

AKATHA

The Ancient Science of Sahaji

Sahaji Discourses No. 3 *

By

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The secret about these beginner discourses are that it is true that they are rudimentary insofar as the vibrations or entity about AKATHA. However, you may have noticed not only is the language complex at times that perhaps these discourses are informationally advanced. Since the chela in AKATHA is not a simple individual, but rather very powerful, the Mahaji, the Living SRAOSHA Master, as the author of these works, considers the entity in which he writes. Like any artist, he must play to the audience.

A secret about mastery came to me years ago in giving public lectures on AKATHA that one does not need notes but instead, learns to say what the audience needs for the time. In other words, the Master becomes the vehicle of the SRAOSHA in which should be quite obvious. Paulji's discourses seemed simple to me as a young chela years ago not discounting their fabulous wisdom, but we also complained in school on how hard the lessons were at times. When true wisdom arrives in a form that we can accept, mind still complains, as it is the analytic factor of our daily lives. Thus, we must study the mind briefly as to spend much time here would make us philosophers of the mind and that is not the idea. Rather we must learn the art of Sahaji that no one needs to teach ironically for it is a natural state of closing the eyes and being elsewhere.

In the last discourse we stated the subtlety of Sahaji exists in the quiet calm of the universe. In addition, we have lost the subtlety of Sahaji in the noise of the Kali Yuga. That the outer world had become real and big with little subtlety in it. Therefore, Sahaji has become a lost art that needs resurrecting badly but only will happen with the ready Souls of AKATHA.

A great paradox exists in finding the ready Souls and much discussion occurred in Satsang classes when AKATHA was first public in the late 1980's. What came out of those discussions regarding the finding of the ready ones was that one must spread the message AKATHA discretely. Not every chela is a vahana or of the missionary class. Some never may interact with the public because that is not what AKATHA is about. True. Most get excited about the path because in the beginning and later, a maintaining of joy can take place if we stay of good cheer. It nearly would seem impossible to be of good cheer in the dismal time of a Kali Yuga but no one is saying to walk around with smiles plastered on their faces.

I tell an anecdote about a woman who stopped me on the street once, said I should be happy, and smile more. I did not know the woman, but many of you know what I mean when people act abaxial in this way being

used by the Kal Niranjana for negative jibes. Yet the answers come to what needs to be said if one listens to SRAOSHA on the inner. I told the woman simply “One does not need to smile to be happy”. She looked at me deeply and walked away not saying anything. Remaining cause this way teaches people the truth in words if necessary.

Many people are envious about stories of this nature because they often fail in what to say. But if one wishes these experiences, they will come as contemplation makes anything happen for the individual. However, remember the phrase “Thy Will with Mine” because “Thy Will Be Done” can get you dragged through the sand if you are not careful here. “Some say that God never would harm anyone, but I say God does not care about the human snivelling worm,” said Rebazar Tarzs to a younger Paul Twitchell on the banks of the Jhelum River that flows past the most beautiful city in the world, Srinagar, India. Rebazar Tarzs continued, “But my dear one, do not be dismayed for these only are the play on words wherein AKSHAR would not give a view upon any of this. We put words in the mouths of gods and man to gain nothing but a following. Still what is this but to make a living and for what in laying later some clay and a few bones on the funeral pile for a burnt offering. Soul needs none of this except the hunt for God and once catching ITS Divine Glimpse, he becomes the hound of heaven baying at the moon.” Rebazar Tarzs turned on heel walking away as Paul stood dumbfounded. When the 970th Living SRAOSHA Master Sri Rebazar Tarzs was several yards away he turned saying, “My peace I give to you for one day you will be my successor knowing all these great truths.” He smiled and laughter rang out between the two friends in the valley below.

You see wisdom comes only in the teachings of AKATHA, as these discourses will reveal such for you, the chela, who needs exactly what is said here. So, be of good cheer as Rebazar told Paulji many times as nothing can upset us as Atma because this essence in the Sound Current is perfect. In this perfection reveals pure joy and happiness, as it is true that Soul is a happy entity. Whereby, one does not need running down the street singing at the top of his lungs and acting silly. Yet many believe the Golden Age is such a time when people do dance to the deity as the Hari Krishna people do today. The problem remains that a Kali Yuga is the wrong time for that and hygiene ranks high in a Satya Yuga too. Mohammed mainly cleaned up the Hindus act because they were becoming filthy beggars and the adage “Cleanliness is next to Godliness” was apropos.

