



The Ancient Science of Sahaji

Sahaji Discourses No. 7 *

By

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The beginner must realize that in order to become a Sahaji adept could take five minutes or fifty years. Zen Buddhist believe one always has the beginner's mind to have constant enlightenment. Often, students tell me that they believe it seems they are always starting over. This is the beginner's spirit, not the mind. The time is insignificant because the idea of Soul Travel is a life practice not just something for a short thrill. Hence, the true seeker of God-Realization understands that Sahaji is a means to an end and not an end in the means. In other words, AKATHA is the path of Sahaji and we teach that practice as the main substance. Yet only those dedicated chelas will comprehend what is written within these beginning discourses. Some chelas will be much more advanced whilst some will not have much education in the lower worlds. Those with limited knowledge do not need be dismayed for AKATHA is not here for the wealthy nor highly educated necessarily. These people have their place, no doubt, because anyone can be ready, rich or poor, educated or not. The idea is simply a desire to find God and doing so on the high path of AKATHA. It is true that Paulji has mentioned in his works that the heirs to the kingdom of heaven have an average IQ well over 150. Yet the AKATHIST does not usually stand for testing and state that those who create such practices are presumptuous at best. To measure such things as spirituality is ludicrous and dangerous as well. However, AKATHA takes no real stand on these matters of the mind worlds and states that the idea is to get to heaven, not win a debate.

The Order of Vairagi adepts do not debate spiritual nor political issues with people as they do not descend. One's vibrational content is the key here as words are vibrations and must be harmonic to the point of an extreme if necessary. Few realise the problems in this world about noise pollution and what Paulji warned about it. Old eastern texts and scriptures explain about civilizations being destroyed as of certain music that simply cause destructive vibrations. Even the contemporary musicians complain of ear problems and the like. Yet to preach proper musical harmony to demonic types only shows futility for the former as the latter are on a journey circling the Wheel of the 84, the wheel of reincarnation. The noise they create creates many future lifetimes that must be resolved in harmony of the SRAOSHA. It is easy to know what noise is acceptable or not. Most machines are unacceptable, but we realize that our society could not function without them. That is why it is often suggested by me and the other SRAOSHA Masters to spend time in nature's big four, the seashore, desert, forest or mountains. Any of these is acceptable if getting away from machinery noise is possible. My wife and I went into a remote French forest a few years ago and felt the machinery noise in the ground whilst sitting. We went deeper into the forest and finally harmonic resonance was achieved in the perfect quiet of nature or natural sounds.

Once this harmony occurs, the spinning body cells release their noise to nature and it is resolved or grounded as the electronic jargon states. Man can

do the same in his contemplations. The problem remains that a steady diet of city noise only compounds the problem and getting away becomes necessary for equilibrium. Of course, this nature practice is not a requirement by any means in AKATHA, just a good suggestion that many naturally learn about or need after being on the path many years. One can feel when the noise is released from their physical bodies and a cleansing sensation occurs. It is one reason that the SRAOSHA Masters stay in remote areas and the Living SRAOSHA Master always has a Shangra-la of sorts wherever he lives otherwise he could not survive. Remote Parks are good for this vibrational cleansing. If they are in deep valleys, once below a certain height, the ground cuts-off the inharmonic noise and natural sounds take-over. One can feel the definite difference in calm and serenity.

The truth is that only the truly ready Soul in AKATHA can understand the importance that peace is power and without it the end of the world takes place. Even at the height of the Lemurian Golden Age, a destruction took place. People wonder why that happened, but then looking even closer at this history we find it happened twice showing the first was no fluke. It is mainly the disrespect of the SRAOSHA by creating inharmonic noises. Noise sustained over a long period of time insures this destruction like spiraling downward into oblivion. The Golden Age is a time of over-positive behaviour and can be more dangerous to destruction as a result. Extreme happiness can result in too much celebration and thus, destruction takes place in blissful happiness. Very ironic indeed!

Nevertheless, even the knowledge of inharmonic noise never is enough because most people do not believe destruction possible until it happens. Knowledge not practiced is a shame in itself. The main issue here holds that more discipline is needed to maintain harmony and more difficult than letting the five passions control one. Anger, lust, greed, attachment and vanity in the extreme are the passions. We strongly recommend that moderation exist here because AKATHA is not a programme for eradicating human action. It would be difficult to make love to one's wife without a healthy lust for her. No intellectualising or philosophising will answer this question. Pleasure is reserved to a man and woman by AKSHAR. Between the same genders is not civilized by not naturally procreating the species. The end of God's lesson ground is the potential and IT does not want this; periodic destruction, but not a perpetual end. Plato explained the social situation during the Greek times and Platonic love was between the genders not between a man and woman. Plato was the 605th Living SRAOSHA Master. If one has problems in this area, daily contemplation will balance one in time. AKATHA takes no stand (regarding policy) upon social matters other than aforesaid that the daily requirement of the thirty minute contemplation will resolve all problems and one will answer any dilemma this way. It is very easy. SRAOSHA gives one all answers within by participating in It.

The very VOICE of God, the AKSHAR, is what we hear constantly in the sound current. Some could become very guilty in the realisation that God speaks to them constantly with them hardly giving it a listening. We point out that guilt also is not part of AKATHA and one again finds the answers within in beginner's spirit. If we have not been listening, we recognize it and listen. Starting over or resuming.

