



The Ancient Science of Sahaji

Sahaji Discourses No. 5 *

By

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The wisdom of AKATHA is ancient and comes from the Order of the Vairagi, the SRAOSHA Master order. This wisdom is for all time and eternity with every answer available to mankind if they wish it. The wisdom is synthesis that one uses discriminately because it has all power. The AKATHA Initiate soon learns that he or she must be careful imparting their wisdom. That is the answer why many great teachers spoke like a fortune cookie paper because the vagary was necessary for the time. In other words, social amenities are good, e.g., "Good Morning", "How are you?" "Have a good day", etc. They do not mean anything, in reality, but just a form of social pleasantries that is so necessary today in the present Kali Yuga. These pleasantries are also a good way to mask the SRAOSHA Master synthesis. But where can one display their oratorical synthesis if not in society? These situations depend on the circumstances because one can stop the universe whenever necessary, but a constant diet is unnecessary and out-of-balance. Therefore, the AKATHA Satsang classes are important for imparting the synthesis of the Initiate. They can give their very important viewpoints there with all understanding the wisdom. The SRAOSHA entity, the group consciousness is their to nurture the wisdom of each individual. In addition, the major seminars are good venues for imparting wisdom as well. The various talks are all about the AKATHA synthesis.

The most recent philosopher to explain AKATHA synthesis was 18th century German Friedrich Hegel, who re-introduced "thesis, antithesis, and synthesis". They simply mean that one presents a thesis either orally or in writing an idea, then it is discussed or argued in antithesis. After agreeing to what has been discussed, the agreement is synthesis. Therefore, AKATHA synthesis is a long ago agreed information about the practice of Sahaji and nothing else. However, Kal's channels lurk everywhere attempting to keep Soul from travelling into the higher planes. The idea of liberation into Sat Lok (Fifth Plane) is repugnant to the Kal Niranjana. Still a ready Soul will not be denied access into the higher planes, once he realises the ability to do Sahaji as common place. Again, the rebellion by society against Sahaji comes directly from Kal Niranjana. This negative overlord does not wish truth disseminated into the lower worlds. Now one can see why albeit Sahaji is simple that it cannot be told to everyone.

Kal uses fear and misunderstanding through the emotions to accomplish his mission of keeping Soul in the lower worlds. He also uses the five passions of anger, lust, greed, attachment, and vanity. We immediately wish to point out that a passion means an extreme and no one is saying here to eradicate a moderate behaviour. If man does not have a modicum of the five passions, he will not survive in the lower worlds. No guilt exists in AKATHA either. When one is lustful, he moves on and does not think about it. If it is an imbalanced behaviour, he or she must know that the contemplation exercises and reading the works of AKATHA, i.e., discourses, books, Wisdom notes,

etc. will help balance one. Once a SRAOSHA Master all guilt and passions are gone from one's life. Some Higher Initiates also will eradicate imbalances. Again, this eradication is not a thorough elimination of anger, lust, greed, attachment, and vanity, just the extremes here.

The question of how does one know if they are behaving in the extreme is an individual undertaking. The suggestion is in the feelings where one will detect that they have crossed over the line of balance and they just know then to "back-off" or stop the behaviour.

Remember. AKATHA is not regression therapy or a moral code. no odes, analects, commandments, beatitudes, laws, steps, etc., will be provided directly by AKATHA. It is true that AKATHA mentions the Universal Laws in its introductory book, but these are not AKATHA's laws but instead lower world laws that are the supreme ones. But AKATHA's responsibility is only to teach Sahaji and nothing else. Anything said or recommended by AKATHA is just a suggestion and not law. In other words, Soul leaves the body at death, but also can do it now. That bit of information has been lost in history albeit people do Sahaji daily, but debunk it as hallucination to be a controlling factor in the lower worlds. No need to fight it as the ready Soul naturally comes to the path for re-learning Sahaji, nothing else.