AKATHA is not a moral or social behaviour programme and when we make suggestions in the discourses, they are not mandatory. Even the practice of svasata, the Asacer (higher Sanskrit) word for “contemplation” is

not mandatory, but the situation remains that hardly any progress can come without it. It is true that the dream state has unfoldment also taking place, but svasata is a daytime practice whilst dreams are a sleep process. That is why dreams are called in the proper Asacer language “svapna Sahaji” or “different Sahaji”. Is it truly different and the answer is “no” that it is not Sahaji specifically, but the time of day in the lower worlds makes it so.

Extreme analysis upon any subject is not necessary in AKATHA for Sahaji is a simple practice that gleans one everything he needs without a lot of talk about it. Still we do not condemn in antiverbality (stopping speech) that is the next sense to go after Sahaji in the Iron Ages. These senses only remain with the AKATHISTS at some point in a Kali Yuga unless the path can get a secure foothold by getting their proper percentage of the population of at least one percent (1%) presently. Many take our five senses for granted, yet any animal has them of sight, smell, hearing, taste and touch. Only man can have the other five senses that complete the human factor.

In discourse #2 of this series, I had alluded to ten lower world senses, but only explained two in that of Sahaji as the tenth and speech as the ninth. The first five we know as the animal ones, but the other three are telepathy, reading and writing. The latter two along with “speech” appear to be learned senses and are. However, they are senses nevertheless of a higher nature in man making him the “human” or spirit man once completing the tenth sense of Sahaji as an adept. In other words, no one is truly human until becoming adept at Sahaji. Hence, we further see why AKATHA is so very important in one’s life. The SRAOSHA Masters often remark trying to remember their lives before svasata realizing what a dangerous time it is without it. They cannot imagine life without svasata, the going within each day in contemplation.

Deciphering a language or reading in recent history had been rare with only religious monks having the ability. Aloud reading was done at first, but the inner ability was found later since the aloud practice was obnoxious at times. It took away from the quiet times of contemplation. Additionally, speech can be exhausting after a length of time. Ramakrishna, the great Hindu saint, would speak from morning to night becoming exhausted and then laying down on a litter to sleep. Still, reading is important especially in a Kali Yuga for finding AKATHA.

An irony exists in the reading for it is obvious a lower sense. How could one find the high path using a lower sense? That remains the issue of all lower senses in which they should be raised to their highest level when used. For example the listening capability when used for noise of noxious music such as, the colloquial “rock n’ roll” should be raised for more

harmonic sounds as in classical music. When we use reading for low level purposes that we know lower our vibrations or put us further on the animal level, these draw us away from lofty heights. Still AKATHA remains adamant about moderation insofar as man must be human. We have said the humanity takes in the five lower senses, which should be participated with moderation.

AKATHA does not measure moderation and leaves this decipherment to the individual. Everyone knows when he or she has crossed over the line in imbalance. No one needs chastisement for man does a great job on his own in this practice of conscience. AKATHA does not place much emphasis on conscience as guilt becomes large then. Guilt is nothing and only shows the lower level of memory in the process. In one sense, AKATHA takes the words “primitive” and “primordial” and views them in their original root of “prime” as important. This prime factor considers pure sight without thought like an animal would as they are more concerned with what they see for survival and have forgotten that what they do not see is a bigger problem. When we cannot see the Kal Niranjani is when he is most formidable. Thus, we learn to stretch out with our feelings missing nothing. Fubbi Quantz said this quote many years ago when a student had failed, “Young student stretch out with your feelings”. The chela did and won the battle of wits the next time.

