being the factor, we find the former as the overriding principle of the biological species and, often, man reflects the primitive consciousness he had before the awareness of Soul came into being. Now, this knowingness was not necessarily expressed to other humans at first or

within whatever cycle Soul discovery happens either inwardly or outwardly.

AKATHA has always been in existence, but aforesaid throughout Its literature, AKATHA is not always manifest in written or spoken form. Only when Soul is unresponsive on the inner will AKATHA manifest. When the dark ages clog the Living SRAOSHA Master's message to Soul will the teachings manifest. Now, this is truly an individual path as the SRAOSHA will seek-out the lowliest of Souls if that Soul is found wanting the way into heaven. All Soul needs is to desire truth or as Thomas Aquinas said to "Seek Truth." Of course, we must remember when Aquinas was writing this, he was bound by church dogma challenging man to perform this truth seeking and he thought rather arrogantly his writings would suffice in that regard. Thomas Aquinas regarded himself as quite the debater and prolific intellectual. Upon reading Thomas' "Summa Theologica" or "Summa Contra Gentiles," we see, at best, the justification of the Catholic Church's negative mandates during the recent relative contemporary historical dark ages (600 C.e. [Common era] to 1600 C.e.). A gleaning process is necessary to find the truth within Aquinas' writings, even though he did state to seek truth. We do not have to listen to so-called authorities who have little or no spiritual experience basing their knowledge only on books and non-experiential opinion or care a great deal about celebrities unless relevant for some unknown reason. Entertainers in Kali Yugas are nothing more than court jesters in golden times masking as important in lower eras. Often, these media types are often marked for murder or killing themselves through their own lack of awareness. Man succumbs so often to fame, riches, vanities, etc. These are not attributes of life that one may not have, but as stated, when man is attached to these things, it poses a dilemma. Even the mentioning of Thomas Aquinas only shows as of this writing a previous lifetime of the present Mahaji, the Living SRAOSHA Master, Sri Tirkahitirah-Zah. It is true that the Mahaji consciousness has no previous incarnation of Itself, but we are talking about Kahtifji (His preferred sobriquet) as Soul.

This justification presents a tremendous plague for man when his dishonesty in communication happens. Living on lofty platitudes and finding that his communication becoming parochial, it becomes painful for him when no one understands especially realising he does not understand himself. At this point, unbeknownst to others he dies physically losing face, the labefaction.

Here lies the key to knowingness in the art of Self-Realisation, the first major goal in AKATHA. When Soul discovers Its knowingness within, the peacefulness happens and the struggle ceases. His communication now does not have to be logical but authoritative and assured. Of course, the logic does have to be there whenever this level is apparent, but when Soul is sure of Itself, the pure logic manifests without struggle. All knowledge comes from the light within. As stated in the Hadjis, “Knowledge of Light alone, Soul has all knowledge.”

The true mark of the Master is the application of these ideals. We can talk all day about what we should or should not do, but until we are living our ideas we have nothing. That is not to say that we have to stop talking or writing about theory at this point. But the one who spouts information without practicing these truths or mostly just proffers ideas or opinions will experience a pitiful emptiness.

The five passions of the mind have been portrayed throughout the AKATHA writings and are the mark of the true Master when having mastered them. If lust, anger, greed, attachment, and vanity are not mastered, one is not the Master. These words are not saying that the human with all its levels of emotions is not allowed experiencing these in moderation, but we are talking about extreme or what the word “passion” means. The difference is that a moderate experience is something that does not control us. If we are in the throes of a passion as we are defining here, what is meant in AKATHA as a passion is something that has control of us and used extremely.

Now, this extreme factor is very subjective and usually is between the Master and chela regarding the judgement of it. This factor is why the judgement of any apparent causative point is, in reality, not secondary. The comprehension here may take many years to work-out and learned in practice more than in theory. To clarify, moderation is very important and if it leads to an extreme, it is better not to have the experience. We look at the tight-rope here and see how balancing upon a high precipice can be precarious at best.

All people have the knowledge within themselves of the past, present, and future events and nothing each one can do other than getting out of the way of Spirit’s duration that has no timeline. When we realise the struggle is not necessary to attain something, and that attaining something is nothing more than the attachment to an expectation, we can have true faith in our knowingness. This faith is having it in our subconscious when we are not conscious of the unconscious plane. Faith is not necessary when Soul is conscious. Remember. A certain kind of faith derives out of fear

because there is seemingly the unknown at times. What happens is that Soul is rejecting reality and therefore, is in the way of Spirit. By becoming a pure channel is not faith, but rather assurance that Spirit, the SRAOSHA will not miss Its mark. This knowledge of the SRAOSHA should be Real Joy for the student, and the fears of which we are speaking are products of many lifetimes. This long duration is why it usually takes awhile to eradicate them. You see, the false ego likes fear because the former believes only in itself. By removing this false ego, the fear is dropped as because the wrong ego believes it is the creator. The false ego has fear. The false ego encompasses all ideas and detailed information. The ego's attribute of fear creates a doubt. It does not wish to lose this fear as the ego enjoys its relative omniscience. Therefore, the Akathists can see through this false ego consciousness, and is responsible in the face of any apparition. This apparition judgement means that even other Akathists may be false apparitions when they are apparently judged not to that Akathist's liking. We must remember to perpetuate this judgement is a big responsibility and these things are very subjective. It is like having a child and prompting his behaviour by asking him questions that could be answered categorically. Albeit children know what has happened to them, at times, the parent sometimes does not, but the latter still wishes to find out. What is often happening here is that the child in its glory does not care about the particular culprit when it has a negative experience. Instead of being specific about the matter, the child will agree to the first idea that the parent suggests as the former wishes to be immediately determinative. The little one does not want to expend the energy in prolonged interrogation or inquiry. The child's energy is very precious to it in play and it wishes for this play not being interrupted with ostensible nonsense. In other words, an interruption not in the form of play is an unacceptable and repugnant hindrance for the child often inducing outbursts of hysteria as children will do called "crying" or "caterwauling." Of course, that is why in the situation of children that many of their schools and especially preschools will turn seemingly unplayful activity into the playful kind. Upon closer examination, the practice seems irresponsible regarding manipulation, but these conditions are necessary when life and limb are judged by the one in charge being the issue, and experimenting may not be necessary.

When danger exists, it is much like common sense in avoiding it. But this idea has been very maligned because it ostensibly takes so much for granted. The people of the world, especially during the Kali Yuga, become so tremendously afraid! When an individual has an unpleasant experience,

they will not wish to return to the process that led to the unpleasantness reflecting on the perhaps fearful image once more. This avoidance is all right seemingly a normal instinct because we see courage has nothing to do with foolishness. Truth should be expressed at all times as we are foolish when not expressing or exemplifying truth. Apparent courage in the face of contemporaries is always different individually. This apparency is where we must be truly courageous and adventuresome instead, but not at the expense of someone else's ear. If we can keep our problems to ourselves, we are practicing the marks of the Master. This self-containment is probably the most difficult lesson of all to learn, and not saying here that when we do have a problem we cannot talk to a friend or someone who is going to listen.

We must drill ourselves constantly in the precepts of AKATHA albeit we have to re-win our place in the universe time and again. This seemingly never-ending experience will eventually gain our Mastership for us. The negative force is very difficult to defeat because straight way the idea of trying to defeat something, we cannot. This sounds like nonsensical Zen koan expressions and saying it precisely will not happen when the student is looking for understanding. Without understanding or Zen, it is easy to express.

The true meaning of AKATHA cannot be couched into terminology and attempting it is futility. When one writes or orally expresses what he or she thinks is truth, they not only deal in content, but also attitude. Of course, pride is a tremendous adversary and this albatross is very difficult to give-up since thinking we are so high and mighty at times. The true mark of the Master has none of this business and does not even consider the analysis of this sort of thinking.

The mark of courage in the face of an adversary is simply the way we handle the experience. We often wonder why we have this adversarial situation in the first place. We know that all situations are not necessarily from past lives, but mostly they are. With this in mind, we must remember since we are the first cause, it is our responsibility (the ability to respond) to somehow resolve the situation. The idea of confronting the situation comes into being. Now, this idea is not to say that we must physically resolve all adverse circumstances, meaning simply, by the use of physical manifestations. Of course, we must remember that thoughts can be classified as physical occurrences when these help to resolve an seemingly difficult physical experience. All that is being said here is that, as individuals, we must face-up to our lives in some form or other and not run from them metaphorically. We soon find this non-confrontation,

“running away” or escaping is impossible anyway. It does not take a tremendous amount of energy in the physical form to work-out most adverse or for that matter, positive experiences. This resolution factor is why AKATHA tries to make it easier on the chela by giving him many different and often simpler answers.

It would probably be better stated that these are not really answers, but rather compensations for the moment. This compensation does not mean that when we resolve a situation that it will necessarily come-back, but the resolution, if completed (this completion is subjective) will be gone principally by design. Here is where the knowingness becomes a case for our own decision-making. AKATHA becomes a path of the proper decision-maker called the ahyobulian. This decision-maker is what the Master is, an individual human being who can make decision for himself and others who are not masters. However, the true Master leads others to eventually stand on their own. Mostly then, the chela makes decisions that are not always good, but the issue is that the decisions are being made. Eventually, the decisions will be the best one’s for the individual.

This freedom gets into the area of individuals being allowed to do their jobs in which they have been appointed or having selected by themselves. In the latter situation, it is much like the kings in primitive societies, who had to kill their predecessors to gain the throne. The Hadjis is not condoning for this killing to happen in more civilised societies. Rather in the circumstance of a departed Master, who apparently could not finish training the next leader, we find that some manifest council’s responsibility comes into being for the situational successor ahyobulian. Whereby, this decision is not survival of the fittest wherein a stronger animal overcomes the weaker. If these individuals have been appointed to do a specific task, albeit being a problem in time and space not knowing how resolve polarity problems, perhaps we should allow them to do their jobs aforesaid with as little interference as possible? It is like the referee in a sports event. He is the god of the field rules and being his job, why should his calls or acclamations be disputed? Does it make such a difference if we deem it an incorrect call or is it our responsibility or lack of inner discipline even to have a different reaction? Each of us will not always agree with what is happening around us. In some circumstances, we will never agree. This latter reaction is, in actuality, more correct as we only deal in compromise in the areas of polarity. Tolerance and patience reign supreme as some of the highest attainable virtues within the lower worlds. These two virtues are different regarding the former perhaps knowing a disagreement exists whilst the latter may stand in waiting with

the other moving on. Perseverance is another virtue that ranks high also, and should be discussed here in this Hadjis book.

If we as individuals do not persevere in our beliefs, no one will do it for us. This perseverance takes a tremendous amount of courage and fortitude, the former of which no human has. In order for the human to have any courage, he must invoke more primitive instincts of past life animal conditions. The Hadjis knows this idea flies in the face of creationists, but so be it. They are simply wrong and rebel because they do not have knowledge of when the sentient Soul comes into the human in history. In other words, the physical form evolves, but not divine conscious Soul that enters the body of a human being just before birth or right after regarding a present incarnation. The evolution factor becomes one of inarticulate self-consciousness that enters the physical body at some point within its evolution. The "I AM" of the Living SRAOSHA Master comes into being when He speaks the words of AKSHAR, the God of AKATHA. This awakening is historical and necessary when Souls have grouped themselves into societies whilst still at a destructive animal level. Many would say that sometimes Kali Yugas have lost their reasoning becoming primitive like more ancient ancestors. Hence, the creationists become very muddled without listening and surrendering to the Living SRAOSHA Master.

A status quo exists in AKATHA insofar as the way things exist. AKATHA is, in Itself, the way things are or the status quo. Yet the organisation's principles can and will be the status quo in more golden times, but again the entire population will not be members. The main idea is for positive virtues to exist regarding the opposite of the five passions of anger, lust, greed, attachment, and vanity. When the corresponding virtues of contentment, compassion, patience, aesthetics, and nobility are practiced instead, we have the perfect society. Still AKATHA is not a social programme and we make a caveat here regarding this idea. Remember. We are talking about full power of the universe regarding the synthesis of AKATHA.

Since AKSHAR demands that the lower worlds exist giving Soul the opportunity to return home, synthesizing AKATHA completely in the lower worlds will not happen. But that irony not having AKATHA gives no way for Soul's return to AKSHAR. The bridge is narrow and only one at a time can cross its expanse.

We still see many individuals taking certain ideas for granted. These attitudes and beliefs mean that in order to communicate, if being important, we must surrender our pride and make the best possible effort to do it. Sometimes, this pride swallowing means a major change

inasmuch as our thoughts are concerned. This change means a constant for the former to be this way, and we must desensitize ourselves to this change.

Life permits one having as much freedom as each individual wishes. No individual is kept from unfoldment and yet, there are decisions rendered by the Mahaji, the Living SRAOSHA Master. One must know as Peddar Zaskq states, "One must preserve the inner harmony and come to be and cease to be." Writers after the Mahaji have made statements of "To be or not to be," but this was just a poor rendition of the Mahaji, the 971st Living SRAOSHA Master, Sri Peddar Zaskq's previous comment. ***I HAVE COME TO BE AND CEASE TO BE*** is the answer. Yet this statement brings such a powerful feeling and synthesis within, but remains illogical to man. He cannot understand and goes adrift not finding his way. He cannot cease to be and loses the very thread of his life insofar as it is a feeling and not logic.

Inner harmony is very important getting us to the cessation point and does not always mean serenity and relaxation. Harmony may be a sword to strike one down or a harsh word for eliminating the Kal Niranjana from one's sphere in which could be an enemy directing destruction. Again, subjectivity enters, and the real purpose here is that concern for harmony should not cause one from acting. To act is everything and you see, courage is harmony, and the vehicle of the lower bodies will sometimes appear aberrant when acting in harmony. The key word in the last statement is "appear" and behind this façade is the SRAOSHA calm and exceedingly powerful. This whole concept is paradoxical and knowingness comes in from hiding. Words often make understanding difficult, but one should learn to feel their way anyway. What is harmonic for one is not necessarily harmonic for another just as with all attributes of any sensory mechanism. In most cases, when AKATHA principles are in a high social status, the often negative responses will not occur anyway. The main point here is the difficulty in not judging as a principle, a high ideal and must be stated even if metaphorically, but cannot be.

To gain full understanding will initiate the understanding of the Inner Master. Taking the responsibility for this full awareness, one must remember going to the inner temple constantly will answer all questions. We should never fall for the limit because the Inner Master will never tell one this. There are no limitations and when an individual understands this facet, great joy can be his! To apply this unlimited knowing capacity will proclaim to Soul Its invincibility. This power does not mean that one should run around breaking man's civil laws and reeking havoc upon all,

but it should insure that the individual never shirking from a challenge or what he considers being his duty. If we allow others to manifest wrongly and never partake of the Light & Sound of SRAOSHA shirking duties never will change. This duty would mean getting involved, but it does not mean necessarily getting hurt depending on the circumstances with the latter not contrived by any means. Albeit keeping the injury from happening, we should not care what other people think of us because too much untruth is rampant in all the worlds. Therefore, if we are not the law unto ourselves, we will perish into unconsciousness.

Now, maybe this unconsciousness is not so bad in which to perish inasmuch as one would not know or feel anything. We have seen in the AKATHA literature, this idea of consciousness whilst important, when people talk of death and dying, this unconsciousness is usually what they mean as a source of it. Considering what consciousness is in AKATHA simply states we are aware of Soul's identity as is, It existing. This spark of God is something that we always are, and the separateness from the Supreme Deity makes it difficult from time to time. This separation brings this idea of perishing into unconsciousness. The Unconscious realm is the Etheric Plane of Brahmanda Lok, that as many may know, is the top of the Mental Plane. In this unconscious area are experiences that Soul has decided to ignore through tremendous fear and all attributes of negativity one could imagine. Once fear is eradicated, the individual becomes aware of his unconscious realms, and becomes responsible for these areas of former irresponsible unconsciousness. It has been stated what responsibility is in its transition to the ability to respond, and we must remember that this is not necessarily dealt with in an overt way. Soul's ability to think and change images is the most powerful aspect. Until one achieves this awareness of letting the bodies make their image change, Soul has not mastered the trip or journey.

To take this responsibility is a lonely occurrence. In the face of our loved ones, we must often do what we must do that appears contrary to them. Until we follow the dictates of our own Inner Master, life will not be easy for us. Yes, life can be easy, but for this ease to occur, we must follow the Inner Master. To know this concept, is to know AKATHA, the Ancient Science of Sahaji, and Its principles. The Inner Master is the same Living Master of the time of AKATHA.

We inherently know what we must do and must do it eventually, even if it takes a million years. The "Manusamhita" of AKATHA spells-out some simple principles which are: true freedom, true impersonal love, true honesty, true courage, and a sense of humour.

The AKSHAR does not care about time for to IT, the lower worlds is just duration whilst man has created the concept of measuring called “time.” Only man in his stupidity cares about time as it being his creation and attachment. Some cultures never care about time and therefore, do not care about money which go hand in hand seemingly. Money appears to be the plague of mankind insofar as this wanton accumulation of rubbish. Mankind could step into the Golden Age whenever he finally follows his true inner dictates and these coincide with the principles of AKATHA of which some that were previously mentioned in the last paragraph. No wisdom is more powerful than the Wisdom of AKSHAR or the true God wherein these principles derive. This wisdom is within each of its followers as chelas of AKATHA, the Ancient Science of Sahaji. Many religions followers unlike Akathists are just that, followers with no real power. The Akathist has the AKSHAR POWER FLOW at all times whilst utilising it as his or her disposal.

In the Kali Yuga and the other epoch, the Dwapara Yuga, of the two darker eras, religions have been in power at some point, but this power position is merely a fluctuation and a cop-out or an excuse by the people. Ages exist because of people’s consciousness, not because the lower worlds actually exist. People create the lower worlds and they can uncreate them. The lower worlds are planes of “so-called” matter, energy, space, and time. The idea is not negating their existence, but it is in the sense that they do not have to exist as they are one’s own creation. But being subject to God, the AKSHAR, is the issue and why man capitulates creation of the lower worlds as he must in the face of AKSHAR. This factor is not nihilistic considering it a good thing, but rather matter, energy, space, and time (MEST worlds) exist only in which it is agreed. The feature simply means just as in the aspect of relativity that the individual travelling at light speed only disappears from the vantage point of the observer who is not travelling at light speed, his is not disappearing. Relativity holds true insofar as the lower worlds are concerned; the lower worlds will not disappear, because we redefine it as such. You see, these words are a definition of an image and when we change the definition, the defining characteristics or rather perception, that redefinition does not necessarily change the molecular structure (however, it could be agreed upon collectively and thought could change it, but organisation and very difficult in the lower worlds), but it does create a new viewpoint on how to experience the lower worlds. It redefines our potentials of resolving without immediate annihilation of the lower worlds.

This powerful position by Soul shows why man is exploited into believing he is powerless. To keep the masses in control, people who have the power to control try to keep the people ignorant of their individual powers. Thus, AKATHA re-appears in the worlds periodically because people want it at times very badly to usurp their exploitation, and give the truth back to the people. This usurpation of falsehood does not include or imply violent revolution, but condones a peaceful and quiet inner revolution which comes like the thief in the night. That change has different ethics, of course, than the thief as it gives the opportunity for all people to enter into their own God state whilst the action is a positive occurrence even though subtle. AKATHA is a direct teaching and yet, other teachings are necessary steps at times. This commentary is not deceptive no matter what it seems to be regarding a patronising of other teachings or an unconscious brain-washing taking place. Quite the contrary, consciousness is happening firstly and foremost as each individual must know the basics regarding the path.

Knowingness is not boastful or egotistical, but it is authoritative. Wisdom is not necessarily intellectual, but often appears intellectual. The intellect generally deals with the mind. AKATHA deals with all levels, e.g., the physical, astral, causal, mental, etheric, soul and on-up into eternity. The overall encompassing of the universe is why AKATHA appears intellectual insofar as the utilisation of manifestation of writing, verbalisation or outer expression.

Intelligence is measured orthodoxally in an individual on how much he can rotarianly ingest, and how much he can regurgitate in tests. Albeit there are many methods of education, e.g., rhetorical (rote), tutorial, guidance, etc., but they do not touch the wisdom levels directly. This educational problem is why to contact the inner planes through the AKATHA Spiritual Exercises is so very important in most epochs or eras. The factor means that when the AKATHA chelas are contemplation being the true moral majority then Its principles will be practiced, i.e., contentment, compassion, patience, aesthetics, and nobility. That means the contemplation is very necessary at all times even during the more golden eras of the Satya and Tretya Yugas. And why the true wisdom is within at the contemplative levels whilst as implied can be manifest in the Satya Yugas or in certain cycles of the darker yugas or epochs. The construct implies that ages or eras do not happen only once whilst having happened many times throughout history based upon the general consciousness of the people. These eras are cyclical and are recurring throughout history. The hard part is that Soul is, usually, a slave to these

recurring rounds. That is why AKATHA affords the control factor to the individual, so that the experience of joy and happiness may be re-experienced. Of course, there are many reasons for the happiness level, and will be discussed in the Hadjis books.

Wisdom is the true knowingness that the individual eventually accepts consciously, albeit knowingness is always known within. What is known is that each individual is a master of his trip, a spark of God and a perpetual channel for spirit.

This perpetual channel for spirit implies a tremendous responsibility with this accepted knowingness. When we find that all of our actions are reciprocal, and by this understanding we are the cause of apparent secondary events, we acknowledge this responsibility. It remains a duty to us that cannot be shirked, for what appears to be eternal and eventually we must face and acknowledge that important responsibility.

If we know truth within ourselves, why do these ideas need to be stated? As usual, AKATHA is the interpreter for Soul in the manifest worlds and therefore, affirms through manifestation from either oral or written perceptions of the individual's knowing responsibilities. Proper interpretation is the mark of the Master, this individual perception that is directed from the Godhead to compensate the individual for the time. That compensation is necessary for Soul in Its journey to the Mastership of the lower worlds.

Why do we assume that the Living SRAOSHA Master is the mouth-piece for God or rather the AKSHAR? That question always crops-up because the argument of God inspiration through man or more audaciously, the idea of God as man is considered. In AKATHA, it is believed that man needs a guide, and since evolution is a scientific principle, it is proof is in the Living SRAOSHA Master. Sometimes the creationist view pops-up historically, but just a childish view of things with no foundation in anything but nonsense.

The Living SRAOSHA Master, however, appears to defy logic and does to a certain extent. We see, as the great philosophic taxonomists have in the past, to try and explain every detail will be futile, and the apodosis or conclusion will have to remain with the individual experience. The old "proof" argument is at best an ego trip. This "proof" is a collective false ego, trying to take away an individual knowingness by creating doubt. Doubt, born of negative terms and ideas is only created to analyze or to find our way at times in dual situations, and non-existent in the higher worlds. Again, it is a perception and a realisation, not necessarily, molecular manifestation. Of course, the dichotomy of manifestation occurs here, and the debate rages on.

Basically, AKATHA wishes the individual to be an individual; to stand on his or her own two feet. If one does not agree with something to go ahead and speak their mind about it. To bottle-up one is to kill a consciousness, therefore AKATHA teaches true freedom with the application up to the individual. The idea means that albeit the freedom is preached as of epoch considerations, practice is more difficult, but not impossible. Again perseverance in our knowingness teaches, augments, explains, and creates within the lower worlds. Soul must eventually make Its stand in this way and take heart with courage of the SRAOSHA as his anchor.

To do the anchoring takes fortitude with an easy flow of energy. Now, logic is important and must be considered if the attitude is amiss. People are more prone to react to an attitude verses the logic. This reaction is why the Akathist (member of AKATHA) learns to desensitize himself to the situation. Here we find that emotion is not necessary, but is accepted when the intention is to communicate whilst within an emotional state. The sincere intention is the most important part of communication and we know sincere people verses the egotist by our accepting the knowingness of Soul.

Often, the sincere person is rebuffed because of his attitude in which repels most people aforesaid. This repugnancy is truly a sad state of affairs for so-called developed Souls to rebuff anyone. With this rebuffment, we see these rebuffers were not really developed beings in the first place. Facilitation is important here because by establishing knowing, we can feel and sense when an individual or a situation may be difficult. Often, the difficulty can be smoothed-over by a word, gesture or some sort of changing distractive device. The device is important for collective unfoldment because for individuals the unfoldment can be swift or slow. It is faster if we use our knowingness in communication, and not allowing repercussive reactions to hamper another individual. The construct sounds like our brother's keeper" routine and it is to some degree. We know that, as individuals, besides being the microcosm, we are also the macrocosm. And it is our responsibility then, to give peace and enlightenment whenever possible.

Sometimes, a reverse occurrence happens whenever the situation is one of life or limb, and we have to act out of this character. The Hadjis book states that AKATHA does no condone war, but will employ it if necessary for protection. Perhaps, the idea is hard to understand but never believes in pre-emption. Individuals know that to turn the other cheek and be struck physically is painful whilst a metaphor by those preachers like

Mohammed and Jesus. No one is going to allow another to strike them as it would be foolish whilst a normal defensive posture should proceed. Common sense exists in AKATHA not martyrdom although one could be martyred for any cause. In AKATHA, it is not intentional and unnecessary for unfoldment. Though the individual who does sacrifice to the death for his neighbour as it is written, “*...he touches the unseen power and enters in the kingdom of heaven.*”

Considering innate imagery created by Soul throughout incarnations, when AKATHA is presented at birth, it affords an individual the opportunity to nurture the knowingness of past lives; although a veil usually exists that is between Soul and the mind at birth. The veil answers the swifter unfoldment by some people, but when we talk of “time” it is irrelevant regarding anything. Eternity is the question and it is cyclical to higher experience. It would be nice to consider that the eternal quest is solved, but until negative perpetuity is dissolved and Soul accepts the knowingness of everything and no-thing, the cycle will continue.

The Hadjis is not saying that the cycle will not continue even in knowingness because within epochs, it is necessary for saviours to appear to bring the Para Vidya (God knowledge) to lower areas. When this presentation occurs, Soul will appear in spirit within a body manifestation. This Soul appearance is interesting as it is what actually happens anyway, but people are only conscious of this inwardly. To be conscious outwardly is the study of AKATHA. Aforestated, the unfoldment, knowingness, or whatever is accomplished within one lifetime or two by the individual is in AKATHA. The reason accomplishment occurs in such a short time compared to the eternal question, is that, if it should take longer or shorter (and both of these time factors are possible), the specific individual attribute factor would occur here. AKATHA gives a matrix of possibility created by the Living SRAOSHA Master, in whom all things are possible.

Now, attrition is difficult to measure and, as said before, attrition is not important in AKATHA. Rather, the opportunity made available to man is important. The criteria of one lifetime or two for study is established because the Living SRAOSHA Master has to generally outline the programme, and the outlining is one criterion. A detailed explanation is really not necessary, but to state that to unfold in a short time span is asking an awful lot, when it has taken perhaps millions of years to create the karma. At times, less karma exists as Soul is on a path of dharma within other lifetimes. So, it is not necessarily a compilation of millions of years of karma, but much is to be worked-out.

The Hadjis book will enable the chela to accept his or her knowingness within one lifetime or two whilst using the pure essence of the AKSHAR, the SRAOSHA, as one's guide.

Duration is a real attachment to students of AKATHA, and attachment is why emphasizing the illusion of time measurement helps to alleviate some of the apparent need for speed. Time measures duration and it can stand alone without time. The old axiom "To push will only jam the door" comes into play here. Man, at times, develops civilisations outwardly and forgets to go within to do action. The powers of man are awesome, and sometimes he uses it ethically and harmoniously within the time cycles again. Great care is seen necessary to try and hold the ethical level in order to have semblance of control. That smattering of marginal efficiency within orthodox societies is more prone to be towards perfection within an AKATHA principled society.

The key elements in the knowingness is, aforesaid, to persevere with invincible determination. The latter implies a goal, and it does not matter what it is, however intermediate or apparently final in which makes intermediate goals as the reality of apparency and non-millennium. We know that nothing is perfect or final, but the main emphasis should be the sincere intention to succeed in this apparent final goal. We are not really kidding ourselves here as to encompass an image thoroughly is not possible or necessary except in the matter of the AKSHAR, **THE ONE AND ONLY TRUE GOD**. The idea is perplexing to man because of the smallness of his brain capacity for wisdom many times. To read all books in the world or amass great knowledge or wealth could be impediments towards a grand goal or could be a trap or step? This matter is so individual, and to directly state the answer here would be unfair and disingenuous. Although the knowingness within will give us what we need more so than any written idea.

The Hadjis books are the most honest and completely thorough treatises ever recorded in the manifest worlds. It can be nothing else as It does not have to be anything else nor can It be anything else. The Hadjis books are unlimited, but duration regarding their completion and twelve volumes or more is declared. These volumes encompass everything a Soul needs to navigate Its way to the higher planes. This higher plane navigation in Sahaji is the only purpose of the Hadjis.

Chapter Three

Beyond the Universal Laws

The Universal laws are within Peddar Zaskq's works. Seven exist for all time in the lower worlds and they are: 1. **Law of SRAOSHA**; Spirit, the Light & Sound within and the very **VOICE OF AKSHAR** or God in AKATHA, has always been called throughout eternity the **SRAOSHA**, the **ALL PENETRATING POWER**, which is the forming power of the universes. Its symbol the stylized SRAOSHA used by the teachings of AKATHA can be seen on every entryway keystone of the outer and inner AKATHA Temples of Golden Wisdom. 2. **Law of Soul**; is the manifested individual beingness or unit of awareness of this SRAOSHA spirit that always is spinning centripetally and centrifugally (inwardly and outwardly) around Its centre called AKSHAR for God in AKATHA. Occasionally, Soul reaches the static centre but never sustains it. This spiritual experience reached by Sahaji is the perpetual goal of AKATHA in God, the Glimpse Of the Divine ®™. Wherein, Soul re-experiences God and not just one time. 3. **Law of Polarity**; the law of opposites wherein karma exists here in which cause and effect remain. 4. **Law of Vibration**; the law of harmonics and feeling. 5. **Law of Attitudes**; the law of states of being or feeling moods. 6. **Law of Facsimiles**; the law of non-simultaneity and imagery – no two images can fit in the same place, however two Souls can with exiguous degrees of individuality – very close but still non-simultaneity, therefore the law holds. 7. **Law of Unity**; the law of Overview – nothing merges but harmony remains amongst all Souls when AKATHA principles are practiced. The laws will be explained thoroughly within this chapter including why one must go beyond all laws.

The AKATHA chelas are recommended to obey certain laws in the lower worlds in order to gain access to the higher planes. Now, this access sounds very good indeed, but what we must remember is that all of these laws are basically an illusion. Since the path of AKATHA is just that, a path, way, teaching, or science and nothing more, some chelas will master the principles long before their outer initiation has caught-up with them. This inner understanding has already occurred because always the outer or lower worlds take a little longer to catch-up. Of course, this situation is sometimes very difficult for the chela, but if they have truly mastered consciously within this outer path of the inner teaching of SRAOSHA called AKATHA, the time duration will not matter. The false ego is hard to overcome, and the application of the control is even more difficult.

Techniques and tests are not necessary for the one who knows, but for the one who has fear, the techniques and tests are often very necessary. Fear is the most continuous aspect and hardest negative attribute to conquer because ostensibly it crops-up even after one thinks it has been conquered. It is like the five passions. When someone makes the thought that they have indeed overcome whichever passion they are thinking about, often it will reappear by virtue of the thought itself. To truly eradicate a passion will follow through on all levels. Remember. The answer is moderation.

Perhaps the individual, who has eradicated a physical act they considered to be negative or deviant, such as self-abuse or using drugs, on the inner planes they will be tested for a length of time, until, even on these inner planes those passions will be gone.

Rebazar Tarzs said to Peddar Zaskq on the banks of the Jellum River that flows past the city of Srinagar, “Purity is the Truth,” and, in reality, nothing more can be said about it. Man will struggle with every aspect, but Soul knows as having suggested by the chapter in this volume of the Hadjis book. Man is not necessarily lost in this purity regard, but to master the trip, it is necessary. A struggle should not be here with respect to this purity, because by doing the daily Spiritual Exercises of AKATHA, the passions naturally fall away. This aspect is one of the many important ones in the spiritual exercises as of the gradual purification process. Aforesaid, this experience is entirely individual, and they know when having succeeded. What an incredible change, when the purification process occurs. AKATHA could be defined as the path of gradual purification whilst much joy is involved with it. Simply, by performing the spiritual exercise contemplation and having faith in the Mahaji as one’s spiritual guide, the purity will come.

From Hadjis Book II it is said, “In the beginning all below the Atma world was only Spirit, that known as the SRAOSHA, which moved throughout the void. Everything was without life – calm, silent. Void and dark was the immensity of space and time. Only the supreme power, the SRAOSHA, the self-existing essence of the AKSHAR, moved within the dark gulf of nothing.” In the next paragraph, it speaks of the AKSHAR’s desire coming upon IT to manifest and then the areas of matter, energy, space, and time, sometimes known as the MEST worlds, were created. Now, it is very important to understand clearly that this desire that came from AKSHAR is above the Universal Laws. Thus, in becoming a co-worker with AKSHAR, we operate above the Universal Laws. In other words, the Universal Laws are only of the four lower worlds of the Physical, Astral, Causal, and Mental planes.

To operate in the higher planes consistently is the mark of the Master, but along the neophyte's journey he need not despair as the outcome is the mastership. This idea gives inspiration to the chela in AKATHA. Like no other path, AKATHA can give inspiration of this kind! The lack of inspiration or the high feeling is the real problem of the other paths outside of AKATHA insofar as they are perpetually working with the Universal Laws or the laws of the lower worlds. It is a matter whilst in the lower worlds, the laws must be adhered, but we are saying not for ever once getting above them in the higher planes.

It is important to emphasize that these lower laws are not to be broken or abused even if we are aware that they are illusion. The illusion may seemingly be a dichotomy and is to a degree, but what remains important is the factor that realisation of the laws will help Soul in Its unfoldment. The dichotomical side involves the idea that, if these laws are illusion, why not ignore and perform our activities by being ignorant of them? Of course, this ignoring is possible and perhaps useful, but remembering that relating to beings who are caught-up in the illusion is part of spreading the message of AKATHA, the abyasnati, and being a channel. If we were at the beginning, as the quote above described, we could move in this state without desire coming upon the AKSHAR. That occurrence is out of our hands now for we never sustain the level of AKSHAR, and therefore subject to ITS desire which is not a bad situation when we realise the tremendous freedom subjugation entails.

It is important to relate to our fellow man in a civilised way. This idea does not mean to be people-pleasers, but rather having a certain attitude that affords us telling the truth and yet doing it in a communicable way. It is like a individual with a philosophy they truly believe if they are true believers (not the religionist version). Often, they can get their point across without being cross or acrimonious. The major point here is that it is very difficult to decipher points of view when the emotions are running high with that person who is responding. Also, the emotions will keep visualisations away because the turbulence is too great and scatters the image. This factor is scientific wherein a great wind will keep a ship from docking on the shore. This analogy holds here, and should give the individual a sound reason for releasing his perturbed emotions. Still we are dealing in metaphor and pictures can be re-created quickly even if blowing them away so to speak. It is a matter of getting the image manifest if that is what is wanted? Yet we must respect the fact of what God wants with our views working with the idea of "Thy Will with my mine, O AKSHAR."

This high plane experience is working above the Universal Laws by being aware of them and controlling our lives. This control is very simple, but for the ones that do not know, even Akathists who have missed the interpretation for years, will eventually come to the realisation. We cannot say when this realisation will happen for sure because of the individual circumstances. By being aware of laws does not necessarily mean that one can get above them. To measure the above factor is decidedly impossible, but for each of us to know that eventual mastership, as aforesaid, is a joyful becoming!

In the Peddar Zaskq's written works, he states that "...we create moulds unthinkingly" and it is better to create moulds consciously within our lives. This conscious creation takes the awareness that it is possible, and the application in which most people seem not to incorporate in their lives. Discipline is the real one regarding thought; "real" as to difficulty. To be consistent is a discipline and consistency is the basic failing of the individual. Aware of the Universal Laws, he fails to practice or go beyond them. Perhaps the dichotomy presented previously could confuse us, but to resolve it is simply a situation of awareness and then letting go of it and acting without analysis. Letting go is the true dharma way with realisation initially, and then the only problem is self-doubt which plagues man more than any of the five passions. This negative part of us manifests in our scepticism of our fellow humans and, really it is our own self-doubt. How can a fellow Akathist doubt his fellow Akathist in any way is beyond belief! I tell you, when this lack of camaraderie occurs, AKATHA will not be public for long. The foundations are crumbling at that point. Having failed with mankind, AKATHA recedes into the inner planes, and the Living SRAOSHA Master then teaches to a small group of Initiates on a one to one basis or none at all. No public teaching occurs then only private. Often if attempting public dissemination, the teaching is persecuted.

A major problem within the AKATHA society is the foundation in which is being spoken is not maintained. It is difficult to say when a group or individual has achieved a firm foundation in the AKATHA teachings. Perhaps longevity is an answer, because at least the person has made a commitment, but is still not a guarantee. AKATHA does not give guarantees except if one remains with the path, they will master it in one life-time or two called "Atratas." If the people want AKATHA to stay public, the foundation of the individuals, no matter how difficult to measure or maintain, must be made and sustained. However, immeasurable, the AKATHA channel of the Living SRAOSHA Master, if He is the only being manifest, is alright with the Almighty AKSHAR, the God of AKATHA and the one **TRUE ONE OF ALL**.

The Living SRAOSHA Master is the sole reality that is maintained, no matter what is happening with numbers of people upon the path. Since that reality is a natural law because life would not exist without the Living SRAOSHA Master, we realise as individuals how very important the AKATHA society is for the people involved and the world at large. Whereby, this spiritual society never is important to the AKSHAR. In other words, it is an opportunity for humans to be aware of the SRAOSHA and the Living SRAOSHA Master, not the other way around. Still the irony exists that the demand of returning to AKSHAR is inherent in the AKSHAR makes the demand for Souls return, but, aforesaid, in reality, it is only scientific as the inflow and outflow of spirit in a natural way. Since we are human the explanation comes to us rather fatherly instead of icy cold numbers, equations, and algorithms of math and science.

Conflicts and scepticism for their sake only in the eristic sense are not to exist within the AKATHA society or group consciousness. Eristicism will never be completely eradicated within the AKATHA group, but the ones involved will be naturally stagnated. Retribution is swift on the path of AKATHA, but not necessarily realised by the culprit immediately. The unfoldment time penalty is, in reality, the only one in AKATHA, but is never an overt act by the Living SRAOSHA Master. Just as in the judicial system in the lower worlds, good behaviour can shorten penalties. Overt penalties rarely will happen, and only in extreme cases.

Extreme problematic situations occur not as a rule, but people do not realise the sensitivity here for injuring an Akathist, the SRAOSHA spiritual channel, and the swift, if not spontaneous, retribution that materialises. The key word is “materialise” with what karma is exacting in that of the molecular manifestation. Now, retribution can be on a grand scale, and often why the chela experiences so much outer trauma as the world karma is often worked through them without their knowing. This action is far above the Universal Laws, and the Mahaji at that fraction of a second, is resting His hold on the world for the chela to experience on a small scale, the experiences he will go through as the SRAOSHA Master one day in the future. That experience is not measurable collectively as with any experience in SRAOSHA, and the people, who are concerned with the measurement, will have to learn a lesson. Specifically targeted the lesson is not possible as it stays an individual circumstance and again immeasurable collectively.

We must be serious here, for it is life, and albeit should be humorous, most would go through a struggle. The Mahaji, the Living SRAOSHA Master, wishes to help those Souls who are ready to move into the higher worlds. Being ready is another immeasurable state, but to compensate can be by saying that although the measurement cannot be done as a group situation, it can and must be done individually. By qualifying the measurement anomaly will probably help our bean counters and pencil pushing accountancy analytical types, but truly all people analyse but to emphasize, individually. AKATHA is the sole science of the individual, not a science of the group like all others even those making the claim to the former. When you put all those individuals together within society, you have the highest civilisation. Decidedly, the collective non-collective could be quite obfuscating. It should not be though as the pseudo orthodox teachings and religions are trying to achieve the perfect civilisation, but they have only branched becoming off-shoots in the situation over the last few thousand years. The statement is not condemning, criticizing or floccinaucinihilipilificating, of any group because ignorance of the Living SRAOSHA Master occurs quite often and aforesaid, sometimes even the Akathist misinterprets or floccinaucinihilipilificates.

The proper interpretation is the “Hadjis, the Original and True Sacred Book,” and this accurate work does not mean that it is not changed. All the properness means is the Living SRAOSHA Master of the time is author and ahypobulian (precise decision-maker) for the AKATHA teachings during His tenure, and may change whatever He likes. If these changes become radical, He was never a True Master. The True Master is the original Voice of the AKSHAR as the First Speaker and Writer. All others are plagiarists after Him whilst impossible for Him to be the former. As the first voice none come after as the commandments misinterpret as the gods having none before them. The authenticity has been a problem down through history as man has difficulty in accepting the leader, the Living SRAOSHA Master. When man understands that within matter, energy, space, and time, it is necessary to have a hierarchy or want of a better word “leadership,” he will unfold. In the lower worlds, where, in reality, are states of consciousness and not necessarily molecular manifestation, a duality exists which is discussed in the works of AKATHA. In duality, opposites, manifestations, and forms exist. Since these forms represent separateness, for these separate entities to unfold or progress, a matrix must be. The matrix is AKATHA headed by the Living SRAOSHA Master.

The human state of earth is composed on the physical plane of carbon units that are separate from one another, at least, in the outer state. Even within the inner state, an individual identity remains, but less restricted in time and space. The non-restriction is what the Living SRAOSHA Master affords to the chela in that He will guide the particular individual, in Soul, back to his or her source through the techniques, He has long established. This factor does not mean that one has to follow a particular Master, but rather the Living SRAOSHA Master is convenient for the time as the leader, physically and spiritually, of the inner and outer teachings of AKATHA. It is written that one can follow whatever Master they wish, albeit it is recommended to follow the Living SRAOSHA Master if one does not have an alternative. The idea is that one must follow a true master or teacher, the spiritual traveller, in order to gain the higher planes as the Mahaji is the True One in reality.

Since the Living SRAOSHA Master is the direct manifestation of the AKSHAR in the lower worlds, it is a safe experience to follow this individual physical human being because He is designated, the Living SRAOSHA Master by the entity known as God, the AKSHAR. Now, it is taken on faith in the hierarchy and, if that factor is to be challenged or analysed, sobeit. The key is a decision to follow the path of AKATHA does not have to do with organisation, but what the individual is experiencing in his or her life. If AKATHA is all one needs to work with, perhaps It is all that is necessary. The only issue remains that the Living SRAOSHA Master is the direct channel for the AKSHAR until He is not the titular leader any longer as the Living SRAOSHA Master. In other words, the effrontery of not following the Living SRAOSHA Master should not be, but few comprehend in their ignorance.

This idea does not have to be a dilemma as to whatever the individual decides is the way that it is, at least within their universe. Often, the decision will reflect even without in the lower worlds depending on the power of unfoldment of that particular human being; afterall they are the creator at the ninth plane. Awareness of the mastership simply removes doubt within one's life and in its place displays confidence and harmony with perfect faith in the SRAOSHA. Our interpretations are for ourselves and no one else. If we are challenged by these interpretations, we should be able to defend ourselves even unto the death regarding the mastership. The death factor is usually more metaphorical by not meaning that we will have to, in actuality, do it, but it does mean that we have enough confidence and courage to defend our beliefs, and if martyrdom is necessary, sobeit. To be sure of ourselves when all around are in

disagreement, is a mark of the Master. Often, the individual is left alone in this state, but the Master does not care having this invincible determination will lead one to the AKSHAR not matter what happens within their lives. What does a man care if he has clothes on his back or not, if he has the SRAOSHA? The SRAOSHA is all things and all things are the SRAOSHA. We decide this point of spirit for ourselves without any other interfering with the decision. However, the question comes whether SRAOSHA will even bother with us? Still we must know that every fibre of our being is a part of the SRAOSHA and so, we can never be separate, but we must become conscious of SRAOSHA.

The idea is that we are not uncivil to people, but it does mean that we allow others to run amuck through our sphere running over us physically, mentally, or spiritually. No one should even allow another to strike them first with metaphors here being dashed as pure nonsense in false scripture outside the Hadjis. The whole concept and apparent foudroyant is concluded once mastership is achieved and all is clear. In SRAOSHA Mastership at the tenth plane the struggle is over and the unhappiness has ended; one has attained the supreme and final goal of AKATHA. God is in our lives as if IT were standing by our side. Since IT has always been there, the realisation of this mastership is beyond the Universal Laws.

