

Sunyata

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Many letters wait patiently for attention and answer in our himalayan silence and it is well to recognize that in writing to you we reply also to their mute cry, and in writing or thinking to our friends, we respond to you in them. Your Love does not crave nor cry out, but bubbles along and suffuses us in pure joy ; no compulsions, no craving for requital or recognition, no need, no distance and no real we-ness. The I is I-free in the Whole, no urge to assert, to hide or to reveal. Self-revealed you smile in all things and in the Whole. Thus lightly and starkly we can merge in this misty, unpossessive and inexclusive Love, which is neither yours nor mine. Calmly we can joy in the Ananda-radiance, the still Prajna-light and the serene Karuna-rhythms, and scribble to our Self in you. We let the word-symbols bubble up freely, spontaneously and playfully. It is Play and the shadows will not blur or hide the Ananda in them nor the radiant joy that you are.

So we freely rejoice that you are, that all are Narayana in the Ananda-experiencing, here and in immediacy. The eternal Nataraja dances freely in time, in the Play of projection and of withdrawal, and yet 'he' is most sahaja-still, the Silence in and beyond all phenomena and playful interpenetration. Voila, a mystic-clear word-play. It is the awareness in experiencing that is essential.

Writing to you we write to our Self, all the Sahaja-Aware in the Utara and elsewhere. Stilled in the suffusing Sahaja-Silence - You are (awarely) the joyous radiance, the pure innerstanding, the glad enfoldment and the calm Ease, and thus we are ever in Touch in Unity. "For out of joy these ~~worldly~~ creatures spring and into joy they return" (or call it Silence.) Narayana is the Ananda in the joyous rhythms of the I-free Nataraja. Again we read in Vedic Lore, "Become what thou art ! (or should it be : Simply re-awaken ! become consciously Sahaja-aware in what thou art !" Becoming pertains to ego and egos cannot be 'saved' or liberated, except harmonise or die into I-free, perfect service. "We live in great joy who possess nothing. To possess nothing is to possess the one great treasure.

But really and truly, Kumar in Himalayan consciousness, we transcend the sense of possessiveness. Art possessed by Sunyata ? It is not really a matter of possession, of possessing or of being possessed, of having, nor of merely being 'Narayana' or 'Sunyata'. This is but play in duality word-symbols and concepts. When we are I-free, we-free, me-free and us-free, there is no sense of possessiveness, of having Nothing or even of being, this or that. We are the experiencing, the omnipresent all suffusing Narayana, the wordfree Sunyata, the radiant Ananda, the Karuna-freedom at Play, but we do not assert or shout about it. There is joyous, playful ease, and simple skill in action as in inaction, in the actual Shadow-Leela, as in the Sun of Silence. We do not believe or idealise when we are the experiencing. "An al Huq ! An al Huq !" True, but not true enough when you assert and shout about it : God may have his head chopped off, and serve him right ! mutters rude and crude but wordfree Maestro Onowji. It is a matter of mature awakening into simple calm Wholeness-Awareness and of Sahaja Self-experiencing. The sign of world-heart is one of contentment, the pulse of systole and diastole are a Unity. There is calm, joyous, healthy interfusing in unimpeded, mutual interpenetration. There is a pure sahaja joy, far beyond rapture, psychic orgasm and shrieks of ecstasy. In the Unity in and beyond union, trying and tool-rigid Samadhis, the Ananda is calm, is stillly and clearly radiating, at least in mystic clarity. Conversation ever is - an unbroken Perfection, a radiant Ease.

It is not a matter of having, of becoming or of being possessed but of Being it in intuitive experiencing. You simply awaken, or re-awaken into mature, abiding conscious-awareness. It is a recognition in central quintessence, a glad awaring in Self-everywhere. Swadharma is in this pure Swadarshan in Being the simple Narayana, awaroly in joyous Swaleela.

Thus we share and are, the ultimate Tula and the Sahaja SPRING-dance of Life. We are the dance of atoms and of microbes, of tree-friends, lakes and hills and even of ego-humans; and the rhythms of the Shakti is all Ananda. The old pain-joy of egos, the old striving for power and the yearning for touch, for nearness or for fulfilment - are all the touch, the play, the Mystery, the Wonder. Gladly we are the music, the melody, the harmony, the radiant Ananda. Life is a word-free Unity, simple, natural, timefree and ego-free.

In Wholeness-Awareness, we are free in, not from or of, not less or niti - niti. There is purna acceptance in joyous Self-Awareness, there is Freedom in the All and simple Ease, no clinging or cloying attachment to things or bodies, no sentimental or sticky Love. Only the free can freely meet. They are eternally in Touch. The possessive and exclusive ego-love is vanished or at least blurs not in simple Self-Awareness. The Sun seems to sink beyond yonder hill-crest, but it is really the rolling earth that is turning its back on the day-star, and the purple Self Sun is ever radiating in Sun-Yata. We can safely, fear-freely, let the dark mystery enfold us in healing Silence. Sink freely into it and Be it, experience it in serene, utterly secure Gain: The harmonising Union into the living Unity, beyond. In mature practice, and yogic skill is joyous ease, the Existential Leap is not in repetition a jump, a jolt or a bump. In experimental skill it can be a natural glide on intuitive wings, a simple merging or re-emerging into unity of Swadarshan. Having been, at least we know that there is a Ground. If we flutter or stumble or fall, we are really quite safe. Aware in the Sahaja quintessence within all things, we are free in these, in forms and phenomena, in egos and in duality-play, as in the healing Sunyata-Silence.

We are the Silence in the All, calmly and purely in Touch. In every form we are the Self, the Silence, the mystery, the Narayana. After the first, careless rapture of adolescence, the uprush, and outrush, the magical bursting into blossom of feeling and pishah-visions, comes the mature, calm fruition, the wisdom of Wholeness, the joy in innerstanding, and in inner Unity. There is no longer the fever of discontentment or itch for union, for integrity, for merging or for fulfilment in consummation, nor the agony of ego-crucifixion.

The last words the Christ-conscious Jesus uttered on his cross of matter and body were: "Consummation est!" So much fuller than the English rendering, "It is finished!" Consummation est all the eternal while, whether we aware or not. We but awaken maturely, into abiding, conscious awareness (at least at the Sahaja Centre) into living Narayana-Love, the inner Unity, the One Life in all our living, the one silent Song in all created forms and interdependence. There is silent ~~xxxxxxxx~~ interpenetration, there is primal rightness (Dharma) there are the ultimate simplicities into which 'we' die to live, wholly and essentially, at joyous ease. Stripped starkly of all artificial fig-leaves and disguises, clear of all inessentials, of trying to be, to appear and to become and of the sweet unrest called power or desire, we can meet simply and merge freely in the All, healed in the Whole. Then there is joyous ease in all the ego-fuss as in all the noisy flux and shadow-play. The silent Sun in Sunyata smiles in gay Swaleela, perhaps with a curl on its invisible wag-tail, a la Chowji. "He cannot tread on the tender corn of its holy lotus paws, 'cause it aint xx not none!"

Beloved ! (say this to a woman and at once the term or concept would appear as personal, possessive and pleasantly exclusive.) Beloved Love ! did we not at first atune in the radiant Narayana-Silence in the Sheep-fold with sundry sheep and sweet lambs me-ing and braying assertively around ? It was Love at first Darshan or simply veil-free Darshan, and, whether mutual or not, This is the Real meeting, the true re-cognition. It was and is the real sharing : your real creativeness and Sunyata reflection. Is not our Ramana intimately nearer and more freely alive here in the rhythm of Sri Himalaya, since he left the painful, cumbersome Sri Body ? He uttered upon us "Sunyata" and 'he' is IT.

Even your beloved form and tools may descend upon its Himalayan sanctuary : but you are here as the rich Silence within all. You are heard in the cry of the bird, in the little quite wind-identity rustling through the reeds and winnowing carelessly the glittering pine-needles and the hair on our body. You are the Life that flows here in harmonious calmness and sanity, in serenity and at joyous Ease. First we weigh and choose, discriminate and reject, then we cease to do so. We accept all and merge into choicefree Wholeness-living. The Sahaja-bubbling Ananda clarifies all paradoxes and all trying complexities. The You and the I, the subject and the object merge into the calm flow of living in primal simplicities of earth and sky, water and natural spiritualities of grass and bushes, tree-friends and sane animals around, and naturally in Maestro Chowji; all free from greed and mental fever and fret, from the wilful power to possess and to control, the lust to give and to direct. So we too can be, and essentially are free in complexities and struggles in the fearful, devouring restlessness, which civilisation has brought upon the natural culture of the race of men, who, in avid striving after mere knowledge have 'created' a monster which may well destroy their bodies and clever minds, unless they safely die into the Whole and so, reawaken into the Wisdom-Light and the Karuna rhythm. It is but a simple matter of nature awakening into Self-awareness in Sahaja Wholeness-Experiencing and behold ! as spiritual suffering is a contradiction in terms. "We are saved as we are." Bondage is delusive.

A Buddhist sutra advises : "Alertly seek the realm of Nothingness, and aided by the thought : Naught is I thou shalt cross the flood !" (Of Samara into Unity-Awareness and Swadharan) Shakespeare's embittered 'Timon of Athens' also finally utters, "My long sickness of health and living now begins to mend and Nothing brings me all things. Go, live still !" The last words of Hamlet Prince of Denmark, were : "The rest is Silence !" All fine tributes to and awareness of Sri Sunyata. We are the Nothingness, the invisible Real. Yes, sweet lamb, honey and deary ducky, darlin, Sweetheart ! We must freely conquer and renounce Love or at least its possessiveness, cloying stickiness and exclusive antics. What mean you by Love ? Something ye fall into, wallow and stick in ? We must freely transcend the word-symbol or experience called "Love" as a western conditioned person, mask or mind conceives or connotes it, as a subjective truth in ego-experiencing. This is fairly easy in the thin air or akash of Himalaya, and in the Swadharmic experiencing in Karuna, which may clarify into Mahakaruna. To an Eastern conditioned person, mask or psychic, like yourselves and ourselves, we can freely and spontaneously use the word-symbols - Love, Void, Sunyata, Samadhi, Darshan, Nirvana, Swadharna and Innerstanding, for our experiencing without being misunderstood and non-understood, but a western mask or mind would be apt to colour such terms subjectively, mentally and negatively, too much and so falsify. We do flutter and flounder gravely and solemnly in semantic muddles and blinkers, and so Silence is best and most eloquent at least in regard to one's quint-essential, simple experiencing. Often in trying to name and to explain the word-free, you fail to Live IT. Trying is not only futile, but blurring and falsifying.

"Anagarika" is often translated as the homeless wanderer, or unattached way-farer. At its best, it should be home-free. If we are freely poised in Sahaja essence, we are consciously free in homes and bodies and tools, in ego and in duality-consciousness. Awareness shines through so that there is no binding sense of possession or attachment to things and modes of Play. We are essentially free in-rather than from or of, Sannyasa? When you "take sannyasa", or sannyasa is given or takes you, you are said to have "died to the world," or rather died into the world: the Eternal realm in time and things, free in these because Self-aware in immediacy. When "Love of Life has end" we are truly "poor in spirit." It is not the World of phenomena, bodies, ego etc. that is renounced, but fear and greed, attachment, sense of possessiveness and conceit of agency. It is an inwardisation into deeper values and wider Self-identification or into Swadharmaic experiencing.

Often there is an obvious show and assertion in this renunciation, beggarly homelessness and dying into sannyasa-mode of holiness or Wholeness (also dying of garment) matted hair and ash-smearing, cow-dung cleaned ascetic bodies. But just as a Yogi, or a Siddhi only aims at Union and Perfection and often degrade into Power and Bossiness, so 'Sannyasa' may but denote ones readiness and maturity to aim at that inner sahaja freedom-awareness, rather than being it. It is still a trying stage, rather than the realm of Grace. The glowing geroar or ash-smearing bodies denote that ego-will, desire and duality-play has been burnt to ashes and nothingness, and that one is essentially and consciously aware, the Self-radiant Sunya-ta.

It is fairly easy in our warm and mystic-aware Indian simplicity and in Himalayan vastness, purity and ego-silence, to be a naked, homeless or even home-free beggar, ash-smearing or geroarued, naturally hairy and dusty (dirty! the pure, white western soul would assert.) How many are but talkers and escapists? How few are Real and really Self-experienced and maturely Self-aware?

Unless ye can listen ego-freely and atune in the inner silence, in things and in fellow-pilgrims in consciousness, how can ye right-wisely gauge its quality, maturity and real radiance? In order to aware rightly, whether there be bondage, attachment, ego-craving and power-lust, you your-Self must be free in your, subjective truths, ideals, ideas and concepts, free in mind, in thought, in ego and in other harmonised tools. In all things we see but our Self as consciousness. Only a Maha-Atma can truly and fully re-cognise a Mahatmaji. This or that dead-to-the-world-fellow may well be deadly attached to his fig-leaf, lean-cloth, to his nakedness, solitude, hairyness, state of beggary or Sannyasa-freedom, or to his show of achievement, wholeness or Holiness. Reality is well hidden to egos and to pilgrims, who try and who assert. The real Silence, reveals, but in order to atune and to experience this identity or to reflect it purely, one must be ego-still, stark and sine-cere. Who can discern the Sahaja in the disguise? W...

A man (and even a woman) may have wealth and mate, family and great possessions and may seem to live respectably immersed in actualities and in surface-play, and may yet be free in it all. Who can truly tell or gauge whether he be attached or free in the play, bound in fear and fuss or freely awake and aware, Self-dependent and experiencing the Maya-Leela as play? Who but the kindred and the free? and how few are free (consciously awarely free) in ego-anties, in subjective truths and in duality-consciousness? Artists in Life!

To a certain Jewish youth, stuck in riches and clinging possession, it was said at a certain time and place : "Sell all that thou hast or push it on to the blessed poor, who are always with us. Not for their sake, but for your own freedom". "Blessed are the poor in spirit : for theirs is the inner realm of Grace". This was said to a particular youth, who was attached to his riches and whose possessions possessed him and so hindered his further awakening into the harmonious realm of inner Grace. The 'renouncing' and giving away was suggested as a remedy for the dis-ease of attachment. Another man (or woman) with great possessions and great responsibilities, may well be poor and pure in spirit, in the deathfree Real. He may be innerly and truly Sahaja-free, Self-aware in all the inter-play and inter-penetration. He may be awake and unpossessed, unattached to form and name, functions and ego-play, free in all these because aware that there is no real detachment or real division in the invisible Real. He may have re-awakened into the Unitive Self-Essence, and into eternal Self-Experiencing, and thus be intuitively and wholly aware that only because of this innerstanding and duality-transcending Self, everywhere, the blessed possessions and the beloved forms and names (of mate and offsprings, bodies, things and play) are dear. In Swadarshan there is no renunciation, no trying or dying. Possessiveness, attachment and conceit of agency have faded and vanished. Mature, abiding re-awakening in Sahaja-Essence is all. The prodigal Son "came to Himself", consciously aware.

Everything that lives is holy !" and in Self-awareness and Self-experiencing all is alive in mystic-clear interpenetration and joyous ease. So judge not holinesses by appearance, exhibitionism, outer simplicity or beauty-show. The Self-essence intuitively recognices and awares the sahaja-essence in all, experience the identity and so cease to judge, discriminate and fuss.

Why speak and proclaim the Dharma ? This was Siddharta Gautama's dilemma when he had maturely awakened into Buddha-hood. It has been answered, solved and lived variously by the diverse pilgrims, who have abidingly come to their Self and come through union to living Unity at joyous ease. Some are seemingly withdrawn from egos. "Silence is the most potent form of work in Swadharma !" said Ramanaji. His was the real inner Silence, also in words. Sri Buddha moved about for 40 years in actualities and in wordiness, yet it was the radiant Reality which illuminated, as in the mute flower-sermon. His was the Karuna-Ministry in Prajna-light and in words. Silence is best, "yet there are beings whose eyes are only a little covered with dust : they will recognise Swadharma." "If your intuitive eye be single, (Sahaja), your whole body (all your bodies) will be whole and full of light !"" The mental blinkers seem great hindrances and impediments to Wholeness-Being and Sahaja-living, as in the case of the learned and much knowing, intellectual Sri Ananda. Does not the less ego-blinded and less mentally blinkered Swa-Life in tree-friends, earth and air and animals, respond the easier, in mute acceptance and recognition ?

The holy Life is without trying. It is spontaneous, simple Wholeness, Unity-Awareness and mature, awake Self-experiencing at joyous Ease.

You are impatient with Sri Ananda, a blood relative, personal attendant and constant companion of the Self-illuminated Sri Buddha for 40 years and yet unable to get through and beyond his intellect, his attachment to the outer Guru and to desire for forms. Let us patiently accept. Ananda did awaken into Real Ananda after Buddha's Maha-Samadhi, and if he had not existed (in intellectual bondage as a foil for Sri Buddha's intuitive Light of wisdom and Mahakaruna) well, he would have to be invented, to make the word-play and the illuminating teaching. His hindrances, the usurping intellect, the guru-clinging and sex-desires, all pertain to duality-consciousness, and can be warning to fellow-pilgrims. At one time he says, "I am like a prodigal son who has forsaken his father. I now see that (in spite of my learning and understanding, I am not able to put it into practice, I am no better than an unlearned or untaught man. We are all entangled in these two hindrances : knowledge and learning, and vexation and suffering. I can now see that it is all due to our ignorance (unawareness) of the eternal and tranquil nature of Swadharma or true Self-experiencing." So Ananda knew : Knowledge of things and the discriminating intellect blur the inherent, unitive and intuitive wisdom-light, Prajna and our awareness in Karuna-rhythm.

All naturally awakened Sufis, Mystics, Sages and Rishis, had no outer guru and looked not for refuge outside their Self, the Sahaja-quintessence within, and within all forms - and free in them all. Tao-Teh-King had a wholesome influence on the ~~early~~ development of Chinese Buddhism and has tended to restrain individual pride of egoism, religious-ceremonial, ecclesiasticism, priest-craft and insincerity. Simple, terse and direct - it focuses and states the essence of the Essence.

Yes, the order of Bhiksuni's was established with some ~~weak~~ reluctance by the Self-illuminated One, owing, it seems, to the importunities of the assertive queen and foster-mother, Prajapati Gautami, and to the repeated intercession of Sri Ananda. We have not found Buddhas wordy objection to a woman-Sangha, except that it would shorten by half the life of the true Dharma in the outer world.

What was important to Buddha's intuitive eye was not the form, the rupa, the body-kaya, but the character (nama) or Buddha-essence embodied in practical, actual life-play, in the rhythm of Karuna (encompassion or transcendence) and Sahaja-Prajna, inherent-wisdom light, innerstanding, summed up in the word-symbol Bodhi. Buddha was not only Sakyamuni, but was also Tathagata (awarely), not only the Play, but the Silent Plenum-Void, Sunyata. The Eternal Dharma, that he taught and radiated was nothing but what he himself was, and all are, in pure quintessence. But the few are awakened and aware in Swadharma. Rightly has Sambodhi been called Svabodhanam to emphasise the fact that the experience is awakened into only by mature Self-help, without the extraneous aid of a teacher, or an Isvara. "Save his own Self's light none leads man, none ever led." Or as W.W. puts it : to experience, "rather consists in opening out a way, whence the imprisoned splendour may escape, than in effecting entry for a light, supposed to be without." Intuitively we transcend "what ye call life", Love and God, and experience Karuna : The intrinsic and inherent greatness is in man's capacity to awaken without extraneous aid. We are the Buddha-Nature and in our mature awakening, we illuminate and recognise the inherent Worth in all things.

It is only Monday, - but Sri nature smiles in divine indifference to our learned fuss in name and form concepts and partial whims. The smile is not at, - but rather to and with, the blinkered human power-progress in becoming and begoing, projection and with-drawal-. The natural Swadharma can afford to accept all the interplay; - there is nothing to forgive-, nothing to regret or to fuss about in "Thy will be done".

Every day is a Sunday in radiant himalayan awareness. Each moment is the perfect fulfilment of time in the eternal rhythm - and behold in intuitive grace, Sri Ananda is every bubbling transmutingly in joyous ease. Simple re-awakening into nature, central and abiding awareness is all. Shakespeare's Timon of Athens finally writes his epitaph : "My long sickness of health and living now begins to mend, and nothing brings me all things. Go, live still". "Lose your pains of loss and love-. Death is your gain".

Seek ye first this death, this awakening into no-thingness-, and all things are naturally added unto you possessivefreely. In the grace of the Whole there is no pang of love nor of loss. In Sunyata is all things, all experiences, and in the cosmic flow is the more than human freedom and more than mere 'Peace'. There is Ananda interplaying at joyous ease. Sri God'goes with' in divine and rightwise grace, and perhaps 'he' enjoys the fun in the bubbles and in the interpenetration-. He is the Play-, the Jay and the Ananda - in and beyond, - stillly irradiating the whole-, the playful and playfree Silence-, the wordfree Plenum-Void. So simply experience God in himself, or do ye malefully conceive of it -(, the Silence-, the whole, the Sunyata,) as the rule-free matrix or Sri Ja ? Can men rightly conceive ? Experiencing, is the Sun in all concepts.

Soon our mere maleness may grow unnecessary or obsolete and we shall enjoy complete patriarchy, children and woman Swaraj-perfections - eh !

Meanwhile, in our himalaya, each season is perfection while it is here, and also this hotness we can undisguised enjoy in the sunlit shade of caves and of tree-friends-. The purple Sun transfuses and transmutes-. It is in and beyond also the burning disc of gold which in dharmic rhythm speedily revolve in the akasha-. "God - be still" : Can ye hear the radiant, singing silence in the whole ? How lovely to be richly alone in the All-, not whipped up in merely human desire and ego-wilfulness to serve, - to save and to be powerfully used as a toy, a foil or a trophy. Lovely to be timefree and mindfree and to let thought float freely by. Thoughts - are there, mind and other bodies and tools and divisions are there, - but if they be harmonious and we intuitively and wholly awake and consciously aware-, we are naturally free in them all-, and so and also in sticky, clinging, subjective and possessive Love. Yes, it is good to be able to die again and again-, specially as there be no real death. "Nothing brings me all things !" Having nothing we are the whole - and Be the experiencing in conscious awareness. *Being-Grace*

We live such lovely whole days in the full, solid emptiness. Neighbours do not fuss or call-, nor do noisy subjective callers intrude much to make us dual and divided in ego-consciousness or even in body-consciousness. Naturally we accept all that God or devil may send-, but we do not specially reach out for ego-touch or chatter. Say nothing, - nothing - this seems to be the ultimate Sahaja wisdom : Living Sunyata - instead of talking. The rich quality of radiant positive Silence is in and beyond all our living - in and beyond all the play of I and we-, assertion and denial.

Self-experiencing is all the eternal while. The Word smiles livingly also in our words and in the Maya-Leela Shadow-Play. We are the way in all the various modes-, paths and intuitive, trackfree by-paths-. If we be ~~it~~ ^{are} awarely-, maturely and abidingly, death, decay and words have no power to blur the Sahaja-strength and radiance. The Swa-Leela is Tapasya, - is joyous-cosmic sacrifice-.