Now writing is a completely different sense than either reading or speaking. Of course, all three are related, but often that relationship becomes obscured. AKATHA remains the sole teaching to decipher the indecipherable and yet will not as no emphasis on winning anything exists. As Paulji said, “AKATHA is what opposites have in common.” Furthermore, Fubbiji’s young chela who had lost a battle of wits realized when confronting it a second time that he did not engage in the battle but this time sat upon the metaphorical hill in feldherenhugal. Not to battle is the true winner and then the war already is won by not entering it. That would indicate that all are friends, but let us not be overtaken by naiveté either.

Writing is the sense that is deceptive because few great writers exist and that determination is our battle again since writing quality mostly is opinion. The most important factor though would be the grammar part where if we do not seek proper grammar in our society, that society is destined for destruction. Life is a concept whilst AKATHA recognizes that fact creating the best possible concepts and then putting them into spiritual practice. We do not hope to win the argument but learn to feel our way instead. The parks (forests), deserts, seashore (oceans), mountain air (mountains) and red wood

forests (forests) are conducive to that enormous feeling in spirit as “The Big Four” of nature.

To remain cause is everything and that idea seems to define the lower world battle at some point. However, Peddarji has stated many times the high path does not overlook that “Spirit is deeper than the seas and higher than the stars”. Then nature is not the end-all for elemental would be its proper category. Where do we go if even nature cannot provide us with the true answer? It is simple and the true heart knows without knowing, sees without seeing and flies without flying, but still flies. In addition, you as the chela of the Living SRAOSHA Master know the next word without anticipation, but knowing is the answer without knowing. The practice always has been there and everyone does Sahaji as parents often debunk their children and deride them to stop it.

Take a seated position in an easy chair (some may prefer to sit cross-legged but not a requirement – AKATHA does not require a lotus position as it is not yoga – no matter what people tell you, AKATHA is not religion) for contemplation although it does look like meditation), close the eyes gently taking a few calm deep breaths (the gentle factor is key as with anything in life). The idea is to relax utterly and Soul then naturally leaves the body. Tension keeps Soul inside the body. Therefore, we can see why the Kal (Kal Niranjana – very real entity and known as the “he” god in all religious sects who essentially worship the devil unconsciously) makes the lower worlds difficult for keeping Souls there. We will explain the Sirat contemplation technique in this discourse whilst continuing with the calming effect of sitting comfortably. Now take five deaths and chant HU to oneself or their secret initiates’ word. Some may use any mantra that suits them. If one has had a mantra from previous initiations that has given them success in Sahaji, it is good to keep it. However, most will receive a new mantra at each initiation level. The Higher Initiates generally get their own mantra during the initiation rite anyway. So, one can see that the high path of AKATHA is mostly individual in which the chela’s appreciate more and more knowing that a society can work with individuals involved. The collective absorption leaves a lot desired for the ready one of AKATHA.

Still, it is stated many times along the path that not everyone can become an AKATHIST sometimes to the chagrin to the new student. Since the beginning times are exciting, some will not understand why not everyone can become an AKATHIST. The answer remains in manifest awareness. Humans know the truth on the inner, yet their outer consciousness sometimes is not ready as we say in AKATHA as of being "out of sync" so to speak. One wishes to articulate but they cannot out of fear or simply the

inability to comprehend outwardly. Hence, in one sense AKATHA is the highest outer teaching albeit we say AKATHA is the inner path made outward.

Life is a paradox and one should not hope to answer anything. The chela soon learns he is synthesis and engaging in a conversation without palaver, he will find that it must inevitably move to synthesis or God. That is why Paulji used to tell the chelas not to take over their classrooms with synthesis answers for the professor has set antithesis in motion. The argument is important in the classroom for its catharsis. It is like the idea of doing anything in the lower worlds for spanning time and space. Yet people do not like concluding their lives as worthless as many come to that apodosis. Once their futility sets in not, it is not long before suicide or moving towards death quickly happens. Thus, AKATHA firstly states that a divine futility exists knowing that nothing is perfect, but man as Atma learns to seek perfection as a mission in life. In that seeking perfection, he finds God-Realization. Then and only then does the chela learn the true mission of his eternal life is to perpetually seek and sometimes in glimpses find God, the AKSHAR. Therefore, the AKATHA revelation of the acronym of G...O...D as the “Glimpse OF God” tells us the divine journey and it is not futile at all. God-Realization (Eighth Initiation) and then its periodic experience displays a most worthy mission, as AKSHAR’s effulgence is magnificent to say the least! Nature teaches that each experience of it is different that makes intrigue or curiosity the answer. However, this curiosity is about God and not some mundanity of the lower worlds.