Once re-learning Sahaji, the chela is on his way to God and great joy becomes his along the way. He gains the glimpse of God and refreshes the journey daily in his contemplative exercises. The chela makes himself comfortable in a easy chair. He or she may even wish to sit in tailor fashion with their knees drawn up. Whereby, if one is not comfortable this way or pain ensues during the thirty minutes, it probably is better not to sit in tailor fashion (half lotus position). The attention is important in contemplation, but it should be a matter of gentle and peaceful practice. We are hard on ourselves and that is a major trap in the lower worlds. The constant battle with our own irritations exists and displays Kal in the lower worlds always lurking near. He will not leave one alone and the higher that one goes into the realms beyond, once returning to the lower planes, Kal puts his minions onto the chela working overtime to push him into imbalances. Nothing difficult to sort here, but the specific awareness that irritations must be overcome in balance shows the definite scientific importance of svasata (higher Sanskrit word for "contemplation"). Svasata gives one the stamina for remaining in balance in the lower worlds. Without this introspective technique of svasata, no one can get to God.

Religions claim they have an exclusive on God, but cannot get anyone to see or experience IT. Their God is Kal Niranjana mostly unbeknownst to them. Some have great trauma when realising this significant truth. To realise one is worshiping the demon Kal Niranjana can be quite a dismal revelation. That is why religionists fight tooth and nail attempting some argument against that fact. Therefore, the religions often fail when AKATHA knowledge

becomes prevalent or they scatter into small factions not holding onto a large following any longer. To be aware of the simple facts in the matter still takes an aware individual to do so.

Hence, the problem with the simple teachings of AKATHA reveal that Kal is quite disconcerted with the truths of AKATHA and does not wish it revealed. His job is to hold Souls in the lower worlds and why wonderment exists regarding the simple facts here. Why is Sahaji so condemned remains the Kal behind it all. People are amazed at this revelation, but nothing can be done about it because most people remain in stolid ignorance. That is why the old adage of once putting one's hand to the plough, they cannot turn back without ruining the row is apropos. Looking back one will turn into a pillar of salt. Their consciousness cannot retain extreme curiosity without faltering in the lower worlds as Kal vies for the attention creating loud music, very negative movies, bad food, etc. After one has spent time in contemplation, they naturally drop bad habits and their curiosity does not have them watching things to their completion when one already knows the outcome. In other words, one's dignity has two feet attached below it and walking away is assured many times.

The option of walking away not engaging in just anything shows proper discrimination where vibrations become more important to the individual. His or her environment becomes special to them and they wish for it as idyllic as possible. SRAOSHA Masters do not privy to loud music and often stay in remote areas of planes as a result. The Astral Plane is notorious for loud music and has seeped into the physical plane earth world in the last few decades. This noise level destroys entire planes and the lower worlds sometimes as the people forget respect to the Sound Current and attempt its obliteration. The male species particularly believes that peace is a feminine quality and quiet music also be feminine in nature. However, the major mistake here shows the science of quiescence as power and loud noise greatly destructive indeed. The AKATHA Seminars' music is proper quietly uplifting everything that is more ambience than focus. In other words, the music exists to enhance the environment, not to obliterate or lower its vibrations it. One can feel the difference where quiet uplifting music like the single note of the flute or lightly touching the piano keys are done.

The battle remains in the lower worlds where we see that music is more negative with the inception of rock n' roll. The 1940's had the "swing" music which was a prelude to "rock". Still that music has a dynamic or gradient range to it that the four/four timing has destroyed. The singers these days just yell out their lyrics whereas they had crooners once upon a time. Man has lost his respect for sound and lowers further into the Kali Yuga. This can change with the right attitude and respect for SRAOSHA. Even biblical scripture talked of the horns of Jericho where the walls came tumbling down. In the far east, contests are held where people come to make echoes through the mountains with an award given to those accomplishing the feat.

The latter is harmony working with nature's sounds which in turn works with the SRAOSHA. It is suggested by AKATHA for the Initiate to periodically make a physical trip to either of the big four, i.e., seashore, desert, mountains, or forest. The pilgrimages of religions are a pale reflection of this action as it was only for getting away from the noise to clear-out ones cells of negative vibrations. Of course, the daily contemplation does this as well when one can get into a quiet environment. If one lives in a large city, sometimes it is difficult gaining sound resonance without any machinery noise. Buildings are like giant pressure cookers that cook the bodies over a seventy odd year lifetime. It is gruesome to think about.