On intuitive wings and in rich 'soul'free solitude one is never lonely nor alone. ~~One~~ ^{We} can fold and furl the wings within, - but the flesh too must be employed in harmonious play if it is to let the psyche be free in the whole. "Strange that a harp of thousand strings can keep in tune so long -"; but left without mental and mere human interference and 'help', it knows the pattern - and keeps in tune. We strain too much the strings of ~~life~~ ^{life}, meaning to make such music or shall 'save' - inspired, enlighten and liberate, - instead of harmonise into wholeness-, in ego-freeness, awaken'd in Being, - free in Swadharma, aware that "what will come and must come, shall come well". Our ego-fear and wilful flutter is due to our rampant conceit of agency and blinkered self-identification. "What thou bidst me ~~keep~~ ^{keep} is form which passes, but the free truth -(dharma) stands" quoth Siddhartha Gautama to his temptress-.

Some of the many facets of Dharma is Law, Religion, - Truth or true-, rightwise living in the inner light of the invisible Real. This may be an experiencing, which has but little to do with theology, dogma, tradition, outer authority and words. If the Sahaja-essence or wholeness-living in any person (mask), or form be self-revealed or maturely experienced, - there is no criticism - and no criterion, but Karuna. The Real does not assert or ~~agress-~~ but ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ ~~xxxxxxx~~ plays in the parts a game of hide and seek, lose and find.

In the Prajna-Light of the whole, there is joyous ease. All the irksome antics-, foibles and ego-fuss are aware'd, are experienced, as right and inevitable and so cease to irk and to blur, unless they be too close and too persistently-, over emphasised and over-powering, like a constant blare of radio or of an aggressive human desire-gramophone in a two-roomed heart-cave.

To 'have been a tree' or to have been-, consciously, the life in this or that other human or animal form is a small egofree and mindfree death, - a valid and authentic experience. The greater and more healing and salutary death is the simple, merging or experiencing in the whole. To have experienced one's self in this or that other form is to aware it freely-, unclingingly and without enthusing or elation. There is natural spirituality in suffused, wordfree, joyousness - and simple awareness. The 'total vision!' - is Swadarshan or wisdom in ideantity - : there be no real duality-, no seer and no knower -. I - free and we - free we are the experiencing. Descending again into duality - play, in desires and concepts and words, - we merely know and understand, try and love -.

The trouble with the concept and the experience called Love is that it is most often merely human-, possessive, subjective, exclusive, blinkered and sticky. It is conditioned by desire-, want, craving for fulfilment or for permanency - or by the lust of giving, of getting - and of possessing. It is not "the free truth-Swadharma, which ever "stands" and inner stands, whether we be awake and aware to recognise - or not. "Only for the sake of this Sri or Swa - the beloved forms or play are dear !", and these forms are ever changing in projection and in withdrawal. So our love-experiencing is rarely Karuna, but is cloying-, clinging and blurring - instead of being liberating and enlightening in the radiance of wholeness.

Unity-experiencing is in and beyond rapture, orgasms and ecstasies-. It is calm and simple in Yogic unions and in tool-rigid samadhis-, trances and swoons. There is perfect mutual inter-penetration of many spiritual values and many modes of awareness. "God is Love" and ~~such-and-such~~, but the Karuna-experiencing is non-dual - and so has no need of human nearness, reciprocity or recognition. In self awareness or Swa-darshan there is no craving to be seen, - wanted or loved by egos --, no desire to show or share or reveal, but pure reflection of the self-evident and self-revealed.

When Sri Siddhartha Gautama returned to his true mate and loving Shakti-, as the self-illuminated Buddha, - and was asked why he let the tearful Yashodhara cling to and wet his ~~lotus~~ lotus-feet, he made answer thus : "The greater beareth with the lesser love. So it may raise it unto easier heights. Take heed that no man-being escaped from bonds - vexeth bound souls with boats of liberty".

Quite right : "liberty" belongs to assertiveness, flaunting and boasting, while real freedom needs no show and no defence. Every consciousness is frightened when it is forced beyond its Law. Why will or powerfully force an immature chicken out from its protecting shelter ? Only Sahaja-wise maestro is aware of the right psychological moment or fulness of time to push or pull a fellow-pilgrim to the existential leap-. See and aware where you belong in the stream of life - or of consciousness. Let it flow through you cool and strong and ego-free.

Yes, - the Taoists of old put into a handful of words - the essence of the essence of their truth-, the kernel pure and clean- ~~simple and unadorned by verbosity - and superfluous-~~.

Yes-, 'nice' is not a nice word-symbol : it used to mean ignorant, foolish, senseless, fastidious, careful, subtle, appetising and hard to please -: So make your nice choice.

"Danger in the valley and anger in the sky" is from E.A. Hausman, and the 'God' quotation is George Santiana's and runs thus : "Which people ask, does God exist ? They are asking whether the reality signified by the notion of God, if we understood - (or experienced) this reality better, could still bear the name of God or had better be designated by some other word-symbol ?" This is bottom, the whole question in dispute between theists and atheists-, and simple experience makes the way-farer cease to play with words - solemnly- and cease to fish for them in a bottom-free well. We are the Way.

~~Your~~ The third - quest is for Alfred Noyes poem "I AM THAT I AM" and we re-collect the part thus: "The divine paradox, the ineffable word in whose light the poor souls, that ye trod underfoot as too vile for their fellows, are at terrible union with God".

"Judge not, ere the hour be born that shall laugh you also to scorn-. But one thing is needful, and ye shall be true to your ~~self~~ and the goal and the God that ye seek --, and your love be not weak".

Aye not possessive, exclusive, sticky and merely subjective. "Judge not-", ye are equal with the lowest and may transcend your loves-. We have actually been browsing in a few harm-free novels, most of which are already happily forgotten in the alaya of the Unconscious. They are naturally all about love-, human love. One lady says "Could we but conquer love : It falsifies the whole. It blinkers and blinds us-". Jealousy in all its phases swayed her-. She guarded that suffering ego of hers as a lioness guards its cub, and with much the same angry tail-lashing.

Our latest dissipation was Pearl Bucks : "A Pavilion of women" Chinese like her "Good Earth" and likewise in Yankee-light and feminine truths, quite well "created"-. - We enjoyed it - yet, like also the Adam Beck novels, as an after-taste or in the after-hush, - we sense a too overemphasised feminine consciousness - wallowing well in subjective truths and blinkered values. These are quite good as far as they go-, but they do not go far enough - one misses the further step on the other shore or into wholeness-awareness - here and in actual immediacy. The statements are true as blinkered, subjective truths, but not true enough in the whole.

Pearl Buck's men do not ring true-, and we are reminded of David Herbert Lawrence's creations, - His women do not really live - and so also his men are slightly falsified. The interplay and inter-reaction are strife-ful and really all-subjective within Lawrence, who seemed unable to be whole in and beyond blood-knowledge and psychic understanding. One misses the fourth act in the drama, the turva-mode of synthesis - and of wholeness-awareness, of right-wiseness and of joyous ease.

We do not read critically, - but meander at ease for the time being in this or that light or murky-flowing consciousness, but in retrospect and in after-thought, if any, there may be some mere discriminations. Do ye feel that Pearl Buck really reveals China expert as a surface or gloss ? That feminine duty - (dharma love and intuition) is ever blinkered, subjective and possessive-. No subjective-objective innerstanding or suprastanding - and therefore the surface-knowing and under-standing, which so often is mis-understanding or non-standing. So the heroine in the Pavilion remains idealised, possessive, - blinkered in power-play and in subjective truth-, her foreign (Italian) lover does not ring true, - except as a mirror and a foil to her ego-.

Mrs. Adam Beck's male heroes also are not convincing, - though of the Japanese one can hardly judge. In the House of Fulfilment" she writes in first person as a male - and fails -, and all this all-important love and beautifulness-: how pinkish and personal it is-, indeed like a mask (persona), which may easily slip off and which hide the original face. Sex and duality blur the whole and reign supreme. Not even the next stage is reached, where it "doesn't matter", much less the real mode of experiencing, wherein it does not exist. The lack is naturally within the novelist or would-be revealer-. We betray ourselves - and our self-revealing, our wholeness or lack thereof.

In the epileptic "Idiot" Fedor Does-toyevsky almost succeeds. Does his Alyosha live beyond the moment and the partplay-? Does he live among us-, free in activities and actualities ? It occurred to our Pavilion-woman that men's gods were enemies of women". "We have no gods," she reflected- and she asked her foreign lover, who safely dead-: "How is it you know women so well". He answers: "Because I live alone-. Early I freed myself ! Begetting, conceiving and becoming has nothing to do with ourself !"

Still the women needed to be served - and loved and to use the male for her purpose and play. She was not possessed by a strength vaster than her power to carry on life - wilfully and trying. Unless we awaken and innerstand, wholly aware, there will be this strife and tension and blinkered stumbling-.

But the writer who awakens into wholeness may well cease to write. When Tomas Aquinas, had experienced Swadarshan, he refused to add a word to his formidable, yet still incomplete, "Summa".

Flowering is a dis-ease, - yet, even in Himalaya, we can still occasionally enjoy a Shakespeare's playfulness-, a Beethoven quartet and our beloved Anton : They survive a "sea change".

We rejoice that you be well in touch with Sri nature in many moods and forms and interplay, and that you innerstand the Sahaja-whole at balanced ease-. Remaining wholly and richly in Touch, could we but send you some natural sunshine so as to make Sri body whole and radiantly golden, instead of this deadly white ! Fancy being of the coloured race -! We have now a sun-cooker on the Indian market, - and can cook ye quite brown or black, and we have ample Sun-radiation for export-. Just now anything which is not well rooted wilt/shrivel -. So we push our roots deeper or soar on intuitive wings in the pure akasha, - ether-space, or at least we merge into cool, windfree Samadhis. It is good to experience space in parts and in wholeness-. Infinite Akasha and Eternity may well be experienced freely-, though egos vomit and are apt to make a mess and a fuss. Himalayan babies do not grow giddy.

We had a profound epistle from Yankee Yogi W.Y.E.W., part of which we may quote for your edification. We had asked him about the illumined shakti-free Sri Buddha's reasons, objections and words against women's admittance to the Sangha. The guru-leaning, mental Sri Ananda had bestered Buddha for years - on behalf of the suffragette ladies, - but in vain. We have his words - about the true Dharma radiating purely for thousand years-, but only for 500 if we admit females to the Sangha : but why ? Then, at the passing of the royal father-, the royal foster-mother and aunt appeared before Sri Buddha with shaved head and in yellow robes as a nun, 'fait accompli', saying - "How can my woman nature hinder me ?" Yes, how? What was Siddhartha Gautama's reason, if any, for his prolonged - reluctance and refusal ? What was his answer ?

Did he, as Yami, keep wisely mum, as in the delightful flower sermon and as about self and ultimate Sunyata -? In vain we have probed the local experts in Buddha-land, and now the respected doctor W.Y.E.W. answer us thus : "As to woman, of which you ask, the reason is clear. A feminine animal, human or sub-human impregnates an environment both by adour and by asuric radiation in such manner as to affect the male. It is difficult enough, without increasing impediments unnecessary, for a neophyte in Yogic training to discipline his animal propensities. It would be foolish to throw oil on a fire one seeks to quench. In the famous Greek monastery of Mt. Athos even female domestic animals, even hens, are prohibited. Experiences of milleniums indicate that the female human and the male human, undergoing training by a competent Guru, should be in separate environments. It is not assumed, however, that women cannot be gurus in their own right or advance spiritually. The old problem whether a woman can attain Buddhahood as a woman, or must be in a male body to do so, I am not competent to solve. There is, of course, the implication, sound or unsound, that a Buddha must always be of the male sex. Remember that a man and a woman are really separate species of the animal world and have separate functions to perform in nature".

So now we know ! But we are still in search of Gautam's intuitive and enlightening objections and words-. Are perfect Siddharthas women in male bodies ? Cannot women experience Sunyata and therefore must be anti and untowards ? Were we intuitively wise when - bodying forth Sunyata in creative vital potency in intercourse with Sri Ma or dame nature, - we did not allow within. "Women and children, servants and dogs" ? (Lady Yami, Sri Arun Kumar and Maestro Chowji are not dogs, but naturally spiritual Artists in Life.)

Himalayan Holinesses. —

A friend, H.C.R., is writing a book in novel form on India and on Raman Maharshi . Somerset Maugham made a poor sketch of the latter in his "The Razor's Edge", and he seems ^{that is} not the type ~~able to~~ ~~recognize~~ and reveal ~~the~~ the mystic, intuitive Self-aware fellow-traveller . Genius is often an acute dis-ease , so few are pure to reflect purely , mature in spontaneous equipoise to reveal and radiate stilly . Lets beware of genius , of talent , of glib, facile, brilliant expressions , and of trying ; Creative work bubbles up spontaneously , and we may put our conceit of agency in the dustbin.

So I had warned H.C.R., saying : " For ²Himalays sake do not make Maharshi Ramana a mere saint , an artful hero-magician or power-complexed master¹ . Rather reveal The Rishi , the sage, mystic ^{Sufi} Self , in simple mature awakening to Awareness of the Eternal in Time , of the quintessential experience of our Self in immediacy, in immanence and in transcendence , and this is radiating effort ~~free~~ ^{free} Ease, poised in harmonised tools and ^{in spontaneous} Life-play Now ~~St~~ R . tells me that his ^{the} atheist-hero (in ~~remaking~~) has just come to the Himalays to meet The Maharishi and that " this Mahatma now has a striking resemblance to you " .

There ! we cannot escape Mahatmaship , cannot hide our aura and our wings . The inner glory will ~~come~~ ^{come} out and it is not a bit of use to try to put it safely under a bushel .

Safety last ! We must endure and suffer the burden of being a Holy Atma or Holiness in the sacred Himalays as in Arunachala . It is really great fun , Humour is a sense of balanced ⁱⁿ and conscious ~~aware~~ Awareness , and thus , skill , ease , and spontane^{mei}ity in action , as in inaction , in projection as in withdrawal .

There ^{are} ~~is~~ in our India thousands of Mahatmas , besides Bapu Gandhi, though none like him . The Real ones however are usually silent and fairly harmless and harmfree . Some practice invisibility , The Great Power, or awareness of being equal with the lowest , being as nothing in the eyes of egos , and at One with all these universes ; The Power of The Light of Mahakaruna .

In Viking-land we have already great ^t fame , The horrified Sister

Jensine and others ^{Danes} send us cuttings and delightful caricatures drawings from Scandinavian journals, all about some Mystic faquir Sorensen (and other modern Vikings) who lives on the wild Tibetan table-land, in caves and sometimes in trees. He is a disciple of Gurudev Tagore and belongs to ^a the sect, the members of which must not work, nor beg. Very artfully he inhales Manna with the pure air, and he ducks his body in the icy-cold rivers or walks placidly on the waves of Manas ~~ROVAR~~. Sometimes he rests at ease on spike iron beds, walks bare-foot on glowing embers, and he can safely, and serenely hang in the air, or be buried in earth for months and years in a state of suspended animation, or what he calls blissful Samadhi or Grace. Somewhere in the nearby valleys, there is a moneytree or wish-fulfilment tree, but as Faquirja has dropt money-values and desires, there can be no willing or effort to go thither to shake or grab. The very thought "I want", the very notion, "I am awakened", or the sense of I have found The Truth or ^{The} idea of being a Holy Man, are quite enough to make one stumble and tumble from the brink of Unity-Awareness and living Grace, instead of simply passing through rapture, orgasm and union to the living awareness of the immediate and all-pervading Unity, Integrity and Naturalness of Self, through wordiness and trying to the spontaneity and Ease of the all-comprising Silence. But of course our Faquir may happen to lean casually against the blessed tree and at the touch of his Holiness it shivers and quakes in ecstasy, and there are wind-falls. This Wu-Wei-action-in-inaction is still a Himalayn Mystery and a vexing puzzle to Western-born mental busy-bodies who cannot be stilled in contemplation of their ego-antics, and cannot go freely and simply out of their hands, their thoughts and their trying. The illusion called time is a queer reality to the tradition-complexed and intellectually conditioned souls, to whom intuition is "sour grapes" and taboo, and who are not pliable, open and awake to be calmly aware of The Eternal in times and in egos, of the ^{immediacy} inner-~~under~~standing of the invisible Real also in mere actuality and factualities in the illusory, but

Divine Shadow-Play which our faquir calls Leela .

He innerstands and is consciously aware and so he is naturally clairvoyant and clairaudiant to discern the future and the past in the ever-present , and to see through shadows , veils , and walls , Magically with his deadly eye^{or} thunderbolt of enlightenment he can kill egos, mere humans, or harmonise and transmutes them "into something rich and strange" , into mature, natural and simple ease . With sublime ease he can move mountains and levitate his body onto the highest peak on the roof of our steadily spinning world . By his ^{TUMU} practice he generates his own heat , enough to melt the glaciers . Other practices and dicipling of ego , enable him to sprint as far, and as fast, as the wind of the Spirit moves, and in no time , for he is timefree, age-free , thought-free and care-free . In serene ease he plays with cosmic rays and rays X, Y, and Z. Thought-transference and being at several places at once , swallowing poison and glass and projecting phantoms are his ordinary games , and he never sleeps , though, like Jove , he may sometimes nod in Divine indifference .

So this marvellous Viking-Faquir , though starkly naked , is robed in mystery, in Himalaya^{an} clouds of glory and in magic lore . Yes he is Divinely ^{supra}mental and magnetic , Daimonic and dynamic beyond the reach and criticism of mere humans . Gaily he plays his tantrick^{tantrics} and throll-pranks , practicing invisibility , flying winglessly through air and rocks ^{and} emitting magic spells a la Ariel . He drinks rancid ^{tea} (So he has strange humours. ^{and})

In truth, and like the ^{3am} Masters, he has an enormous sense of humour and ease in light, gay fun . Sometimes he chuckles like impish Puck . "What fools these mortals be ! Shall we ^{*}tease them out of thought as doth Eternity, & tickle them into awakening ? No !", he reflects , "let their awakening be in their own fullness of time , so that there^L awareness can be mature and abiding ."

"Ripeness is all . The chicken must be maturely ready , and the power to smash the shells and the shadows is, like the realm of Grace, within . Our ^{Samadhi} ~~Samadhi~~ must be living, calm and natural, ecstasy too real for enthusing , too gay for words , and too clear for show . Yes, what lovely, lovable fools we all be in the unitive

light of 'Mahakaruna', The Great Compassion, that knows not pity, fear or regret.

Ah, this mystic Faquir Sorensen is very artful as he swoops and dances over Himalaya and beyond, but always within.

He ever innerstands, and so he can even keep a Silence well in Sunyata, or hide it safely in words and gay banter.

When we confronted him with his far-flung fame, he smiled, 'I innerstand it all! Clairvoyantly I discern that it is B., a neighbouring Viking-brother, visiting Viking-land, who has regaled the gullible duckies in that charming Chicken-yard to a goosefleshy flutter in sensational ego-exhibitionism; and so presented an Ugly Duckling in this guise, ignoring that we are all swans, Param-Hansas.

Such trivial powers, as mentioned above, naturally come to us by the Way. We cannot help it, cannot escape them, but they should never be exhibited or displayed for show, gain, and they are no special sign of spirituality or symbol of maturity.

The Real is unpalatable and incredible to egos.

The humans cannot stand very much Reality.

This Viking-body is nearly melted into a nice bag of bones-, but does not yet rattle. The Word-made flesh seems to evaporate into thin, tain air - and it is nice to play with Sri Ariel in the Krishna-blue akasha, so vast and cool-. The infinite plays also in duality- antics and shakti-business - but in the His Alayan Heaven no egos obtrude - and no ego-ridden mind. Wu ! It is surely the human, mortal ego-soul's that make for stiffness with their vibrational presence, agitated desire-fuss, mental assertions and unholy thought. - Egos get caught, get stuck and are deadily conditioned in this or that important trifle. Holy is merely, naturally wholesome, or naturally spiritual-, in inherent health, - health, and harmony. The Natural is the Spiritual. Wu ! Show us your natural, original face, which is you long before your granny were born. Egojis are unnatural, dis-eased and unwholly - Wu ! Hail ! is a holy greeting to egos" :- May ye be whole. God be with ye, "Christ is within" is now- good bye. Namastaji is : "I humble Sri ego in recognition of our common Self in Thee. But "Wu" is the ideal or real and mature greeting, says holy Wuji.

We feel most kindred in elemental touch with earth and air and akasha-, rather than with fire and water-, but they are all inter-penetrating, and if moisture is deficient in air, as now, we gasp and feel ghastly and ghostly. Wu ha ja ! The Bengali humid and human heat, however, makes us give up bodies and ego-soul altogether. "There is nothing either good or bad, but thinking makes it so", but surely-, sufficient is enough and excess is bad - for even unthinking egos and thoughtfree no-bodies. Wu. Five, yes in the mode of Anirvan the immortal, unquenchable Agni-, the calm glow, the all-suffusing, all-
 understanding light, - poised in wisdom and in purity - and surely leading, guiding and directing every ego-soul that cometh into this realm of ~~ego~~ and of lila-play. All opposites are complimentary and they condition each other and, in an unimpeded interpenetration, one another. Yes : also Sri Bhagavan and asuras, Gods and their devil-playmates. Without ego, is there might be no mental play : Sin is behevoly.

Only thinking makes the opposites opponents, enemies - or mobs and rabble, yet ego-consciousness, ignorance - and sin of unawareness, are modes and due functions of the one non-dual, conscious or unconscious Self-awareness. "We are always aware Sunya !" So let's lightly bounce out of mere thought and trying, mere mind and ego-antics. The real Play is spontaneous, joyous ease-. S-racharmic work - is Play, Self Play or Svaila. So be - consciously aware, consciously enfolded in pure Akasha of the Himalaya. Karma-light in the invisible Real. Christ the unitive love-, dwell in it consciously - calmly and freely. Let it nourish and heal at natural, spontaneous and joyous ease. If in near consciousness or body-awareness there be wellness and fullness, it is either purely physical well-being or other bodies - or psyche's integral wholeness and fullness (not the desireful craving, of bumptious swell, cute and proud ego-soul's - Wu. What has love, empathy and inherent, integral-wisdom to do with mere power, knowledge and understanding ? We innerstand and cannot bounce outside our Self, - the Plenum Void. The real travel, travail and Christ is there. All is within in the Self - : Guru God-, Emanuel and Wuji. Wu ! We do not know what we give or get-, do or are, so, as egos, we may forgive and be forgiven. We accept but from our Self and give what we have to give-, in spite of our trying - wilfulness and lust (of giving). A possessive "our" ~~the~~ me and mine, is a naughty word-symbol in integral awareness, says Advaita Wuji. When this awareness is mutual, the gift is the giver - and blesseth the non-dual receiver also-. We give by accepting, by responding in mutual awareness-. Egojis but answer and reply" and try to requit respectably-, yet there is always a response, a real word-free co-response or ego-free consummation. In intuitive, integral re-cognition there are not two : That which re-cognises its Self is within. It innerstands and, in intuitive pure empathy and desire-free, choicefree awareness- there is integral ease, psychic health and Advaita-rhythm.

