

AKATHA

The Ancient Science of Sahaji

Sahaji Discourses No. 4 \*

By

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The lower worlds are replete with negativity and therefore, during Kali Yugas it can be a most difficult time. Soul challenges Itself this way for it is known at the Ninth Plane according to Paul Twitchell's books that Soul is the creator of all things. The question arises is Soul God then? This age-old discussion is solely clarified by the Mahaji, the Living SRAOSHA Master. His responsibilities in the universe are many whilst telling the answer that Soul is the creator but also relativity exists. Many these days claim that certain scientists have created and proven relativity. Nevertheless, it has existed since the dawn of man and woman in the dual factor of mankind. Duality shows a relationship however negative or positive by their very existence. Once this duality is established, we find this relative sense in that related to the existence of the relative creation factor. That means each create their own relative world and relate from it. Man has created the idea of this relative state as some complex formula, but the Mahaji's job is to demystify things.

Each word and phrase in the Hadjis, the Original and True Sacred Book that was called the Shariyat-Ki-Sugmad by Sri Peddar Zaskq (Paul Twitchell's spiritual name), has the SRAOSHA within it. The Shariyat books as a group are called the "Hadjis" as Peddar defined in his dictionary years ago. The term "Hadjis" is used by the teachings of AKATHA for their holy book. That does not mean that AKATHA is a religion because sometimes the word "holy" is used. It is true that AKATHA usually "steers clear" of such terminology, but an occasional usage does no harm to the proper high entity of AKATHA. AKATHA used "neutral" terms as a natural rule of language natural to the Atma Sarup. It is not cold language, yet maybe leaning more towards didacticism or structural philosophy, but in all the words are AKATHA's only whilst always having been. To sit and analyse the words would be foolish for they appear on the page before you one after another ironically. Thus, we find the extraordinary factor of AKATHA's words being for Soul at any one particular time.

People make fun of the fact that one will say that the words were different the next time reading a book. Still the Iron Age era is one where the "antithetical individualist" exists, who does not have a spiritual advancement teaching and lives in stolid ignorance. Whereby, these types believe to the contrary that they are very wise and intelligent indeed. That means the sensate beings are dangerous without the true sentience of the AKATHA chela. These chosen ones are selected by the SRAOSHA directly as the timing is exactly perfect. Some believe they had to go through so much getting to the path, but this is simply karma and nothing could stop it.

Getting to the path is hard as life usually is because our reaction to it always cannot be pleasant. Irritations exist for the lower worlds of time and space are not about Soul and its proper existence. That proper existence is above time and space in the higher planes of SRAOSHA. Once we experience the Sound Current of SRAOSHA, we know what life is, yet it does not end there by know means. Kal will redouble his efforts here whilst one lives for his job is to keep Soul in the lower worlds.

Still we have the power once knowing the Sound Current, the SRAOSHA, and it then does not matter what we do in the universe. This does not mean we can harm anyone or anything. We must not misconstrue freedom with karma. The latter is the science of cause and effect. AKATHA is the science that relieves one from the lower world science of karma. In other words, AKATHA is the only antidote for karma since few paths believe that karma is resolvable and religion cannot do it no matter what they say to the contrary. Usually, religions especially in the western or occidental world today on Earth (Mosaic name – “Gaea”, the Greek one), do not agree with eastern philosophy’s view of karma and reincarnation. The latter idea is repugnant with religious factions having all sorts of answers condemning the idea of karma’s non-existence.

However, karma, not existing, is a convenient “out” for the western world that believes as a tenant of religion, one can be sorry for sin. Sin would be the western world’s equivalent to karma. Whereby, sin only is the negative aspect of karma. But karma believers say just “bad action” and generally do not abide in the term “sin”. It is unnecessary and inchoate regarding leaving out “good action” that is also karma. Now the important distinction here remains that if sin exists, ultimately it condemns all action. Now if karma instead exists as we prefer in AKATHA albeit it is taught as an illusion, all action is condemned as with sin, but the distinction is that good action will bring one to the high path of AKATHA whilst bad action will not. It is that simple. Therefore, sin condemns all action as of changing the parameters of sin insofar as one time a behaviour is considered evil and then another time acceptable, e.g., marriage divorce. Years ago the Catholic church condemned divorce to the point of excommunicating those who did. Today divorce is acceptable and not considered a sin. This contrariness is prevalent in religion because the people are followers and not potential masters as on the path of AKATHA.