This achievement does not imply that once mastering the trip, one is allowed to break the Universal Laws. Since innately or by second nature, these Laws become understood, just as the child when born, the Master always will be following the Laws by His very existence. When the chela falls, he simply has left the area or second nature and is now struggling with the lower concepts. We are not saying that all chelas fall, or that all chelas maintain the path. What is being said is each spark of the AKSHAR is an individual spark, and different occurrences happen for different entities. To pinpoint these specific happenings would be exhaustive, and unnecessary for our unfoldment.

Individuality is an important facet of AKATHA in the relationship to the SRAOSHA, wherein, the individual is established and maintained throughout eternity. This eternal establishment is an incredible achievement and also sounds impossible. If the chela has lived when an Initiate has fallen, the statement of maintenance for eternity becomes difficult to accept. The only answer is that it is possible to maintain mastership through eternity, and when a chela or Initiate falls, it would be of no concern to any other individual and his particular unfoldment. In other words, it has nothing to do with them. What does one care if someone else falls or fails? Surely, if one has personally known the

particular fallen Initiate in question, perhaps remorse is offered. But regarding our own unfoldment, if we have established our own identity or self-realisation, we can release sorrow for our fellow chela after a time without affecting us. Even initially, the affect will not be as of detachment learned on the path in the beginning. Whereby, we can have our own emotions if not controlled by them or moderation occurring with the passions. If we are controlled by our emotions, perhaps we should not have them. This remark is the problem with words as it is easy to seem contrary.

Establishing oneself as a Master is truly an extraordinary experience! If one considers for a moment how many past-lives he has lived, the idea of mastership takes on a perception of an immense achievement! That factor is why it can be so difficult to achieve, because getting there one must drop the egotistical grand achievement thought. There is nothing to achieve and no place to go, but only the present exists. When one accepts his mastership, it is the individual experience we talk so much about upon the path of AKATHA. Often, man feels great anxiety over these achievements and reiterating, until he can ignore the false ego, he is caught in the lower worlds. The trap is such a paradox, for telling of mastership implies presumptive pre-eminence and therefore, the description being individual is impossible. Fortunately, the factor of generalisation remains which allows for the Law of Facsimile as the sixth Universal Law, to function for mankind. When one has not reached the mastership, he or she cannot possibly describe anything completely accurate. To appease this certain futility, the Universal Laws were created: Law of Spirit (SRAOSHA), Law of Soul, Law of Polarity, Law of Vibrations, Law of Attitudes, Law of Facsimiles, and Law of Unity.

To emphasize, when the Initiate in AKATHA becomes aware of the Universal Laws, he should learn to transcend them thereafter. Aforesaid, they are a reality, and albeit the Initiate is hopefully aware of them, he or she could be involved with them in an extreme way. Perhaps the Spiritual Exercises of AKATHA give stamina for one not to be constantly, vecordiously or obsessively conscious of the legal universal practice, but ostensible unconsciousness does not give free licence of any negative act opposing the laws. The true judge is our knowingness, and not our rationalisation. The discrimination factor is to be learned within the first two years in AKATHA. Application of the discrimination factor is another issue altogether. Again, we may be aware of principles, but if left unpractised, we will not unfold spiritually. Another paradox arises insofar as the Initiate is supposed to be beyond time and space dwelling on the

Soul Plane. That happening sounds lovely, and so far as it goes accurate, but what matters most is what the disciplined chela believes. Probably, the best way to negotiate these situations would be to work with the principle of belief in oneself, and if nothing is decreed by the Living SRAOSHA Master regarding the behaviour, perhaps it is all right. Again, the view does not give licence for criminal or civil disobedience.

Each individual may go through the process at any given cultural time to change man's laws that they feel are not good, but until the change is so, the common law should be observed with common sense and good will. Universal Laws are immutable having existed for all time, but these are still of the lower worlds and the Hadjis is emphasizing and reiterating here that they are not of the higher planes. Also, all laws are, in reality, a low point in society. When epoch transitions appear, only the law of the individual exists. Afterall, we must observe common decency and learn not to be defensive in any degree. If the Initiate has not learned common social decency, they will have to be trained to show a better example. That is why Satsang group meetings are highly recommended for proper social integration by human beings. Creating a firm foundation in AKATHA can be decidedly a difficult undertaking, but perseverance in the daily thirty minute spiritual contemplation will bring guaranteed results.

To practice the principles of AKATHA without "good-will" within one's heart is to practice falsely. It is said not to judge, but in order to maintain harmony in time and space, the Akathist will judge only when necessary, aforementioned. Now, the last statement is also a judgement and dichotomies remain in the language of opposites. It seems to be a contradiction, but the idea is keeping from becoming "hung-up" on criticism as the floccinaucinihilipilificator or critic. It is easier to state not to judge although the ambiguity exists again wherein deciphering the repercussions of judgement is difficult. The non-judgemental state is like religion's blind faith. If the Akathist has to contend with examining their behaviour constantly, no spiritual progress can be made. This revelation comes naturally and cannot be forced giving more important emphasis in practising the daily contemplation exercise for improvement comes naturally and paradoxes understood intrinsically. By being oneself now may help one comprehend what is said here and letting go of the answer need or comprehension mode. The sooner the chela gets beyond hardship and looks at life as an experience only then will he get on with his life in a straight forward manner.

These are only lessons for those chelas who need them as they are for the ones who only get a feeling for the teachings and cannot quite comprehend the words initially or they get them in the moment but retention remains inward. That limited awareness is the attention disassociation syndrome or aphasia that is so prevalent in the lower worlds (presently as of this writing it is called ADHD or ADD and either of which are just attention problems that everyone outside of AKATHA has to some degree – again the contemplation exercise balances this condition). In actuality, the aphasia is a pride or false ego thing of man. Since he is ultimately afraid to make himself look fatuous or embarrassed, he would rather make a sweeping calumny instead of losing face committing labefaction in public. The main problem here is that he has not tested the waters enough to see if labefaction will happen. In other words, he has not experienced the situation to the fullest. Until man becomes courageous and bold, he will not see the AKSHAR. **The AKSHAR is POWER, the ALLNESS and the NO-THINGNESS.** IT is indescribable and by writing the last statement, it is a description and then inaccurate. Another riddle to be solved and probably not as easy as some, but achievable indeed especially experienced in the Godhead where all things are made clear.

Beyond the Universal Laws is not something new as the chela should know that in AKATHA, we learn to be aware of as much of life as possible. The idea being that total awareness is that we are totally aware of the fact that we can be totally aware that we are totally aware at all times. We must learn awareness through the Hadjis, the Way of the Eternal, and until we learn, we will not be totally aware.

Soul journeying, the Sahaji practice, takes us beyond the Universal Laws and insures our total awareness. Because there are limitations in time, energy, and space worlds, the ability of total awareness or consciousness is not left to the inner worlds, but a linear progression is in the lower worlds. In other words, in dual polar areas, areas of positive and negative, the ability to explain or display total awareness would take many years or lifetimes to express either orally or in writing. That lengthy process is why the apparent loquaciousness of chelas or for that matter of people in general occurs. No harm is in this garrulousness, if it is balanced for harmony is the key and application of the teachings and not lipservice or insincerity, however the astral body may take a toll as of emotions. Hence, regression therapies often prop-up as a result. When we think our day to day life or these regression therapies are more important than SRAOSHA, we are in grave error. Many Akathists do believe that SRAOSHA in AKATHA is more important, but fail to do something about It in their

daily lives. These individuals are not the firmed foundational followers anyway and eventually will go by the wayside. The true Akathists are the real movers and shakers of this world, and until the Akathists can band together in harmony, the teachings are not long for the plane in which they exist. The chelas must be in harmony for the high path to prevail.

All that is being written here is that the true knowingness of each individual comes into play. All people know that AKATHA exists, but are either confused or frightened of the teachings believing It as a negative dark cult. The problematic state is why the purer the channels that exist in AKATHA's developmental period, the better chance for Its public growth and maintenance longevity. This movement is rare, because although it is important for Soul to spread the message of AKATHA, the abyasnati, a dichotomy seems to subsist. In the developing stages much misunderstanding remains, and therefore, the staying power belongs to the ones who have grasped the basics. The learning would seem very simple and yet, sometimes it is not the situation whilst real perseverance is the key because at any point that we shirk our responsibilities, chaos will happen. Chaos can be on a macro level even if a small incident was left undone. Hence, perseverance is a real mark of the Master. Each human being knows within their heart of hearts what to do in life, but if they avoid any minor detail, it could have costly effects in the long run. These conscious minor mistakes do not mean we should be afraid to act, quite the contrary. Instead, it should make us act with confidence and the only way the Soul can have true spiritual experiences is to be bold and adventuresome. Do not leave something undone as of being true cause is in its application. That cause can be talked about, but until one puts the teachings expressed here into practice, no real unfoldment can happen.

The AKATHA experience can be beautiful and it is entirely up to the chela. If the experience is not beautifully, wonderfully fulfilling or uplifting, most likely very slow progression takes place. The lower worlds beat-down the people even the Akathist may take their lives for granted after awhile. The Living SRAOSHA Master is there then to instil enthusiasm for life whilst teaching Sahaji to those who will listen. The slow progression or lack of enthusiasm is not always the fault of the chela because the responsibility of the guru is so very important. If the chelas are to get beyond the lower worlds and these Universal Laws, holy perseverance must be. This perseverance is of the heart with the telling-forth of the true teachings of AKATHA. Teaching the students how to Soul project until they learn it is so vital for eternal life off the ostensible wheel of reincarnation. The teacher does not give-up in the face of

hardships for, if they do, they are not true teachers and should be taught by the Living SRAOSHA Master learning to be true teachers. The change is important because of what has been said about the staying power of AKATHA in the lower worlds. Aforesaid, it is sometimes hard to determine when problems are present, but these would not be if each individual would utilise the Light & Sound of SRAOSHA. Usage is not some fancy fanfare occurrence whereby, mostly it is subtle happening. God Consciousness is not boastful or full of Itself, but portrays the deepest humility. That enlightenment does not mean the experiencer is pushed around on the winds of fate, but rather through a direct and gentle approach their cause is made known. This mastery takes many years otherwise it has the appearance of taking a short time. Deciphering the anomaly is not important, but what remains eventually everyone will master their life, if it takes a million years and has for some.

The Living SRAOSHA Master is only concerned with guiding the Soul, who is ready, back to the AKSHAR. That concern and prime directive or objective is His main and only one. His other lesser responsibilities vary from culture to culture depending on the size of His following with them being varied. Common sense is used here in decision-making. The Living SRAOSHA Master uses delegation as much as possible because when the following is large, it is virtually impossible physically to answer all questions directly and be with everyone individually. Albeit He wishes for direct contact to be possible, it is impossible in time and space and those that believe otherwise live in a nonsense world. The inner planes must be utilised for direct contact in the lower worlds most often. Inner work should be understood when the phrase is spoken or written, "I am always with you even to the consummation of the world." This statement is what is meant when the Soul Body of the Mahaji is with all Souls simultaneously. Even the uninitiated, have His presence at all times. All eyes are seen with the Mahaji consciousness behind them and once His presence, the darshan, is recognised, the individuality exists again with one having their own identity. However, the delegation to the Kal Niranjana has taken place down through history and in the lower worlds, the non-chela sees mostly with the eyes of the Kal. That idea is very hard to explain and much detail remains regarding it.

Some call the Living SRAOSHA Master the guardian angel, invisible friend, or spiritual guide, but behind all these names or mirages is the Mahaji, Living SRAOSHA Master. We must remember that the Mahaji is much higher than an angel for these latter beings are the Nuri Sarups or Astral Bodies on the second plane. When the term "angel" is used on the

higher planes, it is for positive metaphor and poetry. These Astral entities sometimes sport wings for fun, but mostly they come in beautiful white-blue robes whilst knowing all along they still have bodies in the lower worlds.

Mankind should not fear the SRAOSHA, but often fear is the situation, especially when the chelas are not teaching AKATHA properly. The proper way is through the Light & Sound of SRAOSHA with kindness and thoughtfulness as their guide. The latter is not some difficult formula to understand or implement and why does man have so much trouble with kindness? As stated in Hadjis Book II, “The Mahaji has the most problems with communication, because the chelas, often, do not understand the language of the SRAOSHA. This language should not be difficult. When the foundation is poor, the building will crumble. I wish this concept to be understood as a most important principle in the idea of getting a firm foundation with the works of AKATHA even if it takes a thousand years of perseverance, it should not matter to the zealous Akathist. This chela will not think of the monotony for the true chela will make fortitude his guide with the gentle power as his sword. Also, for the diligent one, it will not take a thousand years to succeed rather a short while will remain for those who are dedicated. Still a path must be followed and it is AKATHA at the present time.

We can go on and on about what is the proper way of doing things and all this, but what really counts are the four pillars, AKSHAR, SRAOSHA, Sahaji and the Mahaji. When all is said and done, nothing exists except the AKSHAR, but that fact does not mean we can “cop-out” and not do anything, but rather it should inspire the imagination with the fire of action. To know that behind our Sahaji actions is the Master, the Sound Current, and the Light of AKSHAR is an understatement of inspiration!

This inspiration leads to the SRAOSHA guiding us in all our actions. The chela learns that he is correct or right within his moment and never to compromise the position, yet the remark is not saying that the chela is never wrong. To understand the concept is simply to know each Soul in their viewpoint is correct until a working environment comparison, a dual nature appears. When this dual incorrectness takes place, the view must be altered with compromise. Thus, we have succeeded in creating another paradox within the Hadjis and seemingly a contradiction; but remember that can be adding to more paradoxes along the way right here.

When in the throes of physical activity, such as, a distribution of needs type, it is important to compromise if timing is the issue. When society has advanced to a certain degree, their self-sufficiency is beyond analysis and then an uncompromising physical occurrence may be.

The main point here is the idea of not letting a situation pass that is negative, be it in attitude or content; meaning at all times. If a person compromises once, he will do it again and so on aforesaid in the compromising situation would be a matter of circumstance regarding commonality as of agreeable social settings. A non-compromising situation would be were the lower world duality may not be involved wherein more of a spiritual matter. Perhaps the previous explanation can help our anomalous condition created previously. Some paradoxes cannot be solved and remain defined as such, however the declaration of these things is sometimes a matter of not sorting something mentally and, in reality, unimportant. Some things are best left alone remaining unimportant in the long run. What we have is the universe or rather each one of us is a universe and with this in mind, we see this uncompromising idea as very important. The idea of being indirect is good in a real negative situation, but if we are in the state of rapport, most assuredly alienation will occur. When all is in harmony, the indirect technique, and for that matter all techniques, are unnecessary. Therefore, as the chela unfolds, he finds that he is bringing more harmony into his orbit, and the techniques become, again, unnecessary. The problem is usually a lack of a proper understanding of God and letting go in a state of consciousness.

If the chela is not experiencing harmony on all levels, he or she must review their actions. These actions include all thoughts as well. Picturisation includes action. It is not possible to view a still picture whilst we can attempt to be still and therefore, remark of being still, but all is not static. The attempt to be still raises the vibrations and evens the path and then the path is taken to the goal of God-Realisation. The goal is a glimpse never maintained, but wholly satisfying in its supreme experience! Experience sounds ecstatic and for most, it is, but to say that it is “easier said than done” would be most accurate.

The application of the Universal Laws is important for the Soul within the lower worlds. Once these Souls learn to get beyond these worlds, these laws are not necessary aforesaid even though the SRAOSHA is involved with all. The first two laws simply mean the AKSHAR and the SRAOSHA are to be understood with these ideas being the denotation or not describable accurately in words, but can be experienced empirically as Soul.

Application becomes the old axiom that man is himself in the beginning and once experiencing the SRAOSHA, he is transmuted in spirit and then he is man again. This experience also includes the proverb, “One sees the mountain as a mountain and then once enlightened sees it spiritually and

then returns seeing it as a plain mountain again,” and the concept about the Bodhisattva, the Self-Realised one of India long ago wherein he climbs the wall then seeing God and then returns to teach.” To apply principles of AKATHA becomes an easy part of life. As spoken of in this sacred Book, sometimes faith and knowledge are split. The split makes for problems when we do not understand that faith cannot exist without knowledge and knowledge cannot exist without an element of faith. If we understand the true meaning of faith and knowledge, it is not so abstract.

True faith is accepting without knowing all consciously in the moment. We can access our total awareness at any level, but the idea of faith is that the AKSHAR is not completely known but experienced instead. Since AKATHA is the path of Sahaji that in the latter’s practice brings total awareness and higher consciousness, sometimes we speak of the unnecessary of faith. AKATHA takes into consideration all aspects and by virtue of this, the faith comes. Not only from this all-inclusive view does faith come, but also, when Soul is mocking-up forgetting, faith is accepted. To have faith in truth is not detrimental. Truth is individual. Therefore, if we do not doubt ourselves, our faith is true with the construct an enhancement to the lowly Aristotelian syllogism as his work was simplistic. The Hadjis will be a faith of a high level and when we go beyond the Universal Laws, nothingness and everythingness appears. Getting there with the faith in the Living SRAOSHA Master will not be a problem. Truth rises to the top and whilst not accepting the fact of faith in oneself is self-defeating. Arguments are in the area of the mental plane albeit we will take it as far as necessary for learning purposes but no further. The mentalist illusion is strong and many fall at that level to rack and ruin.

The idea of knowledge has been debated since the beginning of time which is only the measure of duration and quite the illusion; usually, knowledge is coupled with wisdom, although they are not the same. In the “faith” issue, it appears to be obvious, in that, knowledge is perhaps limited with respect to faith.

Peddar Zaskq has stated in his writings of the Hadjis that if we define knowledge as not synonymous with wisdom, then knowledge is simply amassed information. In the orthodox worlds, to be classified as a knowledgeable person, one must have the ability to manifest accumulated knowledge. If they cannot, that person is considered ignorant even if he knows the information on the inner and the outer test of credibility is how the Kal works with man’s ego. In the area of proof, man can become lost for millions of lives albeit only when wisdom dawns does man become purified and liberated from all the obfuscation of knowledge alone.

Wisdom is innate within all beings and is not taught. Man can accumulate knowledge without conventional methods, but when he is open to the SRAOSHA (openness rarely happens with the uninitiated), man understands the difference and he is on the threshold of changing his knowledge into wisdom. These last few statements finally answer the perplexing question of knowledge and wisdom. When information, however achieved, is used for the good of the whole (ethics – manusamhita), knowledge is synonymous with wisdom. When the information is not ethical, knowledge and wisdom are separate. This idea is relatively unimportant getting it exactly, but you will find the Hadjis expounds on points whenever AKSHAR deems it necessary through ITS lowly scribe (play on words).

The utilisation in the manifestation of wisdom is the ability to act in accordance with the way the SRAOSHA would. No one can say what particularly this accordance is, and the predicament is why wisdom is most often maligned or the question arises, “Who is wise?” Each individual has his own wisdom and is different for each. In the lower worlds, in these planes of duality, wisdom is subject to judgement for utilisation. This utility depends on the cultural level attained. Beings included are those who can “manifest at will” on a hierarchical level. The ethics here are of the highest nature until this type of culture degenerates, but trying to specifically classify when degeneration occurs is decidedly a difficult task, and, in reality, unnecessary.

When degradation and corruption involve application, man can become paralysed and not act as he now has no faith in his path. Therefore, the split between faith and knowledge can be resolved by the SRAOSHA and is unnecessary at that time any longer. The real problem in the AKATHA movement developmental cycle is often the Akathists themselves for those who are the lower or Adhara Initiates often have situations. Since the Kal forces in the Kali Yuga are stronger, the Akathist has a bigger challenge with perseverance, but let one not take seriously the challenge and AKATHA will leave the plane soon, or use just a handful as channels. At times, within this developmental cycle, entire reconstructions periodically are done within the SRAOSHA society. Reconstruction should not be alarming for the true chela as they will always triumph as time is not a factor, but awareness of capabilities is. As one grows in strength and power, the SRAOSHA will embody those who will have the answers to give to the uninspired uplifting them. Sometimes these uninspired rarely, but sadly enough, are the Master’s own chelas during the dismal times of the Kali Yuga. Since the SRAOSHA is all powerful, It of Itself will prevail and that fact is taken for granted as cannot be otherwise. The Living SRAOSHA Master is the only channel necessary, and this truth cannot be argued for it cannot be discussed, save for understanding.

Chapter Four

The Mahaji, the Living SRAOSHA Master, Part II

This chapter, “The Mahaji, the Living SRAOSHA Master,” is a permanent part of each Hadjis book after the first book with elaboration upon the Master and Leader of AKATHA. The chapter addition and each proceeding one will also add to the understanding of the Mahaji, the Living SRAOSHA Master. He is, in reality, an enigma or mystery and cannot be explained, however the great divine love, subhakti, and respect the chelas have for their great leader warrants the scribe’s ironic meagre attempts at an explanation. These writings about the Mahaji are only a fragment of whom and what the Mahaji enigma is. The best that could be offered about the Mahaji, the Living SRAOSHA Master, is the joyful idea that He exists as long as the lower worlds remain intact by the AKSHAR, the one true God as the experience is G...O...D..., the Glimpse Of the Divine. After this idea, only attributes perhaps come close in actually knowing who the Master is. Of course, the physical body is not always the same making the consciousness a lineage, whereby the tenure could be as long as AKSHAR deems it so. As the axiom of individuality demands, the idea of individual circumstances will always leave written interpretations in the dark ages except regarding the Hadjis, the Way of the Eternal.

The chapter addition will continue what Peddar Zaskq started in the Hadjis Book I and will continue throughout the book series. This Hadjis book does not lend itself to book review or criticism because we are not trying to sell books or telling a story to impress anyone, but merely explaining the truth of the non-fiction of life. The Hadjis is the truest scripture and the oldest derivative of word that means “book” but we do not use the religious connotation of “bible” that means “book,” but as the cover definition states it truly is indeed, **the Original and True Sacred Book of the Ages**. The Christ consciousness is embodied within the Living SRAOSHA Master at the Fifth Plane of Self-Realisation that any chela can attain. Whereby, the term “Christ” also has religious connotations and not used in AKATHA except for explanation purposes as with the statement. For those who are waiting for the second coming, well, there never was a first coming of Christ because the true consciousness or God-Realised state of consciousness always has been embodied in the Mahaji, the Living SRAOSHA Master, since the dawn of man. The latter statement is a central core one. The character running around Jerusalem was not even the Self-Realised or Christ consciousness at that time. Some

say he never existed with many vying for the title at that time. That factor is not important to confirm, but what is important remains eternally extant, the existence of **the Mahaji, the Living SRAOSHA Master**, who at that time in Jerusalem, was the Living Master, Zadok, who could not come forward because the people were very ignorant with lowly consciousness. Zadok's power would have been too much to bear by the people and perhaps He may have been put to death immediately in an apoplectic beclouded frenzy! The power of the Mahaji, the Living SRAOSHA Master, is tremendously grand with words never doing it any justice evenly remotely. All feel the SRAOSHA pouring forth from the Mahaji, but are in denial as negative channels of Kal Niranjan, the king of the negative force. The channels are mostly unaware they are being used bringing the confusion to the masses. The Master rarely takes-up the sword to defend Himself, but historically it is true that He has been a warrior on occasion. But still He is sometimes martyred for the cause of AKATHA without raising a hand to defend Himself. These things ultimately have no importance in the grand scheme of things, yet martyrdom does happen occasionally but never pursued or taught as significant in AKATHA. Martyrdom is another emotional religious pursuit too lugubrious for any worth in reality. AKATHA deals in feeling, but not emotion – the chelas generate power and courage, but never real idle sentiment. However, mock-ups are employed and suggested by the Living SRAOSHA Master for the chela to make their way in society being appropriate as much as possible.

All religions, not only all sects of Christianity, are just offshoots of AKATHA, the Ancient Science of Sahaji, with the Mahaji, the Living SRAOSHA Master, as Its incarnate leader. This Master is the TRUE ONE, the LIGHT GIVER, and VI-GURU (Viguru). It is not a new position, but an age old one of the Mahaji always having been the known leader of the Order of the Vairagi adepts, the True Spiritual Travellers of Sahaji throughout time and eternity. This Ancient Order is older than time itself having had many numbers down through history with many well-known figures, e.g., Plato, Rumi, Zoroaster, Epictetus, Zadok, King Kasabba, etc.

The Mahaji, the Living SRAOSHA Master, is the first representative of the AKSHAR in all the planes of the universe. He is the focal point for all manifest consciousness and sees through the eyes of everyone whilst the latter still remain individual – truly a grand paradox without answer! By being the direct channel for God, the Mahaji's responsibilities are enormous without parallel making the idea of a messiah very paltry in comparison.

Aforesaid, an important point to remember about the Mahaji is that different outward forms with capabilities of consciousness, such as humans, take the position of the Master at various times in history. When defining a human properly, we see that it is any biological unit that has the spiritual capability of becoming a Godman as their next biological evolutionary step. Now, that situation does not consider the rare circumstance of non-human animals that leap over the human consciousness for the Soul Plane. But rather to spread the message of AKATHA, the abyasnati (ahb yahs nae' tee) in the lower worlds, the human is given this job. Since mankind has different capabilities or talents from other animal forms, the species of homo sapiens need the Mahaji, the Living SRAOSHA Master, at that level. More is to be said about the subject and we will continue further within this Hadjis Book III. Also, abyasnati is addressed in other Living SRAOSHA Master chapters.

The position of Living SRAOSHA Master is a temporary job and the outward manifestation will change periodically. The human body can live as long as preservation exists, but the titular job of Living SRAOSHA Master must change as of the perception of man as God must not be. Also, the Yastiprabhava, the Rod of Power in the English language, is too potent for remaining in one body even in controlled longevity or virtual immortality. The longest tenure in the present Kali Yuga of 973 Masters has been 290 years; not that long in the cosmic scheme of things considering the present preservation has existed for some six million years. In other words, masters exist who are six million years old, but not the titular leader of AKATHA.

To emphasize, the Living SRAOSHA Master is not a level of initiation, but rather a necessary titular job leading the AKATHA teachings. Of course, the Master must be at least a Twelfth Plane Initiate, but that level remains with the participant after leaving the position. Also, inner levels of initiation come with this prestigious job, but one can attain these initiation levels without becoming the Mahaji, the Living SRAOSHA Master. In other words, becoming a SRAOSHA Master that is living is not dependent upon becoming the Living SRAOSHA Master, but the Living SRAOSHA Master is dependent upon becoming a SRAOSHA Master that is living. The Living SRAOSHA Master is the title of the leader of AKATHA, whereas any student of AKATHA can become a SRAOSHA Master that is living whilst the latter is not the specific titular title of "The Living SRAOSHA Master." Asacer or Higher Sanskrit terms "Pranin SRAOSHA Acarya (Living SRAOSHA Master)" help with the "living" connotation issue. The whole exercise is not for complication, but instead, it is important to clarify these titles as so many times in history it has

become misconstrued by the people. That is why the Hadjis must be referred to for the proper definition of these things. When misconstruances happen without comprehending the Hadjis, many problems within the AKATHA movement have occurred, and usually the teaching is not public then for long. In reality, it depends upon the chela grasping the truth about the teachings specific information.

Often, the Mahaji, the Living SRAOSHA Master's position looks as though it is not temporary as a particular tenure is not delineated and after awhile people become concerned. Again, it is a matter of referring to the Hadjis here that makes all things clear with the Master often stating in His oral dissertations that His tenure is not permanent as He is trained for acknowledging the emphasis. The tenure of any master could be for hundreds of years as the term temporary is relatively defined as time in AKATHA is an illusion. The key to the definition is the fact that the outward form is different at times and therefore, makes it changeable or declared as temporary. This idea seems to be repetitive and is perhaps, but when the AKSHAR sees so much confusion with different ideas and happenings in life, IT will probably use the old method of the three most important principles of repeat, repeat, and repeat. That method will be used until everyone is completely alienated or develops enough patience and discipline to have the AKSHAR stop repeating. Repetition only occurs when the subject has not been learned. Again, time does not matter. If time matters to the chelas, they have missed the point and must change, or they will naturally step-off the path of AKATHA coming back later perhaps in many lifetimes.

The length of the term of the Mahaji, the Living SRAOSHA Master, is only determined by the AKSHAR through the Mahaji, the Living SRAOSHA Master and ingenuosness by default. Of course, His counsel comes directly from the AKSHAR, and therefore, He is subject to determination by AKSHAR. Aforestated, the term limit could be of short or long duration; it does not matter. It has been stated in various Hadjis Books about numbers that have been analysed to be proven contrary. This subjective circumstance does not matter either because analysis and judgement are for the lower consciousness. If man gets caught-up in these myopias, he is forgetting important overview points that are being made. Precision and accuracy are part of fear, the fear of failure. Futility fear does not give licence to be lackadaisical, but rather to know that precision and accuracy are being attempted and never completely achievable within the lower worlds. To know this divine futility, will still be a balancing point for Soul as of being aware is the real key for satisfaction, not necessarily the method.

The Mahaji, the Living SRAOSHA Master's responsibilities are many. By being the focal point, His ethics and awareness must be of the highest calibre. Morality is a natural innate occurrence for this being at all times, at least in the beginning of His tenure. Of course, degeneration is impossible within that level of unfoldment; in other words, the degeneration of a Living SRAOSHA Master is incontrovertibly, indisputably, undeniably, unquestionably, undoubtedly, indubitably, and most certainly impossible. If degeneration were to happen, this being was never the Master in the first place, just a Kal illusion. Master Rebazar Tarzs answered a question of Peddar Zaskq's that if one should fall, he did not ever see the face of God originally. What is meant here is at the moment of initial transition from transferring the "Rod of Power (polarisation power of every Living SRAOSHA Master)," the individual is evolved to the highest physical and spiritual state below the AKSHAR sustaining that level during His tenure as Master. It is more scientific than metaphorical or philosophical. SRAOSHA manifests as positive and negative energy in the dual worlds below the fifth plane of Soul or Atma. But in actuality, the SRAOSHA force is a neutral or no force with this seemingly paradox meaning a polarisation exists within the Mahaji, the Living SRAOSHA Master. Physical science or physics principles are merely a reflection of this actual occurrence within the Master.

In the Master occurrence, this polarisation is offered to each AKATHA chela as the highest goal, and aforesaid, not necessarily the Mahaji, the Living SRAOSHA Master polarisation. In other words, it is a different polarisation. Man retains his identity in all this, even though apparently becomes a conscious no-identity regarding mental personality. It is not to say that the conscious no-identity could have a name because, by remembering always is another level to achieve, and the complete polarisation is the AKSHAR Realisation. The latter realisation more clearly distinguishes the Mahaji, the Living SRAOSHA Master, consciousness.

The central theme is that purification or perfection is a neverending process. At certain levels, it is not a frantic feverish occurrence, but a calm ocean-like movement that cleanses as it moves.

The Mahaji consciousness is always synonymous with the Living SRAOSHA Master. Again, the specific goes back to our inner initiation levels and not titular jobs. The Mahaji is the Fourteenth Plane Initiate and the Mahaji, the Living SRAOSHA Master, is at least a SRAOSHA Master of the Twelfth Plane called the Maharaji (not the one of India any longer). The Tenth Plane is the first master initiation level called the Adepiseka.

The name of the Eleventh Plane Initiate is the Kelvashar. The Thirteenth Plane Initiate is the Mahaji Maharai. The Indian versions were once authentic, but lost the real power as the SRAOSHA teachings spun-off, offshooted or schismed over the yugas.

All chelas have the potential to master the journey, and one responsibility of the Mahaji, the Living SRAOSHA Master, is to be their guide. What guidance entails, aforesaid is to be the focal point for the consciousness of the student. By looking into the eyes of the Master, into the eye pupils of eternity, the chela finds eventually he is looking into his own eyes and seeing from the Mahaji's. This factor means simply that each person is, in reality, his own master, but the same as the Mahaji. But in the beginning, he must understand the realisation of this will be supportive in the Mahaji, the Living SRAOSHA Master. By using the Master as the matrix, one can merge into this consciousness; thus, becoming the Master eventually. This experience may take some time, and the duration does not matter, but practice is important as it lead to the goal whether today, tomorrow, next year or next lifetime. If it is hard to understand, eventually one will sort it through contemplation and illumination of unfoldment. No rush ever exists especially above the Soul Plane. The goal can be met if the practice is undertaken otherwise not progress is in the offing. "Practice makes perfect," as the old masters have always said being an apropos statement here.

Responsibility of being the guide for the student explains when the Master says He is always with someone presently; albeit He cannot be with each one physically, he can be spiritually with everyone. The factor is why, in spirit, the possibilities to be with all are achievable. This process is necessary as to the linear duration in the lower phenomenal worlds although the lower worlds are often inferred to be non-linear or randomly chaotic by some; truer in the higher worlds. It is not a mistake by people, but ignoring details always with ignorance works when not causing major problems. When happiness is prevalent, problems are over-looked for the most part and when happiness and joy are in low ebbs, problems seem large and obvious. Kindness is the key here.

Linear duration of spirit in the lower worlds utilises the physical law of non-simultaneity; not having simultaneous occurrences. That parallels with the universal law of facsimiles. The Mahaji, the Living SRAOSHA Master, can manifest reflections of His Soul body throughout the lower worlds, and for that matter, within the higher planes as well; albeit simultaneity is possible in Soul and the higher worlds. In the lower planes, simultaneity is like the ability to hear a radio station at different places. It

is more like the person tuning into where the Mahaji, the Living SRAOSHA Master, subsists. Both occurrences are possible for all is possible even in the lower worlds by the AKSHAR through the Living SRAOSHA Master as ITS FIRST REPRESENTATIVE there.

Herd instinct in biological life comes from the AKSHAR's energy with procreation from the energy as part of the intense Power of AKSHAR. Powerful scientific attraction urge or pull of the continuity factor in man to continue his species is part of the energy. What the energy entails within dualism is the fact that in order to have order, leadership must be with its leader, the Mahaji, as the focal point for all consciousness. Without this consciousness, life would not exist. Life is the same as consciousness. Many forms of consciousness exist with consciousness of pure Light & Sound being the highest level experiencing God-Consciousness of the AKSHAR. Most people believe the accumulation of information is the highest form, but this lowly activity is sheer folly. The Kal weaves his magic as the AKSHAR allows it regarding the responsibility of the former as the overlord of the lower worlds. AKSHAR allows totally pure freedom and awareness, and it means the Kal is free to do as he wishes as well, just as with all other beings. The law of retribution or karma is academic here, wherein the latter exists only in planes of phenomena or duality.

The entire previous paragraph means that the Mahaji, the Living SRAOSHA Master, exists by virtue of nature. True natural order is embodied in the Living SRAOSHA Master with that immutable fact not being disputed without disputing oneself contradicting an immutable law. Afterall, the Mahaji is within as much as without; just as the macrocosm is also within as well as without. This concept should not be difficult to understand, albeit for those who do not, rereading the Hadjis many times is highly recommended whilst a high vibrational enjoyable experience in which the Initiate learns to look forward without any prodding from anyone. Perhaps an inner prodding by the SRAOSHA as it becomes natural behaviour in the chela after many years of study, but never a disagreeable experience; quite the contrary insofar as SRAOSHA remains pure joy.

Until man masters the journey, the Mahaji, the Living SRAOSHA Master, is necessary in their lives. The Mahaji, the Living SRAOSHA Master, is also necessary even after man masters the journey showing a paradox in the best case scenario. The factor is the nature of duality. When a quantity of something is to be measured for the sake of usage, man must decide. When he cannot decide, leadership becomes apparent and now,

leadership occurs most often because within people masses, usually few have mastered decision-making which, in reality, is mastering the trip. Being independent of decisions by accepting the ones made simply shows the irony of dependence. On a complete mass scale, that naïve acceptance causes the pathology or antithesis. In duality, always a percentage of non-conformist, iconoclasts, rebels, etc., who mostly are naïve about the process whilst an exacting order of polarity still remains. That does not mean that all information is available being realised by all, but the highest social control is a low percentage of these negative experiences occurring.

This order shows that the Living SRAOSHA Master always exists in phenomena as the head decision-maker (ahypobulian) whilst necessary to maintain order. Along the chain of human evolution or rather devolution to lower epochs, needs persist of food, shelter, and clothing. These are marks of these darker ages. When the Mahaji, the Living SRAOSHA Master, appears within these cycles, a natural development to apex occurs, although AKATHA does not always evolve to fruition or apex. The idea of a developmental movement to achieve an apex is natural, and the attempt is made by humankind as of the joyful possibilities. In these lower cycles, the Mahaji, the Living SRAOSHA Master, is even more important than within the more golden eras.

The reason for the Mahaji importance involves the progressive reversion cycle that appears so often. Anomalous so it seems the apparency of repetition and procrastination plagues the darker eras. To be strong in SRAOSHA during these times is difficult because the Kal has so much force and often it is up to man to thwart the Kal whilst not necessarily the AKSHAR's responsibility. As man unfolds and becomes aware, awareness becomes more and more his responsibility in negotiating with the Kal Niranjana. That factor is another reason why the Mahaji, the Living SRAOSHA Master, is so very important as man needs to fall-back upon the Master's energy and guidance when he cannot seem to quite make it through on his own. The less he leans on the Master, the more the Mahaji, the Living SRAOSHA Master, can work with others getting them through the same more independent level even though the riddle of the Master "being with all" exists perpetually as in the powerful and beautiful paradoxical iconic phrase of "I Am Always With You."

Many problems exist within the AKATHA movement during the darker eras and these problems reflect within the AKATHA's developmental cycle; sensitivity in the individual being the main culprit. Addressing these issues in the Hadjis books is another purpose of the Mahaji, the Living

SRAOSHA Master, during those times. One of the main issues is that the Master is often at the grassroots speaking and interacting with the people directly. Since the Kali Yuga on the earthworld deals in a monetary culture, great monies are needed for the movement in getting the accoutrements for the path. When the movement is small it takes many years to increase it as of credibility lack regarding large numbers and facilities. The Master by Himself does not work for increasing numbers as the people have such low self esteem and cannot believe the Master is sitting right next to them. Until the path has the wherewithal to get the Master at arm's length from the masses, away from the grassroots, the movement takes long to grow. No one can say when this happens with Peddar Zaskq struggling for many years until finally AKATHA (called Eckankar then – now descended from the high path to a religion) got a foothold. It takes vecordious vision to do these practice and always remains the high economic cycle wherein the Iron Age does not lend itself to that practice as the commoner pulls it down. In other words, the exceptional one will have vision walking into it without hows and time limits as the commoner herd instinct is the animal with the five senses.

The Mahaji, the Living SRAOSHA Master, can recognise the true followers who will help with the AKATHA movement at any level. The Master also always recognises the rogues and only He will decide through the intercession of the AKSHAR when to pass the Rod of Power to the next One worthy high above the rouge.

Man has five senses as a sensate animal, but ten senses as a sentient human once self-realised. The last five senses making ten in all are mostly learned or enhanced by learning. The word human has the two important syllables of “hu” and “man” making the word mean “spiritman” as hu means spirit. Hence, the word “man” does not have hu attached and therefore, specifically addresses the more animalistic man. However, the extra higher five senses which we referred are extrasensory perception (ESP), reading, writing, speaking, and Sahaji. The two natural ones are ESP and Sahaji whilst the other three; reading, writing, and speaking must be enhanced by learning called learned behaviours or senses still very much senses that lower animals do not have or at least impossible for codification by their own species. In other words, animals do not build universities and write books disseminating them amongst their own. The languages they use are very real, but no dictionary has been written by a dog or cat without amusement in its regard, however possibly amusing. We are not adverse to amusement and jocularly in AKATHA, but words on a page seldom reflect humour unless writing a gag or joke book.

Moreover, the ten senses are very important on the physical plane and also Soul has these senses on all other planes for it shows sentience in the human whilst the five senses just show the sensateness of the animal. Higher sensing is the focus spoken of that a conscious being utilises. By the simple idea of “identity of the individual” marks a direction for focusing our attention on the senses; the sense most identified and used regarding the term “focus” are the eyes for viewing. In the lower worlds, with all the distraction of phenomena trappings, it is not expected that Soul can place Its outward attention upon the Master at all times. What we have here is the understanding that the identity is really nothing and everything. The idea is the total awareness or agrasiddha talked about so much in AKATHA, but not above the original definition of “The Ancient Science of Sahaji.” We must always remain with the basic fundamentals not getting side-tracked in the lower worlds which is easy to do. Upon knowing agrasiddha, we comprehend God’s plane for man in his development as a focused channel for God with a daily increase in attention doing the thirty minute contemplation exercise. This focused channel does not mean a strenuous concentration or cathexis of attention, but rather a relaxed calm knowingness that AKSHAR is taking care of all, no matter in what walk of life or circumstances. The idea of contemplation came about with this previous information regarding a calm state verses the cathexis or extreme concentration. The latter is never necessary and not recommended in svasata, the higher Sanskrit word for the contemplation.

Hence, those that are taken care of by AKSHAR include ones in the depths of poverty, or at the height of riches (sometimes synonymous according to attitude not necessarily just in the pocket book). The situation does not matter as we understand the perfect social order of the Mahaji, the Living SRAOSHA Master, as the head of AKATHA and give consultation politically never holding an office in it. The perfect social system is that of the second part of each Hadjis book called the “Vrnda (the perfect social system of the SRAOSHA Masters called the pre-Golden Age of AKATHA).”

With the precariousness of the attention level within the lower worlds, we see the importance aforesaid of the Mahaji, the Living SRAOSHA Master, evincibly. His presence makes it easier upon the chela in their unfoldment, but of course, it is only easier if the chela utilises the Master’s presence called the “Kundun” as an opportunity. AKATHA does not have to be a difficult path, as often stated, but whether difficult or not, this experience is up to the individual chela. Actual experience of happiness is in the practice of happiness with understanding the idea will be unimportant as the practice will leave understanding secondary.

AKATHA is an individual science and not a collective one. It deals in all aspects of science on an individual basis. If one were to measure another person's science, he would probably wholeheartedly disagree with at least, part of it and thus, showing the pecking order of the physical sciences reflects poorly the true hierarchy of AKATHA. The suggestions made by the AKSHAR about life are a general ideal for the average man as these people cannot live-up to the ideal. Only the Akathist can eventually live-up to this ideal seen spiritually within the Mahaji, the Living SRAOSHA Master. AKATHA deals with relativity and subatomic structures since the mantras deal with the SRAOSHA and the name is the true name of Light & Sound energy. Physical science calls it energy, ether, or power but the chanting of the mantra by Souls, which are made of the SRAOSHA, set-up an energy rapport with the Mahaji consciousness. The individual only has to repeat a simple name, such as, the "HU" in order to have this God essence of SRAOSHA in their lives. This action does not have to be difficult to understand; it is only man's polar attitudinal ego that creates difficulties whilst the lowest chela with the flick of his finger could dismiss the pseudo-intellectual; pseudo means here in this usage as egoistic rather than as true intelligence.

A man confronting a man in a non-monetary culture must face wisdom. When wisdom dawns in one marks the SRAOSHA Master. In a darker culture, rarely true individuals exist save the potential of the Akathist. The other people who are not Akathists are mostly grovelling for their needs. These people are no better than worms in the ground. Perhaps, they are leaches who suck the very blood of animals, would be a better analogy. Total degradation is the mark of the darker eras otherwise known as the Kali Yugas. Until the Akathist comprehends the importance of changing this total degradation in lower eras completely, he will not join the SRAOSHA in Its movement towards apex. The movement does not condone poverty, but making one aware of the facts involving the attachment of wealth instead. It is no wrong to be rich and probably one is happier in physical life when they are, but if the person could not give it all up for the SRAOSHA, he is doomed to the Wheel of Samsara, the wheel of life and death of reincarnation and karma.

The Mahaji, the Living SRAOSHA Master, is here to guide Souls to the AKSHAR being His sole purpose. Anything else said about it is just rubbish peripheral information. We must remember this guidance to heaven is His job and if the following blossoms with universal osmosis, the Mahaji, the Living SRAOSHA Master, is its spiritual leader. No tantara or fanfare exists in the occurrence, just the simple fact that when

members exist, leadership is necessary. Leadership is temporary changing hands frequently not as of power hunger, but of mortality at times in that of changing jobs for experience is included, and spiritual rapport. Vibrations are important for rapport. When our rapport is out-of-sync, changes are made to create harmony.

The Mahaji, the Living SRAOSHA Master, always exists throughout time and eternity. When AKATHA is not a public teaching, the Living SRAOSHA Master, will usually have just a handful of students or in some situations, none at all. In these times, even the Master's immediate family may not know who He is. That circumstance means only the Mahaji, the Living SRAOSHA Master, and the AKSHAR will know that He is the Master. These are usually very dark times when the teaching is not public towards the end of a Kali Yuga when anonymity occurs.