So from our relatively cool Himalayan heaven we send ye a ~~axxx~~ calm breath of grace and gratitude. "My love is like a red, red rose" sings Robbie Burns-; but "it was very human"- not purely calm and free. We hope all your "bodies" are fit in Svadharmic play and, as "tools, serve you willingly-, will and duly in the divine Maya Lila. How do we play the Svadharmic game? Willy or willy -? Songres on malgres? Is there any real choice? or any real renunciation, or any real death? Sin is behoveful in the divine play and all is essentially and integrally well. All is right that seems most wrong. All that happens to us, and in us, is due - and for the very best. It is our attitude and approach - the nature, integral consciousness and acceptance of Svadharma - and of time - that matter more than they - : Innerstances more than circumstances - Wu! The new Himalayan chelaji, Lady Wiji, greets you and perkily opines that it is easy to be a Guruji! Any body and anything, - even a small, dis-eased no-body, can be that. But to be a good chelaji! Wu ha da! Oh la la! Her ladyship parle Francais a Karuna Mayee and is flattered by being called Bijou: Pure ego-swellness! We teach her ego-discipline and natural "Himalayan spirituality, and she teaches us - patience, divine and otherwise, we sleep together every blessed night. Wu ha da!

Refugees or escapists from Tibet and also from the Ashrama of the Himalayan Holiness (Or Hônisse) Swami Sivanandaji of Rishikesh, seem to get stranded on this himalayan ridge of ball-bearing cranks-, crackpots and happy, harmfree fools. Immates at Snow View are, besides the swarming missionaries, Yankee, British and Swedish lady souls - in various stages of neuroses, psychoses, "chizophrenic and ego-swellness. Alfred is useful to them. He is in a body of the ideal age of 70-, Danish born, trained in horticulture and also leaving "Viking-realm in 1911 going West to Canada, from where he has recently plum hither to Himalayan Bharat.

He is simple, servant-free and naturally holy, not Guru-chasing or ego-assertive, but still ~~Wu~~ is in search of integral wholeness, poise and joyous ease in the invisible Real. Wu! A Rhodesian George has fallen into the full solid Sunya as inmate in Wu Vihara Cave. He is in a stacky body of 22-, a deady-white but not yet beafy-red - African. F has travelled in it for some 12 months from Southern Rhodesia, via England-, through all the 'free' or still 'unliberated' countries of the Europe to Himalayan Bharat. He is not a ma-baby or a guru-chasing guy-, but needs to find-, aware and experience Himself (or "the Source of egoji-) in the outer travel and in interplay with fellow-pilgrims in himalayan consciousness; well knowing that the real journey is within. Kailash, Kaba and Christ are safely there. Awareness is all. Wu! Canadian Jules is also inmate in Wu Vihara and is in a fx fair-bearded body of 26, favouring Ananda Maya-, our local avatar, and also books on Zen, Ramana Maharshi and by Allen W. Watts - : "The Supreme Identity" and "Nature, Man and Woman" : Wu! and there is Karuna Mayee. French Samyasin. Her choice was not between the R.C. Church and Heresy, but between the Church and Faith. To believe and remain in the church was impossible - since the place of faith had been taken by orthodoxy, which required and demanded, not faith, but obedience. Faith, to some extent, is the intuitive memory in the integral psyche, astatic or atavistic re-collection of experience in the invisible, ineffable and eternally Real. "We are always aware, Sunya!" Realisation is simply to get rid of the delusion that we have not realised and are not the infinite, graceful Self. Get rid of egoji! advises Wiji. Let Sri Himalaya teach and transmit, or evoke in eloquent Silence - a la Rishi Ramana and Sri Dakshinamurti. If ~~they~~ thy intuitive eye be single, ~~and~~ dual) thy whole body will be brimful of Self-radiant light. Wu!

What brings a unifying significance to man's physical, psychical and cultural evolution and awakening is the incubation, emergence and widening of consciousness-, our expanding awareness - and our innerstanding in conscious Self-awareness -, or in universal eternal experiencing. While the earlier stages of the process were part of the total evolution of forms on this mineral-built and atmosphere-enfolded planet, the last stage of growing-, or emerging of ego-consciousness, into conscious Self-awareness belongs to Man alone. There are no altared crypt's in the rabbit-warren, no airy temples in the ~~the~~ rookery, no thought of baptism by air among the fishes-. Spirituality was a natural and inevitable response to experience - to ego-soul's unique, unsought and terrible awakening into consciousness of illusoryness, aloneness and incomplete identification.

Mind- thought, and ego in duality-consciousness are due and inevitable dis-eases, - like measles and feverish symptoms. They are to be experienced and passed through and beyond in the psyche's pilgrimage into integrality- "from Eden, past, to Paradise, to be", to Self-awareness or integral-, simple Advaita-experiencing.

"Empathy" is derived from the Greek word-symbol *empathia*, - meaning *em-* or in plus *pathos-* i.e. with-suffering-, with-passion, sympathy or ~~identificism~~ : an imaginative, intuitive and spontaneous projection of one's own consciousness into other being-, (Imaginative in the sense of Blake's meaning of creative imagination), especially sympathetic understanding, - or effortfree innerstanding of other than human beings. As in David's ditty : "I have been a tree within a wood and many a new thing experienced - that was rank folly to me before-". Empathize the conscious innerstanding in the party as in the whole. The whole is in the part-play and Emmanuel is immanent everywhere. Mature awareness, ego-freeness, integral Self-experience are all we need. Wu !

Words prevent full comprehension-. The experience of God # is beyond mind and thought and beyond ego-soul's wordiness-. It is time-free, thought-free, name-free, ego-free, fearfree and choicefree, integral awareness. Facts hide the truth, - as duality-play hides our Self-awareness and integral, spontaneous living. The word-symbol God is not God. "Chacun a son Christ" - Each has his own concept of the ideal abstraction called Christ. How many have experienced it or are the Christ-experiencing ? They often keep wisely mum. Silence suffices if it is real. A glance, a smile-, an accent or a feeling-tone are enough, and there is ever a response to effort-free Self-effulgence, though there may be no reply or verbose answers, no dissipation in word-symbols or in semantic middle. Labels or term-symbols such as God, Soul, Love, Spirituality, Knowledge-, Intuition, Ego and Self, how vague and ambiguous, elastic and falsifying they are in our word-play. Our ideal truths-concepts - and images, - how sentimental and blurring when they are asserted and explained. God, eternity and Self-identity are abstractions until they are authentic and living experience and then Silence-, inner Silence and Solitude-, are richly satisfying. Eternity is time-lessness, or time-freeness rather than everlastingness. "Heaven is Eternity. Mark well my rhyme : Hell is but everlasting time-". Eternity, like God is ineffable, but they can be experienced and lived. The proper meaning of {Greek} "salvation is to make the soul whole, to rescue all its essential parts from the unconscious, from the dark underworld, from hell. The great abstacle to religious salvation is egoism. To "deny oneself" is actually to deny that the soul is the Self. Because religion confuses soul with the Self it uses the phrase self-denial instead of soul-denial. St. Luke makes Joshua Ben Miriam say : "No man can be my ~~soul~~", and : "He that loseth his soul for my sake shall save it". "Body - Soul and Spirit !". What has become of the Spirit or the Spiritual in Churchanity ? We may use ego-soul as the illusory non-Self, though what is non-Self - when the Self pervades and comprises all ! There are no 'others' and no death of the Self. Wu !

October is surely the loveliest season in Him Alaya-, but each month and each season seem to be the best - when it is here in successive freshness and grace. Wuji ^{mist} ~~is~~ that October is the best, his body and many of his dear acquaintances - took birth and entrance into body-Swalila in that month-. The akasha is purely rainwashed, the dawns and the sun-downs graciously serene. Blossoming cherry trees vie with others in richly colourful, autumnal robes, and there are flowers galore. The Self-radiant and ego-transcending deva-peaks seem to be just beyond the next ridge, though they ~~xxxxx~~ ~~lie~~ a hundred miles near.

Until early October we had a lovely solitary and word-free time. No egojis intruded in the aloneness that can be all-oneness in integral awareness. Then we-, willy nilly, had to accept two western-born and duality-conditioned busy-bodies or blinkered ego-souls, ~~xxx~~ rather a discord, a splash and a plop in the Sunya Silence or Plenum Void. However we must accept what the Lord and the devil send upon us in due dharmic karma. We have had time in our eternity to bubble up in a long contemplation on Mystics, or Adwaita-Experience, fellow-pilgrims whom we have met with and intuited in India and elsewhere, also musings on mysticism in general, all in light levity and gay word-play-, not at all solemn or pandit-faced-, says Wuji. We intend to leave soon for the noisy, agitated realm of lovable egoji in dis-eased civilisation - We shall meet J. Krishnamurti, and also the Danish Queen -to-be naturally desires the darshan of Himalayan Wuji at the Embassy reception. He dares to say Wu ! to a royal Highness.

Some friends in East and West, South and North (abstractions) want to push this viking body on to the adolescent Europe next year, there to manifest and Be the Himalayan Sunya Silence. Wu ! We are neither eager nor reluctant. What will be - will Be and Being is more important than are our fussy doings and swell-shakti-business. There is no real choice, renunciation, death or detachment-, and so no clinging, sticky or possessive attachment-, no swell or bumptious egoji and so no blinkered-conceit of Agency. Swa-Lila is being done through us-, willy nilly, all the Eternal while. We will see how things shape their end during the Winter months. Still old Europe may beware and tremble in the prospect - and anticipation of age-free Himalayan Viking-raid. Wu ! and Wus from the invisible Real.

We trust all is well with you in innerstances as in circumstances - Wherever you be - you Be in our Love and in Himalayan Consciousness.

Grace and Gratitude from

Viking Baba in Sunya.

("Salat" and "Latihan").

You inquire about the teaching and practice of 'Subud', 'Latihan' - and the Indonesian founder or originator of this cult. What can we tell you about it? Very little. The followers or adherents - seem to make little or no propaganda for their principles -- and no special attempt to make disciples. Subud seems to have no dogma or tenets, nor even a code of moral behaviour: No mosques, no temples, pagodas or churches, nor priests or Pandits, masterjis or Bhagavan-Holinesses. It accepts existing religions, but recognises some principles and 'helpers' in the practice - of 'opening' for the Harmonious development of man, leading to integral awareness, non-dual experiencing or Advaita ego-freeness.

Bapak Mohamed Subud^d took human birth in Java - 1901, and in 1933 he had a certain inner call, or 'death', to teach a certain method of awakening - or of touching and experiencing the healing, unitive Source within our Self. Since then he has travelled widely and his message has spread to millions of fellow-pilgrims in all continents. We have met practicing groups in India - and friends in Delhi and U.S.A. practice 'Latihan' - with seeming profit. In Delhi Mr. and Mrs. V. told us of their new practice and, as we evinced interest and some sympathy, we were invited to partake with them in one of their by-weekly "Latihan" meetings at Motibagh. It is not usually 'done' that uninitiated strangers be invited to their gathering, - but they seemed to denote that we were already 'opened' and did not need 'salvation', so our presence would not be that of foreign, craving or dis-eased body, but our silent presence - would be an additional strength, they said.

'Latihan', as we experienced it, is a silent gathering of individuals--, men in one room and women in another. Each individual stands alone-, in quaker-silence and the room is darkened, so as to shut out any distracting perceptions. There is no given method of meditation or of contemplation-, no concentration - or prayer-, quest or self-research-, no effort or even desire - for forgiveness-, integrality or union with 'God'-. The communal silence is much more simple-, and more difficult-, than Self-search and ego-conquest-. It is more like Ramana Maharshi's second Yogic-advice : Effortfree ego-surrender - or Wu Wei mode of Self-awareness. Success depends on one's - sincerity, maturity and patience ; A certain integral receptivity, and a natural ability to let-go of thought and mind, desire-emotion - and body-consciousness-. "Latihan" seems to be an exercise in contact with the Source, a mode of relaxation of tension, of ego-will and of craving. At first it is usually practised and experienced by the assistance of a 'helper', who has been in Subud for sometime and has already gone through some of the stages and has acquired the capacity to 'open' others to the experience of Latihan. No special ritual or formality has to be undergone at the 'opening'-, which merely indicates the urge of the aspirants and the acceptance of 'Subud' by them. They are asked to relax body, mind, desire and wilfulness - not to wish or concentrate, but to be stilled in alert, positive passivity, open to direct contact and letting the influx or outflux come in any shape and form.

The manner and the intensity of contact is an individual according to the person or persons concerned-- , according to their maturity or psychic health. Latihan is usually experienced in company and in the presence of one or more 'helpers'. It may be had in any pose one finds suitable from time to time and for any length of time that is convenient. The trainee in Subud is urged to relax and to do, spontaneously, whatever comes to him or her naturally. The reaction of different trainees practising Latihan varies from individual to individual and may be different at different times-. During Latihan the vibrations of the integral Life-Force are first received by the body and gradually by the mind-heart (hsia) penetrating deeper until they pervade the entire Being. Reactions vary according to individual sensitiveness and receptive capabilities - and psychic maturity. At the end of Latihan one may experience a complete psychic well-being in integral consciousness - or Being-Awareness-. After several Latihan the entire physical and psychical bodies seem to undergo a change - attained or attained in harmonious ease and spontaneous, integral awareness. Men are "opened" by men and women by women. One is always free in Latihan. It begins when one lets it and can be stopped when one wishes to do so. No conscious effort or willing are needed, or possible, in Latihan. One is consciously aware all the time - of whatever is happening within one's Self, but no effort to imitate or to accelerate the pace or intensity is due or advisable. The contact is to come of its own and in due course.

Ego-humility, inner stillness - and alert, positive and passive receptivity are prime requisites for correct Latihan and constitute the very basis of Subud, which when properly practised, seem to bring a number of changes in the individual consciousness. The foremost of these are good health, increase in physical and psychic energy and ability to work at ease. The life-force vibrates the integral psyche and often quite perceptibly instills the unitive strength of integral awareness, which is beyond reason and mental understanding. It is the experience in empathy.

Subud is no new religion, but aimed at ego-free experiencing or integral Being-Awareness, - an insight into the means whereby these may be experienced - and also 'opened' to other fellow-pilgrims in conscious Self-awareness. In the freedom of no-desire - there is no conceit of agency-, no lusty wilfulness and no ego-gratifications. It is beyond reason, power-play and effort. The Within is also Beyond - and the cosmic Will, Swadharma, is being 'done' all the eternal while-, also through egojis. Wu !

At one level of awareness sex (and duality-consciousness) reigns supreme-. In another mode of awareness - it does not matter and in a third realm of experience it does not exist-. At the Source there is but one-, the non-dual awareness-- , no 'we' or i-consciousness-, but the Aum - or I-AM Being-awareness-, Wu ! There is no subject-object experience-, no we or you or i-, but the unity-experiencing. According to Subud, mind or ego should be kept under control, in actualities, producing a balanced discipline in harmonious activities. But, in Latihan, who is the controller ? Egoji is simply relaxed or eliminated - and Ego-oblivion is Self-awareness.

Only the Eternal is Real - and 'we' are It - 'We' are the non-dual experiencing. So, in intuitive, integral awareness, there is no need for conquest, control or suppression-, - and Latihan, at its best, would be conducive to Self-controlled spontaneity, - a natural, joyous ease in all dharmic activities, an effortfree acceptance - and awareness of the Swa in the anandaful-, right-wise Swa-Lila-. We are awarely free in all actualities, all ego-antics-, all duality fuss, and ananda will bubble up. Be still-, ego-still in Latihan. Let go of egoji. Surrender the ego-ridden mind - and the mind-ridden egoji-. Let thoughts move by and Be - free in them and beyond. Be still and open to the essence - and to the integral consummation. Consummatum est-, not only after ego-crucifixion on golgata and in our Getsemanas-, but all the eternal while. But only in ego-freeness can we awarely Be - the Adwaita Self-awareness. Ego can but aware and experience its own non-entity and unreality. It can mature to 'die'- and be a due and useful tool. We need not be possessed or attached, when we aware that there is no real detachment-, no real choice-, renunciation or death-, no real egoji-. Wu ! Bondage-, like egojis, is delusive. All clinging, greed, and sticky possessiveness dissolve (or) we are (ic) duly free in them. This awareness cannot be awakened-into through the agency of the mind or the body-, nor through reason or effort related to bodies, egos or senses, - nor by following dogmas, tenets, pandits or powerful Gurujis, Himalayan Holinesses and Masterjis-, not by following, but by Being - still and calm to reflect purely and integrally : That which Is-. Not by wallowing in religious emotionalism, holy scriptures or by word-shipping in euphoic, mellifluous eulogies-. There is empathy-, effort-free unity-, integral consummation, and Latihan seem to be a method and a means of stilly harmonising and transcending ego-consciousness and so awaken integrally into conscious, ego-free Self-awareness ; Swadarshan in Swalila.

" The cross on Golgata thou lookest to in vain. If not within thy Self it be set up again. If Christ a thousand times in Bethlehem was born - And not within thy Self-, it were forlorn-." Aim at experiencing your God-, your concepts and your abstractions. Ask thy lone and integral psyche what truths are true to thee-, thee and no other-, stand or fall by them - Experience your own Swadharmic truth - and live it. Mere beliefs are a hindrance to such integral awakening-into-non-dual-awareness; while faith is requisite - and faith comes from experience - or from intuitive memory. Unless the contact be made directly from the Source or Essence, - diminutions, adulteration and distortions are inevitable. Such is the common lot of all teachings.

In latihan mode one may put aside effort, thought and feelings and calmly await the experience of a purified, and therefore empty, consciousness. Man in his ordinary consciousness is eternity-blind. For those who are familiar with the distinction between time and eternity it is possible to say that all working from without is temporal, but that the action of grace is eternal and can never be observed as an event. As long as we live in our personality the essential, eternal Reality is hidden to us. Egoji is the shadow. The Yogiji is still making mental or ideal images of his goal - and his discipline is ego-imposed. Anyone who follows a fixed system of teaching must submit himself (-egoji) to the procrustean bed, on which he will be stretched or chopped until he is made to fit. Better eliminate or transcend egoji and be consciously free in it-. Like sin it is due and behovely-, a tool behovable in the divine Self-interplay and in our own Swadharma. So let's not mether-er smother or kill egoji. The aim, as in Latihan, is the effort-free awakening of the inner essence, or the indwelling Emmanuel-, in such a manner that the ability to aware one's own nothingness is attained together with the integral strength to bear the experience. Wu !

Meister Eckhart stated : "There is something in the soul herself, intimate, mysterious, far higher than the soul herself-, whence emanates her power of intellect and will-. God is everywhere and everwise the same in every guise - to him who can see him the same". But the meister still uses duality word-symbols to egojis. "Soul", as concept, is vague and somewhat archaic; ~~xxx~~ and is 'God' a male to be seen?, a thing or an experience outside our Self? A god who demands worship or even praise from his creatures is an anthropomorphic conception. True worthship is rather the conscious acceptance of the condition we shall be in at the moment of death-, when our personal will and bodies cease to serve. "Die before ye die" advised Sri Mohammed-, Allah's chief ~~proph~~ prophet. Suicide is futile-, but we ~~xxxx~~ can be willing to submit to the change we call death, ready and ripe to dare the existential leap from ego-consciousness into integral awareness. In Latihan the sincere participant is gradually pervaded and permeated with the life-force that flows into us from our own Centre-, Ground, Source or Godhead-. The effect of the effortfree exercise in ego-free silence, or Wu Wei mode, may be to break down the crust of illusions and habits that separate the personality from the essence. The ego-soul or persona-mask hides the integrality. But exercises are standardised, while the Spirit is not standardised. No one can help another in the worthship of 'God'. "Chachun a son Christ" and each one comes on his own dharmic way unto the awakening in Tao.

Already 30 years ago in the Middle West we flaunted the adage : "Awareness is all !" : Integral awakening and awareness - of and in - That which ever is Real here and now-, is all we need to experience, and to aware It is to Be It-, for that which re-cognises its Self - is within. Also there ~~was~~ then the other adages: "Spiritual suffering is a contradiction in term symbols", and "Only the Eternal is Real"- . "God-, Self-, Guru and Grace is one and the same Experiencing".

Suffering is not of the Spirit-, the 'I', the Self, - but of the instruments, that is : the body-, the feeling-, the mind-, the egoji-. Wu ! "Who touched me ? I felt a strength or virtue go !" said Yeshua ben Joseph - when the faithful, but dis-eased, - woman touched his garment or his lotus-feet-. The 'open' ones and the 'opener' in Latihan are bound to absorb some of the passions, poisons and psychic dis-eases of the ego-practitioners nearby-, as-, with the Latihan exponents-, exclusion of anything is a barrier. Those who try to hold their thoughts upon an idea or ideal-, even that of worthship-, obstruct the exercise and blur the integral light. The remedy against asuric forces and ~~conquering~~ ego-diseases is to live rightly from within - from the centre of integrality. Ramana Maharshi reminded us : "We are always aware Sunya!" We are the Grace and the ~~mon~~ non-dual awareness-, but are 'we' always consciously and integrally aware ? In brimanship we must dare the existential leap into the Plenum-Void. Alone we must embark in the dark - and the things and friends we have known and seen and heard of - all fail us-; but 'we' are something, or some no-thing-ness, that is unseen, unknown and unheard of-, and It will never fail-. But we have to be consciously and integrally aware, if we are to be delivered from fear of the unknown, from lust and from the conceit of agency.

Signs belong to the realm of science and philosophy, whereas symbols belong to the realm of consciousness and Being. We must awaken to Be integrally and consciously whole-. The complete human being is achieved through the fusion of the male and female parts of the integral psyche-. The undivided state (Adam) is primary (and also final), and the separation of the sexes is subsequent. The fall into divided consciousness, or mere knowledge of good and evil, and sin-complexes, is our dis-eased and ego-conscious state, but, as in Latihan, we can awaken into integral awareness and conscious, non-dual Self-experiencing. Here endeth our musing to you on Subud ~~xx~~ and Latihan. (We know of only one book in English on the subject : J.G. Bennett "Concerning Subud", publisher Hodder and Stoughton - London-).

Wuji, our masterly Zen Guru, uses the term-symbols Akashic Memory, -, Original Face--, Wu and Jijimuge. What experience does he mean to convey? With our intellect and thought-activities we live in the past or in an imaginary future. In our intuitive darshan and integral awareness we live in the time-free Present-, the eternal Now. In Dhyana mode of ego-free contemplation we are able to 'overcome' thought and mind and ego. The past is also in the conscious, - integral Self-awareness in the present, and the illusory time is transcended by the experience of Space. This akasha-space, however, is not the external, ~~in~~ visible space in which things exist side by side, but a space of wider dimensions, which includes and goes beyond the three-dimensional one. In such space things do not exist as separate units but rather like the interselated parts and functions of an organism, influencing and penetrating each other. It is a space, which is not only visualised, - but felt - and experienced at the same time, a space filled with consciousness: a conscious space-, the experiencing of cosmic consciousness. Jijimuge is a word-symbol for this adwaita-experiencing and Wuji translates it as: perfect, mutual and unimpeded interpenetration. A lot of ball-bearing cranks make the interrelated wheels go round silently, at joyous ease.