It would seem that religion has problems, but the wholesale condemnation is not necessary for they do create better civilisations with

moral codes existing. Without religious moral codes, man would live in squalor and decadence. We can see that decadence today as religion pushes its way with people rebelling with the Christianity's saviour's name "Jesus" being repugnant said in public. The SRAOSHA Master's really have no view on these things other than to say that if one pushes their way, rebelling is a natural opposite occurrence of the behaviour. Therefore, we emphasize in AKATHA as a presentation only that one should learn the subtlety of not pushing. It is an art that takes years to learn the expertise, but necessary especially whilst living in the lower worlds.

Man's emotion creates his lack of subtlety and why AKATHA teaches the contemplation exercise for balancing the emotional response. Therefore, contemplation has many advantages along with the agreement by most groups and individuals that man should engage in some form of introspective technique. AKATHA agrees with this view to a certain extent, but states that some forms of introspection such as meditation could be harmful to some people. Whereas the AKATHA Spiritual Exercise called contemplation or the higher Sanskrit word, "svasata", can do no harm. That means svasata gets one into the higher planes on and above Sat Lok. This achievement brings happiness to Soul who has ventured long and hard in the lower worlds.

The paradox remains that if Soul is all-knowing why does Its end-up being so lost for so long? Many become confused when they cannot understand simple concepts albeit the previous question can be complex. But still the answer is simple when one has total awareness in AKATHA. Therefore, when Soul is in the lower worlds, It is aware of Its struggle only from the Soul view and cloaked by its own ignorance and unconsciousness. Some would say that the physical body and mind just become more mature with that being somewhat accurate. Still if one does not gain the total awareness on the path of AKATHA from the Sat Lok or Fifth Region point of view, they will continue the journey being lost. Therefore, sometimes Soul becomes desperate and feverish to find the path of AKATHA because inherently they know the opportunity in this lifetime could be lost for a long time. The Mahaji does not let Soul go too long without some reprieve although He does not interfere with one's individual decision, yet still presents the message to all Souls in some form. Mostly it may come in the form of presence without one word said or an intellectual discussion without mentioning anything about AKATHA. You see, the Master knows what one needs for His training dictates this to Him after many lifetimes under the Order of the Vairagi SRAOSHA Masters.

This august group of SRAOSHA Masters are quite obviously Sahaji

adepts who travel the entire universe at will. All who stay the path will too become travellers of the entire universe after spending time in their contemplation. Some may go now whilst others may take many years. But be sure it will come by the practice of the Spiritual Exercises of AKATHA. However, do remember the subtle factor of just closing one's eyes and instantly being on the Soul Plane. This subtlety remains important for reiterating constantly as the lower worlds are anything but subtle. Hence, Soul has great difficulty in them and must struggle getting back to the path. Still once gaining the path of AKATHA, the struggle in spirit is over. Sure perhaps the outer struggle is not over, but when sitting down for contemplation each day we will have peace and contentment in the higher invisible worlds within. That aspect is all we have in the lower worlds because few, outside the AKATHA chela, will find happiness without their contemplation.

Why is happiness fleeting in the lower worlds simply explains that they were not made for happiness. Yet these are the play on words as we also could reverse that view and say the lower worlds were made for happiness whilst Soul dwelled within them. Now we can see how contrariness can occur. One then can become confused and mental trauma could ensue. What is the answer? The neutral path of AKATHA is the only answer. Is there a cogent answer to life that we can hang onto for ever? Yes. That answer remains to know and experience the God Worlds of SRAOSHA whilst in Sahaji. Only then can one have true happiness. Only then can one have true contentment and rely on the AKSHAR, the SUPREME DEITY. This DIVINE IT takes care of ITS own and never lets them down in spirit. Those who retain this relationship with God whilst even going through apparent hardship will prevail eternally.