We have seen down through history that wars are created and men are put to death merely for the ideas they believe and express. We wonder why this murder happens and why AKATHA is not public at certain times albeit the power of spirit within man is more powerful than missile weaponry or nonsense of the like. Man, in his intense fear of spirit within would rather die than face the truth many times. SRAOSHA in Its no force, manifests quietly, but does manifest. Closer to the no energy used is the SRAOSHA. Therefore, the quieter each person is, the more SRAOSHA exists with this paradox not saying that we cannot be loud sometimes whilst remembering the balance in all things. However, everyone knows when crossing the line and making excuses is just denial in which the non-initiate dwells mostly. To *try* to do be quiet can be as negative as being boisterous and inharmonic insofar as elegeatical or over solemnity in that of lugubriousness proffers pontification and pomp showing balance necessary again.

The best way to manifest SRAOSHA is plainly by unfoldment. The attribute of quietness comes naturally and preferred, but difficult for man to see sometimes as his emotional nature of the astral senses override him. There is nothing wrong with emotions, even though most of them manifest in man when he is ignorant of reasons for the emotions occurring. The problem is when the emotions control the individual, or when in ignorance we seek them as an ultimate experience remaining lost in perpetual escapism not conjoined in the teachings of AKATHA. The Mahaji, the Living SRAOSHA Master, only can publicly manifest the AKATHA teachings when the social order is in such an evolved state to, at least, be accepted by a small number of members who truly understand. Aforesaid, sometimes the foundations are faulty and AKATHA recedes to the

Mahaji, the Living SRAOSHA Master, only. That occurrence is fine, because it is up to man to grasp the teachings of AKATHA to remain public with the Master unconcerned for He cannot do otherwise. Ups and downs during the development cycles are also of not concern to the Mahaji, but it is for the chela's concern as no guarantee is for them of an outer path to God. Man forgets and gets caught-up in the world's illusions, and reincarnates with the veil falling from previous lives. When this trap occurs, it may take thousands of lifetimes to come back to AKATHA. It is called the "hell for all eternity" bit that religions use. Their problem is they do not understand reincarnation and what it means to miss the boat lifetime after lifetime; the failure is a hell of itself and really far worse than the religion hell. Which is worse to not know you are in hell or to know that you are? Where is hell, but on the Wheel of the Eighty-four and without the Mahaji, the Living SRAOSHA Master. Knowingness is always preferable no matter what the price whilst with it, we can see that man lives these lives that appear useless, at the same time, to have SRAOSHA in these lives will make more stimulation than without them. The idea here is that if one has the opportunity to have SRAOSHA in their life, to reincarnate will be of Soul's decision and not the Kal Niranjana's Lord Yama, the King of the Dead.

The SRAOSHA does pull the good people towards it because goodness will lead to the SRAOSHA before the bad will. The manifestation of either of these, the positive or the negative is sometimes unjudgeable. To look at someone, and judge them is a difficult task and that is why it is better not to judge, or at least, to make one's feelings or intuition their guide in this matter of judgement. This guidance is using the Inner Master sometimes if we think we are wrong about our decisions with stepping away perhaps being better than to confront the situation. When a person confronts a situation and becomes lost by confrontation, it has done him little good in his unfoldment. The idea is not saying that one should run from difficulties, but rather learn discrimination and learn to listen to the Inner Master more bringing better resolve. By doing this inner work, Soul will come to confrontations of a bolder nature, and not having analysed the fact it is repeating the one that could not have been faced before.

This Inner Master is always the Mahaji, the Living SRAOSHA Master, of the time in the outer with seeing clearly as all chelas know. It is an always individual selection to what master one will follow as the Hadjis often describes this grand paradox with conundrum tagged to it perpetually. The Inner Master becomes one's confidant and guide and if one learns to rely upon the Inner Master, the life becomes easier. Once the

Inner Master is accepted, the culture will change dramatically. Change helps those difficult developmental cycles of AKATHA and also maintains within the apex times with emphasis on the Inner Master, ultimately, being each individual person themselves.

The previous idea is simply to state that the AKSHAR wishes to be thorough in ITS exegesis and the Hadjis is the most thorough spiritual writing in all history even when fingers point and say it is not. One should remember, the Hadjis is unlimited as few other writings are, amongst the limited writings include Jewish and Christian bibles, Hindu Rig Veda, Buddhists texts, Moslem Koran, etc. with the purest form of the Hadjis being upon the inner planes, of course as the heavenly white music that remains so ineffable and beautiful!

Albeit it must be said, and it takes time to study, but what is really occurring is a painless and uplifting enhancement of the attention level. The more one studies the Hadjis' pages, the more enhanced their attention becomes with their visions unfolding daily. It is not a matter of accumulating information or knowledge. Yes, basic theories do exist for understanding, but mostly these are innately understood with the Hadjis being a reminder. This statement means that if man would leave the child pretty much alone, insofar as formal education is concerned, from birth the child would manifest their innate qualities. Man thinks that he must teach a child how life is to be lived, however man should remember that AKSHAR created him, and at the outset of creation man was given AKSHAR's principles of awareness. What is being said here is that man has been the culprit, the true denizen of darkness. In all his so-called wondrous attempts to educate, what really is occurring is the degradation of mankind and his society. The prince of darkness, Kal Niranjana, is none other than of man's own making with man unmaking him or rather unmasking him on the path of AKATHA.

It is mostly fear that has these manifestations occurring; the fear of death is a syllogistic premise taboo. It is seen all through history that people have placed taboos upon certain aspects of life and condemned their utterances. It is only when the Mahaji, the Living SRAOSHA Master, has not been public that this degradation has spread with the Yugas or epochs created by the consciousness of the people at large. Change the consciousness, changes the Yuga with it being that simple and yet to organise such thinking is nearly impossible. The idea should be simply to comprehend, and yet sometimes the Akathists cannot even communicate properly and then how do they expect to touch the world with the AKATHA teachings.

The true Akathist must persevere when all are against him and if he does not, he is not a true Akathist; perhaps in his heart he is, but the teachings left within means the Mahaji, the Living SRAOSHA Master, bears the burden. Only until the chela becomes uncompromising with the truth, will the AKATHA path take flight and grow. The Mahaji, the Living SRAOSHA Master, must have support of His chelas and a firm foundation must be made for these special ones. The inference that it could be the Master's fault, if the teachings of AKATHA do not expand, is never, never possible. AKATHA is not a club that selects its members insofar as a leadership committee making an error but never the situation on the true path or a false teaching where no true master had led. This factor may not be known until the selected member carries out certain responsibilities and fails to perform them properly. That manifestation means that AKATHA sometimes has many members albeit it would be rare having the previous problem, but not impossible. The Hadjis addresses all issues however rare. During Kali Yugas, it may be more difficult when the teaching is not at apex, but its members have been well trained on the inner and therefore, the term "rare" is quite true.

The responsibility of the Mahaji, the Living SRAOSHA Master, of leading all ready Souls back to the AKSHAR has with it the inference that all of the people on a planet could follow the path. The potential does not really exist and why we say "ready" Souls, but if all Souls in an area would become members of AKATHA that area would cease to be in the lower worlds. It is a matter of the physical science blending with the spiritual with not necessarily catastrophic consequences, but an uncertainty may exist there. A disappearance does not mean a violent catastrophe, but instead just a light turning-out silently. Therefore, in the time of Master Zohadz many Manvantaras ago over ten percent of the population became Akathists and this burgeoning number pressed the envelope of what is being said here. It is an irony of sorts because it would seem that it would be a good idea for all people to be Akathists, but not so aforesaid as AKSHAR deems for ITS desire having the lesson ground of the lower worlds intact.

All Living Masters try abyasnati or spread the message of AKATHA during their sojourn in life, but the negative forces in certain ages are stronger than in others. AKSHAR allows freedom through the Mahaji, the Living SRAOSHA Master, and does not necessarily need a wide channel to maintain the world's consciousness in a semblance of order. Maintenance of consciousness is very important and if we see that it does not matter, man has no goal. A creative goal is the key to survival with

survival as the neutral path or the Science of Light & Sound called AKATHA. Still survival remains paradoxical because Soul never dies always surviving; so, what does the Hadjis mean when we say “survival” wherein being truly a misnomer? One can see then the matter of consciousness verses unconsciousness with the latter perhaps occurring for eons. Again, we are going to beg a paradox because ultimately Soul knows that unconsciousness is really consciousness and logic fails once again. The Kal force spins the wheel because he is having fun with ignorant people. This ignorance is like the blind leading the blind with the lead blind person only doing so as of no challenge or by default with pride keeping the leader from admitting his or her loss and therefore, they continue in falsehood until the Mahaji makes the historical challenge by teaching the truth of AKATHA.

AKATHA manifests because the Mahaji, the Living SRAOSHA Master, deems it so within the universe. The manifestation of the high teaching of AKATHA happens at a point where the inner longing is very strong within the universe and the master is drawn into it. Usually, this occurrence is a two way street insofar as the Mahaji as a human being needs the love of His chelas with the apropos proverb that “No man is an island unto himself,” as coined by Master Rebazar Tarzs originally in the fifteenth century after the common era, but 4500 years after the beginning of the present Kali Yuga. This human attraction is the normal interaction between biological species of every kind from amoeba to man, a normal function of magnetism. Since the Mahaji represents a polarisation of this attraction, all beings are drawn to Him whether recognition is apparent. Attraction is not an emotional experience, but purely biologically scientific like centripetal and centrifugal force of the atom – pure motion spinning without concern for attraction.

Another analogy of the spinning science would be the hub of the wheel, where everything spins around it. Again, recognition is not apparent with our unconsciousness appearing again with the latter not being necessary for survival, but instead controlled by the Kal. Recognition is cyclical based upon the Mahaji, the Living SRAOSHA Master’s decision given to Him by the AKSHAR. We are talking about a conscious recognition. Since the Mahaji, the Living SRAOSHA Master, is always known on the inner by everyone, the conscious awareness on the outer is not always apparent. This unawareness brings-up the necessity of conscious awareness of the Mahaji, the Living SRAOSHA Master. The reason for this conscious awareness of the Master of AKATHA involves the idea of the need for recognition on the physical plane. Even if a man is aware of

the Living Master on the inner, it does not matter because until he becomes conscious in the physical (includes conscious thought awareness), he cannot enter the high worlds. No malignment of the Mahaji, the Living SRAOSHA Master, exists for his individuality, albeit different to some degree, is the same as anyone else's and the AKSHAR uses ITS channels as judges.

A leader must be given confidence by his followers to make decisions and not all will be the right decisions unlike a Mahaji with the true "Divine Right of Kings" coming into play. However, its derivation is the "Divine Privilege of the Mahaji" with all decisions correct. Just as in the feudal system, cultures would flourish or suffer depending upon the King of the times, the AKATHA teachings have a similar fate, especially when the Mahaji, the Living SRAOSHA Master, has no following. Spiritually, the Mahaji is perfect, but on the outer planes He may not know much about politics and economics. When the teachings move towards apex, the awareness of these things is naturally enhanced in the Master and the teachings flourish quite substantially with all reaping the harvest.

The student's consciousness of the polarisation will shift whenever the channel changes. The student or chela's judgement of their Master provides a true statement of the real leader of the times. Since the Mahaji, the Living SRAOSHA Master, is appointed by the previous Living Master of AKATHA, it takes this leader, not a king, to state when His tenure is over. If the Living SRAOSHA Master steps aside for someone else, He finds this step is further advancement as hard as that would seem to others. Why this advancement is difficult to comprehend remains the Living SRAOSHA Master is the highest spiritual level at any one time. Attempting to answer this difficult question is to say that if one has mastered the journey, other wonderful experiences exist after one has been the Mahaji, the Living SRAOSHA Master. Much is to be said about the Mahaji, the Living SRAOSHA Master, and aforesaid at the beginning of this chapter, a continuing series on the Master will be in further editions of the Hadjis books.

Just as any Soul should be and, in reality, the decision-maker or ahyobulian of his own consciousness, the Mahaji, the Living SRAOSHA Master is the decision-maker for His times regarding the AKATHA teachings. When the time comes for Him to leave and He has trained His successor, just like the Soul, who has learned this appropriate behaviour from the living Master, the previous the Living SRAOSHA Master will gracefully retire.

Chapter Five

AKATHA, the Final Game

The problem with other paths to God, besides being offshoots of AKATHA, is they usually do not allow their followers the opportunity to master the game of life. The other paths are a trap for their followers because without facts like reincarnation, these people will be in for a rude awaking at the time of their deaths.

AKATHA offers mastery of the path to Its followers. This mastership is emphasized repeatedly in the AKATHA teachings for gaining, but firstly, Self-Realisation is necessary, then God-Realisation happens and finally the mastery. These goals are gained through the practice and work in doing contemplations, albeit the guidance of the Living SRAOSHA master also judges the occurrence. Judgement cannot be avoided in time and space being a factor of manifestation in these polar worlds whilst no trauma needs be for the true chelas of the master understand completely without reservation.

By the time Self-Realisation occurs, ideas such as time, frustration, anxiety, and all the perversions of the mind will be deracinated and issues are non-existent. What this deracination means is that the passions of anger, lust, greed, attachment, and vanity are controlled. A passion is a vecordy (ve' korh dee - obsession) and not an occasional participation in moderation with the latter very important for knowing we must be human as of moderation in anger, lust, greed, attachment, and vanity. Our comment here does not afford one enabling hedonism; quite the contrary as the basic AKATHA philosophy remains that man is "inherently good" with most Iron Age philosophers believing the opposite.

When AKATHA is in a high developmental state, the mastery of the journey is apparent to the Living SRAOSHA Master. When in an underdeveloped cycle, it is apparent, but less opportunity is given to recognise mastery because of the density of negativity.

The game referred to in the chapter title is the game of life. The reason for using the word "game" brings a lighter definition to the idea of life, perhaps even in a more humorous vein and colloquial to be sure. Thereby, man needs to take away the elegeatical even sombre lugubrious side of life in order to survive it. A "game" makes one realise a possibility exists in winning which is continuous. AKATHA, besides being the only final game or last game, could also be called a normal game as normally there is a winner and a loser of a game. A winner in AKATHA would become a

master, a loser would step-off the path. The loser does not completely lose because another opportunity remains to play. The novice will find, if he investigates thoroughly, most other paths do not offer mastery or the ability to win. Some speak of winning a nebulous state of heaven, but then cannot describe it thoroughly and do not know how to get there except by dying. This inchoate state is not fun for the truth seeker and very insulting since AKATHA is always there, but in ignorance the priestcraft cannot find it any longer. The idea of dying to get to heaven creates an enormous anxiety for the religionist and truth seeker alike.

In AKATHA, no anxiety remains as one may go to heaven daily through the art of transcending the physical body in contemplation. It is very easy. The practice is known as firstly and primarily Sahaji, and secondly Soul journeying, Soul Travelling, Soul movement, Out-body-experience, Near death experience (negative connotation as the initials “NDE” because it is really near life experience instead, but the latter is a Kal creation in the lower worlds). Albeit AKATHA is an individual science, path, way, or teaching, these definitions are the result of the practice of Sahaji. However, if we teach just Sahaji and do not point the way in the practice, the practitioner has no place to go. Hence, the inner worlds were created in getting one back to the AKSHAR. That became the path of equilibrium, the path of AKATHA. Still one is not rigid in equilibrium, but sways to and fro in the Kal’s wind he spews always in the lower worlds, but never breaks like the great oak tree. The contemplation exercise makes one strong like the tree in the wind by centring the energy daily; the tightening, centring or quickening of the SRAOSHA Power that we are made of as Soul.

Moreover, this final game idea of AKATHA and not really a definition as such, implies that one does not have to play it every again once mastering It. The fact is true, for once mastered the individual does not have to be born again in the physical world. Most paths or offshoots continue the game in another lifetime and keep the wheels spinning. Reincarnation is a major part of the AKATHA game. Some paths speak of reincarnation, but do not give their followers ways to keep from it occurring and, in reality, what Soul is up against is the fact that It is the creator of the trip. “Self-doubt” is discussed at length in the “Book of Dharma” by Sri Tirkahatif ra-Zah. Doubt lingers for many, many lifetimes and creates a monotheistic hierarchy within each man with one imagining how complex a person can become through millions of incarnations. To create an orderly system within one is quite the undertaking, besides discarding it and essentially, this order is what AKATHA provides with

then a process for dismantling it. The Existentialists had the right idea, albeit their game was a depressing one that left an awareness of nothing they presumed. This idea was the speculation of their leaders and when finding out upon their deaths that many other planes of phenomena existed, they were very much obfuscated. Their followers were quite upset with their leaders and not knowing how easy it was to contact them on the Astral Plane, felt they had been hoodwinked. Most of these people left existentialism or various sects like it when they met-up with their leaders on the inner planes. That occurrence happens so very often when people die not knowing where to turn having been lied to by their teachers and priestcraft. The experience is the true hell of religion in this unawareness and being lost on the inner planes. Saviours and savants have no idea what they are doing on the inner planes controlled by Kal Niranjana's lesser overlords and demons. Without the conscious power of the SRAOSHA on the path of AKATHA, no religionist saviour or savant has a chance against Kal's minions. In fact, the religionists are a part of these minions ironically mostly unbeknownst to them and it is a shame that even most religions in all their zeal are actually in a hell aforesaid of unawareness. The apparent dichotomy does not matter though because AKATHA is afforded to people lifetime after lifetime until they get it with one always having a chance, but this should not be taken lightly as one may miss an opportunity for many lifetimes. These are the words of the Hadjis.

AKATHA is also a subtle game. In the beginning, the neophyte has many traps laid in front of them by the SRAOSHA and you see, the SRAOSHA wants strong followers meaning no flabby-minded people. The SRAOSHA wants those who will persevere at all costs with the bold and adventuresome finding true happiness whilst the meek may inherit the earth and good riddance to it and them. The meek who inherit the pile of dirt called Mother Earth whilst forgetting Father Heaven or Uranus as of spiritual fear in the market place will only reincarnate into it over and over again. Reincarnation is really what is meant by inheriting the earth and very scary when knowing the truth in the matter. What was meant by "meek" showed quiet, peaceful, docilely controlled people with meek being absolute nonsense, but often, terminology fails in its interpretation. The SRAOSHA does not have to be interpreted; It is the essence, the **VERY VOICE OF GOD.**

AKATHA is a game, but a very interesting and special one. One must spend a lifetime or two upon the path and mastery is assured and that discipline calls for reading the AKATHA discourses, practicing the

Spiritual Exercises and following the Mahaji, the Living SRAOSHA Master. The process does not have to be argued unless one were being put down by others, but since AKATHA teaches one to be free and on his own, by stating freedom in its documents, AKATHA is far more honest than all other teachings. Very few teachings can be so candid believing people cannot handle the truth, but the holder of the Rod of Power is the key. Candour is very exciting for the chela in his or her seeking with the student still seeking the mastery, but his seeking is not the feverish distraught search that so many non-Akathists are engrossed.

Freedom means that the chela is truly on his own and not the teaching paying just “lip-service” about freedom wherein self-doubt for millions of lifetimes deracinated and the chela proceeds to become a co-worker with AKSHAR. His jobs in the universe are not perpetual, but change periodically with co-worksip involving exactly what he pleases remaining one’s own decision always. Eradicating self-doubt completely and learning to make decisions confidently is the mark of the Master with his or her skills honed and refined completely.

Making decisions is not difficult. When man understands how to go about it and when one realises he may do this decision-making in the beginning, they may make wrong ones as the hypobulian. Once one realises they err, they should continue making decisions even if they are wrong, and not lay this responsibility at the feet of another. When this continuance happens, soon the decisions start becoming the right ones especially after doing the daily thirty minute contemplations getting above in the Soul Plane seeing what the correct way is. The procedure looks like the monotonous trial and error process, but what catapults the AKATHA student is the Living SRAOSHA Master. Since He is the mirror of person’s consciousness, by trusting in the Living SRAOSHA Master and this second party idea instead of the first person, will speed-up the decision-making process or rather, the ability making correct ones becoming the ahypobulian. Albeit, in reality, it is the first person process, but in the beginning, the chela needs not having such deep esoteric knowledge to confuse him. That is why the Higher Initiate exists who absorbs the deeper knowledge after many years of contemplation as a rule of thumb, but not necessarily always the situation.

One facet of decision-making which presents problems is that people in authority during the dark times believe they are making right decisions and far from it. The only way to change it is to rely on the old trusty virtue of “perseverance” for without it, one is dead. By knowing that one may never achieve this ideal, but only coming close, is still a great feeling! If

looking upon the fact that by comparison we find that each individual goal, if truly imagined coming face to face with them would be beyond the ken of one's imagination; therefore, to persevere in a grandiose way is fine. The saying "delusions of grandeur" are made by negative people as of their own self-doubt as of a non-visionary.

The true Akathist has no self-doubt or scepticism. If one is sceptical, he may remain a non-initiate for a long time with a long duration very seldom here, but, of course, if an individual circumstance warrants it, sobeit.

Much has been stated about the true Akathist. What is the true Akathist, but one who is a zealot for AKATHA with this zealousness not meaning breaking civil laws in abyasnati, the spreading of the message of AKATHA. But is also means that we should persevere in abyasnati within the rules set-up by these civil authorities mainly the sovereign people not governments. Often the Akathists may be these civil servants working for the proper good common law governments with the Akathist then establishing the rules anyway having the highest ethics.

The true Akathist, who continually practice abyasnati of AKATHA, does not tire in the face of adversity and hardship. The true Akathist does not doubt his fellow Akathist and gives to him either in spirit or materiality at all times. The true Akathist never sits around idly, but is active at least in the thought realms. The true Akathist is always trying to find a better way of abyasnati and bettering humanity. The true Akathist sees the God-Realised state as his goal and if it involves the AKATHA movement moving into a Golden Age, sobeit. One would think this Golden Age achievement would make people climb the highest mountain to find the Living SRAOSHA Master and allow Him to tell the world what to do if he wished it. To gain the Golden Age again is a most exciting idea that God has given man. Perhaps, in the lower worlds, the only better idea would be whilst within a golden era, how one goes about maintaining it. Of course, these petty occurrences are nothing in comparison to Soul returning to the Godhead which is the first priority of the AKATHA teachings. Era transition is always secondary, but exciting nevertheless!

The True Akathist does not bicker with his fellow Akathist, but discusses ideas for the betterment of conditions. The True Akathist generates the Power of the SRAOSHA at all times. The True Akathist believes in the AKATHA teachings as paramount to all others, albeit he believes this fact, his foundation is so established that he will entertain any idea agreeing or disagreeing with his viewpoint. The True Akathist should be ready to change, to be flexible with his views, to temper, but never compromise at all costs the basic AKATHA fundamentals regarding the

perfect and only trinity of AKSHAR, SRAOSHA, and the Living SRAOSHA Master. The True Akathist should also realise further AKATHA purport regarding the non-millennium wherein the fact that another step always exists to take. The True Akathist should see this never-ending advancement as not a monotonous learning, but pure experience of itself. The True Akathist must learn this continuity factor within himself. The True Akathist should strive to become the SRAOSHA and yet, at the same time, not strive to become the SRAOSHA and, therefore become the SRAOSHA. With this achievement, the idea of learning no end exists in serenity in God occurs in understanding another level of quiescence always remains in ataraxia. One never can be quiet enough in God whilst remembering that silence is harmonic sound in the resolution of one of the grandest paradoxes only in AKATHA, “When It speaks, It is silent and when It is silent, It speaks.” When one understands the preceding and accepts his fellow Akathists with great unconditional camaraderie and joy, he is the True Akathist!

The True Akathist does not have to be the one in a hundred ratio or the twenty/eighty syndrome (20% do 80% of the work and vice versa) rather it could be a higher percentage of true followers. The key here is having a firm foundation spoken of so often in the works. The chapter on “time” will help explain this idea further. To say, when one finds that he is compromising his views, he should find those Akathists in which to associate so that he may grow in his own realisation. The Self-Realisation emphasized often in AKATHA is a pristine experience whilst very few achieve this level and far less reach the God state. The statement has been said before but if the construct changes to “All will reach the God-Realisation state,” we see the play on words. One should not accept anything that is said at face value, albeit the chela should be able to take someone on their oral or written content as well as the attitude.

Trust is usually a major problem in the works, when a disassociation is happening between its members. Sometimes, people become behaviourists and not communicating properly because they cannot comprehend the content of their speech. This idea defines the axiom of “Those who have the ears to hear...” and the factor that the five senses do not include speech. The factor is often dissociation, but more often, it is just pride and fear. When someone is an authority, usually they are afraid to admit they do not understand something, especially if they are a so-called expert in the field in question. Also, chelas are often afraid to say they understand something better than the Higher or Master Initiate as of this fear factor.

What is missing remains that no one understands anything better than another as no competition really exists, however we all have our own unique way of presenting knowledge and our views. When lack of this knowledge occurs, the Akathists must search within and find a solution to the problem. The answer is to admit failings and try to correct the misunderstandings. Usually, the attention level is at fault, and the education methods within the culture regarding the previous uniqueness factor. Rote education creates time limits with a person's learning and thus, when the degrees are given, the individual has usually passed a test by the skin of his teeth. Even if he knows the subject at the time, he will probably forget it later. The education factor creates false pride, even within the Akathist and if this miscommunication continues, the AKATHA movement will fail publicly. The situation, when manifest, is up to the chelas to eradicate not the AKSHAR whilst the AKSHAR only recognises these things through ITS followers wherein how else could these words be written, unless vehicles exist to do the job.

Therefore, to address all problems which are, in reality, "situations" will be done by the Living SRAOSHA Master or the chelas. This idea cannot be over-emphasized. If one is chronically complaining, they will be ignored unless their questions and conclusions are viable. If one is complaining eristically, for the sake of it or for attention because it feels good, that behaviour also will be ignored; it might be heard, but if found eristic, it will not be addressed or dignified. You see, for truth to manifest, it must be repeated no matter if it takes a quintillion repetitions as it is like the mantra for one should keep the mantra going at all times. Common sense should be used here. We do not want to ever alienate someone in its usage. Whereby, one should not fear the idea of "burning bridges" as this cliché is a monetary cycle situation and if one wishes to burn a bridge, well, burn it to the ground; no one needs to fear that occurrence if God is in your life. Bridges can be rebuilt, but God-Realisation is very rare.

AKATHA offers freedom implied in the previous litany on the "True Akathist." True freedom means that one may say and do whatever they wish without condemnation by another Akathist as freedom is not something difficult to learn, but perhaps some practice certain attributes of AKATHA incorrectly. For instance, detachment is not walking around in a sombre, serious face, but rather cheerfulness or contentment marks true detachment. Written clarification has been difficult and ambiguous regarding detachment with the Hadjis always having the best exegesis in all subjects. One cannot try to be detached; one is detached by his understanding that detachment exists, no matter what one practices. The

detached mirror technique consciously taught properly at times in the lower worlds as the Akathists usually have problems with it and again, one does not have to use techniques unless they are in danger. If one is in danger constantly, techniques should be used. Whilst constant danger does not happen to the chela of AKATHA for the Living SRAOSHA Master is there to protect Soul if called upon by them.

If one is in rapport with someone, inner mental techniques are unnecessary for these are to create harmony and once having it or rapport, the technique is unnecessary and should be dropped. If the technique is not dropped whilst in harmony, alienation could appear. To repeat for emphasizing, sometimes the spiritual techniques for understanding and protection are used incorrectly. Therefore, when they are used incorrectly, they should be dropped or stopped. Since it is very difficult or subtle to detect when techniques are used incorrectly, the chela when consciously aware of the errors of each technique in their dynamic effects will correct them naturally. This natural correction or cybernetic effect can only be done by teaching all the ramifications of the spiritual techniques given only in the Hadjis books.

The SRAOSHA Masters rarely use techniques, but offer them to the chelas for their unfoldment through difficult mind areas. The SRAOSHA Masters need no techniques because he or she is in harmony by their very existence. Being oneself should be the only technique used, albeit it is really not a spiritual technique, but rather just Soul existence. The most important point to remember in all this technique controversy, is that fear in the prime cause of needing techniques. All will be as clear as day, if one has no fear for the latter is nonsense with only Kal leading the way here. Still, the lower worlds sometimes transcend these methods.

The game of AKATHA ends, by getting off the Wheel of the Eighty-four. One never has to play again, unless they would regress and mastering the trip means one may never fall. It is true that we are discussing eternity and the possibilities of falling or failing, but this failure should not be alarming for if one faces the truth constantly within their own lives the maintenance of SRAOSHA is assured. When one compromises his beliefs, deviation is assured. The cheerful point in all this is that one maintains the mastership by obtaining sure footing in the beginning and if one does not establish the firm foundation, the smallest tremor will destroy them before mastership. In other words, they can never make it to mastery.

The eternal question is answered in achieving a new level of naiveté. When Soul enters a life, usually the veil has fallen from previous existences. Those do exist whose awareness of past lives remain intact at

birth, but these people are highly unfolded Souls, mostly SRAOSHA Masters. Without high unfoldment, the veil falls at birth and a new life is afforded with another reason for the veil falling offers a clearer channel to God. Previous to this existence, great karma could exist that needs resolution in the new life. Aforesaid, if the child is left without rote education and is given a guidance format with proper AKATHA theory, this child can resolve or work-out his karma by being a clearer channel from birth. One learns with guidance how to make his way in life. Once achieving Mastership in AKATHA, he takes-on the eternal question and when realised, sees that he has always been the master; Soul has just forgotten and now is not recognised until the Living SRAOSHA Master does so. To remember and to forget again is the eternal question whilst remembering could be an ego trip and yet, it could be a crucial conscious experience. It is always one or the other.

Following the Master is the real key. Since the way is intricate and sometimes makes the labyrinth look like child's play, the Master consciousness is afforded to the individual. The consciousness has experienced the very heart of God and now, for those who have yet to attain God Realisation, the Master is simply a guide to IT. For those who believe otherwise, their journey will continue in another lifetime for AKATHA gives the answers to life through the vehicle the Mahaji, the Living SRAOSHA Master representing the SUPREME DEITY, the AKSHAR. This statement is refreshing, satisfying or whatever one would like to call it, to say the least, also acknowledges life. Caught-up in his life, man views himself as very important indeed; his every move is crucial for humanity. The idea is true to a degree, but what must be realised is the fountain is a flow, a feeling not information. The dilemma is, "What is needed to be known intellectually, and what is not for progress." If we see the intellect as part of the mind and we know the idea of becoming a slave to it, we see the usage as appropriate. Perhaps a better idea would be to call the mind a tool. In cooperation a tool will deliver help; vice versa, is also true – a tool can deliver uncooperative help.

These are not unknown thoughts or ideas whilst perhaps being exacting to one's present views, however exactness does not matter, the AKSHAR speaks to all through the chirp of a cricket to the SRAOSHA Master and even reversing the order is one exists. One over the other is not the AKATHA way. Socrates stated that he did not know anymore than his contemporaries and proved it in what he said. What the man knew was Soul's continuity factor. Socrates determination made him a great historical figure or Plato's myth. Whichever, did find him an early grave as of his opinion, according to Plato, the latter being the 605th Living SRAOSHA Master in the present lineage.

In AKATHA, compassion of even the so-called authorities is necessary for survival, but the bold person is much more unfolded. A Socrates is admired for his courage, but albeit advanced in age his death was somewhat of a waste. Age is not a factor. Some SRAOSHA Masters are quite advanced in age, beyond human comprehension whilst great humour is within the Vairagi ranks in the age business. Their dealings are usually harmonic whilst the rationale in the harmony is unfoldment. The perpetual journey marks one inspired and enlivened with renewed zest with the conviction not yielding and yet, the drive is not for turmoil, but from reassurance without end. The source never runs dry because it is not water, blood, solid, gaseous or liquid as the SRAOSHA is the SRAOSHA and that is all. This Source is neverending. It is the true neverending substance and themes. The theme has always something new. In the vast universe of God, man's paltry attempt to encompass a thimble full of knowledge is impossible. AKSHAR, AKSHAR – this is IT. To repeat AKSHAR for ever would do one more good than to eat or sleep. We are incontrovertibly not recommending that behaviour by no means as we do not want neophytes running out to stop the eating, but what is being said here is that AKSHAR is all that is necessary. The Masters get us there, but they are not the end of themselves with the end never coming, but one can see the goals. They could be intermediate and yet, to focus on this goal will bring it to one for aiming high, the same will occur as the process is in the decision, but not the reverse. When the process is gone, spirit shines forth whilst truly remaining the epitome of paradoxes if that is at all possible.

The game is again that of AKATHA but the term “game” is not one of Its definitions but with Its complete details of life. Other groups contend for thoroughness, but most often, they have just a fraction of the AKSHAR way of AKATHA. The path of AKATHA is the best and only way as the Light is the Sound seen and the Sound is the Light heard. They are one and the same, but manifest as the two. The concept is simple to understand, as the SRAOSHA with the two main attributes of Light & Sound as a basic beginning parameter that all chelas should know and thoroughly understanding.

The AKSHAR allows man to obtain the God-Realised state of consciousness through the path of AKATHA. The Path deals with Total Awareness by travelling to higher planes in Sahaji. To stop and really perceive what total awareness might be is an overwhelming insight and often, after experiencing that state, the individual is entirely changed. The understatement gives a glimpse of how unassuming is the mastership as mastership is not only experiencing this high level of consciousness, but

also working from that level. The experience does not mean the person is not human any longer and is, now, a God only; what we have here is a humbling experience instead of what could be as an egomaniacal one instead. In the past, many pseudo-masters who having thought they had, had the God-Realised experience, took to aesthetics and great austerities. That action could not be really considered spiritual because spirituality has nothing to do with austerities and becoming a recluse or hermit. Of course, Rebazar Tarzs lives in the remote mountains of Tibet, but he is anything but a recluse. This man guides many Souls back to the AKSHAR and is the torch-bearer for the AKATHA teaching. Sri Tarzs holds the “Rod of Power” in the interim between Living SRAOSHA Masters. His daily and nightly journeys in Soul Body are well documented in Paul Twitchell’s original works.

The dilemma between introversion and extroversion is why it is very difficult to decide what is happening within a man’s life. Having faith in the SRAOSHA is working with the AKSHAR and working with the AKSHAR would appear to be the only thing worthwhile doing in life. Sometimes the social orders are at fault if family and God are irreconcilable as far as working together.

During the Kali Yuga, man finds many negative occurrences, but having SRAOSHA in one’s life during that time will greatly enhance his spiritual and material survival. These two human attributes are often the same because the physical plane is a spiritual one. If that important point is remembered, we find by its perception, one could find the foundation of the AKATHA movement in the Kali Yuga. Great changes occur within the universe when recognition happens with seeing a great responsibility as partial challenge.

The AKATHA path is a disciplined one, no sheep will survive. It takes greater patience and fortitude than man has ever known before with him forgetting when he had made the attempt to master the journey before, because it is a rugged way. Now, we see the “play on words” again as the last statement is really a generalisation. The AKSHAR has literary licence to do as IT wishes, after all IT is GOD. Aforesaid in Hadjis, the language of the AKSHAR is of the most serious and highest nature whilst often, within the writings, certain statements out of context could be controversial. What must be realised is, albeit the AKSHAR is infallible, the writing is linear and takes time to complete in the lower worlds. Out of context, phrases could be used wrongly in other contexts which we find as ambiguity plagues logic. To analyse any statement in the AKATHA especially Its sacred book, the Hadjis would be unwise although AKATHA does teach that man has total freedom. The essence of the Light

& Sound of the AKSHAR pouring from these pages is the important facet; the literary achievement is unimportant and unacceptable in either the positive or negative sense. If Peddar Zaskq were to have only placed a single word on paper, that word is more than worthy upon placing one's attention and must be done for the Master is the Master.

You see, the attention level is the key factor and the attention of consciousness is the key to unfoldment. Without attention it is impossible to advance. The attention factor should not take great pains to apprehend, but to consciously work with spirit is all that is needed. The relationship with spirit is one of respect where uncompromising honesty, and facing the inner without fear is often brutally honest. Man makes claims of that type of honesty, but is unable to face it in his day to day life. Albeit civilisations degrade in the consciousness of the collective order to such states as religion, legislation, economics, etc., with the one saving grace on the inner planes for these areas provide a larger focus of the universe.

Man believes his planet and all the stars are an immense universe, yet what is really sad, for the one who has never experienced the inner worlds, they consciously believe the universe is only the physical plane or some nebulous heaven they also have never seen. God is the main experience in AKATHA whilst the very essence of the former will be seen by the Master, but not maintained. The AKSHAR never is sustained or completely described but **ALWAYS FELT**, and rather to work with IT as each of us is an identity as the channel for ITS work. The AKSHAR has ITS identity whilst not separate from man because IT encompasses him, but man does not encompass the AKSHAR. Soul, the identity outside the AKSHAR, exists because AKSHAR divinely loves It and that love or rather power called "subhakti" is felt as vibrations, as a feeling of upliftment or ecstasy! When this feeling occurs, it is called SRAOSHAR, or the "jianigyatri." The feeling can be sustained for quite some time or a few seconds; it is experienced, not analysed.

If the AKSHAR is not a priority in one's life, the particular individual is lost. Being lost is not for ever, but if we consider thousands of lifetimes and our present life is not so happy, we can see, perhaps, in one sense, it could be a loss for ever. Maybe, the idea is worse than the false idea of eternal damnation. Confusion is true damnation with knowingness the freedom from it with knowingness being lit from within when achieving it once again on the path of AKATHA. The scribe does not use the word "game" lightly in this Hadjis chapter as Peddar Zaskq had stated many times; still, it is not that important in emphasizing it to others as a game as we do not want trivialities occurring. Many think that the Akathist may be

too prudish with his outlook on life, but this wholesome nature remains very critical in the grand scheme of things as it sustains the lower worlds. We lose the thread of decency whilst the contemplation, the true spiritual exercise, keeps one upon the wholesome track of a proper way of living. We need this proper way for society to exist getting the ready one back to AKSHAR as the latter demands ITS energy back. We must comply surrendering unto the AKSHAR through the Living SRAOSHA Master. Those that believe these words are truly blessed for the scribe is indeed the Living SRAOSHA Master of the time and will be for quite some time.

Verily, I say unto you those that read these God-inspired works of the Hadjis are not only blessed, but greatly blessed as each word and phrase comes directly from the divine AKSHAR. Fortunate are those who read this work and contemplate the divine works further on their journey repeating the God Realised experience of the path of AKATHA. The path is truly blessed having the students study these golden pages of the Hadjis as it is the true and original teaching down through the ages and beyond into the heavenly region above the Soul Plane. Again fortunate are those, who achieve the place in reading the divine words of the AKSHAR through ITS first scribe, the Mahaji, the Living SRAOSHA Master. Happy are those who do so with them getting an upliftment beyond description but we oblige with one as those restful eyes read the words before gaining the **STILLNESS OF THE DIVINE**.

The true **CESSATION OF AKSHAR** rings true in the Sound Current of SRAOSHA gleaned only the essence of the divine nature of the Supreme Deity. Bandyng the name “God” around is not good, but in certain times the divine IT is known as such and hence, maybe its usage is acceptable. These are known as balanced usages and the master knows when stepping over the line as occurred; in fact, seeing the line drawn in the sand is seen for a great distance. However, no concern exists here and letting it all go happens again and again, the competition needs to be let alone with good cheer showing always. That means always for those who cannot get a grip upon the positive aspects in the lower worlds for it is true as Peddar Zaskq has stated repeatedly that the pure positive is upon the Soul Plane and above. The lower worlds do not have the pure positive and never will regardless of what new agers say in the worlds at any time in history as these types think they find something new. At best, we have atavistic knowledge resurrected time and again with only being necessary to fill in the gaps for people needing steps in the right direction of AKATHA.

The course is assured and never anything other than AKATHA insofar as the knowledge can be no where else for many will break away

believing they have something higher to give, but the Vairagi SRAOSHA Masters are the highest and no others. Competition is very keen regarding leaders in the worlds with few able to surrender to Living SRAOSHA Master as candour is far away instigating war instead. Love never gets one to AKSHAR as Peddar Zaskq stated many times as his works talked mostly of SRAOSHA Power with the latter very necessary in fighting the Kal Niranjana in the lower worlds. If the chelas can remain together in harmony with learning leaving troubles behind, they will know AKSHAR and spiritual survival will be theirs. Still how can we talk about a game and survival in the same breath if the former is just for the moment and the latter being a life factor? The question prevails as it is not necessary in comprehending the game but to play it in the lower worlds along with good cheer and having a great vision for the teachings of AKATHA.

Staying on task with the daily contemplations remains the only way out of the lower realms as those who learn the magnificent practice can attest after many years on the path. Those beginners of contemplation may get much, but after a time the joy must remain and will regarding touching the unseen power within constantly. The SRAOSHA is renewed constantly in the daily practice and keeps nurturing one to higher and better goals staying clear of the Kal. If one cannot, they need to be with those of good cheer constantly rejuvenating their audible life spring within them as the phrase so well defines the SRAOSHA. "Stay the course," as Fubbiji has often said and further, "And one will achieve greatest, but fail for one moment and fall below in the peril of the lower worlds. Hence, does guilt remain along the path? It can, but do not let it eat one alive for a death a thousand times a thousand more painful than imaginable is theirs. Yet as Peddar Zaskq has said, "These are only the play on words."

Life is pain as some teachings have stated, but for those who place their attention upon SRAOSHA and keep it there, pain cannot remain as feelings do indeed exist letting them rule will fade. In other words, what is pain but losing the joy that man is in essence with proximity to Kal causes excruciating anguish without words needed as it is real to the participant. But letting these things go improves with duration in daily practice of contemplation. The only way to know is in the practice for even these words of the Hadjis cannot answer the dilemma and yet they just have. Study dear one and know what is said here as truth gaining all one can gain never looking back relinquishing guilt thrown with false ego in the abyss of time and space far below. Once having achieved this factor, the game is won over and over with it ever having been as it is AKATHA, the final game.

Chapter Six

Unfoldment of the Enigma

The mystery of life starts with AKSHAR, the one true God of the universe with nothing else but IT, the DIVINE IT. When masters like Peddar Zaskq have stated God as a “He” that has been for poetic and testing purposes with tests coming constantly for all, both man and master alike. We need these tests as they temper us in eternity for the latter for ever duration must be for we cannot become the AKSHAR which remains completely and thoroughly impossible. Still, those remain who believe they are the one true God. That fantasy stays above the rest deeply ceded within never breaking lose from it until Mahagadan is achieved.

Mahagadan, meaning “great garden,” is the experience of the individual eye seeing into AKSHAR’s eye eternally with most not comprehending the idea at all or ever wishing to contend with it. Most believe the things written in the Hadjis will be experienced somewhere else along the road, but not now, not here in this particular time and space. In other words, we can forget about it for awhile and just stay in the bliss of God when reading the divine text which is good. That is true to some degree regarding experiencing some of these things later, but we must explain further about eternity for few chelas even understand it or fear it mostly.

Duration remains eternal, not time as the latter measures duration for time was created by man taking more power away from him. Why does power seep from him in eternity remains that he cannot believe control of anything as it would be similar in the study of physical anatomy. It is too complex and still man attempts the exhaustive rigour believing the impossible achievable. Wherein, those who espouse the eternal now only sell books in the offing with the fact remaining the “now” is simply an illusion along with time and space. Hence, when people speak of such nonsense, no one needs to argue. In fact, the dragomachy should be with oneself not with others insofar as man knows that in eternity, one eternal enigma, that no time and space exists with the eternal now factor not so as well.

These matters are best left with the philosophers as Akathists need not bother for the truth lies at the Temple within the physical body vehicle. Go there and find the answers for oneself without needing anyone else’s commentary, except of course, the Living SRAOSHA Master’s. His view is eternal with every word or phrase coming from His perfect rhetoric of the divine SRAOSHA. Listen always and respect the Master for only He

can answer all things with the eternal unfoldment of the enigma, the Soul within each individual in the universe. Stay with the discourse and do not lose its thread for in finding it, one finds eternal happiness and truth as those feelings cease and desist at the well spring of the **OCEAN OF LOVE & MERCY, the AKSHAR**. This eternal life spring can be no other than the well spring of the divine within one and the universe, not one with the universe, but within one and the universe. Pay close attention reader for nothing is left to chance in the Hadjis for these words cannot be anything but pure truth from the DIVINE VOICE of the AKSHAR inscribed by the Living SRAOSHA Master of the time. He remains pure without any blemish in repeating what is told to Him by God, the Supreme AKSHAR.