In such a consciousness, or experience or integral play, the problems of I-, of Time and of free will cease to exist because, in spite of the seeming differences, there is no duality: for ~~xx~~ here the awareness of differentiation does not lead to the illusion of ego-hood, and therefore greed and aversion and conceit of agency can find no foot-hold. It is the liberation from passion-dictated will, a will struggling in vain against self-imposed barriers; it is the freedom from -(and in) a will which is not in accordance with Reality. It is Jijimuge. Wu!

Thus the problem of 'I' and of free-will dissolves in the rays of inherent wisdom, prajna intuition or Sunya-Turya mode of experiencing. In this insight and harmony-awareness with the forces of the integral universe, we are free in the karmic bondage of the past, free from the will that opposes and finds opposition in Reality. Swadarshan is ever in Svalila, and Swadharma is our true concern-, says Wuji: "We are always aware, Sunya".

Nothing happens suddenly, no, not even an earthquake or an accident, a dis-ease or a Wu!, and nothing can happen to us that does not intrinsically belong to us-. Awakening is not an escape from sleep-. Bondage is delusive and 'liberation' is not escapism. Ignorance is the bondage: The sin of unawareness, The inherent wisdom, or right-wisdom, is liberated, is uncovered, simply because barriers, - veils and ego-sediments are gone, are vanished into thin, thin air or pure akasha. Time and space are two inseparable poles in the same reality-experiencing. We do not live in time, so much as time lives in us, because it is the innermost rhythm of our conscious existence which appears outside ourselves as space. Space is ~~externalised~~ externalised objectivated time, and time is internalised, subjective space. Wu!

It is in our own nature only that freedom, or awakening, can be found -: to aware and to live one's own inner-law (dharma or character), one's own action and interaction, is true Self-experiencing. (Thus liberation, salvation and enlightenment), and such expression is the hall-mark of freedom. Thus Wuji speaks of Satori-, Jijimuge, Original Face - as Buddha-nature, as inherent in us and as integral experiencing. Freedom, like all spiritual realities, is one of the great paradoxes of Life, and, like life itself, beyond proofs and logical definition. (Swell egos think and feel and boast of their world as free - and as pinko-grey or deadly-white (opines Wuji), and try to save and lib-erate the red and yellow-, brown and black-, bound fellow-pilgrims, even if they be ego-humbly dipped in the Blood of the Lamb.)

We can be spontaneous and yet fully conscious of tradition. In truth all culture is a deep awareness of the past, - which is in the present - as akashic memory, - collective unconsciousness, or supersensuous awareness. Such awareness - should not be confounded with a clinging to the past or to trivial, cloying ego-memories; on the contrary full awareness frees us from the fetters of the past without losing the fruits of its experience. Before ego-consciousness appears and usurps awareness there is consciousness. In this consciousness is the seed and the fruit of prenatal experiences and, like our physical forms (-prenatally) so the psyche may quickly or slowly re-capitulate these previous forms of experience. A mature psyche will speedily re-capitulate and re-experience and so be able to die, or awaken, into full integrality here and now. "Die before you die !" advised Mohammed. Such ego-death is the secret of eternal Life-awareness - and joyous ease here and now. Wu !

Genuine contemplation is the art of opening our egos to the light of prajna-intuition or inherent wisdom. It is the art of courting and evoking inspiration or integrality awareness - by ego-humility, by ego-stillness, by letting go, or letting be, of will, desire and conceit of agency, and thus Being the intuitive receptivity, positive passivity and negative capability-, in which state the gates of the past and present are open; but unless the psyche be integral and still to reflect purely-, cleared from the dust of ideal, prejudices and egoity, the importance and value of the darshan will not be grasped or assessed. Man is not comprised within the physical continuum. Thought is not confined within time and space-, and we are not thoughts. Mind and ego are temporary tools. The transcendental quietness, harmony, completion and joyous psychic ease, have perhaps its most adequate word-symbol in Sunyata : The concrete, Self-radiant Plenum-Void. Buddha-nature is inherent. Wisdom is intrinsic, and when Wuji demands : Show us your original face which is yours, or you, long before your granny was born, it can be paraphrased with : Seek and find and live ye first the integral realm of grace. Be a light unto your Self. Experience integrally. Wu !

'Origin' however does not mean beginning in time but the ever present origin (Sahaja), the Eternal Source. There is akashic memory of special movement. Time and space belong together like inside and outside of the same Thing. Reality comprises both of them and transcends them at the same time. Those who experience this reality live in a dimension beyond the space-time continuum. We are totally ignorant of the realities that lie outside space and time, - yet they can be experienced and lived. The only place outside space and time is the centre of our Being in the innermost depth of consciousness-, the Alaya Source - The past is preserved by itself automatically - as akashic memory. It is entirely probably it follows us at every instant. Doubtless we think with only a small part of our past, but it is with our entire past that we desire, will and act. Reality is eternal, and real time is the pulsation of reality. The illusion of 'future' creates the spectre of death or annihilation of existence and the passionate desire of immortality. A cave-neighbour suggests that we shall find our immortality, not in some miraculous proof of survival after death, but in some changed apprehension of the nature of time. "Free your Self from the past, free yourself from the future (advises the Dharmapada), free yourself from what lies in between and cross to the other shore. With a mind thus utterly freed, birth and decay will no more be your fate. ~~Now~~ Gautama Buddha said to the mental disciple who said he knew and understood : "Do not speak thus Ananda, do not speak thus : Deep is the Dharma-Law of interdependent and simultaneous Originative and profound its appearance. It is ~~it~~ because people do not aware and consciously experience this Dharma-law that they ~~are~~ are overwhelmed by suffering and unable to free themselves from the rounds of re-birth and death". So awaken, aware, experience and Be this Jijimuge-fun, says Wuji-, this : the-one-with-and-within-the-other-relationship : Wu !

In this experience of time-free reality, beyond the realm of opposites, the relative is not annihilated in favour of the absolute, nor is the manifoldness, sacrificed to an abstract unity, but the individual and the individuum ~~inter~~ interpenetrate and condition each other so completely that one cannot be separated from the other. They are as inseparable as time and space, and, like them, they represent two aspects of the same Reality. Time is the dynamic aspect of individual (and therefore incomplete) action and experience, space that of the sum total of all activities in its ever complete (and therefore time-free) universal aspects. "Only that which is incomplete can be understood and can lead us on. What is complete can only be enjoyed". (Novalis) Transcendency is as necessary to immortality or to the experience of eternity as the body is to the psyche, as matter is to mind-, or as the devil is to God, and in stating this we might note that these are not irreconcilable or totally exclusive opposites, but rather the extreme points in the amplitude of the swing of one and the same pendulum, they are complimentary and parts of the same movement-. The whole is in the part-play, - the sea is in the dew-drop-, the akasha is in the breath of Life, - as the macrocosm is in the microcosm-. There is peaceful co-existence and joyous ease in the mutual, unimpeded interpenetration or Jijimago-Play. Wu !

By becoming conscious of the inner direction and relationship of our transient ego-life, we discover Eternity in time, immortality in transiency and our Self in all Things, all dharmas. The feeling shapes of phenomena are transformed into time-free symbols of Reality. Bondage is delusive. Ego is illusory-, yet "Sin is behovely (or behovable)" - says Julian. Sin is ignore-ance unaware-ness -(ego-fuss in duality-values - and antics), and reason, - effort, mind and ego, that were helpers (and become bars) are behovely in their due course of time and place and interplay -- and, essentially and integrally, All Is Well-. Spiritual suffering is a contradiction ~~inter~~ in terms.

Integral awakening into conscious awareness happens in the due fulness of time. It may be in the form of a death-, a crucifixion even, or a resurrection in which all causes come to rest in Sunya-experiencing or Adwaita-mode-, the Self-radiant Reality, that is ever present within us, - beyond time and space. The Within is also Beyond and we Are THAT.

Individual and universal laws (or Dharmas) complement each other, but Swadharma is our chief and true concern-, as we trot on our pilgrimage in consciousness to the next deeper reality :- "Ione misunderstanders of one another" says Wuji. An element of freedom of choice pervades the universe --. The more ~~an~~ individually limited, we are the more out-spoken is the 'colour' of our light and just as each colour has its own law of vibrations, so each individual creates and follows his own law or dharma-. Only when the fulness of enlightenment is awakened into--, in which all colours are merged and integrated-, there is the pure intuitive and colour-free light of the integral and invisible Real. You can hear the Silence-, specially if you, like Wuji, is doctor of the thundering Silence-, but even clairvoyant masterjis cannot see the Silence -, the invisible Real, and can only experience and practise it. So a Self-enlightened psyche may be invisible to 'coloured' - and mentally assertive egos. We see through our blinkers and our coloured glasses-. We vibrate wilfully and see with our eyes-, rather than through them. We aware with our prejudices, - desires and ego-values, and "miss the many splendoured Thing" : "the dome of many-coloured glass stains the white Radiance of Eternity", Wu !

It is possible as K. says, to meet an experience wholly, completely, - without prejudices, without being caught up in the wave of memory-, in the wave of the past. When your action is incomplete, when you do not meet an experience fully-, but through the barriers of tradition, prejudices or fear, the action is followed by the quavering of memory. As long as there is the scar of memory, there must be division of time - or past, present and future. As long as the mind is tethered to the idea that action must be divided, there is differentiation through time and therefore continuity- from which arises the fear of death. The fear

of loss - or of oblivion. To experience time-free life, action must be complete and ego-humble, without conceit of agency. But you cannot be aware in this time-free Reality by searching for it. Experience effort-free. "He who takes to himself joy, doth its winged life destroy, but he ~~who~~ who hisses the joy as it flies", lives in Eternity's Sunrise".

Beliefs and ideals and concepts are often fatal hindrances to simple Self-experience or integral awareness - especially if we cling to them in sticky attachment - One must be simple and stark and ego-free to experience God or integrality. You think you have lost your belief in God because you can no longer take seriously the naive pictures egos have made of him. God is not this or that : every picture or concept of him is a fiction and a falsification. We say he and him for lack of alternative, she and he are no better substitute. The Source or Sunya-Silence - or Tao is namefree and conceptfree. God is an experience, the essence of which is beyond the utmost reach of thought. It can be aware, experienced and lived, but not imposed or explained, nor truly - ~~asserted~~ asserted - or denied. Word-symbols and trying falsify and blur. The Shanta Atman smiles in Sahaja Self-radiance. Silence is best. Where nothing is said all may be transmitted, aware and apprehended.

So let be and let go of ideals and obsolete beliefs, of misleading concepts and of the limiting pictorial phrasology -, theories and beloved abstractions. A fourteenth century mystic said : Of God himself can no man think : By Love (Karuna) may he be gotten and holden (as an abiding experience,) but by thoughts never". Remember Buddha's advice : Measure not in words the immeasurable - Sink not the string of thought into the fathomless - Who asks doth err - who answers errs. Say Naught". Mind and thought are often troublesome - and ego is the devil. - Wu ! So let them be ! - court experience - and so be free in them. Forget the He and the Him-, the holy divine Ma and the supernal heavenly Bapuji, if they (as concepts) stand in your way of Experience and of integral awareness, or Swadarshan.

Forget the judge, the Creator and all the other pictures, concepts and abstractions, which obstruct your mature awakening into the Sahaja darshan - the integral Adwaita-experiencing-, the ego-free, mind-free Identity. Nothing is outside or apart from your Self : The eternal, living Reality - in which we all live and move and have our being - which is immanent and without which egos could not exist nor subsist. Simply and sincerely court the experiencing, "To Thine own Self be true". Egos may well drop their conceit of agency. There is a wisdom light (Prajna) in and beyond our darkness and ego-antics. Our sin of ignorance is simply unawareness of who and what we are. There is an all-embracing Harmony - that makes music - of all our psychic discords and fearful confusion -, all the ego-woes, crucifixions and ego-deaths. Do not fear the existential leap - Have no angst of losing your Persona-mask or individuality in the Individuum. ALL IS WELL. Ye are - Sunyata. Wu !

"Do not complain or cry - or pray, but open your intuitive eye and aware Swadharma. The glory -(of Self-radiance) is all around you - and within, and it is so wonderful, so beautiful, so far beyond anything that you have ever dreamt of or prayed for, and it is - for ever and ever-". (Siddhartha Gautama).

You have lost only your blinkers-, crutches and illusions ! Better leave 'God' alone. "God and I are one in the act of awaring Her !". Practise the homeward journey of the flight of the alone in the Alone, the integral Sunya. Be the experiencing. We have you in our heart-within the Shanta Hridaya-Guha - in the Sunya-contemplation (which is a kind of desire-free and willfree prayerfulness, or integral Unity-Awareness). And "God" has us both and us all. Wu !

Voila, dear Moniesha, a few hints regarding our far-famed Tibetan Masterjis and divine Himalayan holinesses. Do you get the flair, & do you think that they are nice to know? Be assured that our description is of the apparent ones, the pretending or aspiring, and may be, awakened ones, who teach wordily and tryingly in the phenomenal world of egos— aiming at Power— Repute, Service and sharing in ego-consciousness.

Most of these trying and showing ones are easily accessible— traditional gurus and apparent holinesses. The real God-men, those who have really and abidingly awakened into reality-awareness, Eternity or Self, are often unknown and invisible. Their mahatmaship is invisible to egos and their consciousness, being beyond the complementary opposites and the subject-object relatedness, cannot be known, cannot be recognized, except to the degree to which we are able to approach and reflect that consciousness, and enter the untive life-awareness. A matter of maturity, of realized experience and of being awake to the aware. Nowhere and in no thing do we perceive more than we ~~are~~ are awakened to discern, that which recognizes is ever-within.

Some real mahatmas may be in the most ordinary places and occupations. They are incognito, and purposely or naturally so. Their wisdom-awareness cannot be told or revealed, except by the way, yet it is ever self-revealed, self-evident, self-radiant. So there may well be no urge to explain, and no trying to share with or to save egos.

He who has awakened from a dream does not try to save the people in the dream. There is no adequate word-language and no desire to acquire one. Existence has word-ambols and experiences may be told, but the real language of Being is eloquent Silence— the pure Silence that is in and beyond all activities, all noises, all ego-antics.

Knowledge can be conveyed, but wisdom cannot be told or revealed to egos, only lived. Those who know wisdom need not be told, and those who are not awake cannot be told. There is no authentic fool-proof test of mahatmaship, nor of God, except within ourselves. Therefore the Christly advice— "Seek ye first the eternal, within, and behold all ~~is~~ clear, problems dissolve with ego-desires. We must experience God and mahatmaship, and wisdom is ever shared in Identity-Awareness.

Given the truest revelations remain meaningless until they are realized in our own consciousness— experience and living-awareness. As natural facts and ~~living~~ truths in life. Wisdom is unity-awareness and intuition is the highest sense-tool through which we can, vaguely or clearly—, but really, perceive the form of Self, but not the content, which will be realized only when the mystic experience has dawned in consciousness.

However if we be still and mind-purged to reflect simply, we may discern signs and symbols or authentic flair of mahatmaship. The greatest and most valid test is in Silence. In the outer rhythm of the conscious Self-awareness there may be banter, fun and seeming desire-play, but be still and listen to the silent back-ground and to the quality of the silence that pervades, suffuses, sustains and transcends! The quality of a fellow-pilgrim's silence is often revealed in the after-beam, or in a smile, an accent, a glint in the intuitive eyes.

In the silent, calm, self-lucent consciousness is our real, intuitive sharing, the authentic recognition in our self. There the clear, serene Ananda and no possessiveness, exclusiveness, untouchability, jealousy or desire. We ever ~~are~~ are in Touch, and if we happen to be able to recognize such real mahatmaship, power-free, sharma-free and free in words as in Silence, then a ~~skatras~~ description of mere features, of physical and mental tools or of ac-

activity or non-activity in phenomena and ego-play, is trivial and futile and most often falsifying. The Master may seem to be slave, but his bondage is delusive. He may be consciously aware in innerstanding and so ~~free~~ be time-free and ego-free, free in tools and in trying, innerly aware in the One ~~as in~~ Many.

So beware dear Honises, and be awarely: Your drudge-servant may be one of the great transcendental Himalayan holinesses, well-disguised, and your worst enemy may be a supernal Masterji. Who but your pure Silence can tell? Try to fathom the quality of fellow-pilgrim's silence, and you may recognise holiness, even in your Self, everywhere. Everything is holy because you innerstand.

The real renunciation is mental. Self-realisation does not consist in the external renunciation of ~~material things~~ things and duties, but in the internal renunciation of hankering after them; not in repetitions of "Niti Niti" and "Gnanam" or "Tat twam asi", but of passing through words, organs and union into living "Unity-identity."

Renunciation is not in leaving or in throwing away of things or values, but in withdrawal or harmonisation of the mind ~~and~~ and other tools, which limit and usurp in false self-identification and in our blinding conceit of agency. If our tools be harmonised and we awake, then we are naturally free in them rather than rid of them or free from them. We are free in seeming bondage, free in individuality and ego-antics. And who can rightly tell whether this or that fellow-pilgrim is free and at untying ~~has~~, except our deepest and purest ego-free Silence.

Word-symbols are misleading in self-awareness. The self cannot be known or even realized. The ego, however, can realise their own nonentity and, with the simple disappearance or harmonisation of ego-consciousness, the pure identity, Christ-consciousness or Unity-awareness, is ~~revealed~~ unveiled- as ever-radiant, ever-self-revealed-, free and bound or neither.

Suffering is due to our belief that we are finite beings, to our false self-identification. Who am I? The answer of mature egos is "Nothin'", and in our Self, No-thing-ness! ~~Gnyat~~. To try sincerely to 'know thy Self', is, to egos, suicidal as our selves are illusory. How can we know our Self except in awakening into living, conscious, awareness of Being It?

In Identity-Experience, and without it, we are ever the Self, whether we know it or not. The knower of Brahma becomes Brahma, and "Become # What thou art" are said unto egos who become and beg, "The idea of becoming (as the idea of some one having to realise, know or become the other,) are hindrances or veils. We do not become, except in the sense of: become aware of what thou art, awaken into ~~what you ever are~~, but even this is misleading word-symbolism, for we, the Self, is ever aware. The ego-veils removed or harmonised, there is conscious and abiding awareness.

We experience until we awaken into self-aware being, in and above the level of subject-object relatedness, and comprehended in the Absolute Zero, the Vacuum Plenum. So do not fuss in yogic antics, holy solemnity and divine sentimentality, but simply awake. Be innerly still, clear and aware. Bondage-like ~~is~~ ego, is delusive and so are many of our dear Himalayan holinesses, except in the degrees of their awakening into the full, solid Gnyata Silence. Attend to the quality of your silence, to the degree you have attained in the "University of Unitive Life. Awake simply and naturally into the Freedom of Eternity-Awareness.

That we call knowledge is merely another form of Ignorance, highly organised, of course, and eminently scientific. Proud man is most ignorant of what he is most assured. He stuts and

imitates and learns, but does not experience the glassy Essence, the Unitive-Awareness. We fondly stick in our knowledge, in our fables and in our opinions and prejudices, rather than awaken to be freely, in experimental wisdom. We fear to die, fear the dissolving of shadows and of diseases.

✓ We stick in our ideals and symbols instead of living our Reality. Vertical stripes, horizontal stripes, noughts and crosses, eagles and hammers! all mere arbitrary signs. Beware of symbols, stiffened truths and crucified life. Beware of word-symbols. Every reality to which a sign has been attached is thereby made subject to its sign, as we are subject to our limiting-mediums, rituals and organizations. Beware of labels, of divisions, of exclusiveness.

Beyond our ego-clouds and antics is the blue void (Sunyata), which is an emblem of our glassy Essence, and we cannot stick in it, nor be limited by it, nor blur it in words.— except to egos. The music of the spheres and of the luminous silence is clear but undecorative, precise and definite, but pertaining to realities that are name-free. The all-comprehensive glassy Essence may seem liquid but is never viscous. It is without the slightest tendency to stick or cling possessively (like blood and sperm, treacle and excrement) to what it touches and comprehends. It is free and needs no otherness as playthings or fulfilment.

Word-symbols are usually falsifying to the crystal-clear Essence, but the music of Mozart can be delicately gay among the constant implications of tragedy. The aristocratic and refined music of Weber is capable of the most gay or serene joy and of the complete realisation of the world's agony. There are hints of that which lies beyond our human love and power and pain-joys. Also in Bach, times, there are hints and flairs of the eternal, and in Beethoven, in that final wholeness of art which is analogous to holiness, to eternal awakening into self-experience.

The integrated artist has gone beyond art. The ripe poet may go beyond poetry, like the mature Beethoven awake and revealed our Self in and beyond music. Their light transcends the romantic integration of the tragic and the joyful, the human and the demonic. Beyond words and the silence is the free, the pure in heart, the glassy Essence. Beyond, but also within, We-innerstand.

Nearly all our physical and mental diseases are psychic in cause. When we are simply and naturally self-aware our tools are inclined to behave harmoniously and we can be free in them and use them without undue strain or effort. "Seek ye first the realm of Grace within and all these things will be added unto you". Problems and questions fade and we are bondage-free and mind-free in our tools-- at joyous ease in the divine surface-play. Consciously aware in inner-standing we are free in the outer waves and in human ego-antics, intellect and ambition, free in desire, in lust, in power and in mind (and of its fallacies and follies). Free almost of them, but the joyous ease and the bubbling manda are in being, free in them and beyond.

Having experienced the beyond (which is also within) we naturally are free in our tools, free to use or not to use. So let us be still to experience Sunyata—the no-thing-ness that sustains and comprises the Many and the One. Let us, purely and consciously, be the Unity, that we ever are, in and beyond union, ecstasy and orgasm. If we have experienced transcendence, we are free also in immanence and in immediacy. In Identity-Experience or Unity-awareness we are beyond Knowledge and beyond Ignorance. There is no false self-identification with tools, symbols and things, no blinding conceit of agency.

Let us awaken. Let us sink into the rich unitive silence, that is no externality, but is the cessation of desire, of will and of thought-bondage. Let us awake to experience as eternity in time, the whole in the parts, the Self everywhere. Then neither opinions or faith, nor dogmas and bondage will seem very important, nor very real.

Let us be, our Self, conscious. It is but ego-consciousness that hides (as veils and walls) the name-free which we ever are. Let us awaken to be still and clear to contemplate livingly, to reflect purely and to see through our eyes rather than with them. We can be stilled in our naked Sun-Self and thus be active freely in tools and in the light of the Mahakaruna.

It seems to be a matter of purity, of harmony, of maturity and of trained intuition, and in that unpossessive and unexclusive seeing and being, is our true real seeing and our true relatedness. Self-freedom is beyond and in bondage and trying avidly aware we are also free in surface-waves, skin-diseases, ego-woes and antics, in words and in the mere human game of fussy effervescence and power-play.

