



Wisdom Notes

Dearest Chelas,

February 2012

We must dwell within mostly insofar as the true wisdom is within and always will be. We know this truth, yet we still let outer circumstances inundate and hinder us and even overwhelm some. However, this should never be and I am taking steps for it not to be. AKATHA is the highest path in the earth world today. No other can come close to its wisdom whilst everyone even non-Akathists know this eternal truth. Still we only touch the one in one hundred for as I have said many times, this matter is up to AKSHAR and not me. If one wishes to continue with the question, the best answer is to go directly to the SRAOSHA for one will find all their answers there within one. The Temple within is the most important place for us to dwell to reiterate somewhat the first line of this note. Stay the course as I say in the Hadjis and do the svasata (contemplation) daily becoming the Antara (co-worker) with AKSHAR. This Antara gains access to all Aryaprasadas (very beautiful word meaning Temples of Golden Wisdom) as this practice is the highest outside God-Realisation. Getting to the Aryaprasada, agrasiddha or total awareness is achieved by the students of AKATHA. I have stated in many talks that when one practices their daily svasata, their present birth talents and pre-birth talents (past lives) are honed and renewed respectively. Everyone has a special talent when first born. The Montessori teaching exemplified this talent system within their formal education practice by finding the talent and then nurturing it. AKATHA goes a step further by not have a committee analysing the student whilst the student practicing on their own the daily svasata remembering perhaps many talents form past lives naturally and then creatively flowing them outwardly. It may take several months for some finding this fact to be there, but eventually the SRAOSHA rejuvenates one in these arenas.

Obviously, everyone has all skills being all types of beings in past lives. Can we do all these physical expressions depends on ones' longevity really or his capability in defining and utilising time perhaps. These are interesting discussions that can be explored in Satsang. Also, I have had many conversations with chelas lately wishing for the Sahaji workshops manifesting. I think we can arrange something in the future on the call lines for this class. I have said that Sahaji when introduced by Peddar Zaskq in 1965 pretty much went away after he left. Some vestiges are still around with MSIA (John Rodger) and Radha Swami teaching Soul Travel. But as one of our members stated they do not give enough specifics as AKATHA regarding some Satsangs we have done recently. I cannot take the credit for this wisdom really for I never will as being the channel for SRAOSHA can be done by anyone.

Still we are going to be doing more extensive teaching on Sahaji helping every one travelling through the lower worlds. What had happened in the past were the lower initiates that were in charge of Soul Travel teachings were not really adept at the practice and could not teach it properly missing many specifics that have become obvious in our classes. One does not need to be too anxious in this regard as I will give a few basics here. Yes, we do talk about Sahaji being simple in that of closing the eyes and we are, in reality, travelling then. But this experience is a beginning one and mostly people will see some form of darkness from pitch to grey areas. It is true that we provide many contemplative techniques in my intro book, but writing remains so limited as opposed to oral dissertation. That is why I can only just briefly give highlights here about what has been orally taught in a few Satsangs with me lately.

All right, once one closes the eyes, we will then just go to the Third or Causal Plane present (*I know the paradox of how do I get to the Third Plane – well just go there as Paulji would say for the time being – you see these are the barriers of the written word*). That is where people usually go when seeing the earth tone experiences outside the body. It is incorrect in thinking people are the Astral Plane because on the latter plane this is where the “goofy” things and more garishly vivid colours mainly happen. A good example if people can see the funny movie *Beetlejuice*, they can get the idea of what one can experience on the Astral Plane. Once onto the Causal Plane and in the present frame, we can see the room that we are in by finding the light source. Remember, we are the original light source but just as on the Physical Plane, we usually allow an outer light source to take up our position instead. In other words, we can find a substitute light source instead of ourselves like we do on the Physical Plane with the sun. Once we find the light source, have your eye travel to where the light shines onto a highlight area of a manifest image before us. To reiterate more simply perhaps, allow your eye continuing to follow the light from the source until it hits a surface – both are the same explanation but you can already see problems in explanation bog down – but just reread and study the info – we can discuss these things for refinements, but I think the explanation is very close to the mark – I guess it should be since I am who am. And remember lets have fun with these things and forget all the seriousness that goes on. Who needs the drama – I have no interest in it and if one needs elegiacalism or lugubriousness that is being overly solemn perhaps AKATHA is not for them.

Moreover, once the light hits a surface, you can further see what geometric form it is on either a flat or curved surface. When the light hits this surface, it will then shatter into more light refractions (sounds like a physics class) called light reflections at this point. If we stay with the reflections you will find that the colours will come according to the vibrations of the objects. One need feel their way at this point and the images should become vivid. Just reread this last passage and it probably will be understood. But aforesaid, putting it into writing is more difficult than orally explaining. Still, I think this written explanation hits the mark here. Try it and see. Again, our brochures and writings are adequate for general explanations and I am not condemning them by any means. Whereby, nothing exists wrong with further emphasis in teaching Sahaji as that is what we are, of course, AKATHA, the Ancient Science of Sahaji.

*I Am Always With You,
Baraka Bashad*

Kahtifji