Truly fortunate are those who read this God-inspired work, the only inspired work ever to be written and now the reader reads it. Can anyone apprehend the enormity of what is being stated here whilst the scribe thinks not, for most fall in the face of the Living SRAOSHA Master not having enough self esteem to realise how important they are as Soul, the Divine being within all of us. Soul is the individual first person essence of man, not the third person "I have a Soul," but the more apropos phrase, "I am Soul." When one realises these statements for what they actually are and not just a cursory understanding as a casual reference, but an actual realisation, the ecstasy comes! Can we say what ecstasy remains or do we for ever flounder in a sea of words not getting to that great core feeling? But whoa to those who would believe such a statement as this whilst it still comes from such a treatise before thee that should tell all to read and feel the essence that we inspire on high. To stand upon the hill as the great master Fubbi Quantz did in more ancient days telling those strewn upon the hillock below that they too could enter the kingdom of heaven by the path of AKATHA. He said, "The usage of the power of the Voice of God will get thee just that, the entrance into the God Worlds of SRAOSHA on the path of AKATHA."

Those that listened and learned in those days and do so today remembering them also enter the kingdom of the AKSHAR again within this lifetime. The matter remains can one sustain such an attainment bringing another enigma to bear? That mystery is individual and the answer should stay that way but can be contended within this immaculate dissertation one sees before them in this very moment, this precious moment having to hold from this day forward in sickness and in health. We find all lines are plagiarisms of the Hadjis as anyone can go to these inner works at the inner Temples and find all words and phrases within

them for entertaining any innuendo is not possible as the mind references are dismal at best. Again stay the course of letting go going further into the deepest recess of the divine AKSHAR wherever IT may take one. Where shall we go and what shall we do or should we think or have such an ability going deeper and deeper into the divine essence being the best of hypnosis as of eternal consciousness or remaining eternally conscious? Can one be unconscious stays upon the Etheric Plane or the top of the mental world. Still we find that in the teachings of AKATHA that one becomes conscious of the unconscious or subconscious. Those who have not done that practice or had the experience find they will be, after a time, practicing the daily thirty minute Spiritual Exercises of AKATHA.

It is taught in the basic introductory work of AKATHA that the daily thirty minute exercise is very important inasmuch as time may have been measured differently in ancient times as when seconds did not exist, but hours have existed for thousands of years. Still, time and space has existed and the duration equally on half hour was an important step in history when the Rama the first known living master of the time taught his students the contemplation practice. It was found that by spending that small amount of time in the duration of twenty-four hours that one could achieve harmony, a balance within the lower bodies. Orthodox measure shows records back into the Natufian times on the heels of the Atlanteans having the standard 24 hour time. Yet, this time goes all the way back to the beginnings of the present cosmic day some six million years ago. Thus, the 24 hour time element must be heeded regarding the balance needed each day in spending the precious time in contemplation.

It cannot be overemphasized the importance of the thirty minute daily contemplation, but paradoxically we state that it is also just a suggestion. Still for the Hadjis making a suggestion shows a most vital expression with individuality taken into consideration as to the utmost respect and divinity rendered. Those who heed the vital call to fix one's time for contemplation will indeed experience becoming the adept of Sahaji for that achievement is also very salient in one's lifetime. Stay the course becomes a mantra-like tempo with its internal drumbeat thrumming away inside with many primitive cultures bringing the coarse drumbeat manifest forgetting the beating of their own heart beat is the metronome of God. Keeping the sound within shows a more sophisticated expression along with knowing the AKSHAR deems it such allowing Soul a tempered state with quiescence the factor and not loudness encroaching upon one's sphere. Stay the course and know that loud music pushes the envelope of being outlawed in God's universe as some living masters have almost

condemned it by decree. Whereby, the loud music condemnation has not taken place in very long while, but the only present taboo is that of the evil weed marijuana that is the most destructive drug ever devised by the Kal Niranjana making some cultures ironically believing it important. These are those cultures of the Iron Age and no other as majority use, but every culture has this Lady Maya drug infiltrate and destroy it at some point. Destructive times are those when man becomes disharmonic with nature using destructive herbs as marijuana, peyote, opium, etc., as these herbs destroy true nature in chaitanya or the good in all things.

The Pure Science of Sahaji without the use of destructive herbs is such a vast experience to try and tell of It within these short pages never can be done completely albeit the Hadjis is complete. The true experience of the Science is within the **Centre of the AKSHAR** for all eternity. To express this most ancient science through Its source the AKSHAR is like a great fountain which pours the words through its channels spinning indefinitely into worlds upon worlds. That travelling in perpetual motion of itself is a great moving experience for those people so chosen.

The truest Enigma is Soul, for It truly is a mystery save for the AKSHAR, It is known. To grasp even a small part of what is to be said hear is quite an accomplishment for the AKSHAR's challenge to the student is "For those who have the eyes to see and the ears to hear nothing I say is a riddle." To know this great mystery encompasses the entire universe of universes and is very difficult for man to consider. Soul is a start of the journey within Itself as the SRAOSHA, the Light & Sound within or the Audible Life Stream. Until one has the view or can see the light and hear the sound, it is virtually impossible to break through into an inkling of understanding. The parable is known as a periodic "bihanwi" or the crises that leads to an enlightenment experience.

Moreover, the opinion of greatness in understanding also marks the detachment of the premise, and in the beginning, it is truly the enigma and is awe inspiring! Later it becomes happenstance, but greater inspiration comes before even when it is a more complacent level. The greater inspiration seems contradictory, but it is not the words that are written here, but the mystery, the enigma of the threes and nines. The SRAOSHA Master only knows the method and trains the next Living SRAOSHA Master in it always. It is impossible to decipher save for a trained master, and yet possible by those who know its mystery and mathematical precision.

The true language is more like the poet's dithyrambics or amphigory and as cantos, it is like a chant and should be saved from analysis, but the Iron Age is only of this way. We see, within the Way of the Eternal, the Hadjis, the essence of all this understanding, that knowing as man really has never done a very good job in analysing literature anyway. He believes his perception sees something, but let Kal elude finding man further lost in his delusive ways and false historical tradition passed onto his wee ones who gain pseudo maturity passing it on to the next generation of fools now believing. Oh, let's save man's ego and then let him die one day. Balderdash, the poor weeping thing comes unto the AKSHAR at the time of its demise begging for mercy when all it had to do was be itself. Unfoldment is of the enigma with our paled friend who finally finds refuge in the AKSHAR without begging for mercy. But he becomes stronger and melds unsustainably with the Supreme Deity whilst at the same time, having Its identity intact as Soul. The unfoldment is that of the enigma, the unfoldment of Soul. With its apposite as fanfare's tantara with all its celebrations of confetti and grand cheer, comes also its opposite unassuming subliminal humbling nature to bear. The charged words that chastise all wickedness that gives strength to the lowly that blend in harmony for all to see at some point in eternity.

The Ocean of Love & Mercy is for all who place their attention upon God. This God is known as AKSHAR because the vibrations are charged dramatically by the utterances of the word "AKSHAR." Great changes take place by increasing the channel of Akathists and their diligence to AKSHAR with the reasons and whys not being important. To take the truth for anything but joy leaves one amiss. Cares and concerns are left behind and in their place responsibility. Responsibility is not what one might think, but if one would turn the word around, they would see a whole new meaning. That meaning is the phrase "the ability to respond." This phrase means, when within a situation, the individual responds in the appropriate way for that moment; responsible and true using the awareness of Soul to maintain balance, the awareness being alert and responsive at all times; eternal vigilance in Soul.

Pertinency is keynote to harmony. Being quick of wit and strong in heart are all about harmony and pertinency. Pertinency may appear to be impertinent at times. To be in harmony with pertinence involves not judging someone who appears to be inharmonic. Furthermore, we should not let one "bowl us over." Overwhelmingness is only a problem in time and space though as harmony means blending in and perhaps being unseen. The Nine Silent ones have that ability, but do not think for one

moment that these silent ones never necessarily speak. If we see the old axiom clearly here of “When IT speaks IT is silent and when IT is silent IT speaks,” we see the harmonic speaking, the **harmonic sound**, is really silence and the Nine Silent Ones speak harmonically in silence. **Harmonic Sound is Silence** answering the above paradox whilst no other path has ever done it save AKATHA! To completely comprehend the great paradoxical proverb one needs to study the last excerpt. Only in *The Way of the Eternal* can be such wisdom be and no other place whilst reading It completes one’s knowledge of all things great and good. The effulgence contains intertwined anew, unexpected joys ring with chanting the HU. Gods and goddesses all dance within and odes of fineness where purity resides telling all that change abides and still the stillness transcends giving peace again.

To be in control of the incarnations is very necessary insofar as Soul loses control after many reincarnation cycles. One cannot have control if he is under the illusion of performing good and bad acts. Not performing is probably better here or the neutral path, but in practice it is dangerously difficult and should show a positive face that is better in the lower worlds. The neutral path however, remains extremely important for getting out of the lower worlds with it being the path of AKATHA. The neutral path, also, is within not without and not necessarily defined as androgynous as only AKSHAR would seem such. In the lower worlds are men and women with them remaining in these roles. These polarities only meet on the inner within the lower worlds.

This polarity factor is not difficult to understand and yet, the mystery remains as man’s fear in time and space. The unknown is not completely unknown, but let no man shirk his responsibility in attempting to find this unknown. If it is not found at least handled on the inner, we are not responding, and therefore irresponsible. The power play is easy to see and such a pitiful expression in the Iron Age wherein people believe they are creative when only repetition occurs. Actually, what we have is a humorous state as the humour keeps the SRAOSHA present. As is said, the SRAOSHA surrounds the individual always and we never need be lonely. If the chela is experienced in knowing the SRAOSHA always surrounds them, he should find those who in which he can communicate. For the ones who are negative towards him, he should avoid or be cautious with being determined to keep the SRAOSHA Power intact and pure. This avoidance does not mean being a sheep necessarily as courage overrides meekness always as the meek may inherit earth but never enter the kingdom of heaven. Still *The Way of the Eternal* says “The SRAOSHA

will create war to protect Itself.” The real issue is in the hierarchy with the lack of respect for all chelas who are all on the path to mastership. The chela should always be on guard for the power trippers, those who use the false ego in this regard. This power trip idea is a shame when it happens, but the changes and negative forces sometimes develop these situations.

Physical problems take longer to work-out and it is sometimes harder to remove the power players from the chelas. The situation is why the chela should remain strong using the Light & Sound to keep truth in the forefront. Confidence should arise here for the student may always rely on the SRAOSHA. To shirk this responsibility is certain death. In the development cycle, starting the movement over could become necessary to re-purify the teaching. AKATHA, the Ancient Science of Sahaji, does not need numbers, but the paradox to the people number issue is, if channels are pure initially, great numbers will occur. No issues exist if the chelas would follow the basic precepts of AKATHA. AKATHA is the high path and It does not take great analytical powers, but rather a capacity of attention. Attention is freedom and allows others their freedom. It involves remembering that each person is first cause, and to know that nothing can bother or touch the cause point. This cause point is analogous to the AKSHAR; albeit we cannot make an analogy of the AKSHAR, save the Hadjis insofar as the AKSHAR cannot be completely sustained. The AKSHAR can be experienced in AKATHA and why we say God-Realisation is possible classifying it as true intercourse with IT.

This attention is not to be judged in people if they have or do not have it. Judging is the most difficult aspect for discernment. The chela believes as he gains higher inner and outer initiations that they may judge others and whilst true in degree, let it be known that if the one judged can respond to the judgement and reveal that he is innocent, heaven help the judge. It is not a matter of saying “sorry” for the wrong judgement, but we are dealing with forces not just idle comments and viewpoints. Yet we do not become naïve regarding a Higher Initiates judgement inasmuch as they will be true to form, however we pose circumstances in the Hadjis that make one think.

Even more to the point, if the one judged does not respond and is detached from judgement whilst nearly impossible, no matter if the judgement was true or not, it remains the cause point, and therefore vibrations return to the incriminator. You see, what is good for all is good for one whilst, in reality, the AKSHAR is the only judge, non-judge or whatever attribute or non-attribute you would like to place or not place here. We again reassess our Higher Initiate judgement seeing it coming from on high as a channel for the AKSHAR leaving it without blemish. The best the chela could do is keep his mouth shut unless he is sure of

himself. If he is sure and no doubt exists, he is the Master and solves the issue. Let the mastery matter be known as fact because it is the key assured authoritative view that does not waver in the face of anything; that responds when all others wane. Down goes the one who has condemned the innocent and who has missed the mark. For these wicked ones have not eyes to see or ears to hear the true ones. The Mighty AKSHAR says to Soul, "Follow me and enter my Kingdom; be free and live in the Splendour of It!" Know that all is taken care of for giving on the inner is most important. To give in Light & Sound will always return one manifold even when others believe it will not. The return is not difficult to be assured as it is part of the Science of AKATHA. Man always has had assurance, but the false ego took the place of SRAOSHA in earlier times. The watered-down version lost its assurance. To bring it back is by acting the part, believing immediately without hesitation and seeing it manifest in pure belief before thee. Will others see it becomes the dilemma? It does not take years of university education, for the practice is nonsense and often puts a yoke around one's neck. The yoke will strangle the SRAOSHA within on and make him waver in duties and responsibilities. Myopia of such occurrences in man's life led him astray, but God crushes such malevolence and in its place brings the Light & Sound of the SRAOSHA. Jehovah or Kal usually has the responsibility for leading others away from the Light & Sound. We think the Kal always being bad or negative; but remember positive thinking is nothing else but in the negative world below the Soul Plane; a dichotomy. Yet these lower worlds are positive and negative with little understanding unless one does his proper studies of AKATHA about the lower planes. The term "lower" referring to the lower worlds makes the positive within them less positive.

Even the positive actions bind one to the Wheel of the 84, the wheel of coming and going in reincarnation. These lower worlds being extant does not mean we should not or cannot act, but in AKATHA using dharma, or rather being the dharma state of consciousness. In actuality one cannot use or be dharma but instead it is what one practices after resolving all their karma on the path of AKATHA. The principle could be said that it "Just Is" as with the SRAOSHA too, however it could be something that exists whether we believe it or not.

The break with the AKSHAR stays simply with Soul always being separate for it is the all important Identity Principle. Man seeks the Identity Principle for he knows it is important. Seeking is fine for consciousness is implied here and as usual, it is a game of unknowns. The

predicament lies with what physical scientists find involving the “never realised state;” always seeking and never finding an answer. Now the idea would seem simple enough to say that “the answer is no answer” and our Zen Buddhist friends would highly agree, but to settle the coan in logic leaves Soul in turmoil.

We have all seen those whose glib answers and fun loving attitudes building levity into our days, but for those who just it as only a crutch, what they find, like our scientist, the humour hides turmoil. The answer is no answer or the joke is not joke, but humour can remain as it hides turmoil but can become truth.

What is Self-Realisation or our true Identity? In AKATHA, it is the realisation as Soul on the Soul Plane after having travelled there in Sahaji. Coming to grips with our Self-Realisation, the true Identity experience is a grand experience with the feeling of ecstatic upliftment! The chela will ask fellow Akathists, especially in developing cycles, what Soul is? When the answer is some illogical misty thing, you can be sure that re-purification is necessary. True Soul Identity is simply understanding change but feeling the exhilaration of it! Soul of Itself does not change for It is really AKSHAR and the SRAOSHA without change eternally in perpetuity. It is the lower sheaths around Soul in the lower worlds that change or rather dissipate. Past incarnations have caused us to become unrealised, and therefore these changes are necessary. Change is also one of those points that “Just Is,” but a human within certain stages will like to see and listen to words. However nebulous change may be, our knowing that the True Identity is the flowing with change in a harmonic and knowing way; a truly realised feeling and an exceptional experience! Realisation often comes in on “soft feet” though initially but its recognition brings the ecstasy!

Soul’s Identity is understanding that we change and mathematically it comes in cycles of seven. The *SRAOSHA-Vidya* speaks in finites to macrocosmic infinities. However, acknowledging physical limits regarding absolute zero are only possible in spirit. Still, spiritual rhetoric and empiricism could prevail when approached if necessary, but the *Sarvatas* goes into these details not within the *Sharav*. The approach also includes the other end of the scale in the microinfinitesimals, degrees within smaller degrees. When a complete degree, cycle or revolution has been achieved, a complete change occurs swinging to either polarity. To that point, it can be speculated about what is happening, but afterwards, permutations are virtually impossible to tell. The virtual aspect qualifies the fact that although it could be approached with exhaustive

rigour and take many volumes to explain, the key idea remembering here is that we are not concerned with pinpointing something we do not know necessarily, but with knowing already what is within us perpetually. The whole endeavour of finding the true meaning of life or God in a microscope becomes ridiculous! It is good to know here that change is the significant factor. If Soul in the lower worlds is not aware of the significance of knowing many problems remain. By being the effect of limited knowledge that of the physical plane only has devastating effects.

The physical sciences understand the changes within man, but often these keep it from the social awareness. The hidden agenda often occurs within the darker eras when man looks at himself as having little value compared to his outer environment. Part of the understanding is the social sciences believe man should be of a certain social behaviour and not deviate from it. The paradigm is never quite established as it is impossible save for the Living SRAOSHA Master doing so. Usually, orthodox man knows little about the Living SRAOSHA Master. The term “orthodox” implies an established way of perceiving society, but, in reality, the term is a misnomer for AKATHA is the true orthodoxy and the real unorthodoxy are Its offshoots as in the case of all teachings in the four lower worlds, i.e., physical, astral, causal, mental and etheric (top of mental).

The behaviour stays the matrix or paradigm that man believes in which he should aspire. Again, the matrix is never completely socially established as it remains an ideal only, albeit a child will mimic their parents. If the parents are not God-Realised or do not, at least, understand AKATHA principles, they will create a façade of understanding as pride is a part of fear of losing face called labefaction. Therefore, without full knowledge of the true paradigm of the Living SRAOSHA Master, the parents will essentially lie (mostly unconsciously) to their children to save face. That façade creates a mystery if the child does not know how to break through to the wisdom levels. All people eventually come to the Living SRAOSHA Master and happens when Soul makes the jump from the lies under which It has placed Itself. The façade is no one particular person or teachings fault for the individual is ultimately responsible. The individual is the only one who will eventually question and be strong about showing an impossible viewpoint. No one can do this impossibility for the person, and creates a challenge for the enigma of Soul.

Soul creates the challenge because dwelling in the lower worlds for many lives, It wishes to remain attached to power, ego, games, etc. Within this attachment, comes a greater challenge to see if the true self can rise

above all these creations. We must remember that the millions of lifetimes spent in the lower worlds, Soul was not always an unaware being. Dharma lives existed for the individual Soul. There were lives that Soul had been an Akathist and fallen, perhaps many? The complete dynamic or polarity is in effect here as it implies that Soul does not necessarily have millions of years of karma to be worked-out. In actuality, the amount is immeasurable and is unnecessary to be measured in that respect. What should be known in reference to the opportunity of the challenge of AKATHA affords the individual to work-out his or her karma. The karma resolution could be Soul's greatest experience save God Realisation, albeit he has done the latter before and perhaps even mastered the path. Wherever the Soul is in any particular life, be It in the lower worlds or higher, the teachings of AKATHA will be applicable. Whatever dynamic of life from amoeba to Master will understand either through this printed word in the case of the latter, or by the vibrations, these words emanate. The false ego is really a deviated name for the SRAOSHA, but the professor limited his research and was satisfied with his discovery of what he called the "ego." The definition fell in the lower worlds far short of the SRAOSHA. In other words, as all lower sciences and philosophies fall for limits in their searches concerning all offshoots falling short until they find the SRAOSHA, the former have their place as steps in the right direction.

It is interesting to note that when AKATHA is offshooted, vectored or juxtapositioned, a determination by the negative forces to understand what is happening. It means that the SRAOSHA has shot away at a tremendous escape velocity from the AKSHAR centre of the universe. By virtue of the occurrence and many other reasons, the forces are then negative descending below the Fifth region. As ages pass, the negative forces move towards the positive and vice versa. That polarity aforesaid is the magnetics which is talked about so much in the more technical ages. The main understanding is the Kal force wants to be God. A fascinating point is that he is a god, but a lesser one and no one ever becomes the AKSHAR as IT is permanence as the **CESSATED DIVINE BEING** in all its departments. IT is not titular nor has tenure of any kind. However, all lesser gods are titular meaning they are different individual Souls with limited tenures albeit they are not time sensitive and can be lengthy.

One only can reach AKSHAR in short intervals called "glimpses" (thus Glimpse Of the Divine...G...O...D...acronym that the orthodox, in ignorance, use as a name instead as it is a definition instead), but these could be length as well since relativity remains throughout the universe save the AKSHAR with no attributes. These glimpses or short sightings

are the suggestion by intercourse with AKSHAR. This action is reflected in the sexual act between man and woman, but it is not the same meaning through sight and feeling recognition only. The sense of touch would be entirely different but the ecstasy much larger. When all is understood at times, no Kal force exists. However, it is not completely accurate, unless there is no duality. If no duality in a mirror, no negative force is there. Every once in awhile this happens, but the idea remains that all things are possible in eternity and all activity every conceived has happened. The consideration of these ideas can be contended, but one can see how side-tracking can happen quite easily and does more often as it creates the lower worlds in misattention to the higher ones

AKSHAR exists and Soul outside AKSHAR exists; the axiom is immutable and without dragomachy. Therefore, a duality of a different kind exists in the higher worlds than in the lower worlds. The different duality in the higher worlds implies the knowingness duality, whereas the duality of the lower worlds implies unawareness. Thus, the duality becomes, when full understanding of compensation is present, the planes of duality in the lower worlds and the planes of no duality in the higher worlds. It is a categorisation for momentary explanation, but it is not thorough even has the Hadjis cannot be as opposed as the higher worlds' book. Also, another difference in these dualities shows density of vibrations on a scientific level, e.g., higher levels are finer, purer vibrations; lower worlds have less refined or coarser vibrations. The distinction is easily felt in the immediate present rather than taking the trouble with time consuming measurement rigour.

Consciousness is really awareness and awareness is consciousness. However one perceives these things, the opposites are unconsciousness and unawareness. Awareness is sometimes easier to understand as it implies learning or experiencing through a change of some kind, whereas consciousness is ostensibly more of a non-movement or no change. It does not, in reality, matter how one approbates these word's meanings for themselves as the key is the individual's satisfaction feeling for the moment. When these moments connect in eternity, we perceive the Master Consciousness in having complete or agrasiddha (ah' grah sih dah), the total awareness. If we do not compensate for that moment, how can we create agrasiddha? It is important in understanding simple matters in life and the quality, not necessarily the quantity of things in life. Purity is

part of quality and it is very hard to achieve in man. Soul is pure of Itself and wishes adding to these challenges of life, the goal of purity. In actuality, the Soul in which we have been talking is really a Soul that had become a slave to mind levels.

No challenge really exists and when the mind sees this factor, it goes away in the Light of Soul. The Soul should control the mind and have Its BEING in the SRAOSHA. It experiences a purification in AKSHAR. The practice of purification manifests in the individual as patience, understanding, fortitude, courage, power, etc., and distilled into the five AKATHA virtues of contentment, compassion, patience, aesthetics, and nobility. These attributes are applied and not just a ribbon pinned to one's blouse showing the world how proud it is as the colourful strutting peacock striking aires as it prances. These attributes are of the God-Realised Soul when we see these then applied in the Akathist. Where we do not see these attributes, we do not judge unless necessary. The issues must be eradicated or the AKATHA movement will not last long in the lower words. The Kal as of its polar position is glad of this predicament, but deep within that being is the same individual longing to go home aforesaid his job is only temporary. Eventually, returning home occurs for Kal either when the lower worlds are annihilated for a time, or the present Kal Niranjana has found someone else to take his place as the lower world leader.

We have stated a duality is within eternity, and will always be until Soul does not exist, at least, for the briefest of moments. Aforesaid, all things are possible when seemingly impossible and the latter statement is truly impossible considering contradiction in the offing. But the previous point shows why offshoots of the high path occur as of misunderstandings not worked through and resolved. The idea is saying that the Akathist is an offshoot from the real God and a misunderstanding, but is It? It is not true in either situation. To the extent of an offshoot, schism, splintering or breaking away, we must remember in AKATHA offshoots refer to any teaching not following the complete principles either of AKATHA or something like It. AKATHA explains that factor and with it, no misunderstanding is possible although the previous is simple a play on words without any truth whatsoever. The ability or coanism makes AKATHA the high path as no other could construct or delve into such things; but the path is not God of Itself or a religion ever.

These dichotomies do not matter as aforementioned, Soul is perpetually trying to perfect Itself even as a Master of AKATHA. The factor is in the misunderstanding of this perfection. If we know that nothing is perfect

except the AKSHAR, perhaps the term “perfect” will be better understood. The idea in a Golden Age having total perfection is not true whilst the myth rages on when orthodox people are involved. Perfection only implies the complete Godhead achieved whilst that is not impossible on the path of AKATHA. However, on other paths albeit they make the claim, the experience is impossible with effrontery concluded by the other teachings about AKATHA. Still, AKATHA maintains Its position as the only and highest path to God and no other way can the Latter be achieved. The Akathists are not concerned with the adversarial positions and know the ready Soul understands the position as the highest teaching and the only one to AKSHAR.

The Satya Yuga is cyclical and the cause is the polarities. No fear should be here, and Soul should be determined not fearing the regression of negativity in the lower world cycles. The trick is when we apply the idea that a Golden Age will sustain; sustenance has always been up to the individual making it possible. This occurrence only can be explained in the words of the *Hadjis, the Way of the Eternal* whilst different eras are the work of mankind in the lower worlds. Soul needs the work for balance whilst inhabiting a gross body form.

This book is an explanation, an actual inspiration and essence of the AKSHAR in written form. Possibly, the oldest known writing in the universe, It creates a picture or road-map of the universe for Soul. Since Soul already knows within what the universe is, perhaps the Soul reading this remarkable book, in actuality, is writing it as well. You could be saying as we go along no, no, no, but as the spiritual eye opens to what is being written here, the Soul starts saying, “yes, yes, yes!”

Soul only wants happiness and Soul is a perpetual happy entity. The answer lies in happiness and to practice all the day through it. If we do not do this practice we are failing in our duty to AKSHAR which demands joy of SRAOSHA through the teachings of AKATHA.

Furthermore, to become happy is the answer to Mastership for in the face of all the negativity, a smile usually breaks the ice. The example is not implying that one must practice the behaviour, but some have different jobs to do than others.

The chela is free to do as he wishes, In this way, he finds that life will teach him better. No person can teach another anything really, for as we know children do not give their parents attention at times. The individual’s experience comes from one’s own research, no matter the age. Individual research does not keep people from interacting, but what occurs is patience with others. By dropping the false ego and cleaning one’s mirror

not the windows of Soul, one allows others their freedom. The idea is not the mirror technique, but being oneself. *The Stranger by the River* says that the universal worlds or the lower worlds are a mirror. What remains important is that great destruction occurs when the mirror technique is used improperly. The naïve or injured chela, who, in reality, is doing the destruction to himself in fear of others, uses the technique incorrectly. Mostly, the mirror mistake is the failing of the leaders in any era to explain techniques properly. So much is to be done in all eras. With the Golden Age at its lowest point, the chelas become hysterical at its ending. It is like the mass hysteria epidemics in the lower cycles of the lower worlds. These illusions are a result of only one negative element in that of fear. In the Kali Yuga, the physical effort at its lowest point, is to juxtaposition to the higher era of the Satya Yuga. These are not bad ideas, and yet where is the equilibrium? In actuality, there is none and as *Stranger by the River* also states, “Man is a lowly worm and can do nothing.”

The “play on words” appears again and points out when man is not the master, but the slave. The idea that man has to seek perfection is noble and *The Way of the Eternal* and *Stranger by the River* state the fact that there really is absolutely nothing. Since man has a hard time with nothingness, he wants his creations to hang onto for ever. Man must learn that these attempts of the perfect age are acceptable and possible to a low degree of negativity, but at the same time, they only project the enigma of understanding life. When we understand AKSHAR as nothing and everything, we attempt to pursue. The answer lies in that we must attempt to pursue perfection by knowing that it will never be achieved. We must accept this fact. These are the words of the Master. But Kal may have the last laugh or say in logic, so to speak; not forgetting that understanding is not necessary, we gain the last laugh. The best case is a compromise or balance whilst not involving any logic whatsoever, in reality, but the satisfaction in knowing that all is well, no matter what one would try to judge to the contrary. In the book *Beyond the Sophist* by Sri Tirkahatif ra-Zah, the idea of nonsense writing or poetic dithyrambics is utilised finding it as amphigory. As stated by many philosophers of the past that poetry is, in actuality, the closest form of communication with God or perhaps God’s expression if that were possible and is in the SRAOSHA. *The Way of the Eternal or Hadjis* as the classical name is God’s ironical expression in written form and poetry is the Song of the AKSHAR,

An AKSHAR Poem

All at once or none of IT
Came dances prances.
And Oh, the glances.
Fast and far away those are
Tither here and there
It's not so far.
IT speaks and yet the Sounds,
Oh, the Sounds of IT.
The crowning achievement
Charms wide and shining
So splendid and quite blinding

Proper logic is only a necessity in the darker ages as logic's dawning comes at the end of the Golden Age classically named the "Satya Yuga." Faith is in full bloom in the Satya Yugas. Leadership is unfoldment and is known by all. AKATHA principles are the order of the day, and peace, happiness and all Godly aspects are manifest reigning supreme. When these eras degrade and are lost, it often happens when the faith is retarded by the fermentation unknowing negativity that is innate as a seed in all duality as the ancient karma ball depicts. The percentages rise and the age is changed as it becomes darker, it lights of philosophers with pure logic, not necessarily reason, but power rejuvenated to the Golden eras once again periodically. That becoming happens when the AKATHA foundations become secure. The security usually takes many years, but when it goes happen, great joy is assured! Perseverance makes the jump to lightspeed. In no other way can man regain his stature in the universe.

Mortality of man is the prime reversion principle with his perseverance and determination. These principles are true to a point for when man finds that he can be immortal by the practice of the Spiritual Exercises of AKATHA, he sees the God will give him the power to persevere at all costs. The fearless determination blossoms into a Satya Yuga or individual God-Realisation. Great joy is here along with interest, stimulation and even anticipation which is often maligned by its partner "expectation."

Passions imply action in the extreme. Any action may be performed, but the problem lies in the repetition to the extreme. The repetition can cause the action to be uncontrollable. Slavishness to a passion is not something that obviously happens overnight. Repetition of a passion occurs over a

period of thousands, perhaps millions of lifetimes. To get a perspective that leaves one with a more balanced view, one must consider that AKATHA has a grand opportunity for Soul.

It is not always easy as of the subtleness of forces around one. If we comprehend the idea of not pushing or forcing issues and maintaining our specialised views for the moment, we will make fulfilment of the opportunity. No mystery remains in the opportunity and to understand is to read the Hadjis and study Its words constantly. When repetition of the reverse passion happens in virtues or a more neutral approach in our actions, the result is a process of purification. Along the way, purification comes and the Mastership which could be classified as gaining control of our progression. Progression never ends, but it becomes faster or in such a way we desire as a Master. Mastership does not mean the end of the road, but as aforementioned, gaining the control to attempt purification in one's own way. The Master always understands this very important point within the Hadjis, *the Way of the Eternal*.

The Akathist believes, at times, that he has achieved total awareness, the agrasiddha, and this experience is fine, acceptable and expected just as the ages have seemingly natural regeneration occurring whilst the Akathist may have this naturalness happening also. Thus, remembering that quality is the key and not necessarily quantity albeit we need determining the difference categorically. In other words, quantity usually can do without quality, but the latter can do without the former. This paradox only exists in the quality cycle, for it quality exists, it seems inconceivable for quantity to occur. The answer lies in the isolation of quality which reduces it a bit in the lending of our quality, energy or knowledge perhaps. This idea brings us back to the point of neverending movement towards perfection. Soul in Its so-called perfection point finds later that Its overview has been "one- upmanship" by duration of his journey. In the journey, Soul will either degenerate by sorrow or progress further by a cheerful attitude.

Life's interlude plagues those who cannot see the humour, and for the one who sees, thus comes the joy! Giving without receiving does not happen, however the latter is usually missed as it comes differently to the eye of the beholder or giver. But the mystery in the receiving is the inability to perceive without knowing it either in the former of giving or the latter of receiving. Not knowing the distinction or becoming confused and overwhelmed for the moment, but not eternally. The idea just implies rest at some point and the accomplishment is the naïveté of the enigma. What we see by the accomplishment is the cause unfolds when unaware of cause and it becomes cause through unfoldment. It remains a mystery, but

not to Itself. Only to others does the individual remain an enigma. The enigma, of course, also happens with these others also. The mystery implies loneliness, but if one understands that the alone factor cannot be true when we know it can be felt, it does not mean it is accurate. All attributes are valid, just as all non-attributes are as well.

The element of caring comes into play and when we see that it is nothing more than a waste of time, we may not like or understand it. Here is when all sensitivity is filleted within one. That point usually is the breaking one for Soul in the lower worlds. It first understands this idea in the beginning, but once to the point of actual experience comes the trial by fire. Experience is the trial by fire, the actual application of the theory, the empirical experience as scientists would say. No one can save us from the occurrence, far be it from man's false saviours or savants. The individual is the one who must face the trial alone and when the illusion is known, the test is passed.

AKSHAR is all encompassing and aforesaid has no attributes or all attributes. Does man care if we name God? How many names does man have for God? In Paul Twitchell's book *Letters to Gail Vol. II*, he mentioned that Arthur Clarke wrote a short story about a Lama in Tibet who ordered a western computer to count the names of God. Paul writes, "It went to pieces after a nine billion count." Some of these names are: Incorporeal, Divine, Supreme, Supreme Deity, Infinite, Mind, Spirit, Soul, Principle, Life, Truth, Love, Brahma, Parabrahma, Om, Allah, Rama, Para-Ishwar, Param Atma, Param Akshar, Nirankar, Nirala, Ormuzd, Ishwara, Hari Ray, Ahura Mazda (Freemasons), Swami, Ekankar, Akal, Anami, Alakh, Sat Purusha, Prabhu, Prabhuswami, Purusha, Mana, Deus, Theos, Adonai, Elohim, Yahveh, Thor, Purushottama, Pani, Eau, Creator, Absolute, Lord, Father, etc., etc., etc." Whatever one might think, the nine billion names of God, in actuality, exist and the name of ITS Voice in AKATHA is the HU emanating from the true name for spirit, the SRAOSHA. This approbated term by the present Living SRAOSHA Master is the true name of the Absolute's Voice and the truest name of God presently is AKSHAR.

Chapter Seven

Planes of the AKSHAR

It is truly hard to tell of what takes place within the higher planes except by the Hadjis written by the truest master the Living SRAOSHA Master. You can be sure within the Hadjis that applications of the five virtues of contentment, compassion, patience, aesthetics, and nobility are explained for all time. No lipservice remains as in the case of the counterpart lower planes. Joy, happiness, even-mindedness, humour, and splendour are also just a few of the really attributed marks of heaven that are present. Curiously, albeit stated clearly, mankind cannot understand as they are so subject to dual consciousness, swinging like the pendulum. Pain is not a necessity of the lower worlds albeit some do go through it for purification. Once a chela becomes part of the Vairagi, detachment is achieved and life can be joyful even on earth. This joy may happen in the twinkling of an eye and not necessarily many lifetimes or for that matter, many years.

The factor gets into the age changes and time changes which often occur. Within each age is the seed of another age as the karma ball shows insofar as man's micro-consciousness, the macro-consciousness of the ages has these seeds. From these seeds which may grow or die, whatever the situation, comes the ability to juxtaposition these ages. For instance, within the Kali Yuga, the seed of the Satya Yuga exists and a complete jump could occur if the seed grows extensively. The analogy of a tree's growth can be carried through even to dying at any particular time or making it to full bloom. Just as in trees, it is the same with the individual human being and his era. The jump into a higher era is an exciting proposition because if one lives in a darker age, the joy of knowing the possibility of a better era is refreshing. The opposite is also true in a Golden Age, the Satya Yuga and the main idea is that time stays an illusion, whilst anything is possible. This broad base or infinity of experience should always be remembered if for only its sheer joyful aspect alone giving a beautifully and creative possibility whilst living in the physical plane.

This chapter is repeating the information on the planes from Hadjis Book II, chapter five and adding the appropriate extra planes that each Hadjis explains further. Repetition is only an apparency for we always get something new each time. If a chela is bored with apparent repetition or any other activity in his life, especially when working with the

SRAOSHA, he is missing the mark and should be taught how to stimulate his life at all time and in all departments. If consistent stimulation cannot be accomplished with daily contemplation, repetition is employed along with working with their Area Representative or Area Mahdis or Higher Initiate. These issues get into organisation activities that the Vrnda is more inclined the answer than the Sharav. Repetition is not employed by force, but rather through different ways of presentation. Maybe the presentations can be through different modes of life such as physical, emotional, or mental experiences.

You will note that progressively on each plane more and more worlds exist and more vast regions. Each level is approximately an exponent larger (one zero more at the end, e.g., 1000 to 10,000, etc.) going on ad infinitum for perpetuity purposes. The numbers become incomprehensible to man's senses and left to direct projection in Soul Travel.

1. The Physical Plane is the first plane when counting towards the Ocean of Love & 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 that of matter, energy, space and time (MEST worlds). It is the region of pseudo reality (maya), lower sciences, day to day living events in physical life. The sound one hears on this plane is that of very distinctive thunder. The word or chant is Alayi; the classical name is Elam. In the Hindu language it is known as Pinda.

This plane is much maligned, but we must remember that in the evolution and unfoldment chain of events it is usually, an apex towards stepping into the God Worlds of AKATHA. It is not the Soul Plane, but affords man the opportunity getting to this level of Soul. Some non-human animals are fortunate enough to skip the human incarnation when in proximity or pets of SRAOSHA Masters. But when animals are still physical biological species and subject to the illusory laws of the physical plane conditioned by the AKSHAR, they must still go through that incarnation. This physical plane is the first plane of karma albeit one may learn to live the dharma life (karmaless) by following the path of AKATHA.

2. The Second Plane is the Astral or the emotional world. It is the highest plane by astral projection and most occult sciences, ghosts, flying saucers, spirit, etc. The sound is that of the roaring sea. Its word of chant is Kala; the classical name is Sat Kanwal-Anda, described as Tirkyia Pad by the Vedanta.

It is said when one is in an emotional state, he is working from the astral plane. The idea of Soul movement on the astral plane simply means one

utilises the Soul Body or Atma Sarup instead of the lower astral body or Nuri Sarup. Since Soul is the true body of man, it is much safer to use this body than the astral one. If one uses the astral body, he is actually tearing a body away from the entire super structure of Soul inhabiting the physical body. These bodies include all bodies and more beyond not described here within this chapter. In other words, astral projection is a very dangerous practice and not recommended by this scribe. By using some common sense, we can avoid damaging the entity by astral projection. To know if one is travelling in the Atma Sarup, comes the art of knowingness through our own decision, our ahyobulian to find out that this is so. To trust in the Living SRAOSHA Master will teach us here. The Overlord here is Jot Niranjana who is a brother of Kal Niranjana. Jot rules the Physical Plane also as no Pinda Purusha exists there presently. The Living SRAOSHA Master can appoint a Pinda Purusha but for now the job is vacant and Jot Niranjana rules by default as described in Sri Peddarji's (Sri Paul Twitchell sobriquet) book *The Tigers Fang*.

3. Next is the Causal or Third Plane. The word is Mana. The ruler here is Maha Kal Brahm (another brother of Kal Niranjana), who rules over negative reality and affects all below. It is that plane where memories, karmic patterns, Akashic records are stored, and most Sahaji experiences happen as of the earth tone colours in the Causal Plane present time. This plane is the timeline one of deja vue in the past, present, and future. Here is where those who can do Akashic readings look for the source of trouble in past lives and embodiments. On this plane, one can hear the tinkling of the bells.

These past lives are not to get "hung-up" in because we could lose our way very easily and quickly. The lure of the Kal using past lives for researching is very seductive especially if we have been famous persons, had better lives, or just some false ego trip involving all this stuff. Since so many lives have existed in the lower worlds perhaps millions, it is better to highlight a few and move on than to go into exhaustive detail getting trapped. Detailed readings take a lot of energy and if one has ever seen a reading or performed it themselves, they know that the body may sometimes jerk around uncontrollably or profusely sweat. It depends upon the situation of course with everyone being different. These reasons are why the SRAOSHA Masters rarely give readings normally. The pull on the universes' energies are very great. The individual should learn to do his own readings, but not linger there aforesaid. This lingering on a low plane causes an energy drain and completely unnecessary. That is why we suggest travelling on the higher planes. If Soul can move on through the Causal Plane as fast as possible, he will evolve faster and benefit all worlds as well.

4. The Fourth or Mental Plane has the word “Aum or Om” for chanting. and the sound of running water is heard. This plane is that of the Universal Mind Power, and this is where the ruler of the three worlds of Vedantism, Buddhism, Hinduism, Islamism, Christianity and all “isms” dwells. He is the “he” god called Brahm, the Great Brahman, spoken of in the Vedanta Rig Veda sacred writings, and is the source of all moral teachings, ethics, philosophy, lower aesthetics, conventional gods and religions. Any of the god names from the previous chapter are the Kal Niranjana sobriquets. The only true approbated and acceptable name for God presently is “**AKSHAR**” who is not Kal Niranjana, but dwells upon the twelfth plane.

This Mental Plane is the area where reason and logic reign supreme. It is where polemics is king and antithesis rules the day whilst intellectualism is worshipped daily with great Faustian energy spent until exhaustive rigour kills the mental body day in and day out repeatedly. Repairs are made each evening awakening to another dragomachy daily. When one realises through Soul the futility of amassing information in conventional ways, e.g., formal rote education, reading books, and all sensory devices, etc., he turns to the true knowledge of the Light & Sound of the SRAOSHA. As stated, in the AKATHA works “Knowledge of Light & Sound alone, will give one all knowledge.” The real problem here is in manifestation not on the Mental Plane for this area all these intellectual devices exist in virtual eternity until the lower worlds are destroyed. When Soul opens the door to Its inner self, it finds the fountain of the AKSHAR which is unlimited. Therefore, why would anyone care about prioritising his knowledge on the Mental Plane over the wisdom of the plane just higher of the Fifth region of Soul? The false ego reigns supreme on the Mental Plane but this plane influences the Physical body more than the Soul does. Why is that? Kal must supersede here with his myriad followers in order to maintain his lower realms. That is all as commanded by the AKSHAR.

In the lower worlds, one is not considered intelligent if he does not tell what he knows; the quiet person who knows all or nothing (if Socrates were to win out here) would be considered useless. In AKATHA, even the quiet person is acceptable and important if their thinking is aligned properly. No one knows this proper thinking except the individual and on the inner planes by others. SRAOSHA deals on all levels, of course, and the knowingness of the Master judges the unfoldment here. The Mental Plane is also the plane of thought giving off a blue exhaust as we see in the azure sky daily on the Physical Plane. When we understand that thoughts are really more real than the Physical Plane, we see that thoughts are really things.

The top of the Mental Plane is the Etheric Plane and is known as the unconscious. Psychologists call it the subconscious and arguments exist regarding these two factors as one being the subconscious is just below consciousness without being unconscious. But the other side of the argument remains that if the prefix “sub” meaning below is not the same as “un” then why do not people use consciously the subconscious if it is known? You see that is why it is an argument insofar as no resolution exists as of its complexity. The Etheric Plane is the source of the primitive thought and is a very thin layer between the Mental Body and the Soul Body aforesaid the Atma Sarup. It has the word “Baju” for chanting, and the primary sound is that of buzzing bees. The ruler here is Saguna Brahm another relative of Kal Niranjana.

Soul, upon mastering the Etheric Plane becomes aware of the unconscious and makes the unconscious conscious. Thus, this awareness eliminated the subconscious problems of man.

5. We now come to the Fifth or Soul Plane which is the dividing line between the lower and higher worlds, separating the psychic regions from the spiritual regions. It is the first step of Soul into the God Worlds of AKATHA, or it can be called the first plane of the kingdom of heaven. This plane is the first goal of AKATHA and very important indeed as one now has attained liberation upon the high path! With these upper regions, we also gain freedom (liberation) and individuality is clear in the proper identity achieved which is self recognised and allows Soul to re-enter into that state called God Consciousness or God Realisation, the second major goal in AKATHA. The word here is Akshar (same name for present God accept initial upper case), spelled-out in each individual letter for chanting. The representative is Sat Nam; the sound is the single note of a flute.