How few of us seem balanced in integral living, in authentic and liberating experience, uncaught in exclusive folds, imposed dramas and outer compulsions. Few can keep free in and from organisations, limiting channels, lean-to-mediums, possessiveness, power and only ways. Be to the knee: Our freedom must be won afresh every morning. In order to deserve, appreciate and use it rightly there must be constant vigilance, natural, effort-free and abiding-awareness. We must be awake in living Samadhi, free in all activities and actualities.

We have been sitting the sands of wisdom in the recent pronouncements of a Master in the Far West: "Ape and Essence" described by Aldous Huxley: So much ape and so little essence! It is as if the intellectual ape is frightened and must shout warning to other apes, and thrust the fear of God, or of the Devil unto and into the giddy, apish eyes, human fellow-pilgrims.

His satire is brightly sparkling and subtly slashing as usual but seems purposely limiting, over-emphasised and unbalanced in this spot-light-shots at fellow human's follies. Huxley knows deeper than revealed in this word-play. He touches the wisdom that is in and beyond knowledge, intellect and learning, but is shy or intellectually unable or unwilling to try to reveal or express the word-free, the all-comprehending Essence. His integrity and sincerity, however, will save him from stickiness in holy sheep-folds, living organisations and 'only' ways. We recognise and accept this light, glip and clever surface-aspects of Huxley, as parts of the whole. Predominantly he sticks to (and in?) intellect and time-lines, and plays well there. It is difficult, almost impossible, for an intellectual eminence to be simple, and one cannot really become a mystic except after ego-crucifixion and authentic death into life, into Eternal immediacy-awareness.

In "Ape and Essence" there is no flair or trying in that direction and little hope of the humans escaping degradation and horrible doom. Progress, Nationalism, Science, Sex and Civilisation in general get their due scathings and slashings under Huxley's caustic light, which shows up our human follies, emptiness, power-play and blindness—chiefly, calous criminality, blood-lust etc.

Sex, as usual, in Huxley's music, seems over-played and over-emphasised—almost nauseatingly. Surely this demi-God has not such importance except in brief adolescence. Even so-called psychologists and Doctors of Divinity are more balanced now, and realise that they are but mentologists and no real doctors of psyches or of the eternal. "Homo sum. Nihil humanum a me alienum puto." When one has experienced the mere facts of life in the light of the truth, that is beyond and within these, one is neither shocked nor squeamish but Huxley seems to revel in criticism.

His treatment or representation, though slightly coarse, sometimes is usually playful satire in sex-worship and sex-mockery, but it seems such adolescent play, such infantile types of consciousness, and except for a few gleams, there is little balance or maturity light upon the play, and no indication that Huxley has gone, or can go, innerly and beyond these ego-values, clever bondage and entanglements. No strong light of the child-like, pre-ego-consciousness maturity, is apparent. Huxley's playful irony and satire are not kind, but caustically, bitingly true. There is much dissipation and sometimes the satire borders on sarcasm and on cynicism, which seem signs of defeat rather than of Mahakaruna. Huxley's disease of fear and his intellectual brilliance are revealed in this ruthless indictment on

humanity's criminal follies, but the light seems unbalanced, intellectually sentimental, and far too much on the apish tracks, compared with the tiny gleams of the glassy Essence, in which the whole may be reflected purely, effortlessly and truly, and in which the parts may find their meaning, justification and rightness. The Essence is fear-free and wills Nothing. A mature flair of the Eternal and ego-sincerity leads to awakening into experimental wisdom.

Huxley seems not ^{yet} to have the authentic experience of the grace, the Mahakaruna and the joyous Ease in the Self. He seems not yet to be freely aware in the serenely healing light, but must still, dis-easedly try to prove, and assertingly toy in the glitter of words, arguments and explanations.

Blessed in grace is the ^y path who can be still and maturely harmonious to awaken within and there Be the balance, the power-play and the wholeness, which reflects real Holiness and need not reach out in effort to save or be saved, nor try to illumine or be enlightened.

The real Holiness, ⁱⁿ East or West do not fear or crave or cling, they do not assert or back or lean upon fellow-pilgrims, depleting, informing or fulfilling them. They show no striving to get, no lust to give or to share, no ambition in power-play, no ego-exhibitionism, so-called self-expression or conceits of agency. If we Be, self dependent and consciously aware in the glassy Essence, then we are free, also in lust and power, uncaught, unblurred and undepleted.

The real Himalayan Holinesses are mighty in grace and in joyous ease, equal with the lowest and invisible, (or as nothing) to eyes of eyes. Whether playing in outer activities or stilled in seeming inaction they are the yogic skill and balance, the serene wisdom in and beyond Knowledge, in and beyond Ignorance and ^{trying}.

Such Himalayan Holinesses are rare in a female body, and indeed rare in any body, but if you freely and naturally awaken, (and harmonise your tools,) you will easily recognise them anywhere, also outside our heaven-soaring Himalayas: "a mortal shape infused with love and life and light and Deity". In the light of Mahakaruna You will see Holiness in any form you really and purely love.

Himalaya is within yourself. There the grace that sets you free to recognise the Reality of holiness and of mere Masterji's. There the desire-freeness of Kailash, the unity of Kaaba and Christ. There the glassy Essence: Sunyata.

Thus, beloved Holiness, simply awake and you'll need no wordy telling about Himalayan Holinesses. You'll Be One, (our/Self) everywhere. You will innerstand consciously and freely. You will play awarely and in joyous Ease.

-----"and the rains came". We had just finished - putting Himalayan tree-friend and lovely weeds in their right places in order to have a clear and free passage for bodies and lotus-feet-, (we have so many), and the rains came upon us in torrents, cleaning our paths, our bodies and the akasha around us of impediments and impurities. "To the pure everything is pure - and all that lives is holy" and all is alive. Simply awake and aware the integral Self - everywhere. Only because of the Shanta Atman - the play and the playmates are dear-" Wu ! - Advaita-wallah Guruji - usually plays wordfreely-, or contents Himself with his one and only guru-mantra. Wu !

Now the rains chuckle in the gutters and the young ~~xxx~~ slender mimosa trees sway and dance in himalayan grace and well-being. From the woods below comes a musical under-tone of happy sighing and souging as from billows on a sea-shore. There are bits of krishna-blue akasha and the sun-gleams are again playing on the hills a hundred miles westward -- In some vallies, 2000 feet below us, are dense clouds - as a sea of milk~~white~~ white mist of woolly fleece, but in the Hridaya guha, as in the Sunya, Wu-Vihara and Turiya-caves, all is serene and mystic clear. Our bodies - tools and play-ground are all well, so we can enjoy the changing seasons - every day-, aye, every eternal moment. Ananda will bubble up. Wu ! Wuji never - or hardly ever - engages in unhimalayan activities. Nature is an ever open Alaya-, - unassertive and vast. It heals and gives - without losing-, without effort and without willing. There is also the skin-bound, but not body-confined, volume of consciousness or conscious awareness-. It is akasha-vast and more than human-, and who can be poor or pitiful in such inner contemplation, such swadharmic grace-, such himalayan Self-interplay ? "Blessed are the poor in Spirit", the ego-free-, the integrally pure. "He who sees Jehova dies" yes - but that which awakens in conscious, integral awareness is immortal and eternally Real. Wu !

To the ego-free also the no-thing-ness is pure. All is accepted, - forgiven and beloved, because of the integral Self, - and Ananda will bubble up-. "Pitiable are they who work for fruit" agrees the playful, pay-free, sahaja Wuji : in Self interplay as in sahaja Samadhi-. Wu !

August-, in pre-dulles days our wettest month, has been sunny and dry-, with only intermittent showers - and with lovely dawns and sundowns - The snowy devi-peaks have often been purdha-free, unveiled in a semi-circle hundred miles near, towards north, --north-east and North-West. There is transcending transfiguration. Wu !

We have been playing in the natural rock-garden-, a la the first mali-, Sri Adam, in a pre-or post-Eve, - Eden, or timefree Eternity. As we have not troubled to plant any trees, of mere knowledge, - power or understanding, there are no contentions, - no duality-fuss or divided consciousness--, and there is no trying at all, at all-. There is no sin-complex, no missing ribs and no shameful fig-leaves-, says Wuji. He wears no mental blinkers - and no civilised or respectable values and so he does not see that we are sahaja-naked-, himalayan no-bodies or swell non-entities. The tree of life however is integral and ever-green-. The krishna-blue akasha is vast and ego-free, no exclusiveness, no possessiveness and no wilful fuss or power-antics. It is brim-ful of manna - and healing harmonies, and so we have but little food-fuss-, and Wuji has no conceit of agency or of being Himalayan. The Him is near the Alaya-, the Ground, the Source-, and the Swalila is Himalayan in the freedom of no desire. There is the Karuna-Light of the intuitive Prajna or Sophia-Wisdom, which is inherent, integral and eternal. Being, and being alertly integrally and consciously aware is ~~to~~ more important than are doings and work-, ~~with~~ willing, helping and fussy trying in control or conquest. All these things are added in his sahaja Samadhi and Wuji is free in them as in the full no-thing-ness.

We do build and repair caves, body forth the useful emptiness of septic tanks and water-tanks, that are being fulfilled by Bhagavan Paniwallah wordfreely and play-freely-, and like Him we do create and sustain and transform a beautifully useless rock-garden. There are dozens of fruit-trees also pretty use-free. Monkey-folks and other friends around - seem to live the Gita adage : Pitiabile are they who work for fruit"--, but we pity no body and no soule. Wu ! ! Our doings and joys and playful bouncing- (also in wordiness) are just by the - Way - of Being - of being the Tao-Lila. It is harmfree, healthy and natural Self-interplay-. As we are servant-free, and fuss-free and mind-free-, there is natural, simple and joyous ease - in psychic health and wholeth. Manna is in nearby heaven, - so there is ~~but~~ little food-fuss-, but rather - the freeness of no desire. Unbroken perfection is ^{in and} over all, in birth and death and all other complimentary opposites. Life is integral and eternal - and All Is Well. "Consummatum est" all the eternal while. Wu !

We do enjoy all the six, or twelve, varied seasons although they have changed somewhat in rhythm and mood since pre-dulles days. Each one is the best while it is being played-, yes like Beethovens mature - last quartets-. October-natural, undisguised, skinny bodies, but then we can skip and dance and bounce the more vigorously in Himalayan hups and downs. We do bounce down upon the holy, benighted city set on a hill, a thousand feet below us-, (9 miles) every other day-. It is a very holy and ancient seat of sanskrit and modern learning - and there are dozens of schools and colleges - and swarms of students and stiffoned acharyas - and also innumerable temples and holinesses. But Wuji likes it all and is tremendously popular-. Even if we are benighted ~~lined~~ by rituals and learned ignorance Wuji is clair-voyant - and all-accepting. He can see in the dark.

A descent once a week would really suffice for our food-fuss-, but lotus-feet are for trotting and - bodies move lightly in the rarified himalayan akasha, - free of sediments and ego-veils and curtains. We always have rich and full contemplation when we walk, and - work-play - and sleep alone. Walks are movements in Silence;- work is play and deep-sleep is a healing relief-, like death. Death and darkness have no dread when one has died-, really - consciously and integrally died-, a few times-. There is always the intuitive prajna-light that leadeth-, and when one has dared the existential leap into darkness - and gone down - down, or up - up, to the Source a few times-, one be consciously and integrally aware - that there is - a Ground - and that the Him is near the Alaya. You have no angst, or dread-complex, for sleep-, as you have for the boggy-communism, yet deep dream-free sleep, as also real, ego-free contemplation, are such temporary-, yet time-free, deaths into mind-free, thoughtfree-, concept-freeness. You do not contemplate, and much less meditate-, focus or concentrate, on something or on some favourite concept, ideal abstraction or God - : You are the contemplation, the integral consummation-. You do not become the unity-awareness-, the integral Advaita Self-Experiencing. If egos cease to be there is a sahaja, natural Self-awareness. You simply Are-, consciously, integrally, aware. "We are always aware Sunya !" The Ramana Maharshi reminded us-. "Where can we go to ? We are always Here". There is no death of the eternally Real that we ever Are. So why fuss and fret, fear or flutter-, when ye can bounce - at joyous ease, says Wuji. If we toddle up to our eyrie or aerie-cave in the dark, and tumble down the khud-, well, - Sri body usually picks itself up quite harmfreely. If there be any ~~danger~~, it knows the remedy and - pattern of integrality - and sets about the healing business - without fuss. Wu !

Sri body is age-free, fit and flexible - and not a swell Flakske-dansker. Wu ha da ! Wuji is quite sure that Emmanuel comes and walks with him in the himalayan rock-garden-" in the cool of the evening"-, but himalayan sunrise usually finds the masterly, Tibetan guruji in introvert-, still, but not rigid-, Sahaja Samadhi. He is always alertly aware and his sleep is Raeva-Sövn. Wu !

We naturally interpret his meaningful Wus into mere human speech and twaddle and send you slices of his Himalayan consciousness-, values, outlook and insight-, and he is as interested in your doings and thoughts as in ours-, in values, - activities and interplay-, that are Swadharmic truth and Right Play in your realm. May all your bodies be fit to serve you well in the divine Swailia. Mind-, specially in the middle west and the still more adolescent Far West, can be a troublesome body - and dis-eased tool-, swell and cute and cantankerous. Wu ! Wuji opines that we are no bodies-, no bodies and no minds-, but swell himalayan nonentities-, not I-entities and not merely human, and he echoes Ramana's remarks to egos - "Your highest glory is where you cease to exist". Wu ! He is not a doctrinary scholastic, but he favours "the Zen doctrine of no mind". To him Ego is the devil-, a dragon of a play-fellow-, real but not very real-, and not nearly real - enough. Wuji sometimes playfully puts a pinch of himalayan rock-salt on the nasty, straight tail. Like Nature he abhors straight lines, - uniformity and rigidness. They are a sign and form of death-, but not ego-death. Wuji's himalayan intelligence, clair-voyance, darshan and integral Sufi-wisdom, are simply natural and inherent -: He cannot help it. It is not, specially mental, assertive or swell, and he advises : Sell your cleverness and buy be-wilderment and ye may awaken into wonder. Wu ! yet he is subtle, subtly and supple as a serpent and simply harmfree, like our speckled wood-pigeons.

Reason, Effort and Ego that were helpers may well become bars and impediments, but Wuji does not let them. He bounces through all curtains and blinkers, and over all barriers - sticky ideals, fear-complexes, clinging concepts and mere bodies and egos. It is so easy, he says, to go lightly, when one simply lets go or lets be. He does not assert or agress - or fuss in conquest, control of cultural interference-, nor does he cling to ideal concepts, subjective truths or conceit of agency. An ounce of god-experiencing eliminates a himalayan lot of fear and fuss-, fret and flutter-, grievances and pity. Wu ! says the swell Adwajta-wallah. It is easy-, eye inevitable to make a good death into integrality and graceful, joyous ease, when Sri ego is maturely ready to be no-body-. "Ripeness is all !". Real Darshan, intercourse, transmission and re-cognition, are not a matter of word-language or of trying assertiveness, no, nor of body-ness mind-hindredness or learned under-standing. Our term-symbols for our experience usually - blur and falsify-. We play in semantic puzzles and our trying to prove and convince is futile. Why wallow in perenial philosophising or in mellifluous - euphonic eulogies and raptures ? Where nothing is said or done, the no-thing-ness-, and all, may well be aware, accepted, enjoyed - and lived-, at joyous ease. Wu ! Wu ! is enough. Karuna-Love is like Sunya-experiencing, all-comprehending, all-inclusive and all-suffusing. It is effortfree, ~~with no effort and no effort~~ free I-ent-ty-. We are equal with the lowest and also, more than all these universes-, multiverses and part-interplays-. Spiritual suffering is a contradiction in terms. Only a Maha Atma awares the joy and woe of a Mahatmaji - says Wuji. That which re-cognices is ever within our Self and we aware no more in anything - than what we - Are. Wu !

He who awares greatness passing by, himself is great. Darshan is ever in Swalila as in ego-free contemplation-. I AM - equal with the lowest, so no body can possibly under-stands, says Wuji in a simple Wu !, and, ego-humble, he folds his lotus-paws in a namaste and bow low in re-cognition and simple gratitude, to village brethren - as to mental city-brats and even to a Kali Mata dragon. Our namaste-greeting means this awareness in darshan. We greet our Self in Thee, as in every body - and every thing. What ye have done unto the least among you, that naturally ye have done unto Me-, whether ye, as ego s, be consciously or unconsciously - aware. Awareness is all-, ego-humble, ego-free awakening into conscious, integral awareness and innerstanding grace. Then the Lila is joyous ease -. Our doings, our work and our wilful, desireful, 'helping' of 'others' in their rightful Swadharma, - like all ego trying are secondary or tersary - to Being and being aware. It is ego conceit of-agency. "We are always aware" - aye, we are the Awareness - but are we always consciously aware ?

"Not the work I shall produce, but the Real Me, that I shall achieve-, that is the consideration", said divided ~~Ray~~ David. 'Achieve' or attain tastes of control, conquest and conceit of agency. There is no Meh to achieve-. I and Mine are naughty word-symbols. Wu ! Swadarshan is ever in Swalila and our own Swadharma is our chief concern. We need not try to 'help'-, to fuss and interfere unduly in the due dharma of fellow-pilgrims. Seek and find ye first the inner, integral realm of grace or of Self-experiencing, and all mere things and 'helping' will be added automatically. If we - Be - truly our Self-*, 'to thine own Self true', then our doings and work-, giving and taking etc. will be ~~xxx~~ a natural interplay at joyous ease.

"Being" is such spontaneous giving without losing or trying or - knowing. Often we give by receiving-, by acceptance and response, rather than by reply or request. Karuna is such word-free flow of giving-, a healing Co-passion, a sahaja I-identity-awareness. Wuji has a Tibetan degree as doctor of the thundering Silence-, and this Sunya-Grace is, to Him, the Real thing in the no-thing-ness, invisible - ineffable and unprovable, and yet awared-, because experienced and practised - and lived. Wu ! He va-guely and playfully wonders whether God, or this Experiencing in Advaita-mode, is a Male or a Ma ? A He or a She ? a neither or a both ? It is to him a Himalayan mystery, but Advaita-wallahs like Wuji, as also Meister Eckhart and Ramanaji, usually leave the word-symbol 'God' well alone. "Why do ye prate about God ?" asks the Meister. "When ye speak about God it is not God ye speak of. It is better to lose God for God's sake than to have God". Possessiveness and trying, conceit of agency and word-symbols for Experiencing, ever falsify-. Ramana Maharshi also advised egos : Leave God alone and seek and find first the Self-, the Source, the realm of integral, inherent Grace" or words to this effect. So let us drop the ambiguous, elastic and va-gue word-symbol and abstraction. 'God', and chat about egos-, and experience them.

B. writes us from the civilised wilderness of London, where he practices in Wu and in wordiness. It is due time, he had another himalayan bath in Silence and Self-contemplation. He is alive, and awake to Sri Himalaya - and also within himself. Sri Himalaya does not assert or teach orally or blow his own trumpet-, but if you solitary can stand, or withstand, his Silence for one year-, you are a natural Yogi, says Wuji : Then ye can bounce and toddle along - ego-freely, also among egos-, wordfreely also in wordiness. The Himalayan Hridaya-guha is within our Self - aye even in modern barbarism and ~~xxx~~ adolescent, swell Power-Play or Shakti-business-. Wu !

So also other western conditioned, blinkered busy-bodies and harassed soules aware and practise their himalayan, integral and swa-dharmic truth. After years of rich interval F. writes to Wuji. "It is good to have your messages from time to time from the dancing heights of Lila and full and free awareness. (Then he quotes another F.) :

"The angels keep their ancient places-,
Lift but a stone and start a wing.
'Tis we, 'tis our estranged faces-
That miss the many-splendoured Thing".

"I have had many such showers from Himalahal without sending you anything in return, except by wordless communication, which, I assure you goes to you almost every day, for you are never far from my thoughts. For 18 years now there has been his quiet indwelling, which means much to me. Shall I tell you something R. (our mutual friend, a clair-voyant Delhi-Sufi-) said of you ? "When he enters a room of people he glides in so quietly that no body notices him, but when he leaves, the room is suddenly empty." Wu ! Wu ! says Wuji : Aint us blowing our own ego-trumpet nicely ? Aint us swell, himalayan ~~xxx~~ nonent, ties - and no-bodies in the Sunya Plenum.Void, booming forth a mighty, powerful Silence ? Wu ! But behold ! once a darshan is Real to you it is for ever. F. is writing a book-, at last, - on his "marriage wth India", a real Himalayan consummation. He, and also B., is sometimes booming us on B.B.C., and there is a threat to our cranky himalayan ridge being put on the map Wu ha da - ! It is well that some cranks are ball-bearing ones, and that some Holinesses, ~~see~~ like Wuji, are splendidously well disguised : No, there is no Real danger of being re-cognised or merely understood-, by egos; but notoriety would draw inquisitive egos - and inquisition. Wuji would don his sphinx; mona liza smile and Sri Himalaya would accept and endure in mute eloquence.

Missionary misses and dis-eased artists do sometimes swarm noisily on our ridge. There are abstract and concrete ones, ~~artful,~~ natural and supra-mental ones, perenial, annual and merely temporal and time-bound ones, and artists do try so eagerly and sincerely to paint the face, the body and the soule, of the unassertive and integral Sri Himalaya. If they did really experience the darshan of the original and living face of Himalaya or their Self, they would not flutter or try so vehemently and strenuously to assert or to ex-plain in part-play and in subjective truth-fractions. E.H.B., a life-long artist and 20 years our ideal cave-neighbour here, did once sotto voce and in solitary intimacy-, say unto us : "Oh, Immanuel I wish ---- I wish I had not got to paint-". His body is now 79 and will hardly be 80, but, even now, there are many "I"-, sticky memories and conceit of agency. He is ideal-, gracious and loveable as ever, yet there is still exclusiveness, a strange clinging possessiveness and ego-pity. But the play has been ideal and himalayan.

We have many civilised and de-civilised writers, - some awefully respectable and some obscure and unknowable. E.S. has many books to her credit. St. G. and her Indian worse-half, a religious and sentimental scientist, likewise. M.O. has antropologic learnings and J.L's book "Half way across the world", is a fair success in the Far West. It is jourmalese, but unpretentious, and nice like herself, and she will go better and deeper now, that her wose half is a young Delhi-wallah. From the next-door hill-cave, have issued the 5 volumes of Tibetan lore by Dr. W.Y.E.W. and Lama A.G's recent book has been, or is being, translated in seven European languages. E.H.B's book on Gantama Buddha is in 3rd edition-, and there is our old friend F.T., who is already the creator of 'Heaven' and 'Earth' and 'Hell', also ~~xxx~~ 'Becon- ing' and 'Amen ! Amen ! Amen ! Amen'. He is busy on "Resurrection" and will no doubt finish with "Transfiguration" or with "Silence" a terrible risk of world-fame-, but no real danger, says Wuji. 'Sri Himalaya will survive, also Dulles and Cobalt-bombs and so will Wuji and Adwaita-Co. But we never engage in unhimalayan activities.