Curiosity came out of seeking God as the God-Realized Soul found that he did become intrigued in what he would experience the next time. The second experience sealed his fate because, albeit different from the first ecstatic experience of God, it was completely different. It is like true lovers that are amazed that their lovemaking becomes better as they get older transcending certain lower world myths about it. Of course, the God-Realization is much higher, but let us not forget what Peddar Zaskq taught that the man and woman at times can achieve the threshold of God in their ecstasy. Yet a man and woman travel eventually singularly to God and must remain individual for eternity. It is easy and the student need not fret in the beginning because after many years of contemplation the fear of these things we speak of here goes away.

Fear is a major problem for anyone, but it remains a reflective emotion of not observing. Arthur Conan Doyle said, “We see but do not observe.” Of course, he was talking about his famous character, the incomparable Sherlock Holmes. Yet it is the very answer to life’s fear

problem in terms of just observing without thinking. Animals rivet their sight talking about their bi-cameralness since they deal mostly with survival of the fittest and not UN subcommittees. However, man wastes much time as he does not know about the higher planes and lingers in the lower ones. That is why AKATHA comes to the lower planes to free those ready Souls whilst the others must reincarnate trying again to find the Mahaji, the Living SRAOSHA Master and submit to him. Of course, we know this surrender really is to spirit and not the man master. The chela understands these dichotomies perpetrated by lower world teachings learning to decipher and discriminate the truth after a few years of contemplation.

Contemplation never can be overly stressed and you will find the discourses before you doing just that. Until the chela can marry svasata and look forward to it each day, he or she never will see God. The experience of SRAOSHA should be that of the want of air or life itself. The Initiates understand these words quite clearly as they look around a detached world that seemingly has no regard for true joy. This time may be what is known as "The Dark Night of the Soul".

No one has said that AKATHA was easy regarding life's travel along It. It is true that techniques in AKATHA are simple, but we must comprehend that consciousness is difficult to explain. The Master is the consciousness and we see as true individuals through His eyes. No absorption takes place here. Atma is freed from the lower worlds by the path of AKATHA and the discipline exists, but the result is true freedom. Ironically, one is free as soon as that first step upon the path takes place. Some chelas believe too much freedom exists under the Living SRAOSHA Master. That is why these discourses are very important in the lives of the chelas for support in the world of detachment where few practice true cheerfulness as backlashes occur for the non-initiates making them cold and dark in consciousness.

It has been learned by the Order of the Vairagi that putting on the positive face is better than attempting neutrality. Hence, one learns to let go each day and stop the battle within. That is why when doing contemplation the factor of "gentleness" is stressed, as one must first go easy on oneself before they can go easy on the world. Thus, the chela must focus and practice the peace in his contemplations firstly and then perhaps direct it outwardly. Still many have found being naturally polite in polite society is not difficult. If one is in a social environment that does not lend to politeness and kindness perhaps it is time to remove oneself from it. No place exists that cannot be walked away from no matter who is there. If a place or people threaten one's life or consciousness awareness, the two feet at the end of the

legs were made for walking away at any time. Only Soul holds Itself in place even in the physical world. Still these comments only are suggestions and one may do as he wills. At the same time, a suggestion not followed made by a Higher Initiate may involve karma, but anything can be resolved in time or duration.

We find time being the culprit many times as man has no patience having lived so many lifetimes in the lower worlds. He becomes spent, but fortunately he also becomes ready at times and then when washed up upon the seashore, he staggers to his feet seeing the Master standing there. At the wits end always is the SRAOSHA remaining peaceful and quiet as the Light and Sound of God. No fanfare is there often for subtlety is a hallmark teaching of the Vairagi SRAOSHA Masters. The subtle irritants are the daily life of the lower worlds, but these cannot be overcome completely as they are what make us human. Still recognition of the emotions means the control will happen naturally in the practice of svasata.