Once having achieved this plane, one finds that his discipline is of the highest nature in regard to his SRAOSHA work. As stated in the chapter “The Mahaji, the Living SRAOSHA Master, Part II,” each Living SRAOSHA Master has their own individual criteria for advancement. The criterion does not matter though at least it is virtually up to the individual ultimately to know on the inner planes, if he is a master or not. Yet, the living master knows and audacity could happen here with a fine line drawn.

The Soul Plane is that jumping off point into the higher worlds with liberation now assured. Sometimes the chelas will have problems with lower levels still hanging on. When this occurs, it should be told to the Master so that He may eradicate it immediately. The proper way to clear out these situations is not to advance people until they passed the Living

SRAOSHA Master's tests. Sometimes the Master will slow down the process; other times speed them up. That range of unfoldment is entirely an individual occurrence. These tests are not rote memorisation, but rather absorption to the point of application in one's life. When this absorption happens, it is simply a matter of asking if believing they should be advanced or not. By being given this responsibility, one will see that honesty will prevail in those good people.

6. The Sixth Plane or Alakh Lok (Lok means "Plane" in Sanskrit language), is the second of the true worlds of God, or the invisible plane where the word is Shanti (shawn tee) 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 absolute peace and happiness here.

This plane is called the invisible world as the term "Alakh" means "invisible" and it is invisible to the lower senses. The higher senses can experience more of a feeling in this plane rather than visual perception albeit some visual perception exists. The Alakh Lok marks the stepping towards truly great heights into the God Worlds. Soul begins to understand that God-Consciousness is now achievable where before just a misty concept or perhaps a nice idea for someone else to achieve but not them.

7. The Seventh Plane is the Alaya Lok, the endless world (Alaya means "endless"), 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 similar to the Soul Plane one. The classical name is Alaya Lok.

As noted at the beginning of this chapter, the planes are progressively larger as Soul ascends towards the mastership and beyond. Sach Khand is referred to by Peddar Zaskq often within his writings. The eternity referenced is the connotation of the lower world paths, albeit very few people involved in these paths ever get beyond the astral plane in the lower worlds. The Alaya Lok is truly a wonderful place and achievement by Sahaji and as in the Alakh Lok, it is hard for Soul to leave going beyond into higher regions as it is so wondrous in Alaya Lok! The pattern is always the same as one goes higher regarding the irresistible beauty in these fantastic places!

8. The Eighth Plane is the Hukikat Lok, and is the highest state that Soul can reach, however paradoxical this statement seems. The word here is Aluk, pronounced Ah-look. The sound is that of a thousand violins. To say very few Souls go beyond this point is not an understatement, but not that it is impossible. In the development cycles of AKATHA, it is even more difficult, but when AKATHA grows much larger, the process naturally speeds-up and more Souls break through to Mastership. It is not idle talk when Mastership is presented in AKATHA.

We must remember that often these planes do not correspond with the inner initiation. Sometimes, the inner initiation is not warranted by the

chela and that means eventually, they will have to work into the inner initiation of the inner plane. The working into the plane may take a long time or a short while. It does not matter for time is insignificant in eternity remaining a very salient axiom. The Master only gives initiations to the particularly strong individuals, but knowing that some Souls may have some issues to work-out. Needing a certain leader in an area where one is not present is not an excuse; it is simply a situation of using common sense here.

9. Agam Lok is known as the inaccessible plane as Agam means this term. 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. Again, depending upon the stage of development of AKATHA within the lower worlds determines the number who advance this far. We must remember that the number is not important of how many chelas exist on this plane, but what is, in reality, being said here remains difficult getting to this level of Agam Lok.

By its inaccessibility, this plane implies that difficulty upon entry, but it should not be a deterrent for the determined Akathist. In fact, it should be a greater challenge as a result of the difficulty. Although, even this attitude of attempting something appears to be ego gratifying, it is the false ego not the true ego. The true seeker defines challenge without false ego. When Soul is detached from all these things, It attains the Ninth Plane of Agam Lok. We must remember that it is upon this plane that the chela will face the Agam Purusha, the hideous God of life. Here he is shorn of all lowly vestiges for entering into the next plane of SRAOSHA Mastery.

10. The Tenth Plane is the Anami Lok or the nameless world. Nothing can be said about this plane. It is beyond any vocabulary in the human language. The word is HU, the universal mantra and name of God which is the language of every living thing that is heard in the wind, the sounds of the waters, bristling of leaves, skittering of forest creatures, the fritinancy of insects, including all nature sounds, etc. The sound of HU is everywhere in everything. It can speak of all other levels because it is the true sound of the entire universe of universes. There is nothing before this Sound and nothing after It as It is the Supreme SRAOSHA!

It is also the plane once achieved by the AKATHA chela where they become the SRAOSHA Master, the third and final goal of AKATHA. Remember this achievement is not the job of the Living SRAOSHA Master, but the inner initiation of the SRAOSHA Master. Let us be very clear on this major point and not become confused as occurs sometimes with humans. The SRAOSHA Master is contingent on the Living

SRAOSHA Master not vice versa. Again, it is very important for all AKATHA chelas to remember being perfectly clear. The initiation can be asked of the Master by the chela. If the Master believes the chela is ready, the initiation is given. The 10th Initiation ends all karma within the individual Soul and they lead the life of dharma permanently.

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 very 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. The Akshar world seemingly is a place whereby few Souls enter. But this is not completely true as it is a matter of Mastery, numbers are not important. With that implication, one needs to experience the plane to surmise if great numbers are here or not. To Master the path will give one the answer to yet another unimportant question as all questions are unimportant. If attachment remains, Mastership will not be achieved anyway and the discussion has ended before it started. Much ambiguity exists in the Hadjis as the scribes does not care inasmuch as He is just a humble servant in the hands of the AKSHAR never doing any justice to the Divine writing of the Hadjis. However, this treatise remains the most important in all universes as the initials words of the beyond with all other words just plagiarism outside them. That statement should clear-up the Iron Age dilemma on who has the first say and recumbentibus, the last say as well.

Hence, if Mastership has not been achieved Soul has not overcome its loneliness. Akshar Lok is the plane usually mentioned with death although in the writings it says the Ninth Plane is where Soul dies in the physical, unless as usual, it is an individual choice. Most often though, the individual aspect is the general understanding made anent these planes or on any facet of AKATHA.

12. AKSHAR. The plane here is the AKSHAR, CONSCIOUS DIVINE LIVING REALITY. It is the **Ocean of Love & Mercy.** This plane only can be experienced never put into words or thought. Yet we have stated this anomaly before in writing and the scribe believes the reader thinks he missed it, but that is not possible for the record. But the ambiguities continue, and do not in this treatise. Here on this plane the sound is the Music of God. Beyond this plane is the AKSHAR Realisation which covers all worlds into eternity and beyond.

All those who follow AKATHA must have faith in the words of the Mahaji, the Living SRAOSHA Master, for He is the Godman. He is the first representation of AKSHAR in each and all of the great spheres within

the living universe of the Divine Reality. This plane is the AKSHAR Plane and one may go past this plane, but even in the Akshar planes, the AKSHAR reigns supreme as in all worlds below and above. These higher worlds are a part of the AKSHAR Plane and planes independent of themselves. Explanations are not good here just as it should be in all planes, but man in his foolishness needs some ridiculous explanation, and often, lacks great faith.

The Twelfth Plane can only be speculated upon if one has not entered onto the level. If we can imagine floating in a eternal ocean, we may be getting the image, but it is paltry compared to the true reality of the experience to be sure.

13. The Thirteenth Plane is the Alakh Akshar. The region is the first plane beyond the AKSHAR plane and yet, it is not. We will find no sense or nonsense is to be made here and the mind having been dropped many planes below will concede. This plane is not beyond AKSHAR and what must be understood is that the AKSHAR never can be achieved albeit a plane is named for AKSHAR. The actual AKSHAR always is one step beyond whatever Soul achieves. The experience is like a perpetual mirror; dual to Soul, but not dual to itself. It is beyond description, understanding, comprehension, or perilepsis whilst only being hinted at best case scenario.

14. Alaya Akshar is the Fourteenth Plane. This plane is the Mahaji consciousness. It is another plane of indescribable joy approaching stillness is the only attribute. AKSHAR is the real stillness that is never achieved completely. To hear the physical ocean and the forests sounds declaring their harmonics as stillness, by silence of harmony is stillness in the lower worlds, but not within this plane and it is not this stillness. Stillness is never achieved even at the fourteenth plane. Mystery enshrouds this world as few attain it. Yet, many Souls are here. Beginning to comprehend is useless.

15. Hukikat Akshar – This plane is a brand new one for study in AKATHA. To the Hadjis and the true worlds of AKSHAR, it is an old and misty place. One many forget about this and that to attain the new naïveté with power as love or nothing at all. One welcomes this plane for having been below. One knows that that the fifteenth is even finer than these and of course, the idea should be obvious. Physical works will elude Soul here, aforesaid, even below.

16. Agam Akshar – This plane is the next level in the oldest and grandest hierarchy of all time. Since Soul cannot be stopped in Its unfoldment more planes are still to be achieved ad infinitum. Each above the Fourteenth Plane are like added dimensions to the Mahaji consciousness albeit aforementioned entirely separate.

Beyond these very high levels will be the 17th plane which is the Anami Akshar, and the 18th plane which is the Hu Akshar. Beyond these planes if that is possible and is remains further Akshar realisation that encompasses all planes eternally. Beyond the eighteenth plane is the Akal Akshar realisation and Nirala Akshar realisation each encompassing twelve planes each. Literally thousands of planes and more are beyond these and shows that the God World of SRAOSHA are unlimited and consciousness therefore, unlimited as well.

The Hadjis Book III will go into an explanation of the planes from the seventeenth to the thirtieth plane. We must realise that the importance is to focus in studying these planes for wisdom and not for knowledge. Wisdom dawns in the True Initiate, not an anthology of planes.

17. Anami Akshar is the Seventeenth Plane. This level is the nameless Akshar plane. Although nameless is a name, it does imply no name which is also a name. This area and above were not described previously in the Hadjis as being left to the present Hadjis volume. Each proceeding volume will provide more planes descriptions. Since these planes are really planes of beingness and not description, no words are truly available, but paradoxically as usual the Hadjis has the power to make the words. We need the words within these books for description being an obvious conclusion for lower minds.

The situation is a hard test for the neophyte in resolving the word issues, expressions, language, talking, etc. Within the seventeenth plane, as in each plane, the factor of becoming complacent and not wanting to go on to still higher planes occurs. As in the lower realms, albeit quite different here, the subtle body wishes to rest, but the spirit soars. No gross bodies are here, but the soaring spirit longs for rest although never achievable accept at rest points, the acayakotis. In this plane, soaring is restful and the action is, in reality, the same, but total stillness is never achieved in any plane similar to absolute zero in lower sciences.

18. The Eighteenth Plane is the Purusha Akshar plane. Aforesaid many times, the AKSHAR never is full achieved or just in glimpses (God, G...O...D...glimpse of the divine) and this plane is within and without. The Living SRAOSHA Master will be at least a plane ahead at all times, automatically. Just as the AKSHAR seems to ever recede, so does our

friend and confidante, the Mahaji, the Living SRAOSHA Master. The eighteenth plane ends the first level of the levels of Akshar Realisation which are perpetual. The eighteenth plane was achieved in Manvantaras before the present one and in the Satya Yuga. Few in the Kali Yuga achieve this plane of consciousness, but it is possible. Usually, an epoch transition, the Tarati will allow the occurrence. As usual, the beingness is indescribable here, a nowhere, somewhere, wherewere, herethere, wherehere, therehere, etc.

19. The Nineteenth plane is the first plane of the Akal Akshar realisation region called the Alakh Akal Akshar plane. The Akal Akshar region encompasses twelve planes with the nineteenth plane as a levelling plane. As having seen below on the eighteenth plane, it seems one is spinning around in an ozone state and still, balance exists. The nineteenth plane achieves the balance in grand fashion. The plane is achievable in the Kali Yuga, just as all planes can be. Sounds and lights here are of such fascination and drinking it in is serenity unbounded! Levels within levels, places within places, dreams within dreams, sighs, smiles, laughter, no cries as true freedom and joy has been since the tenth plane. Lower areas below the tenth are such a contemptuous lot in comparison to this area even though that comment only can be said by AKSHAR. Only the courageous and adventuresome will find true love and happiness whilst they solely can achieve the misty holy place of the Alakh Akal Akshar or the nineteenth plane.

20. The Twentieth plane is the Alaya Akal Akshar plane and is truly amazing! Sounds seem to float and visions are so real and yet fade into consciousness as rapidly as they come leaving in silences. Harmony is the understatement and watch word with life being so bold here. Adventure is renewed again and dying is unknown since far below. This plane has always been forgotten since far below, the remembering with a memory. Senses that man is so attached are long gone by now, and ridiculous even to mention. The terror and fear are only misty dreams of the past that are objectively discarded as absurd and do not occur here. The trance of a dance, the shimmering joy entails all colours not known before. Sheer delight with no vision to spare except to feel when it was real stays, but then remains no more.

21. The Twenty-first plane is the Hukikat Akal Akshar plane. This plane has seen its numbers of Souls from Manvantaras of the past. Albeit to say this past experience could remind in the regime of seemingly remorse stands the face of God, who steps away with a smile. Understand at this level save for the Mighty AKSHAR, whose Voice is heard as It

bellows out a pure fabulous laughter that rings into eternity and so goes the night. The eternal day carries its tunes in waves of rapture tested no more since long past to scorn no more. Identity, to find it long ago, is strengthened here for the next level. Timeless, eternal comes the strength and transforms to the next plane of the twenty-second one. Could perchance we save a glance, to not see where eyes were none? Drove home the happenstance save the drum, show the glance away with sight as it is changed tonight when then today and back again. Where comes the rhyme one once knew; when was a sign so long ago could change by chance renewed with the symbol and sound of HU?

22. The Twenty-second Plane is the Agam Akal Akshar Plane. To experience this level would not necessarily mean having achieved the inner initiation of this level. Of course, it would seem the same on all levels. It is a higher state of the ostensibly unmerciful Agam Purusha of its lower counterpart plane on the ninth one. The Agam Akal Akshar Plane is a higher Agam Plane and the Agam Akal Purusha is not attributing to the lower plane attributes, but is still wrenching away those vestiges of imperfections, but in a more subtle way if that were possible and it is not but is. Albeit it is said that perfection is attained farther down the scale, we know and apply our lives by this point, the fact of eternal refinement.

23. The Twenty-third Plane is Anami Akal Akshar Plane which smoothes the refinement of the Twenty-second Plane. This plane is like a rest point of the previous level although entirely separate. Ancient cultures have various ideologies that derived their higher ethics from this world. The high ethics are created in the plane. These ethics, of course, manifest in the lower regions and are seemingly much more removed from the plane at this point. However, this plane is the origin of ethics aforesaid and they can be made still further in higher planes also, as they reflect downward eternally.

24. The Twenty-fourth Plane is the AKSHAR Akal Akshar Plane and is a higher reflection of the AKSHAR Plane. Again, we must remember only one AKSHAR exists, and the plane does reflect downward to the AKSHAR Plane. The AKSHAR Plane is the plane where the AKSHAR resides, and IT does not at the same time. For AKSHAR is ever cessated and receding as one goes higher for IT is never completely attained like a perpetual mirror whilst even the glimpse is not an observation. Unsustainment has long been understood within the lower worlds, but repetition is good and always necessary because, in actuality, there is never anything repeated...there is never anything repeated.

25. The Twenty-fifth Plane is the Sraosha Akal Akshar Plane. Somewhat like an amoeba being conscious of its journey to the human element, Soul realises in the Sraosha Akal Akshar Plane that the endless cycle is such an incredible journey! Indescribable joy is felt upon this enlightenment stage! The myriad lifetimes that were once experienced long ago in the lower worlds are so many long forgotten with the higher planes so much more than gross lives ending and starting. Soul in a continuation throughout eternity is One in Itself without having a new identity in another lifetime. It comes also without the anxiousness of evolution as in the lower planes too. Peace is an element of this plane; true peace. Understanding true peace is comprehension of stillness, but not perpetually retaining it. As we know AKSHAR is pure cessation stillness and only AKSHAR. Here is what we seek without a feverish pitch to IT, but just a natural movement towards IT.

26. The Twenty-sixth plane is the Aditi Akal Akshar Plane. Aditi means according to the AKATHA Dictionary, “boundless, i.e., space, ether, that which has no beginning or ending, eternity.” The paradox of eternity is within each. To a bug the physical planes seems boundless as the distinction is relative and no way to measure boundless inasmuch as ones knows. The bug may be God-Realised. Man does not know the bug issue because he does not know what is in the heart of God’s creations other than Soul which is God-Realised at Its source. So, we entertain riddles within the Twenty-sixth Plane. The plane of riddles in the Twenty-sixth Plane or 26th Plane marks a duality of sorts and we know that the high spiritual worlds are said to be non-dual. What duality means remains in the lower worlds as unconsciousness compared to the higher individual identity as knowingness and consciousness. This wisdom is the understanding from the 26th Plane, but until one understands the deep esoteric wisdom albeit all understanding was achieved in a much lower plane, Soul is unable to move to the 26th Plane. Just as the higher duality exists, the understanding of the 26th Plane is a higher understanding which exists. Once understood and having the capability from then on to understand, the higher understanding is then achieved.

There seems to be a riddle again and, is, for the Aditi Akal Akshar Plane as stated is the plane of higher riddles. This passage is not to say as explicitly mentioned that even higher planes are that still reflect and also source these attributeless attributes.

27. The Twenty-seventh Plane or 27th Plane is the Advaita Akal Akshar Plane. Advaita means “non-dual” and all planes above the psychic planes of the lower four worlds are non-dual. In that situation, we are

understanding the 26th Plane to get into the 27th Plane. The concept means that Soul is retaining Its identity even within this high state. The higher duality is not the split within man, but rather without within God. We are separate from God, but God is not separate from us; thus, no duality is in AKSHAR, but perpetual duality within Soul. Again, this truth is duality from AKSHAR and not within Soul – being a separate entity from AKSHAR.

28. The Twenty-eighth or 28th Plane is the Adi Akal Akshar Plane which means “the beginning; the unknown deity.” Here is the unknown deity, for within the plane itself the deity has no name. Thus, it reflects the 23rd Plane of the Anami Akal Akshar Plane and the Tenth or 10th Plane of the Anami Lok. Souls in this plane subtly use humour in trying to name the Deity. The higher worlds are more subject to that kind of light humour than would be expected by its lower counterparts. This level of light humour is never understood until having achieved the level. No planes occurrences or happenings are ever understood by the Souls of the previous plane to it because it is an unknown quantity at the point and separate from it. It is really not known if the separateness causes the misunderstanding or the misunderstanding causes the separateness? This plane, the 28th Plane is the original source of the paradox. This plane of paradoxes appears to be endless; for which is also a paradox. To gain the next plane is hard as of the fun finally resolving all paradoxes in the 28th Plane; except a few that reflect from still higher planes as unknown quantities as this point.

These actions seem contrary and this leads to the plane of high contradiction that is the 29th Plane of the Dayal Akal Akshar.

29. The 29th Plane is the Dayal Akal Akshar Plane which is the plane of being merciful to all who see contradictions. That distinction on more gross planes can be harmful and this high plane has none of that. Although the 29th Plane is an intermediate source of its lower plane counterpart, it does source the contradictions, but also has resolution for them into higher viewpoints. This knowledge is not understood until reaching the 29th Plane aforesaid as of Its unknown quantity until getting there as stated in the 28th Plane information previously. The logic is always non-existent, but articulation is the key. After understanding the no logic of this plane if it exists, it complies with the higher world law of the “Law of Experience.” That law is understood once achieving or rather becoming the law. The higher world laws are never understood, but absorbed instead. The experience is less dual than understanding. Absorption is a becoming as in all high planes. The “Law of Being” is also derived in this plane and the rest of the higher laws are within the 30th Plane.

30. The 30th Plane is the Gnata Akal Akshar Plane and is the knower of God. Within this plane, the Souls here learn the higher laws created within the plane. Since these planes change constantly, the higher laws do not remain the same either. The “Law of Experience” was for a long duration the “Law of Action.” The “Law of Being” was the “Law of Non-Being” previously. These change constantly with neither of these definitions true after writing the last phrase. Obviously, it is impossible to retain and maintain documentation upon these, save the AKSHAR and the inner Hadjis books. That means the inner Hadjis books change constantly too without the concept understood by the mind. Even reading this chapter may be quite a “mind-blower” as colloquialisms prevail.

We must understand AKSHAR may have the knowledge at all times to manifest whatever is accurate, but it is up to the channels in manifesting it especially in the lower worlds. Since the channels are subject to polarity processes, so goes a limitation. AKSHAR is not limited by it, for IT could do anything and has no limitations. Man, in reality, has no limitations except from problems, but he has trouble as his brain power is so weak within certain cycles. He fails to believe in himself mainly in Kali Yugas.

Another higher law is the “Law of AKSHAR.” This law states that the AKSHAR is never achieved and yet, the AKSHAR achieves all or rather IS ALL. AKSHAR is God and the highest vibration. The only time the law would change is when the AKSHAR or God would make the change through the Living SRAOSHA Master. The law change does not often occur as it would seem immutable, but it could happen aforesaid nothing is constant as the phrase goes “The only constant is change,” whilst remaining a paradox and used in lower times as of not answering something with man’s feeble mind. Terms are very important for designation by the neophyte or non-master. The 30th Plane ends the Akal Akshar region.

The next twelve planes are the Nirala Akshar realisation and will be explained in the next volume of the Hadjis. Beyond this region are further Akshar realisation planes as they are infinite. Since these regions are infinite, it is impossible to document all of them as it never ends, and furthermore, the writing would never end. If writing can have no ending and it could without too much strain of the imagination, it is possible to document them, but always a plus-factor or adhivardate to the writing with a next unwritten volume, and an unnecessary pursuit regarding the documentation. Adhivardate is an important axiom in AKATHA insofar as the plus factor can be felt, but not achieved by virtue of its definition. Truly deep esoteric wisdom exists within this volume of the Hadjis as Its

scribe can barely write the words as the vibrations are so high. Periodically, the Hadjis Books will update a few planes as with this Hadjis Book III. It will be like a general road map for the chelas getting off into these far flung places. More detail will be mentioned of planes further on in this volume.

All AKSHAR laws and decrees are from the highest level and the various planes reflect these laws and decrees. It is very important to understand that the AKSHAR is the ultimate authority. This factor should be very obvious if God is to be revered. Even though the AKSHAR is the highest Deity, IT does not want worship of any kind in the sense of man's view. Experiencing the AKSHAR is the highest achievement offered in AKATHA because the AKSHAR must be free to permeate all worlds. Although attention is always on the AKSHAR, it is not necessary to consciously concentrate one's energy in this direction or be ubiquitous as this false worship. The essence of worship is beingness and experience with word itself derived from "wordship" or the proficiency with words. When one learns what is said here no misunderstanding exists and all is understood.

The planes of God are for the chela's unfoldment. Since Soul needs these areas for growth as It ascends higher into the God Worlds, each plane is more magnificent from the previous plane even though each previous plane is quite exquisite and dazzling! Soul journey (travel) implies motion or movement, but motion is antithetical to the higher worlds. Motion of the higher worlds is more subtle and unique as all attributes of the grosser planes are quite different. This difference is known to be in the higher planes with the idea as stated about becomingness. One becomes the plane and is accepted by the entity in charge. This "becoming" is like becoming a citizen of a country, but even more insofar as one is now the weft and woof fibre of the land. That can be as we are the creators as experience of the Ninth Plane.

To reiterate, what is realised in the 18th Plane is the Living SRAOSHA Master always being the highest evolved Spirit when the latter is a noun representing a being and not just the disembodied spirit of the ethers. It is a scientific dualistic question as in the situation of the AKSHAR, it is like looking in the mirror; it is something opposite Soul. In this case, it is one step ahead. If one becomes the Living SRAOSHA Master, they become this ever opposite perfectly pristine, shining mirror.

It is a compassionate mirror with the void coldest departed for it reflects what Soul puts into it. When Soul has evolved this high, It only puts God-Consciousness into the mirror and is not concerned with negativity. There

is no competition in these ideas, just simply, academics or true AKSHAR Law. It is something that just exists or as stated so often in the AKATHA works, "It Just Is."

In the high worlds, it could be changed, but to what? Only in the dual worlds is an apparent need for order. The Living SRAOSHA Master is the true natural order by his very existence and nothing else. Again, it is one of those situations that "just is." No explanation is necessary even though it may be attempted as long as it is done with equilibrium and sincerity. Knowing the outcome of futility often does not bother man, but when he awakens to the fact of progression in another direction, he achieves another plane. The awakening is an individual circumstance along with its achievement. To print all the individual circumstances would not help one. Just as testimonies in the lower worlds are all well and good, but each person is so unique nothing will apply, even in a relative sense. What does one do with this information except to be cause at all costs. Sometimes, the seemingly knowing effect albeit decided upon as happening, may not be if the slightest amount of doubt exists. Eradicating doubt is part of the element of eliminating fear. If man defeats fear in such a way as never having to entertain again, doubt will be eliminated too.

Chapter Eight

Reconciliation of Visualisation

In the planes of phenomenon, which are established at the physical, astral, causal, and mental (etheric top), senses of man exist that enable him to perceive consciously. Now we must look at the conditioning agreement with Soul allowing other causes to out-create It from past lives. The out-creation considers the fact that albeit Soul is always cause, at some point in time, It is not conscious of it. Until Soul is conscious apparently secondary causation flourishes causing calamities as of being a complex issue to sort. The issue creates the lower worlds and simply the individual is not conscious of his or her creation. Unconsciousness is sometimes a horror for Soul upon awakening to the truth. In AKATHA, one is allowed to gradually unfold in this way so that awakening is pleasant and not a horrible experience. That factor is, in reality, all there is to the AKATHA, the Ancient Science of Sahaji, in a nutshell.

It is difficult for Soul to place Its attention upon the AKSHAR one hundred percent of the time as of the distractions in the lower worlds. These distractions should not be an excuse, but it often is for those who lack the discipline of their focused attention. AKATHA has said through Its masters to have streamlined the idea of concentration into contemplation; the concept and practice is somewhat like the ancient Greek's idea of gentleness of religion. Then the contemplation exercise is necessary in life. Its goal is a contemplative life, at the same time being active. Contemplative action is known as dharma. Parasympathetic (calm) motion is harmonic whereas sympathetic (fast) motion is often negative. These practices are measureable by physical science and albeit a dispute could arise here as of the affirmative view, the issue goes back to our old friend "harmony." Harmony in action is not being bowled over, but stating uncompromisingly with a parasympathetic attitude. We must remember that the real key is not to try, but rather just to be. Beingness means to express anyway we can as eventually the goal of harmonic activity will occur. It is really an entity or entitudinal problem in creating a thing if you will.

This issue of man is the idea of losing one's way or, perhaps, losing a train of thought that is painful in a non-master; the latter lets it go. Lose of thought train is fearful besides painful for some, just as a child when not understood. When the child is at an age of inarticulacy usually he becomes fearful. Enragement is a result of the fear of losing one's self identity. If

we know or learn the fact that talent is created by repetitive action, we will not be concerned about getting something back that we have ostensibly lost. Loss is never happening, but rather constant gain remains. Constant gain makes Soul movement of travel the art of shifting one's consciousness constantly. If we knew the consciousness completes an entire cycle within the cycles of seven (includes infinitesimal measurement albeit not absolute zero attained), we may learn to cope with change. Not knowing or forgetting the changes creates fear, the fear of loss. What must be extirpated or eliminated is fear, but easier said than done considering past life engrams that are embedded as far back as the animal states of consciousness before millions of lives as a human. These engrams are eliminated through the Spiritual Exercises of AKATHA or the mediation-like practice of contemplation. By placing one's attention on his or her own Sound Current, the Audible life Stream of SRAOSHA, will afford the extirpation. The practice is not difficult. Of course, sometimes the individual may not hear the Sound Current of SRAOSHA, but if patient the sound will come. Usually, if the sound is not coming, it is either as of a lack of realisation or inability to listen properly. Sometimes it can be a struggle regarding the listening skill. But when we know that time is insignificant here, perhaps the struggle will cease? Aforestated, we should not give-up seeking our goals, but seek it with common sense in a more relaxed manner. In other words, usually one will push on the door whilst it always opens inwardly.

Phenomena connote gross matter and they are of a more subtle nature above the Fifth Plane, but categorised as noumenal states. These noumenal states of consciousness are of a higher vibration, and much, much higher than the physical sciences could ever conceive or experience. The reason that it is not even classified with microwave readings remains that it is the pure SRAOSHA whilst being beyond measure. Thus, non-measurement shows the awareness of science in the physical plane as a pale shadow of reality in the entire universe and not worth study by anyone. It would be far better to change the ridiculous universities curriculums and methods of teaching to following the Living SRAOSHA Master instead. We are not recommending violent or wholesale change here, but simply stating that the knowledge within certain schools and thought is nor worth anything. The SRAOSHA does not use violent means for Its movement, but rather peaceful osmotic and liner effects will create Its goals. However, it has been said that AKATHA will institute war if necessary. Courage does not cower in the face of adversity with one's back to the wall, they may have

to fight their way out. Still no advocacy for violence remains on the path of AKATHA just addressing nuances.

Soul as the neophyte (non-initiate) or Acolyte (1st Initiate) on the path of AKATHA is much more evolved than orthodox man, we are referring to here. The Acolyte, when firstly doing his contemplation exercises usually feels different in some way if they are perceptive. Often, new people believe the idea that something like phenomenal travel should happen to them and when it does not happen, they go elsewhere away from the path of AKATHA. The action is fine as they were not ready for the path of AKATHA at that particular time. Sometimes the Arahatas have not done a good enough job in explaining the teaching and the information has been dissociative. Disassociation means it was not communicated to the new person very well. The factor is an academic one or cannot be helped when it happens. But we must remember that one should teach the precepts of AKATHA as accurately as possible whilst not being afraid making a mistake. Still we know that the Akathist can never make a mistake especially as an Arahata. In actuality, nothing can be done when one steps away from the path, but to give “good-will” and wish them well. It is far better to be detached for it is surprising the number of people that come back to the path in a short time. However, attrition is a part.

Attrition is not important in AKATHA, but does not mean we do not attempt teaching neophytes properly the principles of the teaching. The perspective is to know that AKATHA is the true teaching of AKSHAR and no other is the high path. The AKSHAR affords the liberation of Soul either in this present lifetime or the next one. Liberation, of course, may not happen over night whilst having patience of the mustard seed is necessary as stated in derivative writings outside the Hadjis. However, liberation could happen quickly for the new chela because AKATHA is the true individual path. By proclaiming the guarantee of one lifetime or two for attaining mastery (Atratas) gives absolute assurance for the one who does not progress quickly. The one true ideal teaching as no other is AKATHA and Its principles. Amongst these ideals are the Light & Sound of SRAOSHA and accepting the Living SRAOSHA Master as the leader of AKATHA whilst surrendering completely to the latter.

When the individual cannot keep his or her attention upon a particular master or chant the charged words constantly, provision exists for that dysfunction in the art of visualisation. Since the goal of viewing the Living SRAOSHA Master and chanting the charged words is to do inner travel, the art of visualisation could be more like the beginnings of the direct projection technique. Actually, Soul cannot place Its attention

directly upon the AKSHAR, as it is entirely impossible to do so. The Glimpse of the Divine of GoD is to have achieved Mastership.

Visualisation entails the placing of one's attention upon a picture in the mind's eye and contemplating it. Contemplation starts the individual to step into the picture visualised and travel within it. The entire scope of visualisation includes looking at abstracts like the HU symbol to viewing concrete phenomena. Soul enhances its visualisations by active participation. A balance exists to the activity involved for when Soul has been inactive or active for sometime, no matter from whatever plane, be it physical, astral, or on up into the God Worlds of AKATHA, It longs to be active or inactive and the factor implies inner movement. Spiritual travelling encompasses visualisation as this motion, movement, action, whatever one wishes to call it can be without a molecular vehicle. Rather just by looking one can explore as on the physical plane when perceptive of the fact. Man and chela sometimes get very mixed-up here, because they believe that activity of any value means moving their physical or lower chess piece around on the board of life. Grosser movement is far from the truth and here we see quite literally where the Akathists often have problems in the interpretation area. The confusion takes a SRAOSHA Master to free these Akathists, who have misinterpreted the works. The Living SRAOSHA Master has the highest interpretation of the AKSHAR at that particular time in which He serves.

To preserve in visualisation is made clear in the *Flute of God* by Peddar Zaskq when he says, "The idea that things should immediately get easier for you when you thought-build, this is not true. If you have been indulging in wrong thinking for years and built wrong thoughts and things, they often have to work themselves out before something better can come into your consciousness." He does not say how long the "working out" will take and timing is important as people have a tendency to give-up by rationalising away the idea of thought-building or visualisation. We must remember, it is better to keep one's attention on the Light & Sound of SRAOSHA, but the human factor of inattentiveness makes it difficult. Since we are our own universes, we need to, at least, put our attention upon something positive or neutral.

The attentive factor appears to be and is hard work yet, men would rather move their physical bodies around on earth in an inharmonic (sympathetic) way causing all kinds of heat death (acidic entropy) to himself and his environment. These facts are not saying, one should not physically act, quite the contrary, but the death system in the lower worlds with its extreme negativity, kills the quality of creativity.

The AKSHAR does not care what humanity does as this business is for the free will aspect of Soul. The more aware Soul is, the better off Its society becomes and vice versa; to maintain an invincible attitude and determination is the most significant factor. AKSHAR cannot help but help those who become the SRAOSHA. Soul is the SRAOSHA and the SRAOSHA is Soul; It is one and the same. The understanding is the reconciliation of visualization, the reconciliation of Soul's tool in the lower worlds.

In Soul Journey (another name of Sahaji), we are using all the senses in the lower world realms and in the non-phenomenal planes, the no-senses of the nonsenses. The literal nonsense is above the Fifth Plane of Sat Lok. If we define "nonsense" properly, we would see humour exists, but, in actuality, it is all right because great humour is on the spiritual planes. It is a main aspect of the higher planes, as Kal Niranjana hates happiness and hence, remains a separating force and action away from the lower planes. Since the term "visualization" has been properly defined, we can go on and say that Soul has the ability to see pictures, and the ability substantiates something that is usually collectively immeasurable especially in darker times like the present Kali Yuga or Iron Age. No concern, of course, exists whilst within a Satya Yuga even though visualization is individually measurable. No one is interested in finding fault or preoccupied with condemnation. The SRAOSHA of Itself will work through the confusion as reciprocation and not an extreme. The true test of perspicacious reciprocity is the false ego. Soul knows the difference between the true and false ego, where the latter is detected it should be refined to the former. Refinement is necessary in the developing cycle and exceedingly important! The SRAOSHA does not play favourites, it exposes truth. Truth cannot be stopped with mostly, this truth as change with its secondary part of the continuity factor.

All in all, man has every opportunity to make his life on earth a paradise; it is entirely up to him. The individual, who understands this truth, should not be stopped in the face of apparent hardship. Peddar Zaskq's states, "The more unreal anything seems, the more unreal it will become and conversely, the more real it is, the more real it becomes," Man, himself, is his only adversary. When he comes to grips with this premise, he sees that his impressionable self is no longer that way; man now sees humour in scepticism and the humour in people's faults and ignores it after a good laugh. At the same time, he could lend a hand in suggesting a more proper view in man's failings. When man persists in this pure positive way, he begins walking in the Master's footsteps. It is very simple being the "Law

unto Oneself” and this law is not imposing our views or defending our views; it is rather to internalise and deal with these things. It is a major step to achieve and yet, it is not necessary for there is the need of the group. When one is a part, where a need to defend an expression is necessary, the group manifests. Of course, for the sake of the Master Soul, this group manifests because they need Him. When all see their own mastership seeing they are needed happens and not the reverse. Recognition is important in the causative sense for remaining cause is the Mark of the Master and is not a struggle for it just is. But it is a subtle experience instead of conflict for if resistance exists, conflicting warfare does too. Warfare must be deleted to progress as AKSHAR watches and assists through the Living SRAOSHA Master and the Initiates.

The development cycle finds a need in the visualization variables. Although in the abstract, the noumenal planes or more formless states are usually more pleasant to Soul. When one realises this state of consciousness, the more concrete areas may be rendered unconditioned. Unconditioning is an individual undertaking in a collective sanction; individuals making group decisions. Repetition is necessary and should not be called for disgrace. Sometimes repetition is a weakness in man for weeding-out in his unfoldment process.

Faith is very difficult for man here as he usually finds through trial and error with his fellow man that it is virtually impossible to have. Ignorance is rampant then in that view, and simple facts are left out of man’s life. Even though he lacks faith, he takes for granted that he has put faith in the things he had learned since he was a child. He gets caught here as his awareness is trapped in some false illusion, and he is unaware of it. When he gets a glimpse that it is not true, often, his life becomes torment. It is very difficult to have faith, especially in visualization within one as he has now created doubt and scepticism.

The illusion cycle makes up the lower worlds. We try to blame the Demon or Kal (whatever is negative to us) for these problems, when ultimately each individual has created it himself. When that person gets these glimpses in which we are referring, he wants to put these truths all together and usually at that point, a neurotic seeking transpires. Every man has experienced the feverish state and yet, some do not come to AKATHA, but instead find other ways that are falsely needed for their unfoldment at that time.

Man creates his own world through visualization either consciously or its opposite; unconsciously. Coming to terms with this very important and egregious idea, we see what we have stated could cause great concern,

especially when we have been taught to the contrary. No guarantor exists within AKATHA, just an opportunity that guarantees when staying with the former, one will succeed. When all around us are condemning visualization and AKATHA, to be strong and stay the path with one's discipline, albeit difficult, becomes so necessary in the light of our creations.

Soul must face responsibilities, and It must succeed. There is no stopping that achievement and at the same time, what in which is It succeeding? Will it be torment of pain, loss leading to greater loss, or the reverse? These factors are up to the individual in their hypobulian nature. You see, one can not leave it up to others for ever for, in actuality, decision-making outside Soul has never happened anyway. Soul thinks that before It was responsible that secondary causes created the universe. That idea has never been true and never will be. Unless one would wish to call AKSHAR a secondary or ancillary cause and would be absurd at best! We must be conscious, not as riveted concentration, but a reawakening to the fact that Soul is first cause. Not like FIRST CAUSE or AKSHAR, but a part of the first cause or a degree of first cause whilst AKSHAR still remains cessated in all this jargon. The element of importance is that one, ultimately, recreates his world in AKSHAR through creative visualization. With this very deep esoteric fact, we begin to see we had better do something about the creation.

Aforestated, it is not a riveted fixated concentration, but contemplation. Dynamic relaxation is the name for it and coined originally for physical eye therapy exercises. Contemplation using dynamic relaxation quite naturally is the calmly viewing with interest or calm intent to just observe what we are viewing. The calm interest will keep the picture or image in front of us. If it should change that should not be alarming for that is Soul's motion when our images shift. One must learn the experiences in which we have must be handled or coped for a balanced life. Since we create these situations to make them pleasant, if they are not, it is up to us learning to cope with them. The act of coping or taking our experiences handled calmly will insure them becoming more pleasant and comfortable.

The practice sounds easy, but we must remember and never forget, that our biggest and only adversary aforementioned is ourselves. These reactions that we have must be accepted for then it is true contemplation. Whatever in which we create must be dealt in a harmonic manner. We have said that harmony would be a sword to strike one down, and with the commentary, we have made the idea of "harmony" and apparent paradox. The paradox remains only as the limitations always seem to creep into

them. In AKSHAR, no limitations exist. Understanding and true meaning are the dichotomical marks of AKSHAR and then they are not. But using mind only creates more questions and these will keep Soul on the wheel of reincarnation.

Nothing new is here. The hardest part of the paradoxes in life is when loved ones turn on that individual with scepticism and hatred. At this point, one usually falls to pieces with that experience having been called the “Dark Night of Soul.” The dark night of Soul can happen many times in one’s life, not necessarily just once or a few times. Repetition is the teacher as we know this fact, and it can be frightening without the Master at one’s side. Soul must utilise Its spiritual techniques when the confusion sets into one whilst eventually, confusion is ridiculous and humorous when time separates it from us after awhile. Within the moment, is the true test, when the emotions are running high at full throttle. AKATHA teaches that emotions are eventually controlled by Soul in contemplation. Individual situations always “pop-up” and we see that chanting the mantra to oneself may mean, for some, to do it more than others need to do it. Some people need to work harder with their attention whilst the anomalous fact that balance exists is not measurable. The anomaly appears to leave one cold in its comprehension, but even though it could be true, few other teachings outside of AKATHA can hint at an answer.

Persistence with one’s thought building and visualization is salient. When one is at a stage where a new idea is being explored, often a great excitement occurs! The usual occurrence is that excitement if born out of anxiety and boredom which are born out of fear and fades. When the experience becomes boring or happenstance, the idea is dropped. The key involves bringing in a refreshing viewpoint or piece of esoteric wisdom that always renews. If we may rejuvenate the old, once forgotten existence, but renew sustenance of our visualization, we will be getting the idea. However, until the vision is achieved usually they are not refreshing exciting, and stimulating.

We approach the famous axiom of “Living in the Now.” Reconciliation of the axiom lies in the meaning of the word “now,” and facing the illusion, we find that the “now” is what each person is concerned or has placed their attention upon momentarily. Wherever one’s attention is, is the “now” whilst approaching the idea that even the “now” is not real, we are back to nothing or NO-THING. It is fine if man can interact and cope with nothing and of course, the opposite side of the coin is the “everything.” Man can interact with the latter better as it implies phenomena and he cannot interact with nothing as implies no form or phenomenon of any kind.

Aforestated, nothing or everything is a tremendous experience and no man has achieved completely although many have. The Hadjis may express this way and It may not when nothing is to understand and moving on is the only essential.

Our images are necessary to maintain balance and by taking away all images at once is an unbalancing situation. Visualization is a panacea for the balancing act and AKSHAR uses a portion of mercy from the Ocean of Love & Mercy employing it for Soul's return to IT. Mercy should not be frustrating or create an anger state as it is basically an academic state of consciousness. To be upset takes away our contemplation and we must rally back to the path. Being honest in this way gives the AKSHAR ITS free reign as humanity wants total honesty whilst never remotely achieving it except in Golden times. A man can accept anything when one is honest with him; when a man knows he is satisfied albeit aforesaid rare. To know that even satisfaction will live in a new naivete within AKSHAR and to experience it is ITS only explanation.

When knowing that we have always known, we begin to have real faith in God. Faith is the axiom that "A man in the beginning sees the mountain as the mountain..." When he becomes enlightened the mountain is transformed into something spiritually abstract on the order of the Light & Sound of SRAOSHA. After that experience happens, one sees the mountain as a normal mountain again. The realisation is necessary, but realising that we have always realised the fact of reality or the expectation of initial exhilaration and then highly acceptable complacency of peace, is what no other teaching outside AKATHA can give one. Yes, some mental teachings may tell the same tale, but the feeling or vibrations are never the same. It remains measurement only instead of feeling in that instant of each human which they have had since their incarnation into flesh. Instinct in an animal becomes intuition in a man. Man, being more refined, at least he believes refinement happens by putting clothes on his back, codifying his language, and building great cities to glorify his false ego, wishes to refine his words whilst losing their meaning. Usually, man may deal with the issue for many lifetimes, but knowing that transmigration is possible, however unlikely, decides the pursuit of a higher goal to be expedient. In his mind's eye, he begins to visualise on his own worlds within worlds and wonders where in which they came? Reincarnation dawns an explanation, but fades when his people of his society chastise him in their unbelief. When strong, he ignores, but most often, he succumbs to these outside causes that he creates. When he does not, with new awareness, he no longer succumbs. Yet man, with the new found power still creates new

worlds until the day comes when he faces the Living SRAOSHA Master either on the inner or the outer planes. When the meeting happens, the neophyte realises that these creations are only illusions and his torment is only in understanding that he cannot create perfection. In becoming the distributor of the SRAOSHA, the Light & Sound of AKSHAR, Soul has the realisation of Its affliction of ignorance. Ignorance has run its course for millions of years. AKATHA takes this dilemma away with compensative answers and the chela finds the answer he has sought was the AKSHAR, WHO was in his mirror from the very beginning.