Dear Bhaiji - Excellency
and fellow Prince in Himalayan Consciousness

You will not squirm at being entitled Bhai by a plebeian, - an aborigine of Barbaric Uttara ! Remember we are such terrible venerable, Vikings and mature Ancients a la Shaw's in "Back to Methuselah" -, hoary and young and ageless, as is Sri Himalaya, and, as yet, bouncing like H.H.H.H.H. Chow Chuji -, our ven. Chinese Co. (the fifth H. may stand for Honnissé,) Or we twitter and flutter mind-freely and carefreely, - like eternal Blue-Birds, scaling Gauri Shankar and Mt. Sumeru in no time and at playful, joyous ease -, yes -, and with a humorous curl on our wag-tail.

We send ye again the usual Himalayan avalanche of words - words - words -, before we descend into the terrible crude wilderness of civilisation, goose-stopping in the Yankee way -. "Such noisy, vulgar, deadly white jungle" ! opines the Tibetan, 'reformed', yet impish and masterly Co. True, there is ever the risk of being gobbled up by aggressive -, dis-eased and horrid Hegos and prowdy bullying Snobs. Wu ! -. But as there is no death of the deal, - why fear and fuss ? Prudence ! Prudence is the deadly sin ! " or at least one of the seven deadly virtues - So we shall, as ever, - enjoy the delightful uncertainty and keep awake and zestfully, alertly aware in Bodhi-Light and Karma-Rhythm, as advised by Sri Bhagavan, Buddha : "Be the intuitive light to the intuitive, eternal Self !".

We send you a Call with Himalayan Grace for your calm imerstanding in Prajna light - on the pilgrimage in the new cycle of seasons, may ye be freely and consciously at home in Himalayan Consciousness and in integral life, and healthy and whole (Holy) in psyche and in other pliable, harmonised and useful tools and bodies. May ye rejoice in calm imerstanding and vast transcendence, in essents as in integrality, and so be - at joyous ease in Swaleela and Sun-nya-ta.

The gracious Karuna greeting came to hand and also Sri Bhagavan Almighty Dollar came prostrate before our lotus-feet -. We shall in Himalayan wigardly get his holiness transmuted into simple - sane and uneducated Rupees. "For light and firewood-" ! but ducky : - we have the cheap labor light - and artful (toma)heat, so fire-wood we never buy or need as body-warmth, and also spirituality is quite natural. But it is true, simple Rupayas are needed for chaircoal for quiet and efficient Sri Ic. mic and for Muti ka Tel for Sri Primus Stove's Tommy. - They are silent-wordfree friends and no fuss -. Also it is true that our friends have a queer habit of dying, - Not really, of course -, - but bodies do decay and change, and quite a dozen friends have gone into the invisible Real : - "Gate, gate -, Paramgate, Sam-paramate, Bodhi ! Swa ! Wu !" -, and so there are fewer windfalls -, birth-weeks via celebrations and dharma - dhana fiestas -. For 20 years we have lived royally on Himalayan Charity, - and it is likely to continue to rain upon us without our begging -, asking or praying (although begging may be good for Sri Ego). Anyhow it is the divine business of the Alaya-Lord, so why should egos fuss or fear ? Just as there is the urge or craving to grab and possess -, get and hoard, so there is the balancing out-breathing rhythm of give -, give -, and love and let go. "What I gave I have" -, and don't we feel 'good' and grand - when we have anything to give and bestow - ? It is our love or Swadarshan that makes us rich -, rather than what we may possess or be given -, conquer or achieve. "Soul be faithful unto the last : The victory of Victory is to lose everything. The loss of All (lossing and letting go) constitutes our winning -. Eternally we possess only what is lost". This is a free translation from Ibsen's "Brand" and a Himalayan Advaita and Sun-nya-ta - truth - or Dharma, which was queerly recognized by a Viking Child 50 years ago. "Intet at eje, intet at onske, intet at ville !". It is the Strength of no desire, and the highest glory of egos is where they harmonise or cease to exist.

The Vedanta has declared as much as Buddha did the impossibility of describing the transcendental experiencing in the language of the mind, but it did not shirk the responsibility of evoking our memory-, of conjuring it in images and symbols and suggesting it in parables and paradoxes-, and the Tatagata Suchness, or Thusness of Nirvana, is in Vedantic word-symbols the Soham and Tat-Tvam asi, as well as the Neti - Neti and Sivaum ! Wu ! The Self reflects and recognises; but pre-conceptions and pre-convictions are a trap or shelter to egos, and Buddha's 'noble silence' about that which is beyond ego-comprehension - is best-. "Why do ye prate about God ? When ye speak about God or God-head, it is not God ye speak of or out from", said the erudite, mystic Meister Eckhart and Rishi Ramana said to some egos : "Leave God alone", implying : Awaken into conscious Self-awareness and let be your Bhagavan-tvaddle and clap-trap truisms. Sri Aurobinda Ghosh and his holy, divine Shakti Ma seem to consent that jivas aspire and, in ripe maturity, ascend to their due death in the God-head-, or that the supernal and supramental Bhagavan descends, coming down upon us (like the Comforter or Holy Ghost overshadowing the Jewish maiden) and putting on the limitation of earthly ego-life, -, in order to evoke this awakening unto death-, or merging of the shadows of ego-consciousness in the Self-Sun. But why this popping up and down of sub and supra, when Karmam is immanent and omnipresent ? Just simply and naturally awaken into conscious and abiding Awareness-Grace. Experience Christ within : Ego-oblivion is Self-awareness-. Wu !

To die is easy-, says "uru Wuji-, you do it every night in deep, dreamfree sleep-. There is ego-free integrality, a relief like death-. No doubt, by practise and repeated experience-, ego-death becomes - easy - or impossible, but, for egos, death is not easy, except in profound sleep, touching the Ground. It may be easy for sahaja-fellows and sahaja samadhis, like the masterly Wuji, to be consciously aware of and in the core or ground or Godhead-, also in sleep as in actual ego-play. "We are always aware Eunya !", the Rishi Ramana reminded us-, and we suspect that the seeming sleep of the ever alert and aware Guru Wuji - is but Raagavyasa. We are the Awareness, the grace of Contemplation, the constant consummation.

Ramana Rishi "died" successfully at the bodily age of 17 and lived that death - in 40 years of administration and play among egos-, - as did the Christ-conscious Buddha. His tools (-physical, feeling and mental bodies) were traditioned enough to survive the inevitable neglect - and ignore-ance. Poor Ramana Giri's bodies were not, and so had to go 'aged' 32, as so many, many other bodies - specially western-conditioned ones, in Yogies Sadhana. Did he 'come through' to the birth of final awakening ? Who can tell - ? His 'final' letters to us - read genuinely simple, and may well be a 'last' word-stuttering about the ineffable. There is nothing to regret or grieve about-, but wish to rejoice and to admire in gratitude. The jiva yatra had ended in time and ego had been transcended. Ego-crucifixion may be easy or not, duaky Wuji, but no doubt, it is a blessing and grace to be in rich solitude for such events-, and for the alone to aware the Alone - in purely reflection before pure merging. Death is a solitary business : One must be pure/alone to Be in the inner and utara Pilgrimage of Jiva-Yatra-, yes, and mature to die 'into Life-, and live it livingly among egos. Wu ! Sincerity-, like Faith Caval's patriotism, is not enough. Some egos lack the patience to mature salutarily and healthily (in bodies as in psyches) into integral wholeness - and Advaita living-, and we often lack purity to re-cognize intuitively - and ego-freely. Guru God and Self are one and are, like Christ, within. Aware and experience it calmly and wholly and then, with a steady awareness in the whole, radiate and live it effort-freely-, at joyous ease, also in part-play-, duality-antics and ego-fuss. Satyam - Sivan - Sundaram. Wu ! "Abandoning all the duties (dharma) all rituals-, methods, forms and techniques of meditation-, come unto Me for completion".

Many immature Western-conditioned psyches do come to grief in Himalayan Yoga-striving without inner tradition and trained intuition. They chase Gurujis-, Holinesses and Himalayan spirituality in diseased psyches-, in learned ignorance and in immature, divided consciousness, and so come to grief rather than to mature death into integrality and sahja, psychic ease. Balance artfully, tactfully and intuitively on the razor's edge, advises Guru Wuji. Sincerity-, like patriotism-, is not enough if patience and purity- be lacking, patience to mature slowly and to awaken naturally on the middle way of Tao. Wu ! Alchemist Nicholas Flamel wrote : "Take therefore the Solar and the Lunar mercury and cherish them over a fire in the alembic. But it must not be a fire of coals, nor of any wood, but a bright, shining fire, like the Sun itself, whose heat must never be excessive; - but always of one and the same degree". Aware the grill-glow within your self - and mature sahajaly-, Guru, God and the integral realm of grace in Self-experiencing are all within. *and they all are One.*

We notice the wrecks and the failures. The diseased egos floundering in psychoses - and sometimes in schizophrenia and megalomania - and always in the conceit of agency. Wu ! But there are, after all, some sane psyches-, harmonised and healed in all their bodies and at home in their Swadharmic Swaila, as artists in life. They are not assertive or showy in ego-exhibitions - and do not dissipate in wordiness, eyes are often invisible and will disguised as egos, too simple and natural - and integral to be noticed. Wu ! Sunya, Silence has its many successes - as well as the seeming wrecks, that irritate Wuji barks at. Before His descent here, from the Tibetan roof and the abominable! Show-woman (Yeti), a certain Viking Bhaji Peer - was an inmate in the Himalayan Suny-gave, in a temple dedicated to Sri Silence on our cranky ridge-crest. After 8 years of intense Yogic Sadhana he flew beyond the Him to the Alaya as a real and fully-fledged Paramhansaji-; Gate, Gate, Paramagate, Samparangate, Bodhi, Swah - Wu !". There are many jumps-, many stages, many existential leaps and bounds in Himalayan consciousness-, before we naturally re-awaken into pure consciousness-, ego free Self-awareness - or integral Adwaita-experiencing-says Wuji-. Did Peerji try too intensively and too immaturely ? After 8 years in Himalayan Bharat - Peer's bodies had to go-, the physical one depleted by T.B. and left behind for Sri Agni to consummate. But Peer Himself had transcended body-awareness, and to no-bodies-bodies, are no matter-, no reality. Wu !

Rishi Ramana, who is equal with the lowest, the most despised and disrespectful, had graced Peer with the name of Ramana-Giri in a realm of awareness beyond ego-name and fame, power-antics and "what ye call life". As Ramana Giri Peer's image and memory is now worshipped as an idol in temples and shrines in South India and also in Himalayan caves and Eridya Guhas. Wu ! It is easy to become a god and to be worshipped as such in India, says Wuji, and young Richard says "Ma mere-, elle est une deesse !" Guru, God and Self are One-, and it is difficult not to be recognised and reflected, says Wuji-, who himself easily recognises a Self-realised or Christ-experienced Rishi-, Sage, Sufi or mature, Sahajamystic guy-. So do come to Himalaya to be deified, if you lust for such status. Peer "Come through" and beyond-, one in a hundred thousand or perhaps one in a million-, but we will not advise, you a too strenuous tapas, a too unwise and impetuous ego-crucifixion-. A too intense Sadhana, or mind-discipline, weakens the mind-body and also the physical one-. Better push through steadily and sahajaly-, for tools are quite nice, when we can healthily awaken to be free in them as in the ego- nuisance values. Wu ! Peer's physical body had to go shortly after he wrote us that last letter regarding his awakening. Ramana Rishi had already gone into the invisible Real 2 years earlier-, and was from there guiding Sri Ramanagiri to Nirvana-awareness-, body-free or ego-free Adwait-Experiencing. All due and rightwise; Bodies do not matter to no-bodies;- All that lives is holy and - all is alive, also the stone-slab Wuji squats on - Wu ! Yet, Ramana Rishi in Sahaja Samadhi-, retained the use of all his visible bodies during 40 years of ministry among egos. Wu !, and likewise did prince Sidharta Gautama Budha ! The Budha-Nature or Christ-con-sciousness irradiated actualities in "what ye call life". There is really free play- and Self-effulgent grace. Swadharsan is ever in Swaila - and Swa-Dharma is our chief-concern. Mature awareness is all, Wuji says that we are Bhagvan's business and are quite-safe in delightful uncertainty and in the wisdom of insecurity, but doubts that we are Her-, (Sri Bhagavan's) chief concern and worry. Wu !

It was on a sunny winter-day in Holy Banaras, and in the early 40 ces., that we met Viking Bhaji Peer-. He came gliding along with the trice-holy Ganga Mai, by the shore of which the washer-men were busy slashing the dirty linen of respectable egos-. We were sharing our chapters

with our friends the dhobi-donk-eyes-, as human friends always would give us too much food on the tali- and we, untouchables, having touched the tali-, had polluted the food for any other human consumption- But donk- accepted and relished our touch-and Peer seemed also touched by our donkey-friendship :- Birds of a feather- and kindred asses, - flock together. Wu ! Peer was in a body of some 25 summers-, tall, dark-haired, slim and 'pyateling' - It was academic and studious looking, civilised and respectable, rather than balanced in healthy, manual work - among natives; A lip was slightly damaged by some explosion during military duty-. We detected a slight stoop-, but no sign of T.B. there or later on in the Himalayas. Yet T.B. germs held away during the later years - and finished off the body, when it had served its purpose - carrying Him to the Beyond that is also Within-; the Self-grace in ego-freeness and so also in body-freeness-, free in the Play. Ego-oblivion is self-awareness and we must die again and again - to duality-values and ego-desires in widening consciousness (and while still in body-tools) and before we can make a good, sahaja and total death into integrality and that maturity-grace. There was full submission, or all-acceptances: - the ego-willingness to be - annihilated.

In holy Banaras we together visited other sadhus and holinesses, learned Pandits and sharky Pandas-. One Guru had already fastened on Peer and had labelled him Sri Hanuman-, denoting Rama-Bhakti.-We were not much impressed by the fitness of Guru or of name-, but Peer had been in our holy Bharat only a brief while then, and would find his due path:- "Step by step as thou goest the Way will open unto thee". We are the Swadharmic Tao. So, when in the spring the heat came upon plain - egos, Peer came to our Himalayas retreat-, sanctuary and play-ground, and, in the upper Sunya cave on hill-crest, with vast views and vaster silence, -he inhaled the gracious Solitude - in pure, Krishna-blue akasha-realm-, while Param-hansa-wings grew and unfurled. There was the psychological urge or cult of sahaja= stark openness and nudeness - (Nack-Kultur)-, the need of being natural, without rage of ego-deceit, artificial respectability or artistic hiding-. In pure and purna Unity-tough the mental fig-leaves become positively indecent or vulgar prudery-. Peer was right in that Himalayan setting- with nature, - books and rich inner life. Also in the outer play there was the singing Self-radiant silence. The winds, in the pines below, come in cressendos of Aums-, and sometimes like the surge of billows on an Uttara sea-shore :- a call from the anuttara. We left Peer lovely alone except for an occasional service and chat, and sometimes we played naturally, nakedly together raking pine - needles - or cutting-grass, or wood-, all part of Himalayan contemplation. Wu ! Peer was 'educated', - had a 2 years scholarship in India to study religious and philosophical lore, - but renounced it all, when he took to Yog and intensive Self-inquiry. We had introduced the Himalayan Rishi Ramana to Peer-, and in and through him he, later on, came to complete awakening, conscious Self-awareness or Adwaita-Experiencing,- although his tools had to go. Hanuman dropped off and Ramanagiri emerged-. Comparisons are odious-, yet Rishi Ramana is Himalayan to many present mole-hills and tinpot, clap-trap guruji's Wu ! Peer is Blessed in His grace and Sahaja re-cognition. Peer was new to India's living traditions and mode of expression - and was still wallowing in western theories, values, philosophies and ideal abstractions, and so perhaps duly blinkered as to objective, mystic experiences and stark, sahaja simplicity. We asserted nothing : Himalaya and Sunya have no need, urge or lust to assert; but intimate friendship and sahaja, psychic awareness there could not be at the time;- as blinkers, prejudices and pre-conceptions duly usurped in the Whole, the ontological, sahaja Being-awareness. In Peer, at the time, we sensed-a certain 'Swedish' occultism, a siddhic play for Power-, control, conquest (of age ?)-, which we may also find in 'Gesta Berlingas Saga', and in "San Michele"-, graceful in a Grand-operative way-, but not the soft, child-like mysticism of a Hans christian Andersen, Wu ! wherein facts do not obscure the truth. But Peer came through and we Pranam in glad homage, In Karuna --Love and in Himalayan Ananda-Gratitude. Wu ! From us Peer went on a Himalayan pilgrimage and his Jiva-Yatra was experienced and lived mostly in South India - by sea-shores,- in jungles and at the Grail-glowing, hoary mountain Arunachala. Blessed be the Name : Sri Ramanagiri.

Recently we have been reading "The Bead Game" - or "Glassperlen spiel" by Herman Hesse. It is felt to be worth the noble prize, though also his other works, and specially Poetry, - even in translation, denotes a gracious and mature consciousness. Joseph the Knight who later became Magister Ludi, is depicted as a kind of inner autobiography of Herman Hesse. He plays "The Bead Game" well-, but it fails to satisfy his consciousness of values - and he discards it and all his learning - or, rather, he out-grows ~~many~~ it. even his music and mathematics - for life It Self. In the early period Joseph felt an inner 'call', a mystic summon-, from where ? - for what ? Later on his keyword-symbol was "awakening" and still later it was - "transcendence". It was in his case - a slow ~~gradual~~ not even an earthquake or a Satori : All in the duefulness of time-, Joseph-, or Hermann, was aware of the 'call'. How few egojis are aware of this their death-call! "Many are called-, but few are chosen"-. But it is really not a question of choice-, of renunciation or of real death -(death of the Real, the Eternal, that we ever Are.) Wu. The Call is there whether we are mature, - sincere and pure enough to aware - and obey-, or not : An intuitive call to mature and integral awakening into ego-transcendence, or simple, conscious Self-awareness. How few-, at least in the so-called West, hear such call or aware such intuitive ambition - or values ? Not Wisdom, ego-freeness, integrality-, psychic health and inherent grace, are aims and objects or lode-stars in our Life-Play-, but mere knowledge-, power, ego-pleasure and lusty fulfillments. No ego-transcendence for egojis-, no advaita-awareness or integral experiencing in the dual Hebrew-Christianity or Pope's Omnicranity. Yet the mature mystics of all ages and all nations have come through and - beyond-, as also the Rishis-, Sufis-, Sages-, Munis - and a few Saints - everywhere.

Hathayoga has a popular vogue in the adolescent West-, but are not all the various Yogic practices, disciplines-, ego-tortures and ego-crucifixions, a conscious or unconscious attempt and striving towards ego-transcendence-, into integral Self-awareness ? The Call is there, the antics and the tantric tricks are there indulged in. The discipline-, obedience, prayers-, renunciations, - are there-, yet it seems but a matter of letting all these things-, efforts and egoji be, and be simply - awakened in whatever Is - in the Universal Self that we ever are. Only the Eternal is Real. Spiritual suffering is a contradiction in termsymbols. We seek what we have never lost or been deprived of. Soham Tat twam asi-. We are ever our Self - but not consciously aware, not integrally and abidingly the Grace-, the Karuna-empathy-, the immanence and the transcendental No-Thing-Ness-, or invisible Real-, that we ever Are. As in Tagore's poem - : Brahm has hidden his treasure (-the Self-awareness or Christ-consciousness) well - within our Self : Well, All Is Well and ALL IS WELL, Wu, All is good because all is God-, says Wuji-, All is right that seems most wrong to egojis. "All that lives is holy and all is alive" - says the mystic-, but not all say it-, but live Life sacramentally and integrally in the divine Swa Lila-, Self interplay. Ego-oblivion is Self-awareness. Christ innerstands-. Rather than renouncing-, hating and fussing, accept all also egoji-, Sri Devil and all the complimentary opposites. "Sin is behovely" : ignore-ance and unawareness are behovable in the Swalila, the Swadharmic Self-interplay. Accept and experience all. Only egoji suffers and resents, - regrets or harbour grievance-complexes against Bhagavan-. Be ego still and ego-free and ye Are (awarely) the non dual experiencing. Wu ! We may quote a few mature mystics, who heeded the call - and experienced the integral awakening into ego-free, conscious Self-awareness.

A sahaja Hansaji has let Sunya enfold his body at joyous ease-. He is not yet a fully fledged Param Hansaji-, but he has strong wings and intuitive lotus-feet- and is serenely enjoying the Homeward journey on the razor-edged middle way within as in the outer Uttara-Alaya-, all in tactful balance and wise timing. Wu ! Sweden is a 'little Yankee-
stan' as regard the swell, civilized standard of living, prawn, mental and mechanical 'know how' show, technical criminality and ego-blindered cult of Ur. So Guru Wuji, who never engages in unhimalayan activities, was muttering : "Can anything good come out from Nazareth ?" We promptly reminded the mind-free and thought-free fellow of his beloved Texas guy, his Angelo-Indian love, a German Karl and also of a South Indian Panditji. Wu ha da ! - And we bid him sniff at Hansaji-, who seems marvellously sane in a healthy psyche and balanced in natural awareness of essence in integral wholeness-, at Home in Life-, in manual activities and Self-fulfilment in harmonious inter-relatedness. Wu ! Sniffing made Guru Wuji, lose his himalayan prejudices and pre-convictions - Nothing like God-experiencing to smash or disperse our pre-conceptions, and ideal abstractions and claptrap truth-twaddle. Wu !

Hans is in a Sigfried-looking body of 27 autisms and seems delightfully uneducated, - except for practical, manual work and travel in inner and outer realms. -. At present, here in Sunya-, he seems to take to Zen Buddhism as a ducky takes to pond-life or as maturity takes to the Gurn-free Silence and the inner cult of Ur-. Soon we will all talk, the Wu-language-, if any utterance be behovely. Wu ! Our Aryan "Evan" seems to have no axe to grind in Bharat and no kites to flutter from the himalayan summits. Clairvoyant Wuji can discern no skeletons in cupboards, and no bees buzzing in respectable-looking bonnets. - Hans needs no artificial covering of hair and natural skin, and he has not come here to teach his Grand-Ma how to make chapatis-, nor to chase any special and supernal Guru-Holiness, sublime, divine Mas - or himalayan spirit-wu-ality-. So he is not likely to flop or flounder in occult siddhas-, masterly yog-unions, or - spectacular, tantric tricks-. No swell, adolescent antics ! Says Wuji.

