

AKATHA

The Ancient Science of Sahaji

Sahaji Discourses No. 2 *

By

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These beginner discourses as said in the first one, are rudimentary insofar as the information about AKATHA. However, you may have noticed that the language is not a child's level, but advanced regarding vocabulary. Many discussions bordering on argument have been about mentalizing in the past, but I say if one is attempting communication and not trying to bedazzle or "show-off" knowledge, the dialogue or writing is acceptable not creating karma.

Perhaps mental karma does not seem bad to one, but ask any of those so-called greats in history who must remain there for eons. Yeshayva, who the Greeks called "Jesus" but "Joshua" in English, dwells today upon the Mental Plane as a result of mentalizing or perhaps for cruelly withering an innocent fig tree and absolutely as of not working with the powers that be during his time. The main problem was that Joshua disobeyed Sri Zadok, the 650th Living SRAOSHA Master (AKATHA was called Magi then [where the word "magic" is derived]). Zadok told Joshua during the end of the latter's twelve-year stay in the desert not to go back to Israel and save his people. But Joshua did not listen and what happened is the three-year history of him battling the authorities in his homeland resulting in his death by stoning. Crucifixion was a lot flashier, so historians embellished some. A death is a death. I suppose with the truth, the crucifix industry would collapse and cause much confusion with this very iconic symbol for the Christians being changed. Maybe it is good that AKATHA never is the majority teaching. Religion can be such a lugubrious thing. Perhaps they can make a symbol with Joshua lying under a bunch of stones instead. Politics have nothing to do with AKATHA albeit one can dabble in what they wish on their own time. But that precious thirty minutes per day should be the AKSHAR'S time as one listens to the ITS voice, the SRAOSHA. The teachings of AKATHA do not condemn anyone, but just put the proper perspective on things no matter the situation. The new chela will find that rarely is the Higher Initiate (The five initiations or higher above the lower or Nether Initiates – first four) ever cold and calculating as their attitude is of good cheer. But they do not patronise or puff-up anyone because society

dictates such. A casual behaviour marks the Higher Initiate usually with glib statements but not unkind. Individuality remains the main factor here.

Paul Twitchell and Maulani Ninth Initiate Darwin Gross are very cheerful Souls. When I worked at the Eckankar International Office years ago, Darwin would come in and cheer the place up when things appeared too quiet and glum. How that could be in such a wonderful place, I didn't understand until years later that Eckankar (now AKATHA) had gone non-public when Sri Paul Twitchell died in 1971. Eckankar's council made Darwin master then, but Paul never authorized anything. At the time of his death, Paulji told one Higher Initiate to follow an Indian guru and to avoid Eckankar altogether as it was not the high path any longer. This Higher Initiate did not tell anyone because AKATHA was not ready to be divulged at that time. Not until 1989 did AKATHA become public.

Moreover, Joshua (a very good man) must remain on the Mental Plane for some time, but it is far superior to the Physical one, however no potential exists getting into Sat Lok from there. One must reincarnate onto the Physical Plane in order to get to the Soul Plane, the Fifth plane called Sat or Atma Lok. Yes, that means Joshua must reincarnate at some point, step onto the path of AKATHA getting back to the high planes once again. Yet this fact should not concern the chela here because their responsibility is getting their own self to God not Yeshayva.

Hence, we find the collective consciousness is the trap in the lower worlds whilst AKATHA is the only path that teaches true individuality. That is a scary prospect when realising that our fellowman may have to reincarnate hundreds or even thousands of times, but the bright side is that by stepping onto the path of AKATHA, one is finally liberated into the higher planes. The AKATHISTS then are the chosen people. We necessarily do not dwell upon this premise of being chosen ones, as the fact of itself is adequate. The chela soon learns that the true one in the practicing of Sahaji transcends the false ego.

The True Ego is the lower bodies combined in the lower worlds. These lower bodies are the Physical, Astral, Causal, and Mental (Etheric – top of the Mental). Of course, each body parallels the same plane they exist upon. These planes are an exponent larger than the pervious one. Therefore, they are very large considering physical science believes the Physical Plane to be endless which is not true. That falsehood is the problem of merging the lower planes into the higher ones. Where does physical life stop and spiritual life begin? It would seem a monumental task to sort the problem, but just as Sahaji is as simple as closing the eyes, so is ending the physical plane and the beginning of the spiritual ones. Just close the eyes and the spiritual

planes begin even when not seeing anything for these are the planes of the invisible realm, the highest of all. This is the wisdom of the SRAOSHA.