This little story only catches a tale that may be worthy of being told, and for some it may not reach them at all. We find that pride impregnates so deep and claims its victim with AKATHA having the answer and no answer. SRAOSHA in AKATHA has Its followers, yet, It cannot be followed. Rather one becomes the SRAOSHA. How could one follow something if unseen except being blind wandering around in the dark. Could one follow something felt? You say, of course, and move in the direction. The time comes when the SRAOSHA is too fast as It leaves one behind or stops in front of you and you stop behind It. SRAOSHA drags one through the mud and then washes them clean. It pushes, It destroys, burning one to ash and raises them up again. You speak and It does not answer. You cry out! You scream! And It says nothing in return. You project your feelings and nothing is still returned. All kinds of ideas come to you, to have no response from the SRAOSHA except running here and thither. No rhyme, no reason ...quickly-slower-move-move-move-stop-stop-up-down-all around-rest-rest-calm-calm. Finally, you do not care who is there. You let the SRAOSHA go and you give-up. What happens here, no one could tell, except the AKSHAR which states it is the end of the tale. AKSHAR takes ITS MERCY and tells Soul at this point that It was, in reality, not following the SRAOSHA properly. Was it the Kal, was it God? To have realisation of God, one quits pursuing the so-called "piori." One finds no significance of pure reason, but sees it is the significance of the POWER of the AKSHAR.

At the point of breaking, we find that reason had been the situation and it is resolved. Very few understand resolution, but revel in their pride. Thinking that one has security in a cause, especially secondary, it is thrashed from one's view or from their lips, showing a collapse. It is not necessary to lay in wait for the occurrence since dealing in personalities is a great offence. One must move on or perish into inertia. When the wheels are spinning, the fires burn low as the taste of death is upon our lips and sheets of light swing by our glance. Fast as the night, we swing our view

and escape once more at last. When that pain is relived constantly, the seeker wished to die but the turmoil becomes too much and negative forces have won again. Time is the culprit. Unless we break with time, we die constantly by our fears as we succumb again in many ways, and even for the Akathist, the contemplation may have lost its relief. If it does, it is written he or she should interact with spiritual people whom he knows will guide him for a time, or at least, make his life more bearable and refreshing. Thus, remembering the chela is being reminded that he is his own and only salvation. The Living SRAOSHA Master would be the only secondary cause, albeit in the SRAOSHA states of consciousness, no secondary causation exists. If we get in the circles again, we find that the possibilities are in the higher worlds, and limitations are in the lower worlds. If one chases away his contrary views, he finds his faith again. It is truly different than any other teaching. It is like knowing when something is unknown.

Care is taken here to change and find that it could be enough, but where is one's relief when life is spurious, but in contemplation. The levity of kings gives leverage to dreams. Goals are no more when we see the full image. The AKSHAR has the POWER; this spark, this divine essence, this Soul does not need to have It, if channelling spirit means not having to some degree. When we see the true purpose is not to create, but to distribute, we find that we can have faith once again in the AKSHAR.

Charity is a word for love, but the former gives a better connotation mostly as charity is paid "lipservice" by man. All throughout history, man's songs wine of his live for his mate or lover whilst wallowing in it for ostensible eternity. He locks himself away in wallowing and finds one day that his mate is, perhaps, a shrew or rather not a princess. The experience does not matter to the chela who loves truly as beauty is not transient. Beauty is Soul and the chela finds the mate to be pulchritudinous always as the Light & Sound of God is pure beauty and when absorbed in aesthetics we do not discern the quality. It is like man, who sees his wife in a nice garment, and forgets to tell her how beautiful she is in it as the feeling exists, and really, it should be enough. The problem being when the situation is reversed with the man in a fine suit and his wife demurrers whilst in this scenario if the Soul is found wanting, the need of a remark is necessary in both situations.

To get to this point in life, visualization may help or recognition of it may be vital for the immediate goal techniques are good for some, but for others, they are cause for delay. Both end goal techniques and intermediate goal techniques are serviceable, but again could cause delay

depending upon circumstances. It depends upon the person and his preference in the matter as the one who decides using the end goal facet must know that the process it takes may not necessarily look progressive. The progression can be determined to be harder to understand whereas, the intermediate technique can be seen as progressive, but one may get caught or satisfied in the means and forget making an end goal. Problems remain in both styles, but it must not keep one from working with either.

The idea is to try consciously to visualize. Again, to say that it happens anyway to each person is a tacit fact regarding whether conscious of it or not. Maybe a better way is controlling what could happen as man makes excuses and rationalises his weaknesses mostly. These rationalisations are Soul in man trying to remain cause for it does not mean an ultimate theory exists to find even for the one that wishes to remain cause, but it is up to Soul in doing it. Now, we see the theory outside or within; we internalise and see that actually in ontology, we are prolonging ourselves and at least subconsciously, we have known the real cause all along. It is a matter, again to be conscious as the difference is the idea of having to be reincarnated through unconscious forces controlling us or reincarnate by a conscious choice. The conscious choice is the ultimate experience of knowingness and how a simple lie becomes in the idea of just being aware of simple ideas, such as not being afraid and having confidence in ourselves with good cheer. Kal does not like real good cheer, laughter, fun, and happiness; “A laugh a day keeps the Kal away” as an old adage of the Order of the Vairagi. The key is not to fight the unfoldment process, but it sounds very easy and should be obvious; still the illusive imagery is strong. To have been creating the imagery for such a long time perhaps millions of years, gives Soul a tremendous burden to overcome. Since some of the imagery is subconscious aforesaid, one often does not know why he experiences such trauma. It is inexplicable as of the unconscious part, but both parts of this statement cause a dilemma for in having something always explained and to be unconscious.

Mind works in pictures, not words and makes it easier to see the things one wants or needs in his life. When man created words, he simply put a barrier in the picturing process when no process was in the beginning. The God cycle started as manifesting at will. It is really re-manifesting at will as nothing has ever been created originally outside God. The true element involved no creation, but recreating or redistribution in some other place or form. In its purest form, no entropy is as out of the physical cosmos alone, enough energy is unmanifest to form without destruction from the original place. The process of cutting down a tree to create a shelter

happens in the darker ages. Man has the power of redistribution at will without cutting down the tree. In various dark times, he forgot how to do the willing of manifestation instead. Especially in the Kali Yuga, man becomes exploited by man though unwanted, and his ignorance is so incredible that he subjugates his wisemen. He also puts puppet leaders in high places whose ignorance is often appalling as man worships money and Moloch, and kills his fellow man for both. If he knew getting rid of money would clear the matter completely, he would do it the next moment. The real and only problem, as usual, is fear whilst eradicating it and man steps into the golden age of the Satya Yuga. Fear is the real death in life as it retards where courage sustains and grows. Courage lives, courage reigns. It is the courage that controls the false ego in the ability to observe with just a necessary amount of reflection.

Whilst within a body, Soul's force must work within the physical body vehicle to maintain it for God's purpose as the false ego body, when in control, will burn-up the body within a few years. Whereas, Soul in control as the true ego, can, at least, utilise the proper physical body cycle for one hundred and forty-four (144) years, the astral body much longer, the causal body even longer, and progressively longer the higher It goes. Other factors of longevity remain regarding diet, exercise, attitude, etc., but the Hadjis is not a diet or exercise book. Akathists lower their entropy of the physical body in the practice of contemplation and reverse the heat death in all lower world bodies.

Along with negentropy capability, comes our realisation that we are our own recreations ultimately. Before we become SRAOSHA Masters on the Tenth Plane, at the ninth level, we become the knowing creator of our own world and the universe below around us. It is usually an enormously staggering experience, especially for those Souls who had never known of the experience before. AKATHA is the path of total awareness meaning we are totally aware that we cannot be totally aware, as usual, the statement also works in reverse.

AKSHAR should be controversial in the positive sense as people need to be stimulated albeit teachings exist attempting the elimination of reaction, but very foolish at best. Many past masters manifest themselves and their writings for that reason inasmuch as to stimulate a reaction or response. To stimulate through these means is necessary when the consciousness is so low in man during the darker times of the Dwapara (Copper) and Kali (Iron) Yugas). The masses then have been so inoculated either mentally or physically that they are deafened by ignorance, and finally, even when one Soul cries out for God, the AKSHAR answers through the Living

SRAOSHA Master. Men give-up in the face of pseudo authority not knowing that even these authors are in fear of their own system. Until AKATHA manifests as the popular teaching, all pseudo authority is in trouble as these factors are why to understand, any man may be heard, if he can create a system that seemingly is better. Just trying can be stimulating for no man is any better than any other, as Socrates stated. Feeling not being wiser than any other man, Socrates proved that even authority has its limits for it is quite obvious where the leaders know nothing about AKATHA, the Ancient Science of Sahaji.

Most men seek a paradigm of behaviour that ostensibly does not exist. Whereby, that paradigm always exists, however remote or unpublic, as AKATHA, the Ancient Science of Sahaji. AKATHA, albeit It exists, It also does not insofar as It never perpetuates in the lower worlds. AKATHA is a teaching that can make the previous claim as of logically and vibrationally through the Living SRAOSHA Master comes the true teaching with that fact undisputed as it just is truth. True natural order is the principles of AKATHA insofar as always, this teaching is called the most direct path and saying it has the highest awareness capability for the student. It does mean that other paths will never reach the Godhead and always take a circuitous route attempting to find God, but never achieve IT. The previous idea may be difficult for man to accept, but those who do not are just not the ready Soul or kani. He may search for something other than AKATHA, but he will not find It elsewhere even if he searches millions of years. When one gives-up the struggle and lays wasted in the sand, then and only then does he finally look-up to AKSHAR, and in ITS DIVINE MERCY gives ultimate consolation as utter peace and ataraxia. The Living SRAOSHA Master will also hear the call and He will also answer those who truly give-up the struggle in their daily visions marking the answer in one's contemplations. Thus, we visualize for the better learning that happiness when practiced is the real answer to everything wherein Soul is a happy entity whilst we just relax and be It. It is foolish having the answer as we have portrayed here and not practicing it whilst doing anything other than what has been just written.

AKATHA is an individual path, and even these words of AKSHAR made to man still state that it is up to himself making the decision following the path whilst then deciding Its value to him. The decision, then becomes obvious, but in obviousness comes the dilemma. The human is the true Godman and being contrary could be part. To understand the TRUE GOD, gives rise to faith; but faith in what? We write many words about faith and still, it has not been understood and practiced. Man does

not understand God's words must less his fellowman. The spiralling multi-helical planes of the lower and higher worlds are the human's domain and in it, he becomes the Master to move as he wills. He has senses on each level and engages them when he must whilst seeing that he distributes the SRAOSHA to creation and AKSHAR becomes his guide through the Living SRAOSHAR Master.

Chapter Nine

Understanding Timelessness

The book *The Talons of Time* by Sri Peddar Zaskq brought to light in a novel, the idea of the strong hold that time has upon man. Alluding that time is the measure of duration, Paulji (Peddar's nickname) explains the duration is the only constant in the universe, however very different in the higher plane of the nothing. As everything is nothing and nothing is everything.

In certain cultures, especially within a monetary or money one, the freedoms of time are very prohibitive. Since AKATHA is not the dominating force during any era, mankind in these times falls prey to time. Even in the use of language, one finds it difficult not to use the term "time" at least in explanation and rhetoric.

The focus of the understanding here is sometimes lost within the AKATHA community as it has been seen when AKATHA movements are new, the staying power within them, insofar as the teaching staying public, is based upon the Akathist applying the AKSHAR principles. If the foundation is not strong, the movement recedes underground very quickly. Receding or going non-public happens often especially during the darker ages for the non-public occurrence does not have to be though as a Satya Yuga could be very close if the understanding exists and duplicated within the AKATHA Chelas. Aforesaid even they do not comprehend at times as these factors are secondary regarding the ages in the lower worlds. Understandable inasmuch as the prime directive is for the ready one getting back to God.

Moreover, the reason for the path failing firstly is why certain Akathists with all their zeal and foundation must persevere when all else seems for not if only on the inner planes. Man is always a hairbreadths' away from disasters as of the polarities of positive and negative in the lower worlds. He is always a hairbreadths distance from golden times, also but the application is his decision when in the apparent midpoint, rest-point, acayacoti, or more negatively referred as "the crises point."

The controlling factor is when the AKATHA community or AKATHA Satsang Society, it is called, understands that they should allow fellow Akathists their viewpoint to the time-breaking point and beyond. That idea means that we should take the time to stretch time or expand it so that time becomes irrelevant even within time and space for it is really duration aforesaid. It can be used to measure, but for the Akathist to measure not

orthodox man. We have missed that variable many times throughout history, and it is a critical point for staying power of the public presentation of AKATHA within any lower world.

Man does not want to be the slave of time, yet collectively through certain perceptions and accepting other's opinions, he has become time's slave. To conquer time, he must not accept it as relevant in orthodox society, but should use it within the AKATHA Satsang Society by expanding it perhaps as in golden times using the billionth or nano second like computers do and even further into infinitesimals; really just ignoring time, or perceiving it as an illusion. The previous are not new ideas as duration is tangible without being measured in the extreme or at all. Truly, these thoughts are for more golden times as the Hadjis relates here. It comes from the CENTRE of the AKSHAR and will not be dragomachied.

At certain cycles, Soul needs much nurturing and the masters remain to do this bidding, and tell the truth whenever possible. When the chelas do not do truth telling, the Master will always take up the Sword of Truth and follow the dictates of the AKSHAR as the *Swordsmen of the SRAOSHA*. It does not mean the masters outside the Living SRAOSHA Master are wrong, but as Peddarji has stated, always another level is achievable and they can and have been made manifest within certain epochs.

The key point is that man has many powers and the sooner he learns it the better off he will be, both spiritually and physically. Often, man falls for the limit even to the extent of publishing his written works for perfection never can be achieved even within written form. This limit should be of no concern for we are not trying to answer anything within time limits, but rather the feeling from these writings has the staying and cessation power. If one would like to measure these writings for their literary content or quality, we find aforestated the analyst will be orthodox when using negative analytical methods. Positive criticism or analysis is also, but the negative analysis is inaccurate being an element of slavery by the *Timemakers*.

The negative analysis does have validity in its pure negativity of itself. Just as literature and theatre gives obvious good and bad situations, it is easy to discern the term "negative" in comparison with desired circumstances. Therefore, the negative will be less preferable, but more available; yet, it will not be wanted by virtue of the obvious, but still practiced out of ignorance and lack of awareness. The real problem is to most people not much is obvious unless pointed-out to them distinctively with repetition, at times, being needed profusely. Man must learn discrimination, especially with his relationship to "time."

By becoming the SRAOSHA Master, the individual can control time. Controlling it does not necessarily mean that one cannot control time formerly before he was a Master. The difference is in the doubting and lack of faith in that area of thought or being whilst man must have goal in mind or he will be diffused or lost showing how simple life is. If man has a goal, be it spiritual or material (synonymous when considering the physical plane is referred as the lowest spiritual plane), will eventually manifest regardless of the time. Eventually, is the frustrating idea here, but it should not be as it is up to the individual on the timing. The paradox is simply deciphered by stating that if all is within this moment and all we have to do is claim it, others will then see the manifestation. It does not matter about the titles and that sort of thing for when looking at astronomical or large amounts of time, millions of years is long, but twenty years in the relationship is not. Twenty years in relationship to twenty seconds seems a long time. A simple answer is for all of it again as to the individual that makes the difference in compressing these viewpoints into what particular mode of time he wishes to express himself within his manifestations.

Most people think in terms of “now” and quite understandably, but if the veil has been lifted, we find that they are not deserving. The point takes into consideration the karmic levels that mind control people do not consider. If we consider the idea of the present, we know whatever the situation is, was can change it. It is very exciting for the neophyte and even for the experienced Soul, who have never heard or considered the idea before. Usually, it is an issue of forgetting and being consistent for if we consider the eternal principle, we find one reason to forget and see that it is not an issue.

The factor or being a slave to time is the situation and the AKATHA community or Satsang Society should realise that the true power of the SRAOSHA is not bottle-up with creeds or time limits. The basic dilemma here is that most Akathists who are not zealots do not believe in the SRAOSHA as the executive force and consider the Akathist as some sort of unimportant or loathsome person. This low idea manifests as the so-called commercial world has become so big and real to them. When that ignorance prevails, the teachings will not prevail in the physical world for long and only have a temporary cycle. No answer persists of how to keep the temporary cycle from occurring other than a majority of the true Akathists, who believe in the SRAOSHA as the executive force.

Numbers are not important to the SRAOSHA Power within the Physical Plane. If the channels are true ones for the SRAOSHA Executive Force, it is a short cycle to the Golden Age. What often occurs, within the

developing social stages of AKATHA movements is the foundations of the Akathist waver in the beginning. Why that happens is just simple miscommunication of the basic knowledge of AKATHA. Miscommunication seems to be a simple idea, but later causes major issues on a grander scale sealing the fate of the path. The idea is logical and yet, as to medium of exchange or money cultures and the spurious energy involved within them, these cultures are difficult for AKATHA movements becoming established. If they do become established, it is most often short lived, but longer periods have existed as never are there limitations upon anything.

The situation with time in the lower worlds is the cultures are using a medium-of-exchange in Dwapara and Kali Yugas. In Peddar Zaskq's *Herbs the Magic Healers*, he talks about the perfect system in which no medium-of-exchange exists as no "profit centres" remain. Time exists but it is not the feverish pitched angst of creating monies so that man can purchase his goods or receive his needs. Needs are generally the basic ones of food, shelter, and clothing starting from the Tretya Yuga or Silver Age. In a high spiritual apex, these needs are irrelevant. This is not to say, that during parts of the golden eras, they did not have some form of clothing and nutrients of some kind to be taken in by the body. What is being viewed here are two different aspects of time. Firstly, when we have time during the eras of using a medium-of-exchange, we find time becomes a very important aspect in the physical world. Secondly, when non-medium or no money is the order of the day, time is either for facilitation of needs or leisure for balance. Time is not base upon fear of survival as in the first aspect.

Part of the main idea of timelessness in this chapter is to show that it exists, and in reference only to the lower worlds. Any attribute like time becomes an issue in the physical world as it occurs as of the duality of the lower worlds in itself and the negative imbalances that happen as of it. What we have is both time and no time. Since the higher worlds are the true reality and the lower worlds are illusionary reality, what is to be emphasized is ultimately no time exists. In other words, it is a factor of analysis, but if AKATHA teaches no analysis remains, if man can drop the analysis, essentially he will drop time. Even though a natural higher order is in the higher worlds only, no time is, but considers events and duration without analysis and hard concrete imagery that remains without intrinsic evanescence; it does not necessarily stay except in the moment like mist. **Time is part of analysis and measures duration.** Duration can exist without time. Does duration exist in the higher planes remains a fact, but aforesaid alluding that it is a different kind. Time measures duration.

The significance of duration without time in the lower worlds is that it can be utilised making society a near perfect order, however fleetingly. The concept would be the closest to a completely efficient state within the physical plane economics.

By the implementation of AKATHA principles in the majority sense, lower world timelessness follows. The teachings of AKATHA do function in the lower worlds when the culture is using money, but AKATHA is a minor teaching at that time. The lower world idea of money or medium is a primitive concept, when value is placed upon a commodity other than the true commodity of Soul, the light and sound within one. If money were taken out of the social equation, we find timelessness. Again this kind of time is AKATHA time of non-analysis. Usually it is a golden age then.

Within the non-analytic state of consciousness that manifests outwardly in all worlds, we find the question of production of goods and services coming into play even though AKATHA is not directly interested in economics. When AKATHA is at Its zenith or right before it, the Living SRAOSHA Master of the time will address these questions very simply as did Peddar Zaskq. So, what we have when man is in the state of consciousness needing something in between his needs to prove value, we find he comes-up with the illusion of the need to produce. It is more like a forced production as a necessity of turnover remains in a monetary culture. The turnover rate is why time becomes a significant reality of the man's illusion of the necessity of money. Without money, time is not real and big to these individuals. Duration exists without time, the sooner man understands that principle the better off he is.

Within time and space which is ultimately an illusion even the Akathist will make excuses for wanting money or being attached to money. It is simply because they are slaves to money and do not understand non-medium or timelessness. It is the Kali Yuga reference with the lower worlds using the same cosmic day reference regarding the sun issue being Sat Lok. When the sun is an empirical fact as a dome of light in the sky, the lower worlds experience the golden of a Satya Yuga; the easiest way having it happen becomes less thought exhaust that appears as the azure blue colour of the mental plane above us in the sky; thinking less contemplating more.

If we study the basics of AKATHA, and go back to what Peddar Zaskq and relatively contemporary people like Augustine suggested in their writings about time, we find they were explicit in regard to an eternal "now." Some of their suggestions even explain perhaps no time exists, but rather a perpetual void or no-thing aforesaid in AKATHA writings and oriental thought. When contemporary people of Kali Yugas bring up polemics clichés like "getting back to reality," it appears they have really missed the truth in what is being taught and wish for a collective reality of some kind that never has existed. Comments like these are the fear factor in man as he claims some sort of reality in the face of not having

something or uncertainty that all physicists eventually get to in their treatises.

It appears as a crucial factor applying basic principles of AKATHA. If we are to be true to ourselves and being the real person, or whatever reality is to a person in their interpretation of it, a lot of fear exists apparently? Fear is the hardest attribute for man in becoming detached as no man wishes to die and yet, all men do die as they are not immortal. When man cannot hold onto something either physically or mentally that is a form of death also. That is why timelessness is a problem for fear of death. In this situation, timelessness becomes a form of death to the particular individual in question.

It seems to take the chela many years to learn the eternal now or nothing or the timelessness state. They are almost synonymous with a few nuances. When the chela learns to be cause, he finds that being cause does not mean inactivity and he becomes active in this state. We can look at the two levels of activity as physical and spiritual and see the latter is greatly maligned in the lower worlds. The mythical character Gaea is more greatly revered than her higher counterpart Uranus or Father Heaven. The heavenly spiritual or inner activity is more valid as it is more real, but when thinking of Mother Earth, people feel safer being literally grounded as opposed to pie in the sky.

It does not mean people would stop working in the physical labour camp motivated society, but essentially, they could if they evolved as a culture. Cultural realisation coming by individual evolution creating a quantity learns of potentials, such as re-manifestation at will within each individual. If people were to stop physical activity for the usage of production for money, a production of true wealth and of the spirit would be. It reveals the Satya Yuga in all its departments and not difficult to understand with the empirical perpetual sunlight as proof overhead.

When the realisation occurs of higher potentials quantitatively, the innate qualities that are described in the AKATHA teachings take over. For instance, that realisation may occur within the darker cycles of the Dwapara and Kali Yugas shifting it to the higher eras of the Tretya or Satya Yuga respectively or in reverse in the lower worlds. Preparation is not necessary as the Akathist knows that Soul understands what to do and no crisis. A hierarchy is run by the Living SRAOSHA Master, and the former is the august body referred to so often in the Hadjis. These are the true wisemen, the ancient Order of the Vairagi who assist man always either in the forefront or behind the scenes.

What is being shown is the human has much more value than to be a slave to time. It is what Peddar Zaskq was referring in the *Talons of Time* being a slave to the Timemakers. These Timemakers are any entities who

create or succumb to the illusion of lower world time and to really understand the concept of timelessness, one must study the AKATHA works absorbing them into their consciousness. No better book to study about AKATHA is the **Hadjis, the Way of the Eternal**.

AKSHAR is not concerned with people's opinions, their statement or chronic viewpoints to the contrary. Entertaining these opinions would be ludicrous as AKSHAR is God. For the individual to think about what people have told them in the past or to dwell upon ideas that seemingly are adverse is ridiculous! Referring to the Hadjis will comfort them at all times raising their vibrations in complete repose and cessated peace.

We should take into consideration many attributes or aspects within the lower worlds. With that fact we find, if man could get to a level of creativity or activity that is ethical or good on the whole, the SRAOSHA moves in and takes care of these individuals. Spiritual reliance is the understanding and having true belief that the SRAOSHA is the executive force. It is very difficult for people to have full faith in Spirit. **SRAOSHA is ALL**. Once one believes in the SRAOSHA as being all encompassing, he can release the issues he had before and know SRAOSHA will take care of him in all levels of consciousness. It seems people need sceptical experiences before understanding; however it is foolish because AKSHAR, when telling forth these ideas are ULTIMATE TRUTH. We are not saying AKATHA is a dictatorship, but rather emphasizing that negativity does not exist. A true natural order of AKSHAR is what is being stated within the Hadjis books.

The eternal now is often very difficult to understand. As of the understanding difficulty, it is necessary to do the Spiritual Exercises of AKATHA on a daily basis. It has been mentioned within this Hadjis that sometimes the cultures within certain epochs are in a higher state of awareness, and often do not have to do spiritual exercises. However, that is hardly ever happening within the darker ages and is more inclined to occur within the Satya Yuga. Within the darker ages, the spiritual exercises should be done in a rhythmic manner. Daily contemplations are recommended as of the rhythm factor. What contemplation does for the individual gives him or her opportunity to understand the eternal now principle in the practice of Sahaji. By going within in contemplation, one finds the experiences having in the area, the areas of Light & Sound of the higher worlds that time and space do not exist there. Therefore, when AKATHA is a major teaching in certain epochs, even within the darker time where often the transition points of the Satya Yuga may occur, time is an illusion. We also see that time is an illusion within these lower worlds, once subject to authoritarian creation by the Timemakers.

The illusion part is simple to comprehend, by becoming cause as AKATHA teaches, the individual soon learns that the SRAOSHA takes care of Its own. By putting one's attention upon the SRAOSHA and attempting to be in harmony with It, It takes care of Its own who participate. It cannot be over-emphasized and people should learn the spiritual protection principle or at least the Akathist should. In time, all people come to spirit. In time and space all come to the SRAOSHA or Spirit and find once again, no time and space is even within the lower worlds. This paradox does not have to be answered and it has been elaborated upon here in the idea of timelessness and should give the chela enough information about timelessness.

The Hadjis, the Way of the Eternal book is a way to emphasize certain points, and to explain circumstances that the individual is going through moment to moment. The way to learn to live life is to be in harmony moment to moment. In these works of the Hadjis, it addresses every idea that is in the heart of man for every idea, every thought which is an idea will be expressed by the AKSHAR through the Living SRAOSHA Master in admirable language of the highest nature. Mankind should understand his crown of crowns as the prince ascending to the thrown where dwells the natural being. Eternal being is the Mahaji consciousness and not something difficult understanding or experiencing, but rare. In fact, it is the easiest thing Soul will do in the understanding of the eternal self. It exists in the eternal now, and what one finds is a tremendous amount of harmony and serenity at this state of consciousness.

In speaking of and recommending certain spiritual exercises, the Living SRAOSHA Master and SRAOSHA Masters alike in the subject matter, approach on a serene and sincere level, but not necessarily serious and dramatic. These factors remain very special nuances needing adherence.

Sincerity is a keynote attribute for the Akathist on all planes of existence. Albeit attributelessness is what the AKSHAR is and the Akathist seek IT, one must remain with high semblances of attributes. When people are insincere, they find a degradation of energy in their lives. Insincerity rings with the false notes of the negative worlds dealing only in Kalistic traits. When inappropriate, they are revealed as glibness, obnoxiousness, pushy, thuggy, agnostic (for those who pick and never choose), whilst amazingly showing the atheist as a superior person. Why that is remains those who can make a decision are clear about matters whereas the insincere one is just destructive. These destructive types and the beings within the Kal worlds of the physical, astral, causal, mental and etheric are subject then to reincarnation. In reincarnation, we find an

ostensible never ending cycle as it can take into consideration, the misunderstanding of what is being said here.

The timelessness approach offers man the opportunity to lead the dharma or karmaless life. Karmaless life is the one of the Akathist. They must come to view that timelessness and dharma have qualities which are similar or the same. We will touch upon karmalessness here, and the book called *Dharma* by Sri Tirkahatif ra-Zah should be perused for a better understanding of dharma. Within the dharma life, one learns that his activities are neither good, bad, nor indifferent. The individual receiving his second initiation in AKATHA starts to live his dharma life more precisely by applying the idea of karma as illusion.

In the first years of AKATHA, when the neophyte is studying to become the Master Initiate, he learns that he is burning-off or resolving most of his primal karma. The idea of “burning-off” is more in working through the different “wave” pictures or engrams he has created over many millions of lifetimes. When one focus’ on the Living SRAOSHA Master and using the high mantras of AKATHA such as, HU, SRAOSHA, Mahaji, AKSHAR, AKATHA, etc., eclipses the closed concepts or engrams created by him. Closed concepts or engrams are more simply images and pictures that are limited. When the SRAOSHA catches hold of the individual, It opens these limitations to a more unlimited way of perceiving life whilst still in a controlled way.

The inconclusive idea is relevant here. We find when man makes a conclusion it is an end point. Here, we want to understand in the realms of timelessness that no end points exist; instead, a continuity factor remains aforementioned within the first chapter of this Hadjis. Conclusions are made in AKATHA and these are sometimes logical ones to guide the individual to inconclusions or these more open-minded mental constructs which are the opposite of closed ones, we referred to previously. Open-ended constructs or equations are higher than closed concepts, but are somewhat and still limited by virtue of calling them equations or constructs. That is why the images or pictures are higher still as they are the level before the nothingness realms or the more subtle manifestations for nothing exists, absolutely nothing.

Sometimes, such declarations appear inharmonic setting-up a futility state of being or a frustrating point to the individual. At this point, we want to learn how AKATHA guides the individual in the idea of no failures being as stated in *The Flute of God* by the most eminent Peddar Zaskq. There seems in our partial aspect views troubling points, but what *we really need to learn here is no troubling issues or failures exist. We are*

learning in AKATHA to regain a perception we once had. Regaining perception includes viewing activity perceived to be negative as only an appearance. To lead the dharma or timelessness life, one must view it as an experience of events that have duration whilst viewing them as neither good nor bad. It should not be a difficult undertaking for the AKATHA Chela as he has all the tools of SRAOSHA. For the so-called orthodox man, this viewpoint is impossible without the power of AKATHA. One finds that he will go through the crisis of learning not to judge for the sake of judging as the neophyte becomes the teacher or Arahata on the road to Mastership. Since the individual is not a Master, he may be subject to conclusions and all sorts of issues that still exist within him. The sole reason these problems maintain themselves is that the chela does not utilise the spiritual exercises or perform his AKATHA responsibilities. The previous factors mean the basic principles of AKATHA are not being applied.

One of the basic principles of AKATHA is that the individual is perpetual Soul and is a conclusion within Itself. With that tenant understood about Itself, It must know that the tenant obviously, includes all other Souls. These Souls are cause points of their own and each individual has their own conclusions or inconclusions. In other words, there does not have to be an issue in the progression of experience, and one learns not to hold onto either good or bad ones. Soul relearns or remembers that the idea of dharma; life is neither positive nor negative, but just events in experience or experience of itself.

One way to perceive that idea is to have more levity within one's day rather than to be so dramatic or cold. A balance would be very good whilst the whole idea of the path once becoming adept in Sahaji. Of course, balance is being practiced all along the path. Again, the idea is balancing the positive and negative. Humour is a survival factor for the balance as it cleanses the individual. One who has a good sense of humour understands the point. For the ones who do not laugh enough or have no sense of humour do not fear as a place exists for kinds of people in AKATHA. We are not saying that a person without a sense of humour is any less than one with one, but usually the Akathist has learned he is Soul and It is a happy entity albeit completely neutral and serene. Yet, one can easily discern that the two latter attributes could equate to happiness. Again we must remember joy is a part of the path and being happy is what Soul is. In other words, AKATHA believes as a basic tenant that Soul is intrinsically good as opposed to the philosophy of intrinsic evil.

For some, it is very simple to master the journey, but it can be very difficult or others. Mastering the journey or trip means to apply the principles of AKATHA. Interpretation is not a problem in the aspects of the spiritual exercises as there are hundreds of techniques and many may work for one. It is not a matter of having some apparent grandiose experience for they all are or could be as it is a matter of the joy and feeling one receives and endures. All experiences in life should be classified as grandiose and until we understand the idea of exceptional as a part of life, we have not mastered the journey. Once we absorb the principles applying them diligently, we master the path. The rule should be the exception and not the exception, the rule.

AKATHA is the path of gaining confidence of one's mastership of time and space, thus gaining the timelessness idea. The person then becomes an "authority unto themselves" or it is sometimes stated in the works as "A Law unto Oneself." By gaining the confidence, he finds that his thoughts are understood by him completely, whereas before as of past-life experiences he had, the many difference thoughts and ideas that are within him, are colliding in atop of each other. Master Rebazar Tarzs stated that thoughts should come in like 'nobly coloured barges.' What is meant here albeit needing no interpretation is that one should learn to take each idea as it comes and contemplate the situation; not crowding our minds and hearts with subterfuge. Since man is a universe unto himself, we find contemplating an idea can be understood.

Man at the cause point of himself does not have to be concerned with any other person in his life. He may have intimates and loved ones, but he does not have to be concerned with any other individual in making his way in this world. Each person is his own cause point or his own universe unto themselves. Soul comes to this understanding in the higher levels of awareness.

The Akathist always dwells in the high planes. Dwelling on high is a part of the natural order of AKATHA. If we think that the Akathist does not dwell in the high planes, we will have a rude awakening one day to the understanding. Although opposing views to this view may exist, the AKSHAR states it as fact.

The only objection to timelessness occurs in the cultures that dwell in the lower world concepts. Without these concepts, time usually becomes irrelevant to addressing one's needs in a feverish state. We see here the lower ideas create the fear of survival and time just becomes a factor of getting one's needs in time and space. This construct is the academics of events, and could be categorised as time, but a new connotation of it is needed. The feverish nightmare of fear of death of the organism comes to

an end in the new meaning of time. In other words, man's activity in whatever endeavour is rewarded by virtue of birthright.

Birthright of in the individual is simply that Soul is a spark of God. That spark of God born of the flesh into the physical world does not necessarily have a reward coming to it by birth albeit it should since It is ten thousands of power being compromised. When man in certain epochs is aware of this God spark as Soul, he understands the true value and utilises it or rewards it properly with food shelter and clothing freely. These times are golden when the SRAOSHA Master's perfect societies without profit centres exist. Soul as a minimum of these ten thousand suns compromises doing all Its labour necessary to freely now receive his needs after birth. The tenant is called the *Universal Birthright* that Soul intrinsically understands. In other words, the monetary systems are an insult to the birthright of Soul.

Moreover, when the individual is not dependent upon governments or groups, he becomes his own government and it is upon his shoulders; meaning each person must take the responsibility for his or her own government of self. It is like the little child in the beginning having his imagination and keeping it intact throughout his lifetime.

The power of the child is very significant, even though the connotation of the child is drawn unto the Soul just born into the lower worlds as a tiny weakling so it would seem. What is really meant by the "child" is a quality of Godly knowingness, a quality of God Power, and with it, the abilities of the universe. These abilities come under the heading of all needs at his disposal without being concerned anent someone else giving him his needs. He can retrieve his needs by his own vision and drawing nigh unto him.

In the light of the previous concept, the mastership entails these qualities and abilities. It is speculative on the part of the neophyte at times as the true Master has all of these abilities. He has the ability to consciously create at will, and has the ability to gain whatever he needs in the world that he lives within in any present moment whilst not an unconscious occurrence. All people come to that happening even if it takes thousands and thousands of years.

As stated in Chapter Eight, there are many people, but it is often stated in the Hadjis planes chapters that very few people will gain the higher levels of consciousness. That means those individuals living on higher planes will not understand their world necessarily and be more or less unconscious whilst living there. It still does not mean few people live within those worlds because we must remember the many life cycles that

occur throughout cosmic history which is unlimited. The numbers are insignificant as they are infinite.

Since time has no beginning or ending making it endless, it brings in the idea of timelessness. One finds that theme can be practiced even in the dual worlds insofar as stated in Chapter Eight, these dual worlds are the gross ones of the lower planes and the higher planes have duality of a different or finer AKSHAR nature. Thus, in viewing attributes, degrees are these attributes as they are of all things in life and in all manifestation exist. To come to specific degrees is unnecessary here as we would have to write voluminously in the Hadjis to explain them infinitesimally.

The Hadjis is to give a guide to the individual for mastering life. Its only purpose is of this nature which imparts liberation. There can be other purposes also, but by stating the term “only” it is still a matter of degree. Man must learn that plus-factors, the adhivardates, remain and gets into the area of agreeability by agreeing to what is said and for man also agreeing with all things in his life is important. Agreeability is not difficult to practice. It is still a matter of deep understanding of the spiritual aspects of man, a constant stepping-up of a realisation on a circadian basis.

We are talking about timelessness and it is within the Mastery of AKATHA. If one does not understand, he will naturally leave the path of AKATHA. The Master does not care if the chela follows or not. The Master is not concerned with attrition as the Living SRAOSHA Master always follows the basic principles of AKATHA and never digresses to a lower level. If the chela judges the Master, he is wrong. A true Master cannot fall for if he does, he never was a true Master in the beginning and has deceived followers in believing that he was a true Master. If an appointing predecessor Master or was a group appointing him, they were all false. When it happens that person is declared a false or “pseudo-master” and the group has become a schism. Usually, this “pseudo” tag comes after the fact. The entire understanding of the false situation is academic by the denotation of the word “master.” Yet a great paradox does exist insofar as past lives have shown that master’s fall or why would they be renewed in the present lifetime. “I tell you this discussion is becoming very deep my friend,” said Rebazar Tarzs to Peddar Zaskq in the banks of the Jhelum River that flows past the city of Srinagar.

The fallen master idea can be quite confusing to the chelas during those times, but if they will use their intuition and watch for the signs or fruits of the Master in His works and His followers, they will know what is true. Remember, never forget your feelings in all matters be it physical or spiritual. It takes courage to know what is true and the former aspect is what the true teachings of AKATHA are about regarding it.

The Master lineage is never spoiled as it is controlled by the AKSHAR Law. But what occurs is that the public organisation offshoots or spins off, at times, and the true teachings and true Master become non-public in aprakasana.

Many people will be bitter when a pseudo-master falls and have many problems. The marks and attributes of the true Master are explained in Chapter IV of this Hadjis book volume on the Mahaji, the Living SRAOSHA Master that is a continued series in every other one.

Chapter Ten

The Significance of Creativity

The Chapter will be a comprehensive statement made about creativity by the AKSHAR through the blessed scribe the Mahaji, the Living SRAOSHA Master. In *The Tigers Fang* written by Sri Peddar Zaskq the Guardian of Kazi Dawtz AKATHA Temple of Golden Wisdom on the Ninth Plane, he reports that the Agam Purusha stated that power is more important than love. Now, different degrees of love remain and often the chela makes many mistakes in reference to misunderstanding love. The love in which AKSHAR speaks aforementioned within this Hadjis is the love that combines power, detachment, all existence, and what is left, in reality, persists eternally as the SRAOSHA. Sometimes SRAOSHA is known only as power and pseudo-masters that raise love over power are simply foolish and channels for the negative force in trickery.

It does not need to be confusing in the love verses power issue for essentially it gets back to the Socratic method in asking questions to the individual who fails to define his terms. In other words, when someone makes a statement to another if that receptive individual does not ask for the meaning, it will be his responsibility whether to be satisfied with a collective or colloquial usage of the terms. Now, it is only an individual responsibility. Collectively, we have terminology that good or bad is used on all different planes. The speaking apparatus in use with words or language is just another facet of Soul's manifestation within all planes of existence. As of that factor, there are many misunderstandings just as words and planes exist, many different meanings exist as well, and it gets back to what is often called the idea of relativity. The reconciliation of relativity in communication is a fact one must learn especially from the higher levels of the SRAOSHA. To communicate properly, one must realise each individual is more or less a compassionate sounding-board. Where, in all walks of life or in planes of existence, the Soul is actually by Itself whilst this phrase means that one's expression is for each one individually and not for anyone else. Therefore, it is one's responsibility not to be negative in the idea of communication. One should learn to listen to one's fellow man and make an attempt to communicate for that is all man really has is his ability to interact with other Souls in the universe. At the highest consciousness level, the interaction is not that important except for equilibrium purposes. That facet is an essential in the balancing of Soul for survival throughout eternity with the latter all around Soul as It is looking for conscious survival.

It has been stated in this work of the Hadjis about the consciousness of the individual. Consciousness is manifested as the Sound & Light of SRAOSHA through anyone of the bodies that Soul is operating at any particular moment. This operation means that Soul enters one of these bodies on any plane, and the body is used as a channel for Spirit. Sometimes confusion is in terms of man creating. Creativity is, in actuality, a performance by Soul in one of these bodies for the individual in retaining his or her balance. Creativity must be understood by the individual and he should use that feature or facet of one's life for equilibrium aforesated.

Often, man misuses the creative power by enhancing his false ego rather than for equilibrium in Spirit. When an person masters a facet of his abilities, for instance, in the area of music or art, we find that it is not impossible or nothing is wrong with someone who does this behaviour. We must look at what that particularly means when we call one a master. Certain criteria are that establishes what would be considered a master of any art. All this expertise ensues as of initially understanding that man seeks recognition in the manifest worlds for initiation whilst necessary for man's measurement or to understand where he is in the universe at a given moment. Often, we see the term "masters" and other creative facets being offshoots of initiation. In other words, it gives a human a reference point in the universe. A problem comes into being when these reference points are given-out to individuals who are undeserving or it is just for false-ego enhancement. Issuing gratuities of this nature is often difficult for the chela to perceive accurately whilst often easily judges inaccurately.

Where the false-ego appears, we must remember that Soul comes on the scene as an authority figure, but It does not magnify the false-ego level rather a true-ego instead. The ego level would be declared as an enhancement to the mental planes, the lowers worlds or bodies within man. The lower bodies are of the physical, astral, causal, mental, and etheric planes. Where these are present and considered to be more important than the Light & Sound of Soul in man, we have an extreme false-ego situation. The previous statement should clear-up the question of what is the difference between the ego and Soul whilst the latter will use the true one. It is very important in differentiating and experiencing the ego distinction as it is part of the reason man descends into the lower bodies of the lower worlds and gets away from his higher aspects. It is sometimes difficult perceiving the difference as man has so much self-loathing and condemnation whilst not understanding all his actions could never be false-ego when understanding the Soul within one. That is why

millennia or many years of this type of behaviour persist in the universe. It is easier to experience what is written as usual instead and take confidence as Soul in Self-Realisation for all time into eternity.

What creativity can bring into one's life shows balancing-out or perceiving oneself as Soul within it. The idea is to perform one of the creative arts or perform some activity, e.g., fine art, music (all facets), dancing, writing (especially poetry), public speaking, etc. The key here is the word "activity," wherein man in any of his activities is, in actuality, when perceived properly, performing a creative aspect or art as in the art of living. Sometimes the art of living is described as different categories in the lower worlds, but the Hadjis is not interested in man's categorisations. These categories are where man only enhances his false ego in authority declarations. What is being presented is the actual truth of the matter that any activity being perceived properly is creativity for it is manifest activity in its purest form. The aspect should be simple to understand; if difficult, the passage should be reread until comprehended. Until the day comes that activity is not considered creativity, man will have apathy, regret, and many other negative situations with the false ego verses the Soul.

Questions of the attention level in man exist where difficulty in his changeling attitude persists. These questions have arisen in humans so they will understand their multifacetedness, and why it is that often, they have to specialise in one particular one. It is more or less a cultural distinction rather than individual insofar as in modern computer ages it is called being vertical as opposed to horizontal thinking or behaviour. Certain beliefs are that man should specialise in a certain discipline vertically and enhance his being this way; it is not necessarily true. A more universal man is the true man or what could be classified as a renaissance man. The term "renaissance" in some aspects of history was used inappropriately or the culture did not live up to its true meaning. When it is appropriately used, man perceives his multifacetedness correctly and does not specialise in any particular one albeit, to excel in one creative facet would be acceptable, but not necessarily measurable. Many historical greats were considered that way but had very diverse backgrounds, such as the preterit or contemporary da Vinci types.

Primarily, what we have is the fact that each human being is very diverse. What does the individual do with that factor especially the Akathist who comes to understand his multifacetedness? Mostly, from the Akathist, does this question arise that involves the constant shift of attention. In most situations, no control is happening over the attention and frustration is often the outcome. Soul has the ability to have an overview

of life. From this view, it is easy to see that one can master any particular creative ability or facet, and they do not need necessarily going through disciplined daily activity to achieve mastery in that field or art endeavour. It is very important to remember and can clear-up any issue the Akathist or non-Akathist is having in shifting attitude or shifting focus upon any speciality. In other words, the idea of procrastination is answered.

Reconciliation can be made to the point of not making excuses for the undisciplined individual. When we see the Soul of Itself is a discipline regarding viewpoint eternal existence, and when man's life becomes disciplined, it really cannot be judged by another person. Non-judgementation means whatever the individual selects, whether moral or immoral, is the decision of that person. With morality in question, eventually seen by the Akathist as karma, can become a tremendous yoke upon his neck. This yoke gets into a situation where realisation of karma being very detrimental whilst causing much harm or good to that person. Unknowingness of karma, when present, is far more horrible than any bad thing in his life. It also makes the good things always with an undercurrent of disappointment wherein unknowingness or unawareness is what plagues man. It has been stated within the Hadjis that the true hell is unknowingness or unawareness being reiterated causing dark ages.