Initially, the chela will have Sahaji experiences that he wishes to impart to others. He has had these experiences in the past as a child perhaps with his parents having debunked him then. Few learn from their experiences for the joy of Sahaji is real and no stopping the chela's verbalizing will take place. We find the paradox of speaking remains a truism and why it is often left behind in the Kali Yugas except utterances made by monosyllabic brutes. These are primitive times to be sure, whereby technology could be very advanced as our society today makes claim of it. In comparison of contemporary history, our twenty-first century could be considered advanced. It is a trap though of the collective thought of a pack mentality where the herd feels content that others think exactly as he.

It never happens because wishful thinking only exists here and when man finds he is all alone another problem exists then. His alienation causes his to rebel against the simple social behaviours. He may completely stop talking to others and not participate in the simplest amenities like "Hello" or "How are you?" When this alien situation occurs, he may be descending below the introversion level and paranoia starts. It is true that he has done the creation, but AKATHA allows for this awareness. Once one realizes they do indeed create the universe around them happening at the Ninth Initiation right before Mastery. They sometimes fail here. Knowing this experience is coming also can cause calamities and why it is recommended to explore these problems in Satsang class. Indirectly talking about problems always is good and recommended by the Vairagi getting a handle on the situation. The group consciousness of the AKATHISTS is very different from other groups as the AKATHA Initiates are more evolved and benevolent than other

groups. If they are not, it is a sign of the teaching failing with the masses and time perhaps to become non-public. However, this determination only is the prerogative of the Living SRAOSHA Master of the time.

The Mahaji, the Living SRAOSHA Master is not God ITSELF. He is a part of God just like everyone and everything else. AKATHA is not polytheistic, as some would declare. Only one God exists and that is the AKSHAR. The other plane gods are lower case and would be categorized as “lesser gods” with the word “lesser” a very important adjective. God ITSELF is the AKSHAR. Therefore, how could the Living SRAOSHA Master be God, as some critics believe? We must remember that criticism is the nature of the lower times of the lower worlds. That is why svasata also gives the power of awareness in speech with the individual eventually becoming the Satguru, who is an expert in speech. That means he or she understands what they say whilst others may not with only the ready Atma comprehending completely. The Satguru still may have some emotions to work-out, but that is the way of God-Realization and then SRAOSHA Mastery. Once the latter is achieved, the emotions are controlled, and may be shown but they are controlled. Our critic may not think so, but then we have stated many times that AKATHA is a minority teaching and few will understand Its message. Hence, the chela soon learns to be polite and remove himself quickly when the situation calls for it, if no synthesis is available. In other words, if a peaceful wholesome environment cannot be had, the time to remove oneself should be in order.

Many questions have been asked about music, homosexuality, drugs, negative behaviour in general, etc. These answers come with a simple reply that if one practices svasata faithfully for thirty minutes each day, one will have balance in there life. Does balance answer the social questions with a resounding reply of “yes”. If a behaviour does not support procreation of the species or positivity naturally, it should not be done as it simply is not civilized The Inner Master, who also is the present outer Master answers all questions coherently and clearly. We are fortunate that these answers mostly come as feelings, but verbalization can take place as long as one is assured that the Master is talking with them.

A most important technique for testing an experience on the inner planes is to chant “HU” when the slightest doubt takes place. The other slogan “When in doubt do not accept it” may be apropos. We have a knowingness about us, but sometimes our decision-making has been brutalized in the lower worlds. We have made decisions that have come back to haunt us, and therefore, we tergiversate then. When this ambivalence takes hold, one may hesitate costing him a great deal. Therefore, it is written

to make a decision and live by it. True. Hasty decisions are unnecessary, but then we have our timing factor interfering again. AKATHA makes it easy by saying to “Feel one’s way through the situation”. By feeling the way, our minds are freed to be content working with SRAOSHA more clearly. It is not difficult, but when first using Spirit, it may be different. The Masters tell us that letting go is a constant. That the eternal journey is refinement with acayakoti, the rest-point in eternity.

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