Some may say that seeing nothing is oblivion. Perhaps they are correct, but after many years of contemplation, one learns the subtleties of the universe come in the quiet realm of AKSHAR. The lower worlds are about noise and clamour, but the higher planes, the real and true ones, are about pure consciousness of peace in absolute ineffable ataraxia. Soul's mission becomes the simple one of seeking and finding occasionally the AKSHAR in our glimpse of IT called the "Glimpse of the Divine" or just "God". Only AKATHA has such previous wisdom revealing that the word "God" simply is an acronym all along. But this simple truth is another lost item in the Kali Yuga usually along with Sahaji itself.

Sahaji is the first skill to go during the lower eras of the Copper Age or Dwapara Yuga and Iron Age or Kali Yuga. The next of the ten senses (not just five) lost is the "speaking sense", but more importantly is the problem of the lost art of Sahaji. The speaking factor is lost mainly because people never master it. The only ones to master speaking are Satgurus of whom are rare. The only true ones are on the path of AKATHA as the Mahdis or Fifth Initiates. Therefore, since only a handful of AKATHISTS exist at one time, it means the speaking sense wanes regarding expert skill.

Man gets complacent in Kali Yugas making excuses for his lack of expertise. He is lazy in his comfortable environment. True. Some live on a lower economic scale, but how can one be a true channel for spirit if miserable about finances. We teach detachment in AKATHA, but also the idea of common sense does not elude the teaching. Aforesaid no one is a zombie in AKATHA. Many will find that the teaching is the high path because it creates the most normal of people because at the start, no changes are expected by anyone. The Order of the Vairagi only asks one favour in that of the daily contemplation as the practice is the sole way into heaven. **Without the contemplation technique, no one will see God.** It is that simple.

Take a seating position in an easy chair (some may prefer to sit cross-legged but not a requirement – AKATHA is not an eastern teaching requiring a lotus position for contemplation although it does look like meditation), close the eyes gently taking a few deep breaths (the gentle factor is key as with anything in life – peace is power). The idea is to relax utterly and Soul then naturally leaves the body. Tension keeps Soul inside the body. So, we can see why the Kal (Kal Niranjan, the overlord, sometimes known as the demon, devil, Satan, Lucifer, negative force, etc. – very real entity and known as the "he" god in all religious sects who

essentially worship the devil unconsciously) makes the lower worlds calamitous to keep Souls in them. Very simple. One needs only to calm down and Kal cannot do anything. The more agitated one is, the more he or she is a channel for the negative power. After the few deep breaths, one looks minutely into the third eye in the middle of the forehead. Again, no strain should exist here as one gently looks into the picture show of the lower worlds. The higher planes have imagery but these pictures are not permanent and change with motion and movement to still higher planes never ending. One always can go higher and a great joy of the higher planes as they are true places of pure and total consciousness. A void it could be, but not an oblivious or unconscious state. To pursue God with all one's might takes up duration eternally. We pursue the highest upliftment in that of the divine feeling of SRAOSHA that never ends and becomes better each day in the contemplation exercises.

After looking into the Tisra Til, one sees what is there. One can create what is there, but effort exists. To look or observe is easy without effort. Travel in Sahaji after and stay within the svasata (contemplation) for at least thirty minutes (every five minutes is four hours of SRAOSHA vibration for protection in the lower worlds). The chela soon learns upon the path that one does less and less about more and more instead of the reverse that has been the old behaviour. Our powerful observation is the reality of our lives and once taking hold of that fact, one can metaphorically or in reality step into the picture before them in the Tisra Til. The “stepping into” factor is a moving into reality for Sahaji is about Soul movement whereas AKSHAR is completely still. That grand paradox in itself keeps Soul feverish for God because to be an onement or complete stillness is the answer in AKSHAR (yet we run into word limitations because one retains their individuality in this so-called “at onement” state). The “how” of one doing this “stillness” or “total cessation” is most intriguing to Soul. It must be intriguing this way or else the false ego is cemented in place for seemingly eternity. Dropping the false ego and the chela realizes the hunt for God is endless and with great joy.