Man can have total awareness that of every detail in life on all planes. The word "can" means a potential, but man has knowledge in any particular moment. He just has to recognise the fact and he does not have to necessarily manifest it. Non-manifestation is the important consideration as in creativity; in man's creativity, he often feels a great need or necessity for writing down all his understanding insofar as it does not exist unless done this way. Also, man believes he should speak about all of his understanding and show it off or prove to his neighbour that the former has intelligence or existence. These criteria are a tremendous falsehood in man's life. Yet, we see that many of the masters or SRAOSHA Masters have had multifaceted capability being able to cogently spiel inspired verbiage or being able to write in an exceedingly coherent manner. The key element is pertinent coherency or clarity.

The ability of pertinent coherency and cogency in the fields of speech and writing are a tremendous relevance to creativity; to speak and write in a way that can be understood obviously is a plus factor. Often, the dual aspect of a person will cause a disassociation when one reads or listens to a talk or lecture by someone. The teachings of AKATHA offer a way for the individual to be associative in enhancing the attention level. It is not an extreme situation, but one that makes life workable.

In dual worlds, it is impossible to be totally literal, rote, or verbatim. Man tries to communicate in those ways, but finds the only really important aspect of education is not rote or verbatim retrieval, but understanding the communicators themselves. AKATHA understands the idea of the teacher knowing themselves firstly in self-realisation and the path practices it. With the teacher knowing themselves makes communication very satisfactory and satisfaction remains all that is important to the individual on his journey to God. Repetition is often used by the Living SRAOSHA Master, and is very significant for understanding Self-Realisation as the first major goal of AKATHA. Man learns that repetition will afford a better understanding if one has not comprehended another when having communicated with them. Repetition should not be a negative criticism as with the renewed recognition of time that was explained in the previous chapter, he finds the ability to have better circumstances in his life. These circumstances will be in the areas from the most mundane to the most interesting to him. It takes a lot of work for the realised person as it becomes their responsibility to educate the masses. If a person does not know they have the capabilities to perform activities in such a way that are very realised, what occurs is a loss of awareness or knowingness.

A dilemma does not subsist in selecting a specific creative aspect or skill in one's life as the decision is based on the individual's decision. Since man has had so many past lives no issue exists as of the many activities that will be restored to him in the inner work of contemplation. In other words, many lives will reveal many creative skills. If a person cannot decide which one to participate in within this life, the procrastination itself will be a decision. It is a decision of a lesser degree as it is abstract as opposed to a more cognizant idea or decision. In other words, categorically a no decision is a lesser degree than making one. Most of the time, decisions will be in the procrastinating or no decision state of consciousness. It remains more of a slave state with an authority or someone who is above another making a decision as will happen to a subordinate in areas of physical labour. These areas are where man is considered a beast of burden.

Until man realises that his actions or his creativity within himself can be mastered, he is a slave to these pseudo authorities. In other words, man really creates his own authorities until he becomes an authority unto himself and he is no longer subject to other authorities outside him. When the individual, who tries to perceive or select one creative aspect, does not carry-out the process relevant for the mastery of this aspect, if unrealised,

he is creating slavery. Once realising that the process is not necessary for mastery, usually a shift occurs to some other type of activity, e.g., music to physics, art to archery, dance to running, etc. When this shift realisation occurs, a great attention is usually upon the newer facet. Still it has been concluded that the shift could be considered less lofty or metaphorical to higher lower world eras such as golden ages.

It has been written that all activity is creative. The crux of the matter is the idea of specialisation that is damaging to the individual who does not go with his inner movement of flow. This flow is often that which is spoken about in the loftier manner. Sometimes in individuals many shifts are of this flow which manifests in changes of subject matter and various other manifestations. Within certain ones, a constant change will occur. It is man's responsibility to then become acutely aware from the art of breathing perhaps or walking to liberal arts and sciences as taught in public or private formal institutions within the culture. We see that just within in the bodily functions alone many activities happening and some of these become institutionally taught. Even the art of breathing could be taken to spending one's entire life in mastering this art. AKSHAR states, when an individual specialises in one of these facets or creative arts, they become thwarted and suppress the other more natural facets within themselves. Eventually, over many lifetimes they must release their repressions and face their multifacetedness and multidimensionality. Again, it is not a problem initially with going vertical regarding one facet's expertise, but a suppression takes place insofar as time is the culprit of the true renaissance being as Soul.

For some, the suppression can be harmful as it could consist of many quick shifts as fast as the SRAOSHA-Vidya says in cycles of seven seconds (remembering that during the Victorian times [term used during the present Kali Yuga as these occurrences happen within many Manvantaras] no seconds existed in social practice – 1680 discovery) or seventh infinitesimals. To emphasize, as the Hadjis states, the cycles go into billionths (“nano” seconds present computer nomenclature) of seconds and immeasurable infinitesimals but never to absolute zero. When man perceives the change, along with these comes a certain amount of creativity. If he can cope with these changes and the manifestations of them, man comes into his own mastership. Coming into it by understanding these changes, helps the individual guide himself through his life thereafter in a masterful way. The mastering is simply by recognising the changes and also helps one realise control. The latter is not forcing the focus to remain in a position, but rather to become aware and accept the changes. When acceptance happens, shifts or role changes become something different than what he thought they were and are not problems any longer.

The identity factor in man is often mentioned in AKATHA for it is supremely important. Identity parallels with the creativity aforementioned. The many different roles which one plays are a part of the identity and they are not really manipulative rather mostly the effect of unawareness. When a person is a truly realised being, these manifestations become so much a part of him that the trying element to put-on or mock-up becomes something that is resolved and never had been necessary. Even though a high being or God-Realised Soul can use mock-ups for understanding, but usually they are used for teaching the neophyte how to protect himself from his own fear creations. Creative experience is very important in the person's life because aforesaid, to attain God Realisation, he must become aware and have knowingness as Soul or the true Identity which comes as a very strong feeling of confidence. The knowingness is now turned-on inside. Knowingness of the changes within himself and coping with it remains a part of the proper Soul identity and will bring balance within that state of consciousness. Proper identity does not mean that the individual cannot have an emotional experience of have anyone of the lower experiences, i.e., recall of the Akashic records or having a thought which would be perceived, on the whole, as unchangeable even though it is known as an illusion. In other words, moderation and detachment come to bear.

These perceived thoughts are changeable, but man gets fooled in believing that they are not. It does not mean one cannot have a thought of this nature. It involves being detached from the experience or practicing moderation in the activity once manifest out of the thought realm into reality or the waking dream. It is that one "runs around" trying to be detached from every experience or everything for we know that to try is the act of not being. Detachment is relearned as having always been a natural state of being, and again, one lives in the state of being on the path of AKATHA and nothing else. When the detachment is relearned, the chela does not have to mock-up techniques except in the lower worlds, but as stated in the Hadjis that only one is necessary (look away, knit the brow, send the force – LKS – the wielding of the SRAOSHA Power properly in the lower worlds – no other technique is necessary). It becomes a part of us, and by the practice of techniques becomes a razor's edge situation. When one learns what this idea means, he becomes a master without explanation just that state of knowing beingness.

One learns to teach the Akathist and the non-Akathist that spiritual techniques are primarily used in a situation which the individual has judged as fearful or dangerous. If a person is always in a fearful or

negative state, and constantly needing or different inner techniques without learning they are a means to end not the reverse, that individual is missing the point AKATHA. Until one becomes detached from techniques or uses only LKS (remember LKS is the only necessary lower world technique), mastership will be difficult to attain. Of course, one can learn these factors at any time. A good way to make it clear is to explain the idea of individuals in rapport who start using mock-ups for some unknown reason or just out of habit will find that alienation of the rapport occurring constantly. The element of alienation in creative spiritual techniques is that man uses the latter to keep himself alien from himself, in reality. The non-ready are very unaware and the SRAOSHA power will always “bowl them over,” so being of good cheer is more important here in saving a negative situation or interaction with one’s neighbour.

What one is learning to perceive is man coping with himself and his environ. By coping with himself firstly, and then his environment, he will master the journey. But alienation of his fellowman has nothing to do with it and should not be done whilst sensitivity is filleted within man on the path of AKATHA and the chela becomes strong finally maybe after many lifetimes of being weak. Mastership reflects outwardly and is perceived by others, however little recognition usually happens here and not necessary. He is passing on a majority of the time in his life the energy of a realised being and the understanding of life from that arena. We learn through our creativity whilst remaining a part of the significance of it. That is, one learns to be un-alien to oneself and others in the former’s activities. However, when the activity becomes alien to them, they must learn contentment at all times and not necessarily the feverish trying from the beginning of the journey but a contemplative effort should remain instead. When contentment happens, we have learned an aspect of self realisation.

Fear is a very instinctive experience in a human being, as of the many incarnations of living in fear of death as animal. It is like the culture evolving in prehistoric times of Kali Yugas. When man was a fearful rodent hiding in the treetops, he had been in a predator state of fear in whom, he had actually evolved, but would now ironically kill him. To emphasize, the main fear factor in man is obvious in that of physical body death or the fear of mortality in the lower worlds. When we perceive Sahaji in AKATHA and truly realise immortality within in each of us, what occurs is the manifestation of fearlessness or courage; the intrepid one. The courage is simple having the experience of the out-of-body state of consciousness or the experiences of Light & Sound. Courage comes to one in a flash or enlightenment where he becomes an uncompromising

conscious individual and reflects it to the rest of the world. Sometimes, it goes unrecognised for quite some time, but eventually, by the practice of courage in pure outwardly projected eyesight without inner reflection in thought, it manifests in one's life around them; *pure sight recognition*.

To partake and actually practice courage is entirely up to the individual. What we find with courage is a different creative element or activity perceived as creativity becomes very salient in a person's life! In other words, it does not have to be on a grand scale. Seeing the movement of one's hand could be sufficient albeit that practice could be considered grand. For instance, certain parasympathetic arts considered by different cultural viewpoints to be not of must use. An art like Tai Chi that is a slow movement marital art was created in darker epochs to balance-out the sympathetic motions (fast ones) of each person. What we can see here are the elements of non-alienation of Soul.

A key element for Soul within each lifetime or within a particular one is to become enlightened. Wherever enlightenment may be within the journey of any one Soul, we see the identity factor again having spoken of previously is the one in a changeling mode. Fear should not set-in as a true identity remains eternally and displays as stillness within the AKSHAR, the DIVINE CESSATION. The chela can never completely achieve or becomes the cessation but only experiences glimpses or instead moves towards them more specifically. One must learn to cope with the aspect of change and live in the state of harmony. It is change if harmonic and harmonics come into being where they are more like what is colloquially called within a "comfort zone." Thus, harmony becomes comfortable for the individual. Until one achieves and maintains harmony or comfort in their lifetime, they have not mastered the journey. Until harmony is perceived, felt, and understood, one cannot have peace, understanding, and joy on all planes of the lower worlds. Joy is a natural state on the higher planes of the fifth and above, and hence, harmony is a normal there. When people talk of happiness, as Peddarji talked about "happiness in all planes" one can learn to have it. When one steps into happiness and actually has it in their life viewed and felt continually occurring, great positive changes amass for them daily; in other words, the practice of happiness.

There is a tremendous amount of activity even in the higher planes of awareness. That activity of the higher plane is part of man in the lower worlds. Hence, when man is not aware of the higher states of consciousness, he is torn asunder on the wheel of reincarnation and therefore, AKATHA's sole purpose is to get Soul out of the lower worlds and learn about the higher realms within him. Thus, we find addressing the

facet of creativity also within man and its worth to his life is very important. With the rejuvenation of creativity, we see that we have come to grips with the element of more or less loving or at least accepting oneself. It is probably better to say “accepting” insofar as humans often have issues with the idea of love and power. The significance of creativity is a simple and necessary phrase. Yet man often asks the questions, “Why must I act” or “Why or what is motion?” and “Why do humans scurrying about doing certain actions as in a state of performance for others, or in a state of performance for themselves?” These are questions that plague man throughout many lifetimes. These questions constantly crop-up with him for man is curious about balancing or ending his motion or activity at least inwardly. He becomes a God-Realised person, and ends the imbalances within himself by balancing his activity. Until the balancing occurs, man’s activity is a plague upon him. AKSHAR is the only end showing the stillness or cessation that Soul within man seeks. **“To utterly cease”** is a magic phrase to man albeit it would seem to imply the great void of NOTHING and does. However, we have stated many times in the Hadjis that the difference between atheism and theism is simply a state of consciousness by the latter. If nothing existed in a state of annihilation, this scribe could not be writing here. Something cannot come from nothing; it is that simple although philosophers will argue the point ad nauseam ad infinitum getting nowhere.

We move into the area of creativity in understanding these shifts which constantly occur within one and the decision-making factor of when to make a shift and when not. That decision-making process is a part of the knowingness and awareness that comes to the individual whilst travelling the path of AKATHA. In learning to perceive the subtle Living SRAOSHA Master attention upon Soul is also made known to the individual. This awareness comes more in a guidance form, in more of a circadian type happening or in cosmic days. A realisation of mastering AKATHA or mastering a person’s life that is synonymous becomes important for the individual. At that juncture, they have achieved an element of distinction within their life. This distinction is not out of ego, but rather for an individual knowing. It is not necessarily a showy experience and a lack of display work is hard for the false ego to take within man for now the person comes to grips with the fact that all the universal questions within him can be resolved.

The activity continues in a person’s life even within the higher areas for beyond the fifth plane on up to the tenth one, are areas of non-mastership. The reason why these higher planes are classified as such remains that an

incremental facet that needs to be in a person's life. We see it manifested within some cultures, e.g., new ideas and technology that would otherwise maintain the particular civilisation in question, are not made manifest as of the extremely high entropy in a specialised way. It simply means little advancement is happening insofar as a low state of consciousness that comes under the heading of the passions of the mind. These five perversions of the mind not only spell doom for the individual, but can destroy a culture. Of course, circadian or daily ailments of cosmic aspects as causes as well whilst meaning there are high and low cycles within the dual worlds below the Soul Plane. To comprehend is to see that the seeker in AKATHA and the Akathists in general of themselves have achieved high level cultural distinctions insofar as either inner or outer recognitions of the path of AKATHA. We have stated in cultures like Atlantis that the high level was occurring, but also its destruction to place as of low level issues in part. The latter happens within time as the principles of AKATHA become understood once again. In the dual worlds, the understanding becomes circular within cycles as the duality of positive and negative.

Much discussion exists revolving around destruction of lower eras involving moral code issues. However, the destruction aspect would be more natural and scientific regarding what man does to nature perhaps as opposed to what he does to himself. In other words, like Kali Yugas as the present where pollution could cause Gaea to rebel physically. Thus, the idea of morality remains, aforesaid more in the realm of what we do to the lower worlds for them to remain intact.

It is important to understand as many Akathists have fear of destruction and do not comprehend. Therefore, to achieve a high apex for AKATHA is saliently important. We must remember that if social apex does not happen it does not matter though insofar as it remains an ancillary aspect of AKATHA. It is the art of detachment, at the same time, a pursuit of the social goal is unnecessary directly as it is written in the Hadjis that when the chelas do daily contemplation dwelling in the high worlds, the lower energy is drawn higher as well. Hence, the social apex albeit important is achieved indirectly at all times. We still have a paradox here for the Higher Initiates know that they can turn their efforts towards humanity once having attained Self-Realisation. However, a fine line exists here inasmuch as the interior work is so much more important and always will remain so. If the self-realised level is not a goal within the individual chela, apathy will eventually occur within.

There are certain people who achieve mastership by persevering in that goal. If people do not comprehend the goal of mastery, they have failed in their comprehension of AKATHA. To emphasize the fact of being detached from the element of seeing AKATHA as a universal ideal within all planes including the physical one is important. No paradox remains here as having a creative goal in one's life is the ideal. Usually, when people take a hard look at the lower worlds, they wish to give-up the idea of performing their activities for the lower world's betterment. However, it is ridiculous for if we wish to escape our responsibility, we are using AKATHA incorrectly.

The Akathist most certainly knows he can master any partial aspect such as music, art, education, etc., but always something else is beyond to master. There is always an aspect of the human element that seems to escape him. Society that creates the specialisation often creates a subconscious torture chamber for its people. If that is not changed to the high ethical levels of the Akathist, it will cause the destruction we having been talking about here. Ethics albeit would seem obvious, usually is understood by very few in the perseverance of it.

We have alluded and discussed that, often, the chela will shift his viewpoint in selecting a certain creative aspect in the life. It is not important to take one's whole life or lives and wrap it around one creative aspect like music or art. We aforementioned the non-Akathists have many problems in this changeling mode of creative aspect procrastination. The idea of deciding sometimes becomes a moment to moment situation of tergiversation and coping with it can be the issue. The selection mode or "picking state" becomes more like "picking and never choosing." After awhile, it becomes a matter of learning how to go with the SRAOSHA flow in all these things or rather coping with this special flow. How to cope is learning about the teachings of AKATHA which involve spiritual exercises called contemplation periods. Also, the coping will entail following an AKATHA spiritual guide or spiritual guru who understands thoroughly the basic principles of AKATHA. Along this way, the creativity becomes a survival factor in which is often spoken in the path of AKATHA works. Survival becomes a balancing level rather than staving-off the mortality of the body, although that may occur as well.

We have gone into great esoteric depth within this chapter on what balancing means, and the idea of becoming conscious of the shifting of our attention upon certain creative disciplines we have selected. It does not mean that every individual will constantly shift their attention from on aspect to another rather a tremendous dynamic will remain here. What is

being stressed is the dynamic. If the individual were to select one aspect as his life's discipline, no reason exists why it would be any less than one who is a nomadic type with his activities or disciplines.

For the individual, the idea of decision-making, the ahyobulian, comes under the heading of what takes place in a person's life in the shifting of consciousness. These shifts happen on an infinitesimal level, and Soul learns to cope with them in the lower worlds as a natural result of daily contemplation. In the Kali Yugas, knowledge of AKATHA is very remote. In that remoteness during these darker times, the teachings are given on a one to one basis to the chelas from the master. Within any thought nomenclature of a time, the entity is always very powerful backed by the Kal Niranjana's negative power. What takes place is a misunderstanding of the facts. These misinterpreted facts that are missing are the teachings of AKATHA with Its very powerful but simple principles.

Some of these principles are simply; Soul exists because God wills it, Soul is immortal, and always dwells in the higher worlds. Man must come to understand that he is in essence Soul firstly and foremost. In certain lower world cultures within the darker times, we have found man does not understand that his is Soul in the first person "I am." When that happens, the lower worlds are created making-up many different shifts within the consciousness of the person. When that person is on the path of AKATHA, he or she soon learns that they must deal with the constant changes that occur around and within them.

We have talked about these shifts just stated and coping with them and that means AKATHA will naturally teach one how aforesaid. Once it is achieved, the individual masters the journey or becomes knowledgeable of the facet of "change." The biggest situation we have in these lower eras or yugas is, in actuality, the art of communication or mostly tolerance of it. Certain pseudo authoritarians are locked in the element of time as they are immersed in the garnering of wealth. When time becomes real and big to these persons, their tolerance for communicating ideas from human to human, becomes almost nil. Until that degree of tolerance is enhanced and we come to where the orthodox authorities speak and practice the principles of AKATHA, no hope is for the culture. The situation most certainly comes in cycles, but it must be understood that until individuals understand their society, the road to destruction is assured. After coming to the understanding no universal holocaust will happen to the lower worlds perhaps. We must know that nature does not play favourites and these destructions can come in an eyewink without man knowing at thing about it. Periodically it happens; so what is attempting to be expressed is a

goal for the chela in the world of humanity stays important whilst here. It is assuredly necessary to comprehend not to get trapped in the maintenance of the lower worlds. In other words, to maintain the apex of AKATHA in the lower worlds is not that important and does not happen permanently anyway. The main directive of AKATHA needed to be imprinted upon one's heart is to take the ready Soul back to God, the AKSHAR.

The focus in AKATHA is also for the individual to learn of his Mastership and take his consciousness into the higher worlds aforesaid. The apparent contradiction here is that if Soul exists in the higher worlds at all times, how could we say that one must attain it? The key to this question is the word "one" in identifying the culprit as the person who does not know that he is Soul consciously and probably identifies with a lower world body. In these lower worlds perceptions, he does not dwell in the Soul Body unknowingly. Therefore, the idea is to identify with Soul, the first person singular, which encompasses all. The identification is the attainment and answers our contradictions here. When man is locked into these mental states or levels and below, he is said to have a "lower state of consciousness."

In a society, where a glimmer of these higher states of consciousness in the pseudo-orthodox authorities exists, AKATHA has an avenue to become the lead teaching within it. Now, we are saying "possibly" as the mortality of these leaders is limited and bringing-out certain information may not occur through these particular human vehicles. Also, it never happens albeit a potential because the higher consciousness cannot become the totality in the lower worlds as it is impossible or nothing would exist in them.

To mention the idea of perseverance has been quite repetitive within this Hadjis, but it cannot be over-emphasized. Perseverance within the Kali Yuga becomes a tremendous effort on the chela's part. Often, negativity comes to him in the face of his friends and loved ones. Sometimes, negativity is a dark night of the Soul, and other times, it is just the natural evolution of the individual. These two viewpoints are often synonymous. Either idea becomes a step where great courage is necessary in moving ahead with perseverance. In some cases, it is a challenge for the chela and can be overwhelming. It should not come from a false egotistical challenge, but a challenge in a game of chance that is to be played-out to see if it can be achieved by using our creative imaginary survival factor. It comes to that particular individual as a very valuable goal to be attained and worthwhile in the person's life. Still behind it all is the SRAOSHA

and all these things can be let go of in a heartbeat with perfect natural detachment as always. Rigour means nothing, absolutely nothing, as all things.

When the Akathist can come to the realisation and apply the things that are powerfully stated with the Hadjis, he can see what is being said within this book as the supreme and only truth. For the ones who cannot abide by these remarks, they may go by the wayside or recommended to learn the things they have missed. What is being missed is simply the presence of the AKSHAR, and not necessarily the love of his fellowman for at times the latter can be very difficult to achieve and then practice. Mostly love is a bunch of lipservice paid by pseudo savants, philosophers, and teachers of all kinds. That is why the term is rarely used specifically in the Hadjis inasmuch as it is really subhakti and nothing more.

The AKSHAR presence is usually stronger during the more golden eras. To know the AKSHAR or the Mahaji within themselves is an easy task, but not knowing what these names are outwardly is their downfall. To remember this knowingness is not of the lower worlds bodies, but of the only higher world body as Soul. Sometimes, a difficult distinction between knowledge and love exists. Sometimes, even the Akathists have problems amongst themselves and this dilemma. When it occurs, the person that has the conflict has the right to understand or have defined for them what is meant by certain terms or ideas. When the Akathists in a group fail to address certain questions, they are doing a disservice to the teaching and are teaching wrongly.

In the Kali Yuga, AKATHA has Its greatest challenge and usually does not remain in the public for a long period. The term “usually” qualifies the previous statement by suggesting individual circumstance remain where AKATHA could stay public for awhile, relatively speaking.

Moreover, the decision making process within the topic of creativity parallels and valuable point in a person’s life as dynamic. Each person may be at a different degree within that dynamic. The dynamic is the same as range from one point to another or one end to other. One end being the person is a state of constantly shifting his decisions, consciously within infinitesimals to the person who focuses his attention consciously on a specific partial aspect to the exclusion of all others for one lifetime or many. Each person fluctuates within this dynamic, even if one could appear to be in either one of the extremes. A key word here is “consciously.” If the individual has a limited consciousness about what he or she is doing, an unconscious dynamic may be occurring. The unconsciousness is always the situation until one has mastered AKATHA.

It is important to remember that it should be a responsibility for attaining mastership whilst within the creative dynamic. It is also, not for us to judge either with a commendation or condemnation. Of course, it always remains a decision of the individual with strong suggestions only made here. A major principle remains in individuality on the path of AKATHA. Other sciences and paths are placed under close scrutiny by so-called experts of these paths making the principles of AKATHA the source of all these paths; however it is never a religion should be emphasized. Its awareness of these ideas and the expression of them either orally or in written form make it so.

The problems of the other paths come under misinterpretation of AKATHA at some point in time. When it occurs, man gropes and struggles for many lifetimes getting back to the original teaching of AKATHA. Even within the schism teachings, the golden thread of AKATHA and Its truths always remain. For the one who finds these golden threads, eventually he weaves a cloak of truth for himself, wraps it around him, and wears it whilst proudly walking along the path of AKATHA again.

AKATHA affords the individual interpretation of Its works. Aforesaid, attrition from AKATHA is all right as it is the true natural order of things. Since the attrition is true, what a person expresses whilst on the path of AKATHA is quite valid, no matter from what level of consciousness they reside. If at any time, the AKATHA movement becomes a police force of one's behaviour, it is not a true path any longer becoming a schism.

If a person cannot make a decision about which creative art to follow within his life, it is possible for an august or ruling body to make a decision for them. The degrees of that decision-making are: If a person can decide then he may pursue that decision; if he requests a leadership body to give him a job, they must honour the request; if he cannot decide the decision will go to the committee. The difference between the AKATHA culture and all others is the individual has the option to pick an activity for himself. Albeit, many paths claim that allowance exists within their written manifestos or ideals as well, but what is being applied empirically is quite to the contrary. In SRAOSHA or Spirit, the person is truly free.

Chapter Eleven

The Wisdom of AKATHA

In AKATHA, many different roads can be taken involving the chela and what we have stated about the aspects of creativity. The Akathists find in the first two years studying AKATHA that much of his experiences are sped-up or resolved within that time. Sometime within the first years in AKATHA, the chela may be given an outer initiation. At this time, he is known as the Arahata. That Initiate is the teacher circle in AKATHA. In all the planes above the second one, the individual is now the teacher and is considered an Arahata. It does not necessarily mean, the chela is not at a different initiation level, but once the Arahata is attained, the Initiate is always the teacher.

The Akathist is a very special person. His abilities are far more teaching than the average person. When we speak of the average person, we are talking about the individual that is educated in a rote way without the AKATHA teachings. Rote is where a person is given information that is passed on to him by his fellow humans in so many different forms, orally, written, mechanical devices, etc. These orthodox humans will write information into books and pass these books on to others. Often, the rote information has been compiled by persons who had enough wealth in order to publish their works. That does not mean they were necessarily intelligent or wise for that matter, rather they had the wherewithal regarding time and money. What we get most often in these types of works is appalling ignorance of journalistic historians. In the “medium of exchange (money)” cultures wise people exist who ironically are in poverty who do not express themselves in books. These beings are usually in the eras of the darker ages. In these times, the aspects of a more spiritual nature are not utilised within the culture. When these particular aspects are not utilised in them, it is said to be of a more primitive nature. When man uses words to exchange information, the society is in a more primitive nature. AKATHA can come into the world when it is of a primitive nature, and utilise whatever the culture is using to communicate at that particular time.

AKATHA can make headway as a teaching at any point in the history of man. As a movement, the individuals who seek AKATHA are those who want to raise their state of consciousness and move into what we are referring as the higher worlds. These places are the planes above the etheric plane, the planes above the unconscious.

These higher planes are afforded to the individual as they are an alternative to the state of consciousness in which he lives mostly. With that advancement, we see a need is for the individual to have an alternative. If man lives many lifetimes in a state of consciousness in which he cannot make a change or difference, it becomes difficult. It can only be resolved if he has an alternative. AKATHA is the sole alternative to the individual who has remained in a certain state of awareness for a long time. We are saying that AKATHA is the only an alternative. In actuality, AKATHA is the truth about life. The truth of life is that all possibilities remain for the individual in whatever particular aspect or understanding he wishes to have. In other words, no limitations are in the worlds for him. The name, AKATHA, is coined as a need must exist. What is known is that AKATHA persists as the path of Light & Sound with no others as the light and sound is within every individual whilst are the reality of the worlds beyond and the ones that around one. For the person who has remained in a state of awareness that has caused him great frustration for many lifetimes, AKATHA comes to him so that he can resolve these. In the first years in AKATHA, the crust of these past-life engrams is dissolved. The way dissolution or resolution happens is by understanding the Light & Sound of SRAOSHA. We see that it is simple and by this simplification of life in understanding its reality, the Light & Sound comes in breaking-up any sort of karmic engram. A simple analogy of an engram is to compare it to a movie film. An impression is made on the film and may be played on a projector at any given moment. All man's machines are bad reflections of himself.

These analogies are the idea of the Light & Sound of SRAOSHA made manifest. It must be understood by the chela to transcend these areas of frustration and seemingly stoppages or stagnations that cause great conflict. In these patterns and feelings, one has fallen victim to his one state of awareness reacting extremely to his own creation. When man tries, but cannot apply these ideas in his life as of past road-blocks, he remains in the difficult areas. They are classified as the lower worlds in the science of AKATHA whist a state of consciousness and not a state of pseudo-reality of some molacular structure.

The concrete formations of understanding what life is about are false. The universe is fluid. Within this fluidity is the state of awareness of the people. The Spirit is the spiral in which mankind is spinning perpetually. It has been discussed regarding the idea of changes within the human in the chapter of creativity within this Hadjis Book III. When one learns that he is in a constant state of change and yet, is not, we see the riddle manifests in fact, that at the centre of life, is the AKSHAR.

It is impossible to measure what wisdom is. Many gurus and past masters have attempted to measure and explain wisdom and as we have stated within this volume of the Hadjis that it is simple a compensation for the neophyte who thinks he needs an answer. The neophyte or beginner constantly asks the simple questions of life. We are not saying that these questions are unimportant and the master is not going to answer them, but once the chela learns their personal reality is a no answer, he quits asking questions. What happens here is the master compensates for the moment and it changes from day to day or, for the non-Akathist, it may take many lifetimes. Here is where we see the issues cropping-up for the individual, in that, he remains with an idea that has been a compensation statement or idea for the moment.

That is why to become cause and stay cause is very important. As Soul moves higher into the inner initiations of the higher worlds, It finds being cause even more often than It has been in the past. Once knowing that we do creates our universes a tremendous responsibility happens in the momentary situations of one's life. This is not to say no repercussions exist as it is often argued that karma is not necessarily an illusion even for the Akathist. However, it is not true as we have referred to the idea of dharma here, and if one is in the dharma life, he has no fear of karma. It is one reason why simple ideas are not understood and people do not master the journey as quickly as they should.

Mankind wishes to make his life difficult and not look at it as simplicity. Man would rather get accolades, titles, and enhance his false ego with some sort of fallacious recognition in life than to raise his state of consciousness. One of the most difficult perversions of the mind to overcome and balance is vanity. Vanity is insidious. It remains when one thinks it has left. The most difficult trek the person will endure is in the area of releasing vanity. Within the Kali Yuga, is the most difficult challenge for the person. It cannot be over-emphasized because perseverance is the major key in overcoming any affliction or iniquity. Although it should be joyful to understand as so much joy exists in AKATHA. Constant enlightenment occurs. For instance, with the aspect of all people coming back to the path again whether it takes a minute or at some finite time, but eventually it happens without the idea of a perpetual hell as that is a complete myth and never true in history; just used to keep someone in a religion out of fear.

True realisations and ones like these become only a joyful understanding and perfect experiences. If a person is in a failure or negative mode at any particular moment in his life, these universal truths can juxtaposition one's attitude in that moment showing the idea of randomness in one's life.

The idea of persevering and especially not giving-up on the inner planes is a very key and important tenant of AKATHA. It does not matter if all your friends have left you or your loved ones have fled from you, because in one sense, we have created the situation. Man loves the challenge and it is a tremendous attachment for mankind. The idea of overcoming something is just hanging onto egocentric recognition. It includes doing or performing many activities in one's life to prove their importance within the public scrutiny. When one realises the public applause is unimportant and ridiculous, he now knows at the time he was first created as Soul by the AKSHAR is the only important accolade necessary in one's eternal journey.

Public approval is a major test for the individual. When we come to grips with this test, we see that anything we do, anything that we say, is unimportant except from the standpoint of oneself. The point being made is the idea that the "social lie" is the renouncing of society to some degree at least spiritually as mentioned in the Hadjis Book II. If asked the question or asked an opinion of a spiritual master or someone of this character in the art of relinquishing the world, we will probably receive great wisdom imparted by them. That wisdom would be immeasurable, of course, and the key to it is in the understanding of the continuity factor as portrayed in Chapter One of this Hadjis volume.

Wisdom is innate within the individual. Wisdom is something that is not taught. Wisdom is something that has always been within each individual. AKSHAR is God. If we are a spark of God, what is the point of trying to teach a spark of God? If we are a spark of God, what is the point of trying to teach this spark anything? Should we teach some particular terminology or some sort of fetishes that could be manifest for the individual to partake which then gives the opportunity for them to parlay to another person also perpetuating the learner's egocentric consciousness? If any man at his source is the spark of God, what is the necessity to teach him from a book or from someone else's viewpoint? The viewpoint of each person is valid as the next ones or could be compared to the validity of the cricket in the field.

Encountering the darker ages is probably the biggest ego trip the person will ever have in reference to a challenge. When realising we all live in golden age, at least, within our own consciousness, we find to fight for a different state of consciousness or to change society in some way becomes overtly ridiculous and ludicrous! What is in store for the individual is not a matter of understanding that life is futile; to understand the individual has the ability to make great changes by getting closer to the stillness of the

AKSHAR. Stillness ironically can bring a tremendous amount of joy as in the idea of doing nothing, Soul does everything. The old axiom of doing less and less about more and more comes into play as apropos. When we understand what this paradox remains or interpret correctly, we see the osmotic effect of one's raising of his own state of consciousness and this rise permeates into all realms of existence. That is the special premise when one raises his or her state of consciousness into the higher planes, it permeates out to the rest of the world. It is unnecessary, but not withheld from one to write articles or do linear orthodox activities in the physical world because sometimes these are a creative necessity. All that stays necessary remains for the individual to become the SRAOSHA Master. It does not necessarily mean we physically do nothing, but it could. When we are asked either inwardly or outwardly to perform, one should probably take-up the path and do it. One only has to look around to see great changes taking place for it is an incredible idea! It gives great hope and reality to the downtrodden; the people who think that they are vermin and are part of mass consciousness that is not significant to anything.

This idea comes under the fact of all facets of life, all activities can be bridges to the path of AKATHA. In one sense, all things are of the SRAOSHA, since It is all life. The big problem comes into being when individual do not understand or have a road map for these ideas. They had never heard the terms of AKATHA, so they struggle in creating other ideology they believe is the source. No person exists in the universe who wishes to take a bad path, but what happens though is a bad alternative for some. It is the old adage of the lesser of evils decision whilst if you have to make a choice in time and space, you many have to pick one of these evils. AKATHA is the perfect alternative to all evils and never is evil; a complete impossibility never happening in the past or in the future. AKATHA remains the sole pure positive alternative in the realm of wickedness.

AKATHA always exists either with many followers or only the Master, but even when a different name, It exists. The Living SRAOSHA Master during certain eras, as the teachings of SRAOSHA manifested publicly, are given specific terms by the AKSHAR to make the inner teaching manifest outwardly. It does not matter what terms are used inasmuch as the Living SRAOSHA Master sanctions them. We can see that a precarious situation could loom here and when the chela must be very strong. The key is to see when the changes occur that the basic principles stay intact and pure. Names are not important, but the path's principles synonymous with life's are in one's journey to Mastership. It we do not

need the principles, these transcend to vibrations only and it will serve the purpose in guidance to our goal of mastery.

To pinpoint when individual mastership takes place is not important, even though within the voluminous editions to the Hadjis, the Way of the Eternal, it is explained within the inner plane books. What is being pointed out in these beginning outer books of the Hadjis is more or less a general outline of mastery, but as specific as possible on the outer planes quite remaining a paradox always without exception. Once the general overview is completed, more specifics to mastery will be revealed. The finishing point is, in reality, immeasurable and has happened already or perhaps has not? No concern should exist for the chela knows that logic will never get one to the higher planes. We are not interested in information, but learning wisdom for practicing Sahaji which in some situations is not informative or even logical for that matter. The idea of Sahaji as major importance in that of movement towards the higher planes is important to understand completely being more important than logic or wisdom whilst it will resolve the pettiness that even Akathists get involved when attacking literature. Probably the best analogy is when a writer writes, he is expressing his opinion usually inaccurately. When he is the novelist, he is trying to show his opinion in story content. This story or parable-telling can be taken to extremes, just as any expression can be out-of-balance.

AKATHA means balance and should be applied in all aspects of life. We must be aware of balanced application and to reach that balancing point or be within it at all times. It is decidedly an individual undertaking. When we are not in the balancing point, it is not to say that we are on the road to destruction necessarily, but can revert back to the balance area at any time. A more in-depth view will give us the idea that if we are struggling with the balance idea, we will probably not reach a state of it. Presenting a reality in a qualifying mode does not quantify it necessarily. Meaning that truth can be exposed without an explanation and establishing a theory or thesis without putting it to synthesis or practice. In actuality, all is one and the same, however one thinks that words and ideas are unreal and abstract, but on some level they manifest by their mentioning. The idea is that thoughts are things. Regarding balance qualifying the premise, shows that it is innate. To understand innateness may put us in the state of balance immediately or the realisation that we were already anyway. The latter view is more pertinent as it is what realisation remains. Knowing that balance always is as Soul being perfect within is very important but supremely paradoxical and utilisation attempts should be important too.

The knowingness aspect of AKATHA is to know Its principles are immutably important. If a person is unaware of the principles of AKATHA, it is very difficult to discover them. To find the principles is to find AKATHA. If left alone within the primitive societies without passing on any old traditional information about life that child is the Akathist. It does not mean he is not disciplined to a cultural behaviour. The child is the Light & Sound of SRAOSHA even though past-life karma may remain. Every time Soul reincarnates in the lower worlds, an opportunity for this Soul to resolve Its karma exists. It is only the fault of that Soul if they fail in doing the resolution. It is easy to say that society warps the children's minds, but one must ultimately be responsible for oneself. The child is not given enough credit for awareness mostly within certain cultures. If the child is the Light & Sound of SRAOSHA even though it is the individual child's responsibility to remain in the light and sound by a cultural awareness of these facts, maybe man should be supporting them.

In the books of the Hadjis, methods exist that the old masters use to keep the crown chakra open to the Light & Sound of SRAOSHA. Physically, sometimes it is done, but most often keeping the chakra open is done from the inner side. By these methods and other spiritual exercises of AKATHA, the consciousness is left open-minded and open-ended with no thwarting of the individual's ideas as most cultures will do. One learns that thoughts and experiences are unlimited. In illimitableness, one comprehends that whatever he experiences is as valid as any other Soul.

Often, in the darker ages, institutions are filled with people who are probably more sane than the persons out on the street. The analytical areas create these circumstances in man seeking perfection. This introversion that pseudo authorities create is very destructive. Albeit analyses techniques are sometimes very good in the hands of the competent, the real problem remains in man's understanding of them and their usage. When a culture synthesizes manifestly, the next Hydra's head is getting caught in the revolving door of extremism of methods. Thus, ultimately one has to loosen and let go of methods letting the Akathist shine through innately. Nothing to discover as all things have always existed from the most fantastic thing regarded as fantasy to the most concrete rock formation that reveals under an electron microscope as pure energy. These include each experience of soul from the most physically inept to the so-called intellectual giant as valid.

Validity comes into the awareness of non-limitations even in the lower worlds. For a man to be killed by machinery because he was classified by society to be inept in some way is important. AKATHA does not condone the fact of insanity, but it does state that if we are in the analytic realms

and need to classify, we had better define our ideas properly. When wisdom dawns on a grand scale, the classifiers may be in for a rude awakening.

AKATHA employs war at times to protect itself. War brings in interesting meanings and connotations along with certain reactions. AKATHA categorically, does not condone violence, but the war in which we are speaking comes in all forms with the negative power. Slaying another person is not a consideration to the Akathist, but when wars are created and ethics prevail, the Akathist must act. It could involve loved ones as history has proven. When man is a slave to authority and physically cannot control them at times, he must act in accordance as he interprets what the SRAOSHA wishes. If the person follows SRAOSHA dictates, it will be somewhat like the biblical story of Abraham and his son.

In the area of thoughts, they are usually complete or rather closed concepts or cease with the subject matter portrayed. The open-mindedness is the opposite of closed concepts and will keep a culture in happiness. It is not a mindless bliss, but perfect wisdom revealed by the AKSHAR. That shows the Satya Yuga or a Golden Age. To understand in these eras is to take the limits and discard them. The illimitableness of the individual is what AKATHA exemplifies. We are not condoning the idea of someone being absurd, but we are looking through the AKSHAR's eyes of wisdom instead.

Many societies in their religions and governments have failed as they have created limitations in the form of laws. The innateness of Soul in its functioning inborn state through its many births or incarnations in cultures where the nurturing of this Soul is manifest, laws are unnecessary. We find no need for laws in the AKATHA society. Within that society, the Soul is nurtured from the time of its birth thus manifesting its Godlike qualities without outer laws. Working with the innateness in society in an egoless way, we reveal a golden age. Knowing that the person is a law unto themselves, we find utilising innateness as the key in understanding what a law abiding lawless society is. Great depth of understanding is needed here in accepting certain knowledge.

Knowledge of itself is a reality, and yet the need for knowledge and wisdom to coalesce is very important indeed. Coming together is seen when the Hakku-ichieu-Sraosha occurs (eight corners of the universe coming together). Care is taken for understanding the coming together as necessity in the person's life for apprehending that the individual is the Light & Sound that is channelled through him from the AKSHAR, and is

projected out into all planes. This projection returns in a reciprocal modality. We see this reflected in the communications of man. In the commitment to communicate making the commitment to understand, we find the reciprocity. It is a reflection of AKSHAR's centripetal and centrifugal flow. Once one catches this wave, he finds it reflects in all circumstances of his life and it permeates to each person, to each atom that exists in all worlds. When the permutation happens, Soul finds It is an eternal being and that all creation around It is made-up of these wonderful atoms of the AKSHAR called SRAOSHA.

These atoms of the universe are studied in man's physical sciences to the extreme. It is really a waste of time and man gets caught-up in the specialisation and this specialised knowledge keeps the Kali Yuga intact. Albeit it can be viewed as a step to the path of AKATHA. When the Viguru does make the statement of AKATHA as the only true path and the person fails to follow, we find that he loses a perception that may leave him for many, many lifetimes. We cannot suggest at any point in time that the individual should follow. We cannot suggest from the individual viewpoint of the Viguru or from the viewpoint of the most hideous vermin of all that It must be followed. But what can be stated to follow is the selection of any idea that comes to one in life as an individual undertaking.

The suggestion mode might appear to be a fail-safe device for the teachings of AKATHA, and so be it as It is a natural order of things in which gives free licence of the natural fail-safe within one under the auspices of the Mahaji, the Living SRAOSHA Master.

The Mahaji, the Living SRAOSHA Master, is the highest unfolded being in the entire universe. The fact can be awe-inspiring or second nature especially from the personal viewpoint of the Mahaji, the Living SRAOSHA Master. Since it is an egoless state of awareness, the Mahaji, the Living SRAOSHA Master, finds that in it, in this high state of awareness that looking at an analysis of himself is not considered. Man's humour has made the idea of analysis as paralysis. This idea gets caught-up in the argument of being, "Is the end in the means or is the means to an end?" Some people have argued that the end is in the means or method; however, the latter is not true unless one wishes to dwell in the antithesis levels. Natural truth is AKATHA and the Mahaji, the Living SRAOSHA Master with AKATHA as the process or tool and Mastership is the goal.

By chanting the sacred names of AKSHAR, we receive the wisdom of ITS VOICE, the SRAOSHA. **The SRAOSHA is the essence of life.** The SRAOSHA is all things. To communicate these facts in a person's beingness within themselves, a serenity comes and an awe-inspiring

consciousness which proclaims Itself as Soul and manifests in the idea that It was never separate. This awareness is the Self-Realisation of the individual Soul and remains the first major step on the path of AKATHA. God-Realisation is the second step on the path whilst mastery the third. God-Realisation, God-Realisation, by chanting the sacred names of AKSHAR, HU, SRAOSHA, Mahaji, Kahtifji, Peddarji, etc., the individual will achieve these three major goals; the time factor does not matter.