His jiva yatra or sadhana; discipline in these healthy bodies has been in inner and outer travels - and tests-, 'in Being's flood and actionform', in actual, manual worth - and fellow interrelationship - Wu ! Wuji finds him naturally sahaja in inherent wisdom. An intuitive guy sanely balanced in psychic health. Practical actions and dirty, creative work have been his Play during the last couple of years in England, Holland, Spain, Greece, Sudan, Kanya and elsewhere in East Africa-, always among natives, - dogs, cookies, Asiatics and golly-wogs. Wu ! What fun ! From slum-work in Delhi's monsoon-heat, he has now levitated to pranayam in the pure Akasha of the Amuttera, transcendental Him in Alaya. Wu ! Wuji advises us : "Always take peasant-birth - in touch with the Ground", and he opines that Hansaji is so sahaja-whole and in natural touch, that he need not be de-civilized, - de-headed or liberated from mental egos-, sticky rituals, - holy Mas, - Gurus or Gods. He smells wholesome - as he is, and seems in tact and tune, accord and 'rapport' with the sanctified Sunya-realm on the top of the spinning world-. Wu ! Such jolly, - creative, himalayan Self-interplay, says Gookie Wuji : Even an untouchable guy - or wog is safely in touch in a Wu Vihara sanatory-, placed between the Sunya and Turiya caves-, and w ith guru Wuji bouncing protectively (against Dragons and Fgos) in the invisible Real. We are equal with the lowest, - and, naturally, himalayan with the gods-. Wu !

Guru Wuji now at joyous ease - playing in the invisible Real, never engages in unhimalayan activities. He is a sahaja master in the cult of Ur-, sometimes imish, untouchable and seemingly irrate, like the Zen master Chou Chu, who wisely answered the profound question : "Is there Buddha-Nature in a dog ?" with a most profound "Wu !" But our Wuji is truly in integral Touch and kind-like a mature, himalayan babe. Wu ! Often, with a very solemn Pandit-face and a sphinxy smile, he has begged, ~~begged~~ implored and besought us with folded paws - not to shelter any more discordant Phillings in Sunya-caves : a Tibetan name for foreigners, - especially the nasty, blue eyed and deadly-white kind, - trailing clashes and psychic - dis-eases - in semantic muddles and non-innerstanding. He shivers in remembering a Baron Hellephant in the sanatory-, a pathological Jew, fabrile, - parasitic and grasping, and another guy, rather immature, pampered and ego pitiful, also living on his ego-chara and wit. No degrading, manual work for such guys and no healthy play in free bouncing.

And there was the black or hybridised, asuric dragon in unarmy, vulgar ego-fuss and dis-eased tantric tricks. Wu ha da ! But dearie, dusky Wuji ! Ye ken there is no real choice, or renunciation, in our karmic and Swadharmic Play-, so why any conceit of agency ? Willy - nilly we must accept what the Himalayan Bhagavan sends along, so why not ~~submit~~ willy or at least passively and as gladly as we can-, "We must endure our coming hither and our going hence-, Ripeness is all". Ego's attitude and acceptance - and gratitude-, denote their maturity. Wuji sniffs and opines that it is Sri Devil who sends some guys along-. Very well, ducky, also Her shakti-business we must endure and enjoy-. It is our due test, trial and privilege in the sahaaja Swadharma. Is She not the due and necessary play-mate, without whom there would be no divine Maya-Lila Self-play ? Wuji volunteers a grudging - Wu ! : The devil has no playful curl on Her nasty, straight and respectable wag-tail ! Wu !

Here we are again scratching the silence and blurring the wholeness of word-free space of paper; but in our sunny out-door parlor - and beyond - there is gracious - radiant and un sullied space-. The akash is still and pure and Nanda Devi, - some hundred miles near, is smiling upon us-. Such healing silence is in the Himalayan wholeness - within and around-, such joyous ease-. The real Silence is that of desire and will and trying; but even the wind and the birds are silent or absent-. Far below in the pine-wood some wind-entity surges like a billowy sea - and ~~what~~ holy cows are munching on the hill opposite, - but there are very few human noises and no intruders to bark at.

Our summerly winter, gay with mimosa and cherry-blossoming, - is cold to plain folks and so at present we are almost human-free, - except for the simple 'natives' who are unmental, uncivilised and a natural part of the face of Himalaya and of the integral silence-. It is therefore relatively easy to be able to ignore or harmonise ones usurping ego and be free in it. So we have high Himalayan time Chow Ghu and Co-, and our bodies too are pliable. Our lotus-feet hardly touch the holy dust. - All that lives is holy, - whole also in parts and in play-, and all is alive.

We are vast - we are multitudes and so can gaily contradict ourselves and everybody, Gods and ~~dark~~ devils. From a momentary point of view an asserted, subjective truth can be ever so right and true, so why be moved or annoyed - when folks call us - names and qualities. It is their momentary consciousness or self, they describe and see in us, - a partial, - petty and blinkered ego perhaps and true in spots-, but why stoop and descend to meet such truth? If we accept or resent such concepts, - approval or condemnation - well, - we deserve them. Why accept insults? If we hate or shun or exclude we are not innerly free. Of course you are right-wise when you say that we are cultured, 'refined' and ~~xxx~~ supra-himalayan plebeians compared with the merely civilised and learned pilgrims, and so are you, since you 'use' it: that which re-cognises is ever within.

Darshan-, Swadharma or Unity-awareness cannot be told or said in words and it is fatal to try to ex-press or ex-plain to others, who have not died into this realm or at least - 'been' there in pragah-sights. Darshan is not necessarily visual. It is an intuitive experience and in a calmly bubbling stream of consciousness, it may playfully reveal its Self or its kuzen in gleams and twists and gay tail-wags, all within and in the unitive game of jijnange. In the timefree, unimpeded, interfusing there need be no clashes or frictions - ego-wilfulness and opposing power-antics, - (no duality-dis-ease); but human clinging and assertive nearness is apt to blur - the whole and the natural, serene bubbling and inter-penetration in the stream. The awareness may remain in sahaja, - under-surface, - while, in solitary all-oneness, the all is everywhere, in and beyond the subject-object-, in and beyond the union, the one and the duality-trying. Night solitude is a natural Himalayan value and now, - from our natural and cultural Sunyata, we will gaily trot to the complimentary contrast of the holy and cultured city set on a Himalayan hill. Masterly Chowji ever likes to roam freely in Sri Himalaya, - his rhythms is beautifully useless purposefree, meaningfree and mindfree. Uncaught in concepts he lives the eternal moment in natural spirituality-, free in his trying, - playful shakti-antics.

We were all packed up ready to glide the 30 miles north to our annual winter-fair among simple, kindred boarder-folks. We have previously done the trip 5 times in lovely himalayan solitude, often in one day (-8 hours) but without burden. Now our light sleeping-bag and odd things, - so-called necessities, were actual heaved on our backs as test and trial, - body quite fit and ready, - and we could not possible have a coolie or any other fellow-pilgrim clinging on to our winged speed-. They would blur the whole and so unconsciously drain, - frustrate and exhaust our bodies far more than would the exertion of walking. Chowji is no body, like the 'natives', he is a harmonious part of our Himalayan rhythm.

It had been 50 - 50 - to go or not to go, and only when dawn revealed somewhat rain-looking clouds in west and North - the scale tipped to 51 in favour of not going so far into the bysson of Sri Himalaya-, though we would as ever have enjoyed the way-, the vast solitudes, - the simple folks. Chowji would have enjoyed the bouncing in his native realm as in last year's 60 miles galivanting South-Eastwards, but he was still in samadhi-, under his blinkered cloud of unknowing, and so not dis-appointed or frustrated. How good to be thought-free, carefree, and willfree in Himalayan consciousness-. Our blinkered western desire-will-fulness - and 'spiritual' shakti antics may well be as destructive as they be creative - and we imprisoned in our form - and blinkered purpose.

We simply unpacked and let plans dissolve freely-. Each day is a radiant joy in our himalayan cave, each eternal moment is richly enjoyed as a Grace in the heart-cave-, the Sahaja essence-alaya, which is also radiating everywhere in the whole. In it we freely live and move and are ever safe. We need but look within to be aware everywhere - and to be the darshan, - the experiencing in jijimuge. As we scribble we need but turn our head to behold the gracious radiance - of Nanda Devi, and the physical darshan of the other heaven-soaring devis - in our utara diadem : Trisul, Nilkanta, Appa, Panch Chula, Nanda Kot - Badri and Kedar Nath. and beyond these Mani-peaks of Himalayan consciousness is the invisible Real : the Manasarovar, - Kailash and the dancing Mt. Sumeru --, and it is also - all safe, within. We can ascend to our cave-roof - or to our Uttara cave on yonder hilltop - and there be the vastness of the himalayan realm also around and below us. The snowy peaks, radiating a hundred miles near, are but a harmonious part in the whole-, the unitive strength in which there is no assertive urge in part-power play - or usurping ego shakti-business. We are the Strength - one with the "meanest" and lowest as with Gauri-Shankar (Mt. ~~Sun~~ Everest). The glory is all within. Awake and aware we are eternally free in the All, - the whole, the Sunyata-.

The real travel is within - in consciousness - in awakening-. We need not rush or fuss externally - or hector-, hustle and bustle other fellow-pilgrims into our right way-, ~~xxxxxxxx~~ concepts or sheep-fold, We need to trot wilfully-, to try assertively or to talk 'creatively'. If we be Sahaja-free in relatedness-, in movement - in wordiness and in silence-, we may simply and carefreely bubble along and smile to praise and to condemnation. We can keep mum when we do not have to bark. Chowji knows the virtue of a healing Silence and the dissipating folly of trying. At least in Sunyata we can keep a silence well, harmonious and whole. * .

Our two seperately solitary neighbours have not returned from Delhi-; whither they went for "a couple of days". In our timefree India 'tomorrow' easily stretches into a small eternity. We hear vague rumours of accidents to their bodies - and remember our own broken ribs last year in the noisy ego-civilisation. Just now there is the extra fuss and blare of an all-Bharat election-, but Himalaya smiles serenely. The devas keep their poise and keep their hair and snow on their heads. No undue tension or blood-pressure. They experience that there is no real selection or choice, - except to egos - who are essentially playthings or rothings, but who strut in blinkered and blinding conceit of agency. Their duality-consciousness blurs the divine shadow-play.

We have scribbled a longish thing called Yugen which may or may not bubble itself into type and come rolling your way. It is probably the usual Samata bubbling up from nothingness-, Sunyata. There are very few word-symbols in any oral language - which one can use without fatally blurring and falsifying the simple, natural experiencing in Unity-Awareness; but awarely, and as a self-revealing and complimentary contrast to the invisible Real and to wholeness-living, one can also rest in-, and even enjoy, the play of bubbles in untraying wordiness-, aware all the eternal while, that they are bubbles and do not matter-, do not blur. "The Play's the Thing ?"

There is Sahaja-light and freedom in no-thingness. Advaita means - not-two-, which implies not-One and also the encompassing Sunyata. Words are ever a descent into duality-shadows, but we can, eschew all trying and willing and Be-, gaily word-free, thoughtfree and egofree, - uncaught in concepts and unsolemn in the ever changing forms. Chowji teaches without willing and knowing and trying, - but by example.

As we had been the Way, to the fair 5 times it was easy to go again without physical body-fuss or burden. When "gone with", experienced and "been", for inst Beethovens last 4 mature quartets, you know them by heart, by rote, - by experience, and they play themselves in eloquent Silence, if we let them and set them going. They are there all the eternal while as the stone-deaf Beethoven knew when he bodied them forth in scores and sounds "Heard melodies are sweet, - but those unheard are sweeter" says Shelley, - and it is a great tribute to our Himalayan Silence - and inner harmonies that we for years have had no needs to play our Beethoven records to ourselves. Sri Silence is that cosmic fragrance and pure song in wholeness. Yugen shines through. Egos blur and we may feel estranged - as in exile.

"At the custom barrier the official called out : "Aliens this way !" "What !" we exclaimed, surprised and somewhat hurt. But then we quickly remembered - That, being British, we couldn't be an alien-, not really-. Unless we chose to go abroad for a while!" This seems to be the gist of the biblical fall and of the parable of the prodigal Son. Pilgrims do trot abroad for a while, but is there any real choice ? Sin is behovely. The fall into duality-consciousness, the limitation into mere knowledge of God and devil-, the alienation into ego-shadows - and the forgetting in the clouds of false self-identification, - yes all are right-wise and behovely and so is our re-awakening into conscious awareness, - abiding and mature. The fulness of Time is Eternity's Sunrise or dawn in Himalayan consciousness.

At any moment, right here is Eternity. We carry it within our self wherever we trot. Naturally we may reawaken and cease our fever - and fret and our chasing the gleams of the baubles. "Seek ye firstly the Kingdom of God within !" is an essential Christly advice. Loud protest-barks from our Chowji. He is a master Republican and does not greatly approve of "God". Vale - Chowji ! Seek ye firstly the Sahaja realm of grace within and all mere things are naturally added. They are ever there, in the all and will open freely unto thee. He whose eye is single and who has the one thing needful in view makes all things serve. They do serve naturally without his trying, his willing, and his power-antics - for his bodies are full of harmonious light.

Yeshwa ben miriam did not say : Seek ye first the loaves and fishes or the blessed standard of living. No-. Awaken to the quality, - the Sahaja essence, the unitive whole ! It is essentially within-, not in our clouds or concepts - not in futurity nor in our lovely shrines image and outer sanctuaries. Wow ! Wow - ! Very well rightwise masterji : It is also there, as in the lowest and least among you-, but in order to know it truly and naturally - everywhere - seeks find and, experience it consciously and firstly within yourself. - The mature dawn in himalayan consciousness is in the mystic clear heart-cave - within-. Hail to the hand in the Padma-, the gull in the mystic, thorny Rose. Innerstanding is also transcendence. Swadhara is in the Kailash Heart-Cave above the Manasarovar-, in the calmly glowing Arunachala, in the gaily dancing Mt. Sumeru, in Christ-consciousness, in Krishna-Leela and in Buddha's calm karuna-Experience : All within our self.

The Within, which is also Beyond, is whole. There is no assertive ego or I -, no duality-consciousness and no wilful power-play-, but before the I and the One merge in Jijamuge, we may stand on a himalayan peak of consciousness and experience with Yankee-lad Henry Morgan: "No day I stand above the sea of thought and look over the changing drift of the baubles for which men fought-, that slips through their clinging hands and ever remain uncaught ---- Today, on the central height, alone I stand where the breath of All sings lalaby-, - and no more do I reach for the gleam of baubles for which men die." But still - the Freed man can freely joy in the divine Maya-Leela, - the Shadow - Play in the Unreal Reality. Maturely awake-, abidingly conscious aware and uncaught he freely innerstands and experience It - as Swa-Leela, Self-Play, at joyous ease.

Power-antics are a psychic dis-ease or un-ease, a lack of harmony - and of poise in innerstanding. Emerson says : "Man's prayers are a disease of the will. Prayer that craves a particular commodity, anything less than the whole, is vicious." In Unity-awareness - the pilgrim will not beg, but will await all action, as prayer. "The Universe grows I" - and 'I' has vanished into Sunyata nothingness. In order to be freely 'en rapport' and harmonised in the whole one needs to be open, receptive - ~~contemplative~~ contemplative-, rather than - concentrated, exclusive - or merely meditating on the darshan. One 'becomes' (-aware in) the darshan, one is the contemplation, - ~~actively joyful~~ the unity-awareness, - the Swadharma, and one is it awarely, - actively, joyfully, - freely and wholly-, also in the parts and in the jijamuge flux. This is living Sahaja Samadhi. In positive passivity and ~~in~~ in negative capability one can attune to the AEOLIAN - harp of natural spirituality, to the pipes of Pan-, to Sri Krishna's fluite and to Kataraja's Pandava-rhythm : Experience in identity - Be the experiencing.

Attune your violin-, harmonise your tools-, or rather let them harmonise. Then Be - in Touch, en rapport, - in union. "Be the bamboo-" and then, naturally, forget - ego-identity and the sin of division and divided consciousness. Attune to the perfect violin, - Be it in silence, - in wholeness, in skill and in active inter-play-. Who plays upon who in the Unity Leela ? There is nature Yogic skill in action, in jijamuge - and in inaction-, perfect, mutual, unimpeded interpenetration. Let the life-music flow freely-, out from such harmonious wholeness, in heard or unheard melodies or silence. Let the co-templa-tive mood improvise and reveal itself effortlessly without ego-wilfulness and 'creative' - Power-antics-, without any audience to praise or condemn, criticise or influence. If you are aware of sh-ring, - of presence of otherness, - of ego or duality-, you are no longer the active music. The emanation and the radiance are muted and blurred-. The natural spirituality becomes willed and assertively trying.

So we write to our Self (in you) in Yugen-mood - and in Swa-Leela - and are not 'creative' in Power-Glory - or ego-revealing exhibitionism. We are not concerned in explaining logos, doctrines, ideal subjective truths or perennial philosophies, - nor in revealing natural spirituality -, or unnatural, supernal supra-mentalism which so easily turns senti. Symbols must befit our experience in the whole, - in the more than human consciousness. How can unity-awareness, reveal itself in trying or willed words - or in any trying. Our himalayan masterji is not caught in word-symbols, - concepts, - forms or media as are egos-, - the merely humans-. He play; ~~fully~~ playfully-, meaning-freely and purposefreely in the forms, in the game in duality-bubbles-. Sometimes it is fun to bubble and to see what comes up - and what can be stated in word-symbols without blurring and falling; the real light and the intuitive rhythm too fatally. Willing and trying must go and we Be the stream of wholeness-consciousness.

The Real can never be said. Swadharna must be lived, - yet in the stream, even of words, there may be gay gleams, - unexpected and unwilling-, like the existential leaps of salmon-. The few simple - and mature fellow-pilgrims, who have innerly experienced the leap and the gay play in the whole, will always see through vibrationally and intuitively. Yugen smiles - even through words, yet how Woody-, dead or mental are many of our ideal keyword-symbols in the Prajna-light of living experiencing-! Therefore silence is best. Yugen is the language of the invisible Real.

In ego-consciousness we focus duality and see opposites as mutually opposing and often warring contrasts, Life and death are seeming enemies. Matter is opposed to spirit and I is not you; while in Unity-Awareness the focus change and word-symbols such as : see - know, understand, possess-, believe etc. all fade out. Who sees or stand - under when there is not two and not One - but Unity-in mutual unimpeded interpenetration ? Birth and death, - projection and withdrawal, - like all other opposites are complimentary and are a unity in a wider whole. The spiritual is natural; - matter is spirit, Nirvana is Samskara. Innerstanding is also transcendence- and self-dependence is also inter-dependence. Eternity is aware and is experienced at play in time and in ever changing forms-, so there is no quest and no question of attachment or detachment nor of conceit of agency.

All is alive - and all is not only holy, but whole. There is nothing to fear, to shun or to hate. When ones intuitive eye is single, - clear and still to reflect purely in inner contemplation, Yugen is aware also in the surface-play. The whole radiates in unbroken perfection - also in broken forms-, limitations, imperfections and ego-play. Divisions and dualities are not real enough. Awarely one is free in these or, as there is no One, one may say : Self-Awareness is that Swadharnic Freedom, so much more than mere liberty, - or freedom from or of this or that. Life is not the opposite of death. In eternal life, here and now, there is no death. We are the whole-, the self-radiant Sunyata.

Death and birth are complimentary - part plays, modes and happenings in the whole - in life which, like Karuna, Ananda, Sahaja Samadhi and Jijimuge-experience, has no opposite. In living awareness we just Are. Progress-, conquests, evolution, attainments - etc are part-play of their opposites, - subjective time-truths-, ego-concepts in duality power-play. Ego-power corrupts-, while the unassertive strength in unity or self-experience (Swadharna) simply heals and holifies in conscious awareness.

So word-symbols such as Power, Peace, Love and Spirituality are often in disgrace - because they are falsely and sentimentally over-worshipped by egos. "Before Abraham was I AM". The Eternal is ever in the midst of us - everywhere, - timefreely and at all times. It is our Swadharnic rhythm and it is not a matter of knowing where to look but how-, and how to experience and live it simply, how to reawake to Be our Self, the Swadharna-, consciously aware as the unitive, inherent Reality in the flux of time and of forms. We are the Eternal, and so death is simply accepted like birth and other changing modes at play.

If our conquering, - assertive, shaktis could but conquer themselves and their 'love'. Possessiveness blurs everything. Attachment is our cloying chain-. Duality-consciousness is the veil, - the bar, the prison and the delusive bondage-, why are our lives seemingly dull-, mechanical, unbalanced, unholy, unfulfilled, fevered, fussy and starved ? Why do we seem as slaves of routine, habit, ambition, concepts, tradition and outer authority ? Each has his own Christ - and we make our concepts and other possessions - shine ! Our intuitive eye is not single and so our bodies cannot harmonize and be brimful of calm light, they cannot stillly and effortfreely radiate in wholeness-awareness, self-experience or Swadharna. Yet the gates of Paradise are ever open everywhere. There are really no gates, no flaming devas except our duality-consciousness-, our sin of division "Adam slept" and became dual, aware of his Eve outside himself. He is still asleep, unquicken, unawakened in natural spirituality, - in Swadharnic whole-ness-awareness.

"Every common bush is afire with God !" and with devil - the grand opposer, without whom there would be no flames - no - play-. The whole is in the part, - the microcosm is within the world is in a grain of sand - and the sea is in the dewdrop. How can we tell, intuit or aware wholeness or Swadharshan if we have no inking and no conscious experience of or in It - ourselves ? It is the Sahaja in each which re-cognises its Self. Yugen reflects and smiles - silently in right-wiseness.

Few word-symbols will rightly serve beyond the play of opposites, beyond duality and trying lower antics. words, specially in the west have grown mental, abstract-, ambiguous and un-whole-some. They chiefly pertain to ego-values and duality consciousness and are thus falsifying to the whole or unity-awareness.

In Zen and in Vedantic Peaks of Himalayan consciousness the pilgrim experience this unitive 'in and beyondness' and so we find some word-symbols also pertaining to the non-dual experience without opposites : Sunyata, Karuna, Darshan, Swadharma, Ananda, Sahaja Samadhi, Yugen, Satori and Jijimuge are such term-symbols for experiences which defy a simple translation into western tongues, though the mystics, Sages, Sufis and Mishis of all ages and climes have stuttered, about their similar darshan and unitive Self-experience, in their native 'vulgar' tongue, while saints have often wallowed sentimentally in tiresome theological and sectarian verbiages. They asserted and explained and often got into trouble with divine Popes and Pandits - and got banned - and bullied, excommunicated from holy sheep-fold, while alive or after they were safely dead-.

In our middle East we have our divine, emotional raptures and noisy spirital organs, ecstasies and assertive power-play-, yet with a great tolerance and wide awareness as parts of a whole-, and in Buddha's realm of consciousness there has been hardly any persecution-, nor any hectoring, or spiritual, self-righteous bullying into only right Ways of culture, standards of living-, or standardised life. Himalayan peaks roar calmly above the ego-clouds.

In more dualistic realms, such as Islam and Judaic-Churchianity, God-experience is not tolerated as authentic and genuine except according to approved pattern and procedure. "An al Huq !" (I am God !) cried the God-illuminated Sufi at Bagra - and had naturally his spiritual head chopped off. Serve him right for shouting and asserting it so adolescently -. A mature Pilgrim lives it and can keep a silence well.