Joy is what we seek and just the grandfather of happiness. Joy is the experience of AKSHAR – ABSOLUTE JOY! in the OCEAN OF LOVE AND MERCY, the abode of AKSHAR.

Moreover, we call AKATHA a science then because of the positive and negative polarity powers. AKATHA is a more precise science than physics, mathematics, calculus, etc. Yet most often AKATHA is attacked as of Its simplicity. Man wishes to make things complex to puff-up his knowledge ego. He builds large buildings as monuments to his false ego and

often no one can afford the expensive rent. Nothing new exists regarding the economics of certain matters whilst man seems appalled at AKATHA wisdom as taught by the Living SRAOSHA Master.

Sahaji is the key factor in all the sense loss business and appalling reactions. If one stays calm inwardly all his life (this is a realization of always having been this way in Soul) once finding the path nothing will faze him. Soul never dies and what is loss, but gain in God. No monument can be as great as AKSHAR ITSELF. Then why does man pursue awards and accolades except to anesthetize his misery in the lower worlds. He needs attention because that awful gulf of oblivion he believes chases him and hunts him down eventually or so he believes whilst becoming vecordy or obsession. Man's fear of death always has been a problem for him as one result of birth in the lower planes especially the physical one. Many trade-offs ostensibly exist coming into this world. Even proper law tells us that man did all the work necessary in being born to have his payment of all his needs given to him. Wherewith, Kali Yugas are treacherous times having that highly evolved Soul entering the sophisticated evolution of man's body just to subject it to harsh labour. Man succumbs to death many times in reincarnation as a result.

What is the answer to this seeming never-ending round of births and deaths, but the high path of AKATHA. It is the only answer and always has been, but man forgets God and worships the Demon instead always. Only the chosen people who are not average men, but special regarding their love of God know the difference. Yet love of God never gets one this **THE DIVINE IT, AKSHAR**, for the chela soon learns coupling love with power in *subhakti*. This detached love state breaks the bonds of the lower worlds as Sri Paul Twitchell, the 971st Living SRAOSHA Master stated, "Love is a paltry force that cannot get one past the Agam Purusha of the Ninth Plane or Agam Lok". Therefore, the Agam Purusha adds SRAOSHA power to Soul after travelling there. After the power addition, Soul is now ready for the jump into the Anami Lok that gains him SRAOSHA Mastery. Ironically, AKSHAR lives on the Twelfth Plane called Akshar Lok (the Eleventh Plane is Akshar World Lok) as this plane is ITS home not its prison.

The new student must comprehend at the beginning that karma is real, but *stepping onto the path one starts working out their karma changing it to dharma or the karmaless way*. AKATHA easily could be called, "the path of dharma" but then we would be getting away from Sahaji and that would be a mistake. Dharma is a result of travelling in Sahaji, not the other way around. Dharma is very good and AKATHA proves it is the high path

by properly defining it. However, each word proves AKATHA over and over again, as the chelas often use the phrase “I felt a high vibration”.

It is the fact of the ringing of the SRAOSHA in the spiritual ear that brings the chela to AKSHAR. We are so fortunate to hear the Sound Current of SRAOSHA that exists eternally making Soul eternal.

Sometimes man forgets he is eternal as Soul. His thoughts weigh him down and a trap making him miserable as he dwells on death of his physical body. That is why AKATHA remains the wellspring presenting the audible life stream of SRAOSHA for those fortunate Souls to hear it. This calm peaceful power of subhakti springs eternally within one and draws nigh for ever. The chela could be considered a lucky one in that worldly jargon that brings enthusiasm! Nothing is wrong with enthusiasm, but do not hold back when experiencing it for letting go is very important. The natural state of man is letting go with the feelings and emotions for they will balance out soon in the contemplation exercises. Yet Kal is a clever gaoler who can see through those who would exploit negativity. That is why the Order of the Vairagi has emphasized that marihuana is taboo on the path. It is the worship of the Lady Kali as the name “Mary Jane” comes from her as a British translation.

Accoutrements and ritual are the plague of mankind. Therefore, we learn in AKATHA to eliminate as much ritual as possible. Whereby, no forcing is down either, as we become masters of time and not time as our masters. Paulji’s (“ji” endearment for Masters - Sri Peddar Zaskq [Paul Twitchell’s spiritual name]) book Talons of Time coins the name “Timemakers” of which he explains trap us in the lower worlds. Still we must respect time and space because that illusion catches up the physical body within it giving limitations to it. In other words, do not try to fly from the roof of a building in just your physical body unless you have been trained and seeing others do it first. Sure. It is true that some SRAOSHA Masters fly in time and space to what purpose, but their own business. If one has the opportunity to talk with one having this capability that would be a different matter.