We must comprehend that no reward exists for retaining a steadfast loyalty to God. It is a pure science instead. If one puts their attention upon ITS VOICE, the SRAOSHA, as much as possible, that energy source cannot help to provide. It is hard work, no doubt. Soul created this challenge many eons ago and had to work-out the karma that ensued. After many lifetimes of this same challenge, Atma became worried of it and wished only going home. Paulji loves using the image of the individual laying spent on the seashore exhausted from the struggle perhaps with a floundering ship crashing into a reef nearby. The image is important because we too feel spent sometimes because society is so confusing with people having such little direction without true spirit in their lives.

The AKATHA chelas are the most fortunate Souls as they have come home to AKSHAR or on their way there. For those who have not experienced God-Realization, the realization of AKSHAR, be sure that the Mahaji, the Living SRAOSHA Master has. Therefore, He can give that experience to the students once they practice their spiritual exercises, the daily thirty minute contemplation exercise. A great secret exists in God-Realization for anyone can experience the DIVINE IT, the AKSHAR once stepping onto the path of AKATHA and closing the eyes. It would seem simple, but many know getting to the path is not. It may take eons for some and rightly should as the mind gets out-of-control creating such a magnitude of imagery needing to be cleaned-up, so to speak.

That is why each lifetime a veil is dropped so that Soul does not see all the previous lifetimes. The undisciplined Soul could not handle viewing all these lifetimes and would become very unstable. We see this instability in our world today because the many Souls who do this know that the truth is not being told to them in the market place. Only the Mahaji, the Living SRAOSHA Master has the proper clarity and challenges anyone to investigate other teachings and compare, if necessary, the details of the path. One will find that AKATHA's information to be precise in all its departments whilst other teachings miss much in their articulations of their paths. Religion is especially guilty of leaving out detail for controlling their followers.

AKATHA does not control or brainwash Its members. They are free to come and go as they like. Of course, the Mahaji is a heartfelt individual and is sad to see anyone leave the path. He may even give an appeal not to do it, but he will not stop once someone has make up their mind. The Mahaji only wishes for an explanation if someone should step away from the high teaching. The path is difficult, but life without AKATHA is so much more difficult that many chelas feel very safe along the path. And rightly they should for the protection of the Mahaji always is near for this is one of His main jobs in the universe, this protection against the Kal Niranjana.

Facing the Kal alone never is recommended and why in history the Mahaji came to be as the truest propitiator between the negative force and the SRAOSHA. The paradox exists and true that even the negative force is made of the SRAOSHA, but we are using logic here for teaching the chela what he needs to do for surviving in the universe. The paradoxes always exist and cannot be answered, but we as Soul must venture forward into the great beyond, the GREAT VOID without VOID, the GREAT FORM without FORM. To those with the ears to hear and the eyes to see, nothing is a riddle, these words are the truth and are timeless. God is in the details

and also scattered amongst infinitude whilst we cannot hope to fathom IT. Rather we can experience God-Realization in this lifetime on the path of AKATHA. That keeps the chela following the path because no where else can this be accomplished.

Whilst the different paths are quibbly about who is right or wrong, the chelas of AKATHA simply go to God. No competition exists on the high path. I had a student once who told me she would find out all she could about a new teaching in town. I told her to do that with the attitude of gathering knowledge and respect for the teaching as they were doing a service teaching about reincarnation. I told her to visit and applaud their positive virtues whilst keeping quiet about their negative ones. The negative ones will change themselves into the high path of AKATHA eventually no one needs to compete. It truly is difficult to keep quiet when one sits on such powerful knowledge that is on the high path. But we learn that amongst ourselves this knowledge is relevant. Yet in the market place unless we have been invited to speak about the AKATHA premise, it may not be appropriate.

This inappropriateness means as the little prince articulated that once one tames an individual they are responsible for them. In other words, AKATHA is pure synthesis and goes straight to God. If one is not ready for this information, they can be burned-up on the spot quite literally. Thus, the chela learns to go easy in life with AKATHA emphasizing the gentle aspects of the Spiritual Exercises. If we go gently within eventually we go gently without recreating a golden age outside. Of course, this is asking a lot of the new student who may have fought their way in a frenzy getting to the path of peace ironically. The physical body is a bundle of nerves and by nature made to be aggravated by them. Still the mission in life is to preserve this bag of bones whilst learning that peace is power and no end exists to tranquility. We must mark these words and learn to practice them if it takes centuries to do so. SRAOSHA is about the subtleties of peace eternally. One must take this road of peace or be destroyed in reincarnation time and time again. The message is an old one that we have heard for eternity, but sometimes we believe that peace is weakness especially the male gender. However, this is the furthest from the truth and those who spend their time in true weakness of machismo and loud behaviour, perish many times over.