We must learn to respect the quiet, however this does not mean that the AKATHISTS should not speak. Let us give the phrase, the ancient answer to man's speech, "When it speaks, it is silent and when it is silent, it speaks". In this ancient statement derived from the ancient Order of the Vairagi SRAOSHA Master adepts, the secret of speech tells us that when a man talks, he is like the wind or the waters of the seashore that change and are never the same in perfect harmony with SRAOSHA. Therefore, those teachers that set-up retreats where people must be quiet or monks who do not talk with one another have not resolved the AKATHA ancient secret. If a teaching does these quiet times where no speaking takes place, you can be sure it is not the high path and their leader will be found wanting. Still, we must be sure to state that quiet is good and always speaking shows only the Satguru and not the Viguru (Vi-guru). The latter balances His speech and does not act like the eastern adepts who speak morning, noon and night. Ramakrishna was said to do this whilst passing out on his litter each night and then waking in the morning to continue his monologue. Nothing is wrong with this monologue state except it shows the imbalances that Satgurus achieve occasionally. The Viguru (VI-Guru) will not be so inclined, but has this apnoti or tongues capability. In addition, if the teacher does not have tongues capability, he is not a master as well. In other words, the true Master has all skills, but does not necessarily show them.

The Living SRAOSHA Master is not here to display His skills. His sole job is to find the ready person and teach him the lost art of Sahaji. It takes this high Master to do so as we have stated Sahaji becomes ridiculed by the masses. So, in once sense of the idea, the AKATHIST is the most courageous of people for the high path is very difficult and to master it is only for a few dedicated people. All AKATHISTS who stay the course will master the path of AKATHA. It would be obvious to state that those who fall by the wayside will not. However, many believe that learning the path's tenants and stepping aside remembering will afford them liberation. This is the furthest thing from the truth for no one enters the high worlds and sees the face of the AKSHAR without AKATHA. These are the words of the master.

Why the path remains difficult reveals what has been said about Kal putting

so much effort to stop the AKATHA chela. The pressure is there and why the mantra is given to ward-off the onslaught of the Kal. Those highly evolved can tell many anecdotes of attacks by the Kal. Whereby, with the HU chant as the powerful universal mantra, Kal has no chance. The only way would be if the chela did not use the HU whilst trying to do it himself. Kal always will win such a battle for the chela is defenceless without the HU and the Living SRAOSHA Master. The true chela completely understands these words with nothing being a riddle to them. The vibrations of the words are more important than the understanding as the word "overstand" was coined by Sri Fubbi Quantz, the 972nd Living SRAOSHA Master, many years ago.

Fubbiji (the "ji" is added onto the entire first name of a SRAOSHA Master - using the first syllable and then "ji" is not correct) was made Master between Peddar Zaskq and Tirkahatif ra-Zah whilst Rebazar Tarzs held the Rod of Power as the Karaduhr for fifteen years. The Karaduhr is not the public master and the temporary holder until the outer master is ready. Why this is done remains a mystery of sorts whilst the master could reveal an explanation, sometimes it is better taking it to the inner with AKSHAR bringing an answer instead.

Logic is not supreme with our feelings taking over in AKATHA. Of course, these feelings are not emotional, but rather the feelings we have when being still in contemplation. This continual centring never ceases and the spiritual vibrational feelings never end. Thus, we find great joy in the fact that the divine no-thing is also the everything which we lose in word translation immediately. The master must make the attempt to communicate in writing these discourses for it is the great responsibility of the Masters to bring the SRAOSHA into word form. That challenge was given to Sri Tirkahatif ra-Zah when a mature man not having typed a thing since his younger years. The SRAOSHA took him to the keyboard, quite literally, and practically made him start typing. This action occurred not long before he received the Rod of Power in India.

We must know that AKSHAR must have ITS way. Afterall the AKSHAR is THE SUPREME DEITY. THE ONE TRUE GOD is AKSHAR. THE ONLY TRUE GOD is AKSHAR. We know that as chelas and we present that peaceably to the public in introductory talks given in one's area if they are so inclined. Some will find themselves guided this way maybe never having spoken in public. Yet the words start to flow and one feels quite natural about it as if they have been doing it always. These are the true miracles of life because they help the ready Soul to God which is the divine mission of each chela and really everyone else. To seek God is the way and nothing else. This eternal mission is a grand one because God-Realization is indeed grand with words being left behind in the mist. The irony is that we need words to explain about experiences even in God-Realization. No answer exists here other than the fact that reinforcement and recognition remain

important in one's life and why the Master appears. These are a matter of experience and not just words on the paper.