I myself have been asked if I could fly and have answered affirmatively. The next breath, the querentish one asked me to, but my answer was “No”.

Remember if one performs powers that are not standard behaviour, they usually are called magicians and asked to perform tricks constantly. It is the same with comedians who must tell jokes always. As soon as one has a label, society exploits it and expectation ruins the life. Hence, celebrities hide not unlike the Living SRAOSHA Master who rarely is seen in public

except at major seminars. The arm's length process holds necessary for the physical body complicates spiritual matters. To analyse these things is unnecessary albeit anything can be discussed in AKATHA just remaining in balance is important. "Diplomacy" could be another name for AKATHA also. Some react to the term that is why AKATHA is better as no connotation exists upon foreign terms.

It would be a good basic discussion in this discourse about the "foreign" terms in AKATHA. Of course, the AKATHIST soon learns that nothing is foreign that all things are necessary in spirit. The highest language is Asacer, which means "AKATHA sacred language". Peddarji called it "Higher Sanskrit" in his works that alluded to a name but he never gave it leaving it up to Tirkahatif ra-Zah, the present Living SRAOSHA Master.

Asacer is used because the words are the highest vibration and feeling in language possible. The question of why don't we use all the words in Asacer is that it would look like this in our Arabic transliterated style. Poiujqtujhqlnqlgnlw;qe4jgo0uu0u8qoi2j3tntuut0uwoiwjhe;tjhn1;ewknhgkbbk;lanlngowehr9ohwpohejnfaoq4h9ouy40uthljnhsiuthgiuhkjfbnlmiuwopyt9py howhjgohoawjuiojl;kaj;sijfoijaohu3or842r08uuilgnfsnv,asnljhhkajg;ljaheh touhouh4a. Now what does the previous sentence mean to you? Gibberish, right? However, we must understand that it is Golden Age speak of godspcak. Does language need meaning then is the question? It only needs meaning in lower eras and not until a Golden Age of a Satya Yuga peaks would Asacer be used completely. It was the tower of Babel, but as soon as reason entered, the tower was dismantled. That is why the Satgurus, the Mahdis or Fifth Initiates, are often attacked because their words are very powerful being complete synthesis. The Mahdis' words run straight to God, the AKSHAR. That is why the AKATHISTs mostly are just quiet in groups unless it is Satsang. In other words, synthesis or synthetic behaviour recreates the universe right there in the here and now. This esoteric wisdom is of the highest level and those only with the ears to hear and the eyes to see can perilepsis or comprehend.

We must know reading these discourses are great fun as all is revealed about the entire universe. The wisdom is within the chela and the master only extrapolates the information as the vibrations rise higher and higher. During Peddar Zaskq's time on earth was great uplifting era, which lasted only six years until AKATHA came back in 1989. The times when AKATHA is not public are unhappy dark ones. Therefore, we can be of good cheer now that AKATHA is back. Humour is so very important with Paulji quite the wit whilst Kahtifji is big kidder, as some do not take him seriously as a result. Whereby, the lower worlds are a serious lot and too

much solemn behaviour exists there. One should learn to be of good cheer for what is death but life. True. If we have loved well these things can be difficult for true love is hard to find and even more problematic to leave. Still, let us not forget that AKATHA affords the true perpetual reality on and above the Fifth plane of existence.

The key word in the previous sentence is “existence” insofar as it exists on the Fifth Plane of Atma (Soul) Lok. The idea that nothing exists once one dies must be forgotten especially after one proves life after death in the Sahaji experience. Thus, we must concentrate our effortless effort on Sahaji knowing its importance in our life.

Some paths that started out as teachings of Sahaji go by the way side into physical teachings moral standards of living. Nothing is wrong with the latter, however it does not get one back to God for which man seeks feverishly until coming to AKATHA. That is the idea of contemplation giving one the experience of Sahaji that leads to God-Realization within a matter of a duration. Do not expect this realization overnight without effort in the Spiritual Exercises (Contemplation). Instant gratification shows just the false ego again which has no patience believing spiritual experience is not earned but stolen or retrieved with no effort. That attitude is the kingly sort that believes they are a mini-god who makes no effort at all. It must be noted that Soul makes an effort. What is a beginner if one does not exist? And what do we do with questions of this nature? Ask more questions creating more irony atop of more irony? Philosophers would have a field day here.