A very important aspect for a person who has stepped onto the path of AKATHA and sees that initiations are individually determined, should not be concerned. The individuality is by design and should not be a concern to the individual chela for by remaining detached, he moves to a higher state of awareness. The chela must learn what has been said about timelessness in this Hadjis Book III; that time is not important. The individual will master the journey if he remains on the path of AKATHA. Man will learn the great joy in AKATHA by working with the teachings in his life and doing his responsibilities in SRAOSHA. In comprehending that AKATHA is the real answer, we find that even when people are not happy with organisational situations, these types know that the essence of SRAOSHA is the key. These situations that occur are usually more prevalent during the Kali Yuga, and exist always in the lower worlds, but are not as obvious or in a lower percentage in the more golden eras.

AKATHA is the ultimate teaching as It consciously addresses all aspects of life. If other teachings addressed these aspects, no need for AKATHA would exist as these other teachings would be applying Its principles. It means that the innateness or the crucial aspect that AKATHA is, in reality, an inner teaching made outer becomes unnecessary when the principles are in application on the outer planes.

There is only one Living SRAOSHA Master and this Master gives the opportunity of knowing the wisdom of SRAOSHA. The Wisdom of SRAOSHA is a pertinency that each person has. When a person understands this wisdom level and he is giving it to all people, the AKATHA movement flourishes and stays public. When the Akathist bottles-up this wisdom inside himself and does not release it is some way either by giving it to himself or to others, the movement dissipates in the physical realm. The Akathist must come to the realisation that courage, fortitude, and perseverance are the three fundamental virtues of the one who carries the Sword of SRAOSHA. The crown jewels are many in the Crown of the Mahaji, the Living SRAOSHA Master. These jewels are not just a metaphor of wisdom and sometimes manifest in the lower worlds. One cannot analyse all these jewels of wisdom, crowd them into a book,

or list them in some qualitative manner. It is not necessary for the spiritual jewels are eternal and it is the eternalness of all ideas that come into being through the essence of AKSHAR whilst remaining continuous and endless. To hold the universe in the palm of ones hand, one realises that it is the Mahaji, the Living SRAOSHA Master. Just as the savant cuts open the apple to find the seed, the neophyte cuts open the seed to find eternity and emptiness. Just as the bowl holds the water, and when it is displaced the bowl is empty, we see that AKSHAR is this eternity and eternally CONSCIOUS.

When one realises that they must travel the path of AKATHA in a straight forward sincere manner, a great permutation to the rest of the world happens. We have stated that the permutation would give great joy in its sincerity to the individual. We have also stated that it is necessary and unnecessary, at times, to achieve recognition. The human being creates recognition. The biggest step to understand for this individual is to know when he recognises himself as God-Realised being that It is unnecessary for anyone else to see It, because It is known on the inner. The inner idea cannot be over-emphasized for the person.

One's interactions with the rest of the world are basically unnecessary. The dynamics of AKATHA involve positive and negative as the Positive and Negative Worlds are a part of AKATHA. AKATHA is the science of Soul movement. The movement is to enable the individual to get through these planes of positive and negative. After that movement, it is the higher states of consciousness of the SRAOSHA where aforesaid that Soul dwells at all times. The Initiate's awareness is in the higher worlds at all times and may remain so for eternity. This eternal principle is one of the basic ones. It is not a matter of achievement necessarily, but one of recognition that he has already been in this state of awareness, anyway. The plague of he reincarnation levels is shown then. If we are looking at millions of lifetimes where one has inhabited a human form, you can see that it is a tremendous plague upon the person. There is great horror in this realisation and why AKATHA stays a very important step for the person. It is the final path to follow for any individual. However, if one does not accept AKATHA, it is not important, but it could be like a watered-down version of what the Christians call hell. The true hell is the Wheel of the Eighty-four. It does not mean the individual may not have another opportunity to accept AKATHA in another lifetime. The idea of acceptance is now and to remain with the path to Mastership can remove a lost opportunity for perhaps thousands of years. It is not a scare tactic to get followers for AKATHA, but rather just stating fact.

The reason why people step-off the Path of AKATHA creating attrition is that they have not applied the basics. Sometimes, it is difficult to even give-out the basics. There is much repetition on the Path of AKATHA and yet, none exists. There is much love in AKATHA and yet, there is no love. The AKSHAR is ALL THINGS and yet IT is NOTHING. Millions of paradoxes exist and yet, there are none. Millions of things exist to comprehend and yet nothing exists to understand. There is nothingness and emptiness. There is all things and everything. Sometimes, instead of the basics in AKATHA is the “play on words” and then we do not get a play on words. The multi-attendre is endless and yet, it is not endless. What happens when we get to a point where we cannot hear another word or read another phrase from the book? Well, it is an illusion set-up by the Kal Niranjana. The key to life is to apprehend that not key of life exists. The continuation of words in this way can be a disconcerting experience, to say the least, for anyone. Yet, there are the awful works of the Kal where the swing of the positive and negative forces becomes apparently infinite. Here remains the time when we must have faith in the Mahaji, the Living SRAOSHA Master. He will guide us over the shoals of these problems. One must digest that nothing is to be understood. One must see, nothing is to see. One must not do anything. This discourse is not necessarily the Wisdom of SRAOSHA and yet, it is the Wisdom of SRAOSHA.

To measure what wisdom is, is impossible, but we can give a certain semblance of an idea of the difference between wisdom and knowledge. Yet we have stated at times these differences will coalesce. Wisdom is the ability to get to the heart of a matter. Again, it is compensative for the moment, but we see that the true answer to the situation is never achieved, but is compensated in time and space by the hierarchy. When we let Initiates have their say, we realise a quantitative factor in the lower worlds. With these factors, we see the pecking order in the universe from the Mahaji, the Living SRAOSHA Master, on down. As the decision-making august body, we find it satisfying as universal time in eternity gives the opportunity for all individuals to be within this august body. Even though some individuals do not have desires for this leadership role, the innate factor of leading is part of God-Realisation. A power hunger situation does not exist here, but of evolutionary spoils that becomes one's natural right in the universe.

Not all people in a lifetime can become the Mahaji, the Living SRAOSHA Master, but the SRAOSHA Mastership is achievable by all people. This mastery is a potential and, at times, not likely as the

consciousness of the darker aged peoples makes it so. In becoming the Master, this individual has the answers to life for himself or herself by being the “Law unto Oneself.” He or she has mastered the journey, by recognising what they are a law unto themselves. Sometimes, the initiation does not keep-up with this recognition in the outer form. In the Kali Yuga, the Kal has fun with confusions as it is easy to disrupt an organisation in a dual area.

The negativity is in the majority within the darker ages. Again, the Kal has a lot of fun with obfuscation as he looks at life as a game where he can make disruptions very easily. In fact, most often Kal does not even have to interfere. That is why the Akathist has a responsibility in his communication levels. Futility is a mark of the Kal and is a forefront aspect of the negative power. Most people live in a state of futility in the Kali Yuga and why only a few can network successfully within the darker times. These few can bring about the epoch transition by the power and perseverance they generate. It does not have to be a large group of people, but just a few. Numbers are not important, but **POWER OF CONSCIOUSNESS** or **CONSCIOUS POWER** is. Consciousness is the key to life and It conscious of all life. It is eternal. This conscious total awareness comes into certain individuals, and sometimes, for other individuals no total awareness happens as it must be a moved towards.

It is interesting to note when one learns what AKATHA is giving to each one, we find here is a rejuvenation of the happiness of Soul. Soul is a happy entity. Its innate qualities are peace and joy which equate happiness. All one has to do is to observe the young child who runs through the field and plays with the flowers, who has smiles with love and hugs for his parents and other people. This child is happy in the era of being born. Most children are happy. As adults (a...dult or dull) ridiculous actions happen as in stopping another’s happiness for stoppage is absurd and yet, people are constantly engaging in their misery levels. All they need to do is listen and apply what the Living SRAOSHA Master teaches them. If one needs to listen to others sobeit, but they will pay a price.

All people recognise the truth but what they manifest, at times, is not this truth. The fear comes into being here. When one drops this fear, there is a permutation of a tremendous amount of power and wisdom that comes forth in all worlds. Keeping at one’s disciplines of chanting the charged words of AKATHA or using one’s individual mantra permeates the Light & Sound of SRAOSHA to all planes of the universe. Rebazar Tarzs said “...to chant the word constantly on they lips.” The Kal comes into being when the individual gets caught-up in the idea that he does not have to

chant his mantra. It may be true in some cases where the individual listens to the Light & Sound and works from this level. To repeat, when the individual is working from the level of the Light & Sound perhaps the mantra is not necessary. When the thought comes to an individual that he is tired and does not wish to chant the charged words of God, what he may be listening to is the Silent Sirens of the Kal. This is entirely a subjective judgement. We know that it takes great fortitude and endurance to become a God-Realised being. For one to stop along the path picking flowers or be diverted by some glorious manifestation rather than moving on, is a momentary gratification and not complete realisation.

It is said the SRAOSHA comes in the tears and sorrows of the world. The SRAOSHA is the loneliness of the aged, the crying of the child, the wind in silence, the dark, the light, the SRAOSHA is in all things. When a person can view even in his most dismal hour the fact that this dismal hour is the SRAOSHA, no failure becomes of it. Only joy exist here with the opportunity of appreciating the lowest ebb is really only a degree of the SRAOSHA. It is like the cultural holidays that give a false hope within the individual. AKATHA repeals this false expectation within the individual. When one is in the God-Realised state, he can have this state of awareness. These limited cultural holidays are reflections of the God-Realised state only perverted without the true meaning apprehended. People always speak of searching for the true meaning of a holiday or holy day, but rarely find it except in the face of the Mahaji.

Sometimes, the Akathist will be caught-up in the idea of not persevering in this holiday type mood. We are not saying one has to go about laughing and being ridiculous in the idea of an over-positive attitude, but cultures have existed where those acts were more in line to what was occurring. The Golden Age is that great age of this over-positiveness or what could be classified this way. It is a matter of physical energy. When one laughs hard, has a day of great mirth and joy, sometimes a great exhaustion is in the behaviour. What we have when talking about balance is the SRAOSHA flowing through the individual and sustaining a waking state or sustaining the physical body. Perhaps it comes under the heading of “laughing to death” or “Stop trying.”

The term “death” has a very poor connotation attached to it and it creates a tremendous amount of fear within the person. When we say death and we repeat death, the fear that is instilled from ironically from the time of birth is found to be directly opposed to the feeling of birth. These two concepts are diametrically opposed from the true viewpoint of both birth and death. Birth is usually a very positive idea and death is usually a very

negative idea. If we were to take these terms and reverse them trying to view death as birth and birth as death, perhaps we could remove some of the engrams from the chela regarding the negativeness of death and the positiveness of birth. Even though the positiveness aspect should not be removed as much as a negative aspect. Of course, both of these can be plagues for the individual, as we see having to have to be reincarnated either in the positive state or in the negative state as being parts of karma. Often, the question comes-up, if positiveness is preferred, why would positive karma be a bad state? Many times the answer has been mentioned in the Hadjis books and other AKATHA writings, if one has to be reincarnated in a positive state where his material being is in a very good situation, by being incarnated in this lower dual world, one could fall prey to the negative side within that good life or forced to continue in good lives having no control. Eventually, good karma will lead to AKATHA at some point in the journey. The real problem without control of one's incarnations, one will succumb to the negative aspects of the lower worlds and get caught there. We see that the pure positive God Worlds of AKATHA or the neutral states do not deal in unaware dualism. No polarities exist there. There is no negativity in the higher planes and It is understood total dharma life is in the Higher Worlds of SRAOSHA. When we are enlightened, this type of unnatural positiveness in the lower worlds becomes something we must release.

When no knowledge of dharma remains or the higher aspect of living, one must be reincarnated in a body of the lower worlds. These bodies are ultimately created by each person as of the aspect of no awareness that one is a law unto themselves. It is much of the Wisdom of SRAOSHA as it is the knowingness of the principles of AKATHA. These principles are understood that they are innate within the individual. When no language abounds, the SRAOSHA would manifest in some other form. The SRAOSHA always exists and sometimes man only knows of It on the inner planes. That is why when the cultures are in the throws of word games, the person must become conscious of the game in those manifest worlds where he exists. When a person thinks they exist in a particular world, he gets caught in seeking of what that world is concerning. AKATHA manifests for that individual when he seeks the point where no other answer is for him. That is when AKATHA teachings will be made manifest once again and why sometimes the Viguru comes out of the mountains. The individual's yearning of wisdom so much is projected to the Living SRAOSHA Master and it will in a sense create Him in one's life. When the chela is ready, the Master appears so says only the Hadjis.

What one gets to the point, when a great fervour of wanting understanding within the individual is stirred, he will have illumination if he maintains and works towards it constantly in his life. When it becomes a factor of a no-ending situation where a constant achievement is taking place, we see an element of futility can come. As we know in the higher worlds, many rest points, the acayakoti, are there. Acayakoti can last for thousand of years determined by Soul's wishes. At the end of a rest point, Soul becomes very active in his expression. Essentially, it is all Soul has, either expression or none. Soul by Its very existence of not always showing some body behavioural expression or motion, still has expression in and of Itself. The suns of galaxies have expression by their mere diffusion of light whilst not unlike a certain expression of Soul in all Its Glory and Wisdom of SRAOSHA.

Chapter Twelve

The Power of AKSHAR

The SRAOSHA is the ULTIMATE POWER of the AKSHAR. The closest attribute could be stillness and any being attempting to achieve stillness will come close to the Power of AKSHAR. It is nothing absolutely nothing and always will be. Yet conscious and a gentleness that is sometimes seen in high spiritual beings and a misnomer for others. A very hyperkinetic individual misses the point when we are talking about activity and stillness yet the former is valid. The old axiom of “sitting still and doing something” remains. We must remember that a person should be active to some degree and is all in the awareness cycle of the individual. When he realises that It is the Power of AKSHAR or rather a manifestation of the AKSHAR, the essence of IT or **ITS VOICE** the SRAOSHA, he realises how very important to approach stillness is.

We have mentioned about trying in the area of the paradox that if we try it runs away from us may manifest. In lower animal forms that behaviour is very prevalent. A degree of seeking is necessary here for the individual to attempt to perform. When one is following a certain path, but not AKATHA, goals must be set and achieved by the individual. Whether or not they achieved it is significant to the leadership. In certain teachings, specific archetypal attitudes and behaviours come into play. However, in AKATHA no archetype remains except the Mahaji, the Living SRAOSHA Master, being the only one in the universe ever. Even this particular individual is separate from all others. One could pattern himself after the Mahaji, the Living SRAOSHA Master, and probably a very good thing to do and should be done as a principle. But ultimately, we must remember that we have a distinct personality or Soul identity that is separate from all beings outside of us except the Master whilst remaining another paradox.

What is being said here is by performance of AKATHA disciplines create a semblance of an ideal. It is important to the human as the consciousness and expression manifestation of the being exists. To answer questions and give some relief to the chela following the path is the responsibility of the Living SRAOSHA Master. Even though it is written that once the true way is given or presented, no need for a histrionic type activity albeit not saying the one cannot linearly attempt seeking higher planes. The responsibility of the chela is not to bottle-up the essence of SRAOSHA as It pours forth.

The student of AKATHA has many responsibilities. One main one is to keep the teachings pure.

Another individual undertaking and one should not back-off from it. If one sees a problem in the outer works appearing, it should be addressed immediately and thwarted then and will by the SRAOSHA. Hence, not discussion remains as any problems but situations instead. A legitimate situation always exists but no problems without naivete wherein the term “problem” is forgotten and eliminated heretofore. When a legitimate situation occurs, not just a subjective judgement being rendered, if fear is building-up in the one who is having it, to do all one can and particularly networking with people who can help is important; the Mahdis especially. Still take it to the inner and it will be concluded immediately every time. Enough said on the subject.

Communication is one of acceptance, comradeship, and more in the area of understanding. Sometimes within the darker times, even in AKATHA movements, a lot of misunderstanding occurs. But it is the natural responsibility of the chela to communicate it in an open way. If one person does not do it, the teachings fail and they will not fail as SRAOSHA always prevails. Remember joy and happiness are an easy lot; learn to practice just this always and no issues can happen. It is an eye-wink away in practice; just do it.

We can look and see an enormous responsibility for each person to help the AKATHA teachings whilst they exist in the lower worlds. It is each individual’s responsibility to make sure the communications are clear and precisely understood. If it is not happening, one should attempt to re-clarify their position. It remains in the area of no secondary causation and the ultimate responsibility is upon each person. What we see here is the activity that goes on is a constant attempt to maintain the purity of the AKATHA teachings; that ideal of perfection should be even in the lower worlds. In dual worlds, a total and complete utopia cannot be even though the author’s one was a strange place, but the name evokes a connotation of sorts. Keeping negativity away is always considered by the chela and maintained with the attitude thereof in our communications and practices keeping down misunderstandings. Aforesaid the daily practice of contemplation naturally thwarts the negativity. These words are probably addressing those who do not practice their dailies.

The opportunity of AKATHA in one’s life is something that is very dear to each chela. An eternal question exists though of how a social system or any of the lower worlds are maintained. Even though the lower worlds are periodically destroyed, one should not be looking ahead for this occurrence and could bring an apathetic state. We are never to turn our backs on the lower worlds but instead keep a perspective here. We must

work in harmony to the best and utmost of our abilities in the lower worlds by not turning our backs away from them.

The factor that each person should apply their abilities as Soul in the idea of being courageous and bold is what we are meaning here. Two aspects remain to one's oral expression: firstly, the behaviour of the individual inasmuch as his demeanour, endosomatic motion, and his audio level; secondly, the content of his words portrayed. If any one of these aspects is out-of-balance, they should be sorted. Still aforesaid contemplation always sorts the issues at hand by "taking it to the inner." If any one of the aspects is out-of-balance without the other, the listener chela should tolerate and work with the person. If one has perfect behaviour, but is insincere in word content, these people are probably more of a menace than the emotional ones whose words ring with truth. Usually, these people have nothing to do with AKATHA whilst all these jargons mean nothing. The insincere word person manifests the charismatic figures of history, ideal behaviours with empty-headed words. In history, investigations into pseudo-luminaries have found some very crooked crowns. However, not siding with investigators as these types are the usually the worst sort. To know one's character is difficult sometimes on face value. Therefore, the Akathist's intuition must become strong in the lower worlds.

The dialogue here is moving towards a rotean behaviour deal, but the chela soon learns that the Akathists is the true rotean, the verbatimist if necessary. The orthodox only use rote methods as an ideal that is never achieved but in which is wished instead. The Akathist really does not care about this empty goal. The Akathist is interested in true semantics of looking for the correct meaning or interpretation from their fellow man. People fall for the limits most of the time. If one falls for these limits, what we obviously have is a limited person for falling for limits albeit negative remains a stimulating idea in itself because however a person perceives so-called limitations or weaknesses, he can now understand no limitations and all knowledge is achievable.

All knowledge achievement is the POWER of AKSHAR, the power of understanding that each person is ultimately responsible for himself and his unlimited self as Soul. This responsibility is brought to the forefront in the individual's awareness through the teachings of AKATHA. A constant state of responsibility is being had here in all that is being said.

There appears to be much repetition in the works of AKATHA and yet, there is not. That apparent misunderstanding has been addressed in the earlier works and brings on the apparency of repetition. The only constant

in this area is the constant of the factor of change. However that is a paradox of itself as change is not a constant with few recognising it as times. It is in the factor of mentioning ideas in AKATHA. In the lower worlds, changes are actually happening, but what we are seeing is that they are not different. All aspects of the lower worlds and all things and activities are already worked-out. They are also played-out with no new substances being created in the lower worlds. However, the areas of the higher planes are in constant flux and new substances are being created perpetually, if necessary. The lower worlds are said to be the planes of creation and what man does, in reality, is recreate instead. Since all is in existence in these areas, it is recreation and could be the play kind as well. Man believes he discovers anew, but what really occurs is a remembrance that all is created already in the lower worlds. The higher planes, although said to be planes of no creation, can be planes of original creation as all is possible there. The reason or motive for creation is the key here. If our motive for creation is one for an end result or purpose, it is said not to be creative. If our creation has no purpose, it is said not to be creative, but recreative of the lower states. It is not necessarily true as in the higher worlds creation encompasses both creation and recreation with the connotation of the latter as fun; for that matter, more of the latter. The previous remains the answer to the creation riddle. It is a matter of definition, explanation or experience that completes our momentary compensations.

All the universes are a set of changes whilst what we are looking for is the idea of sincerity as it is a very important part of the individual in his travels through the many lifetimes. When one loses this aspect of sincerity, he moves into a negative spiral. We must have and see this sincerity in the outer works of AKATHA. If recognition of sincerity does not exist, teachings are on a downward spiral then fortitude and endurance are key elements only appearing in AKATHA. One should awaken to these elements and try understanding that the energy he puts forth into the outer worlds through his daily contemplations, and all the other AKATHA disciplines are changing him and the world around him as well. The chela does not have to run about in the dual worlds in some sort of physical or body vehicle to make changes. In talking about quantitative issues, it is virtually impossible to spread the message of AKATHA, the abyasnati, to each person in an outer or linear way. This impossibility is why it is very important to look at an osmotic or inner type attitude in abyasnati or spreading the message of AKATHA. The individual grows in his understandings and realises that ultimately, they are their own universe. The individual universe concept should not be a difficult idea for

comprehension, albeit the chelas in darker ages misunderstand many, many facets of AKATHA which make for tremendous situations. That is why besides bringing new people into AKATHA in the presenting of the message in some way, an ongoing education remains for the chelas who have missed some points. For the ones who apprehend the principles, a repetition seems occurring. Although, they understand the aspect of the reciprocal vibrational content that renews on all levels, not just in the theoretical sense.

Since no end is to achievement, no millennium is in AKATHA. Always another level is to be attained even when one feels nothing else is there to understand, levels of experience remain. When one reaches this levelling area with themselves, they realise the higher worlds are really planes of experience and not planes of learning. These are the Words of the Hadjis, the Way of the Eternal and to dispute them is to dispute oneself. Pure experience does not have polar attributes. Therefore, the feeling of achievement or learning is a lower world experience. It is simple, but the chela wants to make it complicated. When one loosens and lets go, he will learn even in the higher worlds, but that learning is much different to the false egotistical boasting without or within of the unaware person.

Moreover, these ideas often come into the areas of remembering, even though we see when moving to the higher levels that the memory is unnecessary. The memory loss is the fact that responsibility is for the moment in one's response to the situation. We can see the momentary responsibility in our daily affairs, especially when the person is realising that most people in the lower areas appear to be irresponsible. At the same time, as of the myriad of activities within each one's life, one finds the only difficult decision to make is in one's judgement and no clear perception to what one needs doing here. But the suggestions made by the SRAOSHA Master and the Hadjis will suffice. If this sufficiency is not enough or not working, one should work with the Inner Master extensively. The element to attain here is some answer individually to this judgement idea. Whether or not the premise is alleviated for the individual is entirely a speculative venture. On that note, we find any achievement that a person eventually has, is, ultimately, left for him on which to decide. This decision-making part is something that has been emphasized repeatedly. Once one has the confidence of decision-making, we find that the decisions are no longer negative or causing apparent failures in one's life. His decisions become an immediate experience or a manifestation at will.

What needs to be rooted-out of one from many past lives is the self-doubt and guilt. Self doubt seems another repetitive idea. We have to see that explaining or to recreate certain word forms and patterns will sometimes give people an enlightenment. It comes in various stages from infinitesimals (no absolute zero) to large gaps in time and in a timelessness state. Also, the AKATHA teachings have all facets and degrees of enlightenment possible within them. That is why AKATHA at times seems jumbled in presentation and also viewed in that state of consciousness as a mentalist whose is judging the path this way. Once we can get past the analytic state for the sake of or eristicism analysis, we see that the expression of the Hadjis is the Power of the AKSHAR and not just empty word forms. Enlightenment comes in word forms many times. Often, it is understood and sometimes misunderstood. We portrayed the paradoxical statement in one chapter is a way that it could appear as monotony. Hence, harmony is something comforting and monotony is something more negative.

Sometimes, in man's world, a comfort zone exists and it is something that all people should be bringing into their life. By becoming a serene and gently person, they emanate more power than had ever before. The idea of the thug or thuggy type attitude is where we have sympathetic activities of people who rush and push about in the lower planes. What is accomplished is a high state of entropy only that is very destructive. What we find is to be and use the Power of AKSHAR to move towards ITS STILLNESS. The derivative of the word "gentleman" is the idea of the Godman. The gentleman or gentlewoman is always an enhancing facet which continues onto all planes. The gentleness equates in the lower worlds why Akathists are very sensitive to certain sound, types of music and at the same time, the students can handle them in a detached way. The latter may take at lot of work though wherein some ear plugging device can be easier. The Masters are very sensitive to these sounds currents even within the physical plane. What we find is that sound creates and both sound and motion can be destructive if it is not harmonic and balanced.

We have seen AKATHA as a path helping one in desensitisation. Albeit Akathists seem to have a predilection of being more sensitive to situations, their courage and strength surpass these seemingly weaknesses. In a way, it could be weakness when in a judgement realm, but remains an individual situation again in determining what is real and what is not for that person.

One should step upon the path and learn the individual purport of the teachings. The teachings are the Power of the AKSHAR. This power is not

forceful type energy but could be, rather a power that exists of Itself being existence with no attributes. Yet we put attributes in description just as in the situation of non-attributes. We cannot over-emphasize that the SRAOSHA is a current and It is not a word. It is the Light & Sound of AKSHAR. This Light & Sound is often maligned even at times by the Akathist, but rarely by the latter fortunately. To understand that anomaly gives a more perfected level of AKATHA in the world when It exists. To negatively criticise for the sake of it or be satirical and facetious about the important facets of AKATHA can be very destructive whilst creating much karma for the non-Akathist.

As one moves along in AKATHA, he realises it is very important to remain calm as much as possible and bring in the things that one needs by virtue of his centred being. We have heard this theme in many other paths the idea of a “centred being” being a nomenclature statement then made by them. The key factor as we have stated, is if one tries to become centred frequently, it is not attained. In other words, trying can sometimes not happen as a sensitive issue; very individual of course in the matter. The idea of learning how to “just be” or becoming the state of awareness is the answer. The ability of explaining properly is the ability only of the AKSHAR. Often, the channels are damned-up because they do not let go a certain level of consciousness to channel the words or essence of the AKSHAR. When this channel is cleared, the AKSHAR may bring forth what is necessary to be heard in all planes of existence.

This fact is the Hadjis, the book of God. This book is the only true book of God whilst remaining an ultimate understanding, an ultimate realisation of life given by the **ONE TRUE GOD, AKSHAR**. It is not an intellectual or informational type representation, but sometimes it comes in this way. The key here is the intention of giving the **POWER** of the AKSHAR to all planes of existence in word form. The Hadjis Books in the higher planes are the heavenly white music of God only and not words.

We must remember that the attainment of God-Realisation has nothing to do with the false ego state. The false ego state is only created by man. What we see here is not a negative state of consciousness as man has always been the eternal seeker to know himself. So, what we have is falling for the limit with some of the more famous types presenting their works. Man is in this situation of being exploited by false or pseudo leadership, at times, as he does not take the responsibility of the Path of AKATHA. Therefore, he succumbs to some of these limitations. That is why universities exist on the physical plane for the exploitation of people, but not necessarily at its root in a negative intention or contrived. We must

look at that idea of man as the eternal truth seeker in this regard. Most often, truth seeking is clouded by limitations, but to continue with these leads one to the non-limited areas of the SRAOSHA life. The problem is it may take thousands of lifetimes for sorting to occur.

In AKATHA, we are stating that it takes one a lifetime or two for one to attain the God-Realisation state of consciousness. It can be a very subtle happening or can be very distinctive with much fanfare or tantara! The distinction could be the quiet thief in the night coming on cat-like tip-toeing feet or the loud crash of a cymbal. Mostly, these things are a feeling or mood howbeit the mastery presents itself to one. Having understood and experienced the mastery, the chela may unfold the entire universe by his attention level upon it.

The attention level is exceedingly important because it enhances as one grows in his understanding of the higher planes or SRAOSHA. The attention level is something that is always with the person, but it is in a state of shifting constantly as we have said within the Hadjis book in the chapter on creativity. These shifts include one sense or all senses, or any combination on all planes. These shifts are necessary as we see the interesting points that maintain one's life are in the ideas of achievement on all planes of existence. This achievement is not in the areas of the false ego planes, but moved to achievement in the higher states. Achievement is a natural evolution occurrence that comes with existence in the higher planes and not with fanfare, albeit these celebrations happen occasionally for fun aforesaid.

Sometimes the idea of the SRAOSHA as the essence of the AKSHAR is misinterpreted as untruth. The misinterpretation is obviously not correct as the SRAOSHA is the essence or Voice of God and the essence of all that is manifest and unmanifest. We must take into consideration what is being said here as a needed circumstance for the individual.

To say, that part of AKATHA is to read and study the written works of the Hadjis is to state a fact. A fact in the lower worlds is not a fact, however a fact in the Hadjis is one. One needs to study these words and repeat that study and take them to heart making them a part of himself. To get through the writings of AKATHA in a comprehensive way is a high achievement and necessary for one's unfoldment. This achievement permeates on all planes of existence as these works are presented by the fact that the individual is going through these planes and should learn to retain the wisdom from the higher planes. By retaining the wisdom from these areas, the chela may expand into thousands of higher planes showing the multidimensions. These higher planes explained in AKATHA are a

general road-map of consciousness for the individual. Many people will often malign certain aspects of AKATHA aforesaid for negativities sake. When one starts down this negative path, we see the AKATHA movement has come under control by rouges, or naïve people. What does one do when seeing something corrupt? Decidedly an individual undertaking, but in most situations one should take action in a positive way.

Something is to answering questions and usually the answer is only relevant in the moment and answerable by the questioner. We see that each situation is different, of course, than any other one. We also see that sometimes a law is created in the physical plane to try to maintain these individual circumstances for collective usages. These answers can only be used in the moment and it is nonsense to make laws in this way as of what has been said about momentary viability. The only true validity is the essence of the AKSHAR, the SRAOSHA. This essence cannot be couched into laws for if it happens that the Essence of God, the SRAOSHA, is misconstrued into laws, we are in the darker ages.

The AKSHAR is the POWER and the POWER is the AKSHAR. When one truly learns these words as incontrovertible and immutable fact, they turn in their worship to the lesser gods and discard their puny achievements as being insignificant. He drops the worship idea and becomes a co-worker with less conflict with God whilst love never gets one to AKSHAR, the **ONE TRUE GOD** of the Universe and AKATHA. Agam Purusha has stated categorically that love is a puny force that can barely make its way out of the lower worlds let alone into the higher planes.

To think being in conflict with God would seem ridiculous, but we have seen these theists and atheists alike in a state of questioning. The Akathist soon learns that questions are not needed, but finds there are times when it is warranted to ask them. The problem is always in the extreme modality whilst moderation is the key emphasized so often in AKATHA. What one needs to see and has to learn is about their own assured confidence. If they are in a power struggle with the hierarchy and they seemingly have a very good intent, but in another sense they do not, they should study what they have been doing in the past and try resolving it in their own way. Within the attempt of universal understanding, the taking apart of any kind of paradox, achievement, or all attributes, we find AKATHA shines through it all. The reason for this complete permutation of everything by the path is by Its addressing of all questions and all statements and experiences in the universe. If that addressing or acknowledgement is not done, we see that the AKATHA movement is naturally or unnaturally receding from the area in which It exists.

It can be a facsimile or core area. Since the true core area is the AKSHAR through the Mahaji, the Living SRAOSHA Master, this special arena is never completely eradicated or could be even a consideration of the latter.

AKATHA looks at the Spirit in man that is perpetual. Perpetuity is the area of what is the true natural order of the universe. This true natural order was given to Soul in Its creation in the beginning by the AKSHAR. If there is no beginning and no end, we see that the immortality of Soul is an internal parlance and not something that is a great achievement, but just the whimper of natural order. What will one do within this eternity? However, it has been answered many times as a person becomes a co-worker with the divine. That selection is made by the individual and he can select any particular aspect of creativity in the universe. Soul is immortal and has been doing the selection for many lifetimes in the lower worlds whilst once It attains Its Mastership, it becomes an element of achievement or selectivity within the higher worlds. It appears that often in the lower worlds a person will have no ability to select his own creative activity. Although he does select his own activity, it makes an appearance that someone else does it for him which distinguishes the lower from the higher levels. In the lower areas, the distinction is, in actuality, a perception of understanding that he achieves on the path of AKATHA. The SRAOSHA of Itself is eternal with Soul being eternal as well. In eternity, we have many assignments and many selections of who we are and what we desire to be in whichever universal culture within any world we exist.

The Power of AKSHAR is endless. Since endless worlds of power exist, we see the idea of rest points becoming necessary when one reflects upon the idea of motion in power. Just as the reflection of certain cultures will sleep in their night times, we see this practice as a reflection of the acayakoti or rest-points in eternity. Some Souls have tremendous stimulating lives. In these lives, we see endless childlike energy that flows through them with geltungsbedirfnis prevailing as the conation of needing to express oneself for balance. The balance is one eternal immutable principle in each individual. When one gets out-of-balance, he manifests the lower worlds. In doing that creation in a twinkling of an eye, he can create the horror of millions of lifetimes. We see it as a tremendous plague of responsibility.

We find that sometimes the Akathists become alien to each other, as they go higher into these planes. It is really an anomaly because getting to the higher planes, we must be of good cheer. That attitude is also necessary once attaining the higher worlds and seeing the necessity of

good cheer even in the lower worlds as the Initiates have extreme hardship and difficulties, at times, in trying to master the journey. The Living SRAOSHA Master will sit back and, most often, let these people go through certain experiences without interfering. It shows that these people are on their way to mastership whilst needing to engage themselves in the understanding of mankind. If they do not get involved with mankind in some way, they do not resolve their karma and move into the dharma way of life. To understand dharma completely comes as usual with experience in Sahaji. Mastering the journey is the dharma life completely. Partial aspects of the dharma life are what the Initiate goes through in the journey to God-Realisation. Glimpses of the dharma life are consciously perceived. Even though the Akathist is engaged in the dharma life, sometimes he thinks he is involved with karma. When the student release this simple idea and understands that most of the karma is worked-out in the first few years on the Path of AKATHA, he sees that his life is dharma.

The AKSHAR and the Living SRAOSHA Master give the highest interpretation of SRAOSHA. This interpretation is why the AKATHA works seem difficult at times. Men and chelas will read the works and some aspect will catch hold of them for quite some time. Thus, what takes place is the correct interpretation has been achieved. That is why it takes an extraordinary amount of energy for the Living SRAOSHA Master to manifest the movement of AKATHA in the physical plane. The Living SRAOSHA Master will never misinterpret what the AKSHAR is telling Him, but the AKSHAR will transfer the Rod of Power to a different person at times. The Rod of Power must change hands when the AKSHAR through the Living SRAOSHA Master deems it. After the Rod of Power, the Yastiprabhava is accepted, the Master will change for the AKSHAR's purpose at that point in time. To serve the AKSHAR, ITS will must be done through the Living SRAOSHA Master without compromise or questioning that **SUPREME AND ULTIMATE AUTHORITY**. It means complete surrender to the Living SRAOSHA Master that in ancient times was always done. What is important to comprehend thoroughly, is that AKSHAR creates change and accepting it will clear-up any situation.

The AKSHAR will shift the Rod of Power swiftly or take may years, but as suggested the purpose of the AKSHAR IS always rendered perfectly by the Mahaji, the Living SRAOSHA Master. Within the AKSHAR ONLY PERFECTION REMAINS. What happens in what the AKSHAR wishes comes down to the leader himself. An inner message is sent when the AKSHAR's desires are being interpreted, and that procedure is how

changes are made or IT makes a natural change as of mortality rates of the leaders. This is the interpretation procedure in whatever is necessary for the AKSHAR. We must respect and adhere to the Living SRAOSHA Master's interpretation and requests of the AKSHAR's wishes for the movement. It's like the old judicial interpretation, whoever the judge must be allowed to do their job and make the decision.

No struggle exists here because we have seen through history that the AKSHAR takes care of ITS own. During the darker times a more difficult factor regarding struggles exists insofar as the negative forces are more in ascendance then. Aforementioned, often no consideration need be clamouring for attention during those times as it is a natural order of darker eras. It takes a certain spirited, special type individual during these darker eras, who becomes the zenith or the true Master in his lifetime. He gives great enlightenment or achievement for certain cultures. The zenith often occurs in the Kali Yuga when so much confusion abounds. One cannot be denied unless the fruits of this labours, his attitudes or the content of his speech are false whilst being innate within each person.

In this chapter, we have been talking about the Power of AKSHAR. Interpreting exactly what that power is can be done with the Hadjis books which is the vantage point of the AKSHAR. This Power permeates into all life and is all life in eternity that pours forth downward into the worlds below. Nothing else can be said about the Power unless the Hadjis deems it. Physical sciences make their attempts in trying to analyse and interpret what God is or of what the universe is made. But most often, these individuals are not interested in a spiritual aspect or something that will get them to reach towards God. Some of these scientists do believe in the Power of the AKSHAR, and yet, most often, they are not theists. It is not important and their research is not important as well. Research in this way is endless and a waste of time; except to give some people a false focal point to spend their lives in giving attention. When these people turn to AKATHA and now know that this is the path to study or accept within their lives, great changes take place within their research. The action then becomes the critical and grand achievement of accepting the Path of AKATHA in the darker age.

Often, the Kali Yuga as of the misinterpretation of the AKATHA works and infrastructural problems permeating to the outer planes, the movement does not achieve great heights. In retrospect, when AKATHA does achieve great heights, it has sometimes come through hardships to get there. In the moment, one can never say what is to come, unless they have decided to fall for the limit.

It is necessary to absorb the fact that one should not be concerned with the perpetuation of any social order with respect to its permanency. All life is cyclical, even though usually within the individual, he does not perceive the cycles or taught them when young. Albeit this person perceives secondary causation, anything that appears to be secondary is a cyclical occurrence. Insofar as perpetual beingness that we talk about so much in AKATHA and the eternal question that appears often, we have suggested that eternal mastery could be in the realm of a neo-naïveté or a new accepted consciousness. At the same time, we are being conscious and evolves to an incomprehensible level. The main point it that we are aware of our decision to do that level.

To be concerned with the impossible or maintain some need for analysis of it, we find it becomes very difficult even in what has been described here. We can take great strides in our understanding in reaching what is full meaning, but it becomes irrelevant when one is put to the test. The test is only necessary for individual that feel they need it. When they have dropped the aspect of testing, they become the Power of AKSHAR.

This power is the POWER of the AKSHAR. It is seen as Light and heard as Sound. When it is heard as Sound, it can be heard both on the inner and outer planes. The experience of the Sound Current, the Audible Life Stream is within and without each individual. When one realises the Sound is the Soul with each person, they find by placing their attention upon It, their life becomes balanced changing for the better. Any problems are worked through and resolved by placing the attention upon this most powerful Sound Current, the very Voice of God, the AKSHAR. It is the Power of the AKSHAR which emanates downward into the planes below and is called the SRAOSHA; never forget. Each person is the SRAOSHA, and retains their individuality within the power. SRAOSHA is the True Power of life and no other. Often a misnomer appears that is placed upon this power within the lower worlds. The term “power” is often stated and really no clear definition except in a microcosmic egotistical way. The true definition is not a collective or selfish idea that regards other entities “outside the AKSHAR, who retain some false control or charge. This control or charge equates power. The term “charge” is from electricity that has force and yet with the SRAOSHA, it can either have a force or no force. It is the SRAOSHA, The TRUE POWER and there is no other.

If necessary, the power could be measured on a metre or gauge, but usually it is before an epoch transition or Tarati when one still feels the need to measure. Usually though, the SRAOSHA does not lend Itself to the measuring aspect as the Akathists do not care about such nonsense.

Man wastes a lot of his time in chasing rainbows and trying to sort of what life is. This feverish seeking only ends in reincarnation and turmoil for the person. When one just surrenders to the Living SRAOSHA Master, he finds life is renewed in faith and joy. Sometimes, some problems exist for the human to face for themselves along the path, but mostly, it is an individual undertaking and perception, albeit going through our experiences could be easy. For someone else, to objectively say that one should do something else if a problem exists would be trying to forget our own hard times in the experience of itself. Whilst involved in life, it is hard to be objective about ourselves. Even this objectivity in being that way for quite sometime, man can rest assured that he does break into certain areas of joy permanently. The analogy of certain luminaries who persevered with all hardships upon their shoulders whilst succeeding in their endeavours comes to bear. It is like Soul in the lower worlds, where It treks for millions of lifetimes to eventually achieve enlightenment. In a humorous light, perhaps the word “perseverance” might be a good mantra for some with the failure consciousness.

Man strives for many lifetimes in which to learn simple truths. Once learning about simple facts, the application of these is even harder. When we see the true concepts before our eyes and get with our neighbour and laugh or make yarns without applying the truths, we find life becomes less than pure. If man continues to be frivolous and not take life’s principles seriously, we come into this area of a low percentage of people who step onto the path that become masters. The non-achievement of mastery is not a serious subject other than the fact within a golden age these problems or situations do not appear in abundance as application of basic principles are the order of the day. People during these eras are compassionate and understanding by their innate nature that is nurtured from birth. What we do not have is the idea of learning about what is in application. A good analogy of the application would be to talk with any one from a particular world religion that is born into it, and we find little analysis of their religion in depth. In other words, being born into the situation, the particular religion or teaching becomes such a part of one’s life and so integrated, inured or conditioned that the analysis is transparent to them. It is somewhat like eating and sleeping that man takes it for granted.

When life becomes in question, if the nomenclature cannot answer the questions, perhaps the principle of AKATHA are not flourishing at that time. To reiterate, when the matrix or paradigm of life cannot answer basic fundamental questions of life, much like what occurs in the darker ages, AKATHA is not at an apex within the culture. When any question can be

answered by the conditions of ones' life either on the inner planes or outer ones, the application of the principles of AKATHA are being practiced. That is why AKATHA has no name sometimes. When the principles are being applied, it is not necessary to have the tool. When one uses a tool to fix exosomatic instruments and finishes the fix, he discards the tool either in an accountable or unaccountable way. He puts the tool back into the tool box or leaves it at the scene where he had finished the previous fix to use again at some future time. The previous analogy explains that AKATHA is the tool for navigating one's way out of the lower worlds in the higher ones.

Much has been stated about detachment on the Path of AKATHA and an aspect of the Power of AKSHAR. When man is detached from an experience that perhaps would be difficult in being involved, what takes place is a change in the person who performs the activity that the other detached person is not directly involved. When the individual learns this type of detachment, we find it can become psychological or scientific in its application. It is very important to understand and can be very stimulating for the individual vibrationally. We see in the lower worlds one is running about in them trying to achieve some sort of expression or manifestation to show others his performance is worth something or trying to prove himself. It is difficult for the introvertive type as often, it is hard for them to orally communicate. Sometimes, the difficulty is an imbalance and sometimes it is more by declaration in calling one introspective rather than introvertive. It can be semantical, but it also can be a reality. When a reality experience, the person must deal with it in some way.

One can be detached from the world and make great changes. This fact is decidedly important for when an individual is together within his thoughts and can be satisfied with his inner conditions, the changes come. Within the quiet place of the inner worlds, by being in this place, can make these changes on the outer. It can be done without his actual physical participation and shows the hundredth monkey or osmotic effect. A difficult place to enter as of the false ego, and yet, all people come to that realm at least inwardly. Sometimes it cannot be directly stated as often misunderstandings remain here. We are not implying that a person should go live in a cave like an hermit or monk, but what happens is an evolution to this state of consciousness. However, that paradoxical evolution does not always happen on the outer planes, but always within. In some people, hermitic behaviour manifests more strongly on the outer planes and could manifest in a cave dwelling or wilderness environment, also. It is important not to misinterpret what is being said here as this step

in not recommended to perform overtly in AKATHA. These matters are deeply personal and individual with really no comment by AKATHA's representatives. The scribe just scribble and bibbles with a match close by perhaps for warming the hands or making a fire with these contents of the Hadjis – remember the play on words. Occasionally, a person will evolve naturally though to the more monkish level. A demand for the SRAOSHA Master's attention is created by people when the Masters become public. The SRAOSHA Masters' time becomes limited to himself and therefore, the focus of energy upon him becomes enormous!

In the next Hadjis book, a revelation of more of the inner information of the AKATHA Temples of Golden Wisdom will be offered. In studying these pages and opening one's consciousness to the SRAOSHA, they will find a vast increase in spiritual stamina taking place for them resulting in a zealously greatly appreciated by AKSHAR. Zeal is the Power of AKSHAR and with its understanding the individual's eternal life is reawakened and applied most definitely without fail in his life. Again, we find it as **The POWER of AKSHAR.**

Thus ends Hadjis Book III

BARAKA BASHAD

Sri Kahtiji