Soul is a happy entity because it is a peaceful one. Soul is content and that means if one is not, they are dwelling in the lower worlds and must rise above them by stopping certain outer behaviours like the usage of drugs and listening to loud music. A SRAOSHA Master never will engage in such bafoonery and if they do, it is a test for the masses' judgement factors. Sometimes the Master will set-up very difficult tests to get the chela to stop judging and criticizing. Sometimes even the Master may criticize something or someone for this test. We cannot begin to imagine what the next test can be for we are not suppose to know, but we are to pass them to get into the

higher planes. That could make the chela nervous about doing anything in life, but that is not the situation on the path. One learns by doing the daily contemplation, that the tests become easier and once the Higher Initiate, they become less and simpler still. When arriving at Anami Lok, the Tenth Plane of Mastery, the tests are ended and one becomes the tester.

Again, these parameters of testing and tester, etc., are not necessarily deeply analysed for the path is one of freedom mainly and ease of life. Soul is tired of doing others bidding of learning and experiencing things It does not wish to learn. AKATHA is that teaching which gives that freedom along with being a path to God having ironically more discipline than the rest. Perhaps it would be best clarifying by saying that one can walk a path and deviate from it and not see God. One can deviate along the path of AKATHA and still see God. In other words, the deviation was part of the path albeit it is the most direct. We then think of a straight line that could be boring to most. Yet it just has been explained that AKATHA could be circuitous but still the straightest one to God. How could that be except the play on words. It is not logical and no one ever said that it was. If one seeks perfect logic, they best go elsewhere. However, the amazing part is that AKATHA is perfect logic in Its synthesis. The art of ontology or being in AKATHA shows us and one hears It as SRAOSHA. That is all.

The SRAOSHA Master do attempt explanation for they are not Zen Masters that speak in riddles on purpose. It is true that SRAOSHA Masters may at the end of the day seem to speak in riddles but they do not do it as rote. A time and place exists for everything and mostly the SRAOSHA Masters are accommodating. We must not judge them albeit the Mahaji has that option because someone must in the universe otherwise chaos would ensue. However, the Living SRAOSHA Master, the Mahaji, teaches Sahaji only and the rest is the nature of mankind.

AKATHA is not a moral code, but the chelas have the highest morals as a natural result of the daily svasata contemplation. Since Atma is naturally perfect, but plays many roles in the lower worlds getting into the quagmire there, a moral code is unnecessary. Teachings outside AKATHA list morality because they do not remember that Atma is perfect of Itself. They believe man is inherently evil albeit professing many times to the contrary. The religionist wish man was good believe in their heart of hearts to be evil as the Iron Ages produce so much evidence to that fact. Man succumbs to evil giving it fresh cause by not doing everything each day in the name of the AKSHAR.

It is true that AKSHAR has no opinion or feelings in the matters of man, but man must place his attention upon this ONE TRUE GOD always. It man does not have the SUPREME DEITY in his heart constantly, how can that great power reciprocate. The CENTRE cannot respond except in ITS centrifugal outflow. In fact, in this neutral practice of spinning on God's



periphery only shows the ultimate science which has no qualities except the empirical factor of spinning. "Spin" is the root word of Spirit or spiral. Hence, spirit simply means "spiral" or "spinning" not any qualities of love, emotions, sympathy, etc. What we have simply is the spinning from the giant vortex of AKSHAR only. Now we can get a better pictured definition of God in ITS purely neutral state and perhaps people can answer their problem of why God would let evil into the world. That simple fact remains the explanation of the positive and negative lower worlds. Since very few teachings outside AKATHA explain the lower polar worlds, few have an answer to God's apparent evilness. When one finds this entity is the Kal Niranjana, they attain the answer to the age-old question.

Thus, the new student can know all answers come to them by always taking the problem to the inner planes of SRAOSHA. As the Master says, "I am always with the student even to the consummation of the world. I am always with you, Baraka Bashad".

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