AKATHA gives one natural energy from contemplation as one learns that being defensive is exhausting. But the factor of letting go is not easy when one’s behaviour has been negative. Being peaceful to men these days is not “macho”, but those spiritual ready ones look at that behaviour with disdain yet they have no answer? Here we shall give it. ***Peace is power and the more peaceful one becomes, the more naturally powerful they are.*** Peace does not end though and here is where man makes a mistake thinking he is peaceful and that is the end of it. Moment to moment tranquillity must be stepped up or else failure is sure to follow. Peace should not be an irony for the idea that man goes through in the struggle for peace, freedom and all the attributes he seeks and does not practice, find him in a quandary.

Thus, we find that AKATHA has the wisdom and remains with the basics that Sri Peddar Zaskq brought to this world in 1965. The basics are God, the AKSHAR, the Living SRAOSHA Master and being the individual Sound Current of SRAOSHA in Sahaji. No other tenants need exist. The second tenant of the Master should be clear that a lineage exists and if one’s

teaching does not have a lineage of Masters, it is a cult ending with the living master they have presently. Being caught-up in the welter of words is easy because poetry, philosophy and rhetoric are the bane of man insofar as he is lured by these skills. Skilled writers and rhetoricians are always about, but they easily are put to rest with the simple criteria of Sir Peddarji, Sri Kahtifji and the rest of the Order of the Varaigi who receive their specific information in Sahaji.

Karma and reincarnation in the lower worlds are also necessary basics. The lower worlds simplify the journey to the Fifth Plane by being specifically designated amongst the multi-dimensions of the universe. Philosophers and new agers argue for these multi-dimensions which do exist but their major areas are the four lower planes of the Physical, Astral, Causal, and Mental (Etheric is the top of the Mental Plane). When being specific with these four lower planes, they easily are negotiated through on into the Soul Plane, the fifth and most important for the beginner along the path. One must gain the Fifth Initiation in order to avoid reincarnation. It is true, however, that the Arahata or Second Initiate does have the choice whether to reincarnate or not. Yet they are not at the Soul Plane and risk not making it without the first Higher Initiation of the Soul Plane.

What must be remembered in all the detail is that the basics exist within the discourses and all books of AKATHA. One can read Eckankar books or anything for that matter, but not recommended unless assured of the transliteration of the changed terms. Many traps of the mind exist and we must be very conscious here not getting confused about which is the high path. The Mahaji always is concerned about His students, but knows, in reality, that they could not have gotten to AKATHA without being the stalwart ready one. Nevertheless, once getting to the path, the Kal Niranjani, the Individual negative force, puts more pressure on Soul attempting retaining its consciousness in the lower planes. It is his job. Hence, the teachings of AKATHA emphasize the contemplation immediately wards-off the Kal giving relief here. That also is why the daily contemplation exists for continuing the keeping away of the negative forces that are only in the lower worlds.

It is not a battle when using the contemplation exercises, but it is without them, as many would agree. Life becomes easier once marrying the spiritual exercise of AKATHA, the true marriage of spirit. When we see nothing in the exercise that is still Sahaji into the invisible worlds. We must remember this aspect for AKATHA besides being the highest teaching; it also is the most sublime.

Discrimination becomes the first step regarding deciphering or negotiating our way in Sahaji. Some say we do Sahaji even on the physical plane, as Soul is the reality moving about on that plane. The answer is that it is true, but being caught in that fact without closing the eyes to this world would be a mistake. Just remember to discriminate the details of all teachings with the fact of their lineage, what is their name for God, do they hear and teach about the Sound Current that leads to Sahaji? If any teaching proclaims these facts, they are AKATHA by a different name. Still, I challenge one to find these factors in other teachings with one overall fact in that of what does one feel about the path? If the feelings and vibrations are clear, they have arrived home.

Rereading the discourse periodically throughout the month is recommended or reading a few paragraphs each day until the new discourse arrives. The written word helps support the high calming vibrations of our daily contemplations along with monthly group Satsang classes.

Sri Kahtifji 1989