We know that Soul is eternal and what do we do in eternity? That question was resolved long ago by the Vairagi. Co-workship with AKSHAR is the answer by doing some creative work in eternity. Many know that it takes many years of practice to become a proficient piano player. Some of the greats practiced eight hours per day. This would seem an eternity for most and yet that time spent is just a drop in the sea compared to eternity. Does it take an eternity to master any practice? Does it matter again, the timing factor? What is the rush? True. Physical life is transient compared to eternity and sparks anxiety in man of accomplishing something in his life. But more often than not, this accomplishment is simply false ego. To build a mighty building and see nature destroy it after a few hundred years means nothing. Still man has this option of learning the truth perhaps many lifetimes later. But what do we do with such consciousnesses when they impose themselves upon our society usually causing havoc? Again, AKATHA takes no stand here and SRAOSHA resolves the issues through Its channels indirectly. If those channels happen to be the Living SRAOSHA Master's own chelas than so be it. However, aforesaid AKATHA makes no official policy socially or politically and no one will gain any merit with God as a result.

The philosophies and religions give indulgences here either through physical reward or promising something in the hereafter. How do they know unless having the proper spiritual experience in which they cannot without AKATHA. Hence, the demon Kal Niranjan stays in control in the lower worlds until the destruction time comes. The irony of destruction could seem good then if it destroys Kal's negative domain. But let us not lose sight of the fact that Spirit is mightier than the stars and deeper than the seas as nature is nothing in the sight of God.

The student must comprehend what is at stake on the path for them. Many have found that they possess skills that others do not have or more expanded. Perhaps in public their words are more pertinent and profound. Yet when put on the spot or stage, they become nervous and feel this in their voice. The nervousness means nothing and most likely it is coming more from the audience than the speaker, you. Thus, we find that once accepting the path of AKATHA, we become pure synthesis by our very presence. That creates the nervousness because we are in the very presence of God. Not that we are the one true God, but a true representative of IT. That does not happen unless one is an AKATHA chela. A ready person may experience many trials and tribulations getting to the path not understanding the nervousness and lack of confidence at times. It is human to remain under-

confident whilst the false ego displays over-confidence and cannot sustain it for long. Leader types who strike aires with oratorical utterances, in private, seek out advice from parents, counsellors and loved ones. Often these counsellor types are clergy who know little or nothing about the higher planes of SRAOSHA. One learns to take their time and in soon anxiety leaves one by the practice of contemplation and not more nervousness. Some may have to remember long ago in their behaviours to understand what is said here.

But physical experience is unimportant on the path of AKATHA albeit no disrespect is offered here. Quite the contrary, the AKATHIST learns a much deeper respect for life that cannot be imagined but instead experiencing profoundly once achieving Sahaji adeptship. The Sahaji experience takes one into the higher planes each day in contemplation. One always achieves Sahaji simply by closing the eyes. The discussion of light seems apropos because people are so concerned about seeing phenomenon and not wishing to see just darkness. However, darkness is relative and a conditioned reflex of the physical life. It cannot be avoided, but can be understand with a deeper meaning and relevance in one's life. Light is defined when one sees brightness in front of them with the eyes and is really more of a feeling of upliftment and joy than what is seen. The word "brightness" is also relative like the word "light". The words "white light" further define the experience into words, but all know that describing these things never can do it complete justice. Still we venture forward to explain as Peddar Zaskq ardently emphasized as the words are the very SRAOSHA Itself. Again, the feeling is more of a reality.

Furthermore, "light" is a good discussion although it truly can never be explained, but what is its opposite but the "dark" of which man has little interest but experiences more than light. The light interest is simple for it is one twin aspect of SRAOSHA. Sound is the other aspect in the "sra" syllable of SRAOSHA. We know these twin aspects at the beginner level, but in practice we wish experiencing it. Sometimes Paulji wrote that the light was seen first. That is very true because the light is the darkness. We are not dealing with Zen coans here because Paulji was correct insofar as the light is seen first, however if one hears the sounds, it is still the SRAOSHA. It remains a paradox and these cannot be explained but attempts happen always as life itself is one.

Hence we move forward knowing that we experience our feelings in all this mish mosh. Some say it is the breath and not the feelings that we experience as an epitome of life. Whereby, where does the breath fit in when we are in Atma Sarup, the Soul Body? The spiritual feelings still prevail like when Peddar Zaskq first experienced the AKSHAR, he was quite enthralled! Many do not understand that emotion directed in the correct place is acceptable as an understatement. The idea of detachment does not mean to try, but it comes naturally after many years in contemplation.

The exact science of contemplation means for every minute of practice of cessation in spirit, one gets forty-eight motion minutes in harmony. In other words, the chela can get through a day without the extreme trauma of yesterday year. That perfect equation shows one day taken care of in thirty minutes of contemplation. It is true that Soul is not static in Itself and the cessation or ceasing of motion is not possible. However, Kahtifji coined the word "attemption" in his writings years ago and we find making the attempt very necessary for survival. Without an attempt we would have nothing in which some would espouse to but upon reflection know how ludicrous it would be. The philosophise when destruction takes place or when acting must occur is obviously wrong. That is why common sense discussions do not work and turn into paradoxes of logic. Logic does not work because the western language does not have an answer or does the east for that matter. The answer comes from within and Soul experiences the answer in Sahaji travelling to God through the higher planes. We must travel and experience not theorize becoming entangled in a web of deceit.

It is true that pain and suffering are the ways of the lower worlds, but without AKATHA it is far worse. The path allows one to be in the joys of the moment whilst in the lower worlds to enjoy the peace of nature. We also can learn from the detachment of nature and realize that stone is in motion but virtually undetected. Try being like a stone and one cannot do it in our society without a collective attack. All know the Mahaji, but cannot capitulate amass because it does not work that way. We know as chelas of the DIVINE AKSHAR that the lower worlds are a necessary lesson ground with only the ready ones knowing the truth of AKATHA.

Baraka Bashad,

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