Those who do divine the vibrations of SRAOSHA from these discourses are getting the true meaning albeit the information can be important as well. The mind must be controlled by Soul and happens in svasata. Some may experience this identity control from the beginning whilst others may lean on the Master in the beginning even asking many questions. Still this will cease after awhile for one cannot be dependent at all. Usually, the ready Soul is not this way, but refinement is the answer and is perpetual even for the Masters.

The main point to comprehend is that one experiences the high worlds through Sahaji and what AKATHA teaches only. Man has evolved over many millions of years and needs his intelligence and therefore, it is not wrenched away in AKATHA, but instead gradually controlled by the true ego, not the false one. Before Initiation some will battle their false egos striking airs and poses for the public. Award ceremonies are a result as man promotes his creative abilities and wishes that type of recognition, but the failure here shows that only true evolution and stature comes with the AKATHA Initiation. Talk show hosts and entertainment celebrities without the Initiation in AKATHA are simply nothing but jesters for the public. These types are propped-up in history to avoid surrender to the Living SRAOSHA Master. Kal Niranjana promotes these false celebrities to make man common and not an elite one of the AKSHAR as a Higher Initiate in AKATHA. So, those of you who become Higher Initiates learn that it is true celebrity and not the false nonsense of society. However, another irony exists because AKATHA does not promote such celebrity except one must give respect and deferment to the Higher Initiates allowing their prestigious position in the universe. The power that a Higher Initiate displays will garner all the respect that is needed in their peaceful, but very powerful countenance. This lack of proper spiritual evolution by false celebrity explains why most of them go to rack and ruin usually dying at a young age or having tragic lives. They are not evolved enough taking on the attention from the public, they only are common non-ready kanis (all uninitiated Souls). False ego is exhausting and striking these airs constantly only result in the premature death of the physical body and one reason why societies limited life span exists. The false ego exhausts the body whilst the true ego extends the life beyond normal parameters usually. The choice of life or death is the SRAOSHA Master's.

Thus, we find a new meaning for life whilst on the path of AKATHA insofar as one will become balanced in the SRAOSHA declaring each day a channel for Its divine flow. Before doing contemplation each day it is recommended that chela declare being an open channel for SRAOSHA by saying simply "I declare myself a channel for the SRAOSHA". In addition, chanting one's mantra is important. Peddar Zaskq (Paul Twitchell) once asked Rebazar

Tarzs when does one chant their mantra and the Karaduhr said "When should one not chant their mantra?" These matters are individual and many have very busy outer lives and chanting the mantra always may not be prudent, but the AKSHAR demands the practice as the chela will find once in Sahaji that AKSHAR's rules are much different than mans. But one must find them for themselves in the inner planes. AKATHA aforesaid will not preach a bunch of written rules or laws and has explained the seven universal ones in the introductory book as simple fact not complication. The seven briefly are Spirit, Soul, Karma, Vibration, Attitude, Imagery, and Balance (Unity). These are simple scientific facts more than law because man never has proved any laws, so the term becomes a misnomer instead of a fact. Yet we see that even the universal laws mostly need time and space for usage with AKATHA getting the ready Soul out of those areas.

Of course, Soul exists eternally and keeps Its individuality intact, but that is the responsibility of the individual on the path of AKATHA. When he learns that the only practice of contemplation leads to Sahaji adeptship, he will find that AKATHA does indeed teach only Sahaji. The child has the right idea, but when he tells his kani parents, they debunk the child's experience immediately as they are channels for the negative force. One learns as the AKATHA chela to move on when making such errors in judgement letting all the guilt just pass away. In other words, being careful who we speak to about intimate things would be prudent as the uninitiated channel negativity mostly. Hence, a necessary discrimination takes place for the beginner in SRAOSHA and for those more advanced, a mental refresher always is a nice reminder. We must let the Living SRAOSHA Master do his job whilst wisdom is the key in all these discourses. Some may believe they could do a better job as the leader, but speculation is not experience whilst being in a job for sometime reveals the truths in these matters. Respect remains supreme for all life from the viewing of a flower in the field to listening to those in ivory towers. Perhaps, the flower viewing would be best.

Baraka Bashad,

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