Darshan is more than vision. Karuna as experience is more than compassion, - more than love : it is possessive-free, pity-free, pride-free and passion-free. Ananda is more than joy and much more than mere happiness. It is calmly free in enthusiasm, rapture and ecstasies. Rather than bliss and delight it is grace in Yugen-awareness-, or self-experience in natural (untrying) spirituality-, without veils or opposites.

Creeds are accidents of birth - and our word-symbols are arbitrary. Our trying to prove and to understand Yugen-, God or Sahaja Experience is fatal. Who is there to under-stand non-dual identity ? Who can right-wisely describe the quality of a silence or a darshan - or even the mood-, the time-free moment of experience that may suddenly, or gradually happen upon us, - as from within, when ~~xxxx~~ richly Sahaja-alone and whole, - be it in a courtly lane or in a noisy crowded city, in "the dark night of the soul" or in the mystic-clear heart-cave-, the Alaya within ? We freely innerstand.

Egos may try to explain and to understand the simple translation from duality-consciousness into the whole-, into conscious self-awareness, but their moments of strange apprehension are usually fitful, intense and sentimental piecemeal-darshans - or childish, adolescent swoons which may easily vitiate and blur the mature and abiding self-awareness in the whole-, where egos are harmonised - beyond I-ness and we-ness.

"Consummatum est !" also on the cross of matter. Solitary-, alone beyond loneliness, we awaken safely - from mere faith and facts into living experiencing-, from our ego-baubles and blinkered power play-, into Swadharma experiencing-, beyond union, ecstasies and trying. In and - Beyond.

XIV.

We appreciate your remarks on innerstanding and "free" in rather than from or of, as in carefree. We do innerstand all forms and play, when we awaken beyond we-ness, beyond quality and ego-identification and beyond knowledge. Innerstanding is whether "we" know it in conscious awareness or not, and why not deal in simple saxon words instead of in immanence, omnipresence and glib, sleek, perenial philosophical terms? Innerstanding is less cumbersome, less dead and than are these. Anyhow, give us a term that is not degraded or inflated in use and abuse.

And as to free in, it pertains to all-acceptance and joyous ease, in and beyond all the assertion of rejection, renunciation, conquest, tapasya, viragya and "killing", all the trying, ~~xxxx~~ aggressive fuss. "Thou shalt not kill" not even Sri Ego. In the realm of ~~xxxx~~ Sahaja grace all our bodies, tools and media are naturally harmonised and we are spontaneously effortfreely in them and aware. All mere things are naturally added (and we do not use the term mere as derogatively) The All is accepted, innerstood and freely lived, and the "free in" eliminates all the fuss and assertion about form and ~~xxxxxxx~~ formless, name and nameless, ego and egoless, all the friction and false strife about qualities and complementary opposites. There is all-acceptance, joyous ease and free play in all these, aye, there is jijimuge-intertwain and unimpeded interpenetration in the Ananda-free tandava dance in Self-radiant Sunyata as in the microcosm within.

So until you give us better ones, we use these less cumbersome, less falsifying terms and quite a ~~xxxx~~ few Sufi, Zen or Sanscrit word-symbols, which are not too abused and vaguely degraded in use and which we find untranslatableable in simple English. And why not be simple and apprehend the essence and the Yugen in such Sahaja word-symbols? Words, if we use them at all must befit our experience, and such as 'understanding' 'Love', 'Peace' and 'God' do not, do not suffice. Like Patriotism they are not enough, but are too limiting and too dulling. Our task or play in wordiness is not to teach, inform or impress other fellow-pilgrims, is not to push, expound and explain this or that dogma, doctrine, perenial truth or only right Way, nor is it to share or gratify our lust of giving and of getting, nor is it rampant ego-exhibitionism, but rather a gay play in Silence with word-symbols, a play unto ones Self: That can be said in simple word-symbols without beslobbering and besmirching the non-dual experiencing too fulsomely?

Mental terms, good in their place and mode, will not do at all, in Unity-Awareness. They are too partial, too inflated in meaning and too sentimental (i.e., unbalanced) in over emphasised values and in coloured ego-lights or subjective truths. So many big ideal key-words are naturally in our dire disgrace specially as we have more whole word-symbols for our experience in Wholeness, such as Karuna, Prajna, Yugen, Darsan, Dharma and Jijimuge, Sahaja Samadhi and even contemplation (as co-temple-experience, as Karuna-experiencing in identity.)

No your blessed 'understanding' and mere knowing will not do at all, at all (as the unmental Eire-folks would say.) it is so mental and at the same time condescending and strutting. (We have even used comprehending, too freely, too much in the flavour of the Latin 'comprehend' and of encompassing.) You stand before a flower, a sunset a fellow-pilgrim or anything, stand starkly and innerly still and reflect purely: What is there to understand? Understanding has to do with duality, with meaning, and what meaning is there in a poem, a himalayan dawn, or yugen in general? What meaning or purpose or mental use, in natural spirituality? A peasant boy, unmusical, untaught and almost illiterate may recognise himself as naturally kindred in for instance Beethovens last quartets, Anton Tchegow's plays and balance, purity and inner grace in words, or in Rembrandt's mature light in "holeness and in mystic clarity or in Japanese

or Zen Yugen-revealing and art-free, natural Unity-Experiencing. What is there to understand in intuitive insight, in free inner standing.

Only egos crave to understand and craving must go. In regard to our play in "Himalayan Sahaja" it may seem pretentious of an unscholarly ignorance to play on those high Vedantic summits and in Shakta-Shakti-business. The wordiness simply bubbled up in response to the request of a Westerner conditioned friend, for elucidation of Buddhist tantric practices, in our Himalayan Buddha realm, and we had to dish up with the kindred local cults ; Vaishnava tantras and Krishna-Chaitanya, Sahaja, Sunya, Nath, Baul and Sufi cults. The last two mentioned being specially kindred to us and it seems, to the rhythm and light of Zen Buddhism, Taoism, Ramana Maharshi and even Krishnaji.

Sometimes naked, sometimes mad,
Now as a scholar, now as a fool.
Here as a rebel, there as a saint ;
Thus they appear on earth, the Freed men !"

And assuredly also the Freed Women, for sex like personality, is but a mask, an essentially artificial division. Beneath our forty psychological hides or skins we are not only human, but much more. On the purely ego-level of consciousness sex, as duality-division, reigns supreme, in another zone or fuller sphere of awareness it does not matter, while in a third mode of experiencing it does not exist.

This brings us to one point or one contention in our Himalayan Sahaja-play in the Shakta-Shakti-business. A local Indian friend (a Sanscrit scholar and born metaphysician), acclaimed translator of "the Life Divine" and Rig Veda, who is ye free in all the knowledge and mere learning, because innerstanding in Himalayan Self-experiencing, gives us a certain elucidation upon the Shakta-Shakti business, which we quote in full in "Himalayan Sahaja" early in part II.

It is in Vaishnava light and quite ingenious, but only a feminine soul can rightly confirm or condemn, verify or disprove. The gist of the contention is this : "In order to be integral, (fulfilled or whole in consciousness and in experience,) a man must also be a woman- (love and experience as a woman in identity-awareness) while a woman need not be a man : We are all gopis and women are naturally so, while there is but one Real man : Sri Krishna."

We do not approve or disprove the statement but our oft-repeated contention, intuitional and from experience, is that this shakti-business, power-play and joint arousing or awakening of Sri Kundalini etc., is essentially within one body (or in the harmonised bodies of one individual) and that the dual tests and mature sex-practices may be perfectly right, when they are no longer needed ; but are wrought with danger of abuse and disease, if they are needed as repetition of momentary experience of pishah-Darshan. The trying business is on duality-level, and how merely the dual is equally mature and stuned in consciousness or in conscious awareness (And this repetition is falsifying, the awakening or experiencing must be abiding at least in the Sahaja essence-centre within and calmly radiating like a grill-monstrance, Self-illuminated and simply glowing.

The over-intellectual Ananda greeted Saraputra, coming from afar. "Serene and radiant is your face - brother Saraputra. In what mood have you been today ? " "I have been richly alone in active contemplation (in Prajna and in Karuna-rhythm) and to me never once came the thought: I am attaining it. I have got it, or I have emerged from it." Sri Saraputra was beautifully dualty-free and naturally spiritual in effortfree Wholeness-Awareness, while Sri Ananda was mentally learned and Guru-attached. He merely understood and could not be free in innerstanding, while the Self-illuminated Buddha, Siddharta Gautama, was near, still in

his fleshy body. It seems that if a woman need not be a man she cannot 'know' or experience wholly, objectively or by identity. "Can a woman experience Sahaja Samadhi, Saraputra-mood or the calm Kashyapa smile in Buddha-nature's mute flower-sermon?" asks Sri Chow Chujji. Is Feminine Love always possessive, pitiful and dual, while the Karuna experience is not? Who but a woman can tell? Perhaps it cannot be told. A woman is more intuitive because less fixed in mentality, in reasoning, or in rationality, but is also more unsteady and moods and shadow-nuances of truths. Their Sahaja Dharmic poise and radiance are less satisfactory than in the mature, intuitive man.

It is not a question or a dispute of woman being, the equal or the better half of man. How can the sexual or dual differences ever be equal or alike? They can be equally important and fully complimentary, and women may well excel in outer Shakti-businness, but let's define our ideal word-symbol spirituality and let's go beyond mere duality-consciousness or at least experience the mode in which sex does not matter. Was not Siddharta Gautama (Sri Buddha) reluctant in admitting women into the Dharmic Saugha? It would shorten the span of the actual pure life of the true Dharmic by half. Do not the Rama Krishna Holiness hold out against Indian women's karmic initiation (being giving Diksa or saunyasa?) though neither Rama Krishna nor his St Paul, Vivekanandaji, seem to have been adverse. Was not our good Soul of Iargus rather anti-feminine as far as the woman's equality and seeming shortcomings in masculine spirituality? Christ-consciousness was declined towards it (as also Buddha did in regard to the existence and the non-existence of "God". Jesus wrote mutely on the sands of time and only suggested that he among us who is without sin i., e. duality-consciousness) might cast the first stone. But again, define our blessed term-symbol: spirituality. Is it a living sense of Wholeness or holiness, an experiencing in Unity-awareness, a joyous ease and serene poise in inherent Sahaja, Sri Simplex, in innerstanding as in transcendence, in withdrawal as in projection? To Sri Chowji, the spiritual is the natural and the divine shadow-play is gay in Sunyata's jijiimage, but, naturally there are many subjective truths and innumerable spiritual definitions.

We may have the defects of our virtues, and the virtues of our defects. What is grand on one level of consciousness may be a grand barrier to the next towards more ~~xxxxxxxxxx~~ inclusive awakening, more mature experiencing. On the higher Himalayan peaks of consciousness the personal gregarious flair for outer supports, outer authorities and traditions may not be so strong or so prevalent. The Ma, the hetaera, the Shakti-whipper, inspirer, comforter and the divine la-consolatrice - may well recede and fall in importance, aye, may well be fatal handicaps, on the way and the Existential Leap, from the peak into the Wholeness of Sunyata. That which was the helper, becomes the bar.

There cannot be true friendship or even equality without balance and objective awareness. That the gift or the need should be all on one side is beggar's work and banya (trader's) mentality. A friendship in the Yugen light of subjective-objective awareness and Self-identity experience (Karuna) can be more than Ma-ology, and can be beyond love. "Could we but conquer Love; it blurs everything," said brave A. and we loved her for her lovingness and freeness, a radiance so free from sentiment and sentimentality that it had the tang of a brave boy's hidden regard. She had not much left of the subtle flattery in women which preys and burnishes itself for the stirring and delight of man and is itself a delight to inspire and, in the power-play, to attract, to hold, to whip-up to caress and to use generally, for the Shakti-purpose and the subjective truth. This aggressively rampant Shakti business in subjective Power-Play, can appear as consummate acting, or as conscious or unconscious hypocrisy. It is not easy for anyone, nor for a woman to be simple and sincere, as one is simple before God, or before our Whole Sun-Self. A

woman is more the moon, the reflected light, and ego-power ~~xxx~~ corrupts, it destroys as much as it creates, specially if it plays in subjective truths and for blinkered ego-fulfilment. The boy in the mere male is often and alternately, the despair and the passion of rampant femininity, and the "Eternal Feminine" is not always spirituality. :

There are subtle velvety pussy-paws or Lotus feet, with not always hidden claws.

An "Easteren" notion is this : "She is very free, she has gone very far, for a woman. Pity indeed that her karma compelled her to be born in the form of a woman; there must have been some sin to be atoned for in the past life" (or some due lesson or experience to be realised.) The notion seems to be that the Shakti representing the form (recreating the *rupa*) is often caught in that form, is limited and unfree and there-for fluttering and fussily restless, within. So again the question, "Can a woman realise the inner freedom in forms, the consciously aware innerstanding, the *Sahaja Samadhi*, in actualities? or is she more attached to the form and the shakti-play? or is she as Sri A. suggest fulfilled and whole without, being a man, without experiencing her unitive Self objectively in that otherness or form-freeness?

Do ye think : feel that a man may ~~xxx~~ love a woman the easier without any fever of coveting or fret of possession? There is subtle difference between the Love (and the jealousy) of a man-friend and that of a woman-friend, a difference to be felt rather than told. On the mature level of equality, samata or "does not matter" consciousness the Mother-complex, the ~~xxx~~ wilful hetaere, the ego-powerful and subjective Devi, may all seem handicaps, golden chains and loving prisons. We see how difficult it is for a woman to be - the Friend, even to a woman. There is the swaying in possessive love, exclusive patronage or sympathy descending into pity, there is the subjective lust of giving and of getting, fulfilment of inspiring, re-forming, guiding and whipping up into "right" response, right attitude, right softness and pliability, right use in the shakti power-play. There is the lust of power, to play, to act, to attract, to hold to evoke and to shape, all to be overcome and transcended, or to be freely innerstood in conscious-awareness, and there is the feminine or shakti-tendencies to focus and to play in the personal or in generalities, in details and in divisions, rather than to be stilled in the Whole or to play in the inner *Sahaja xxx* Essence or in the light of the Whole, the rhythm of *Karuna*. There is the swaying in emotional intuitions, the wobbling in subjective truths and the enthusing in Beauty and in assertive Love, yes, all handicaps; win-g-oue, obscurations and obstructions; virtues and merits turned sour, accomplishments, trade-values and bars to be overcome, harmonised and freely innerstood.

If it be true that a woman in order to be integral, freely Self-illuminated and fulfilled in *Swadharma*, need not be a Man, how can she, in identity, experience the unitive Whole and calmly radiate the strength that is more than power and assertive play in forms? These may be but desultory reflections from a mere male. Slash and contradict and rectify them to your heart's contentment. We have, and have had, female friends ~~xxx~~ radiating in a positive passivity, the strange yet natural brimming quiet and rich content of maturity, the healing strength of radiant Silence, the joyous, harmonising Base. And there are men-friends who have passed beyond the Zone of emotion and of ego-will, whose intuitive training and inner discipline has taught them the essential ego-humility and Charity-*Faruna* which to egos may seem unhuman though not divine. Having met and merged in the quality of *Sahaja-Silence*, we can keep it well or let it keep us. Body-presence is not essential. Can a woman-soul reach or ~~xxx~~ awaken as far in Wholeness-awareness or in *Sahaja-Sunyata* or *jijimuge*-experiencing, as can a male one? and can she as easily or steadily stay there, freely, maturely and abidingly, in the *Sahaja-poise*, within. We recollect the Buddhas foster-mother, *Mahapati Gautami*, at the death of her husband, clamouring for

admittance as a nun to the Dharmic Sangha, saying; "How should the woman's nature hinder me ? " The mental and guru-clinging Anandaji persisted in pressing for women's righteous admittance to the Sangha, but remember Sri Buddha's perhaps right-wise reluctance and guardedness : a thousand years in time, the true Dharma would last in its purity among ego-pilgrims but only five hundred years, if we admit women to the Sangha. They were eventually admitted and established in equality and so, by the time that the Christ-consciousness emerged in the 30 year old Yesus ben Kiriam, the true Buddha Dharma Light had probably waned in our India as a Whole, though possibly transmitted in the few and through Kashyapa and Bodhi-Dharma to the so-called Far East.

A himalayan sage, rightwise in Self-Darshan, once expressed to us his belief that before some himalayan development or awakening, the man-psyche or male mode of experience must pass through a woman's experience to perfect what he called "the skill of dancing in fetters," but that the woman psyche, being Radha already need not experience a male consciousness. This may be true relatively and as a symbol. That are our words, our bodies and our sex but symbols, and parts, pointing to the wordfree and namefree - Whole ? Can one truly say that women labour with more pain and less freedom than men do ? and are more attached and confined to the form, more conditioned and instinctive functioning ? They are more intuitive, but less steady, less impersonal, less calmly mystic-clear than are the mature, freed men ? Would you say that the Asian woman in the average may be fulfilling her destiny better and easier than the Westerner-conditioned woman of the present day ? Spiritually possibly much better for in perfect service can be perfect freedom. In the Dharmic Will, *la sua voluntade*, is not only - the Peace that transcends mere understanding and intellect, but our joyous Ease in Swadharma. In the non-dual experiencing, harmonised into not-two-ness, " each is both and neither. "

Our objective Shakespeare stutters in the same vein and in the same consciousness, when in "The Phoenix and the turtle he says :

Phoenix and the turtle fled
In a mutual flame from hence.
So they loved, as love in twain
Had the essence but in one -
Two distinct, division none
Number there in love was slain.

Hearts remote yet not asunder,
Distance and no space was seen,
Twixt the turtle and his queen,
But in them it was a wonder.

Either was the other's mine,
Single nature's double name
Neither two nor one was called....

Reason in itself confounded,
Saw division grow together,
To themselves, yet either, neither
Simply were so well compounded.

That it cried : How true a twain
Seemeth this concordant one !
Love hath reason, reason none
If what parts can so remain

This is jijimuge, Unity-awareness and the end of strife in Shakta-Shakti business. It is almost the end of play in wordiness : "The rest is Silence" in joyous, living Ease and the Wholeness. Are men more than women steadily awakened into the Whole or Unity-awareness, or Self-experience and more steadily balanced and poised in the natural, inherent Strength or Sahaja Essence, that needs no power-assertion or trying ? Swadharma is

is our concern and is within, one individual and one body. The race is run and won by one and one and not by two and two. All the Shakti-business is symbolic of the inward play, the inner Sahaja-awakening and when a man (or a woman) has learned or experienced his or her Swadharmic truth, how can he realise that he is it, or that he holds it with anything deeper than the brain or the under-standing, unless he tests it and unless he lives it in actualities and in interrelatedness, consciously aware in Eternity, also in time and in samskaras ?

Power may come and may be used childishly, rather than child-likely, by mental and adolescent pilgrims grasping at Power for protection and preservation. That is what Power, and Under-standing always must mean to man, until he awakens into wholeness, ground-Strength and effortfreeness. Then, rid of the body-idea, duality-consciousness and conceit of agency, he will take the further step or "existential leap" and glide into the Sunyata-experiencing, the Sahaja-awareness that he Swadharmically Is, The Eternal Strength of Karuna, and has need or urge neither to evoke nor invoke nor assert it.

Personally and in the Sahaja-sense, it seems we had happily and fairly fully died in Europe and so were not in conscious search or quest of psychic healing and wholeness in the fabulous magic and "spiritual East," yet we were objectively interested in foreign, yet kindred cultures and cults in this, that and the other attitude, approach and beautiful difference, in the exuberant imagery of Mahayana and Hinduism, in the complex simplicity of Vedantic and mystic lore and in the more intuitive Simple Way in the so-called Far East. Chiefly we were interested in ; how is it, lived in actualities, rather than in theories, dogmas, doctrines and ideal, perential philosophies, Paradoxes and poetry were easily digested and enjoyed ; mind did not ~~usually~~ specially usurp nor did artistic sentimentality or exhibitionism. We had no axe to grind or to slash at fellow-pilgrims stumbling in subjective truths. There was but little urge to assert, to chop up the whole into bits or to stiffen into special prejudices and ~~and~~ opinions or into special word-languages and exclusive sheep-folds. Our chief Viking asserts were a certain simplicity, a positive abtability and a rather passive, uncritical attitude, a patient accepting in intuitive light, non-enthusiastic and non-condemning, and as ever from harmonious baby-hood, the inwardness, the rich Sahaja-Solitude.

So, in fairly harmonised bodies, we could accept and be freely accepted in our Indian nature and culture and natural spirituality as no doubt would also have been natural in Japan and China, had the wind of the ~~spirit~~ Spirit happened to blow us further East. We were not exiles or escapists from the West, but had been freely at Home, recognised (always by the few) and fulfilled there, specially in England. Our travel and stay, eastward - just happened choice-freely because it was due, and, because of a more prevalent flair for wholeness and intuitive recognition of the Sahaja and the Yugen of things in this Spiritual East, we were welcomed and accepted the easier and the more natural and untrying (except at Pondi) and so could freely glide into the various homes, ashrams, institutions, forms and organisations with their good acharyas, would-be holinesses and walful shakti-business. Often we were simply accepted "as one of us". "We do not feel, you are here !" (a doubtful compliment in the ego-assertive West.) Freely we could glide in and out, or, untryingly, sink into the hue and the rhythm of this group or that and, by simple identity, sense the values, the strength and the quality of the Silence in these bubbling or stiffened Life-Forms. In the flair for wholeness one naturally, effortfreely and unmentally gauges the dis-eases, the rightness and the immaturity in the various bubbles and in the beautifully different forms. In inner stillness and inner con-temple-ation, the Yugen reflects purely the movements, the motives, the values, the maturity and the rightness in the jijimuge, the divine Maya-Leela shadow-intem play.

... had not been in conscious search of master

We had not been in conscious search of masterly gurus or of outer or inner guides, but ~~xxxx~~ were simply, calmly and intuitively interested in :How do they live it ? How is it lived in inter-relatedness and in actual inter-play, in all-around action, reaction and skill in inaction ? Is it trying or spontaneous ? Wilful or willfree ? Is it part-power-play and asserting Shakti-antics, or is it, natural spirituality and Himalayan-Alaya-Stren-gth in psychic health and in Wholeness-Radiance ?

Sri Ramana Maharshi, the calmly glowing Arunachala, seemed to us the most ~~xxxxxx~~ mature of Himalayan peaks. His Silence was simple and real in quality and in effortfree radiance. It was equal with the lowest and without gui&e and pose, exclusiveness and favouritism. If he spoke, it was out from the Whole, rather than "about it and about It." He is Himalayan and nearer even since he left his visible bodies.

This is a persoanl digression, but in speaking about anybody or anything, we but reveal or betray our Self. Describe the weather, an event or gossip and it is your own psyche, you describe, its light of consciousness, of insight and of out-sight, its reaction and attitude. In all things we reflect but our Self, as much Self or Swadharma as we have experienced in conscious awareness.

Women, unless in possessive love, may not be really interested in objective truths or in "knowing" by identity fellow-pilgrims Swadharma, if not they be useful or profitable in ~~xxxx~~ their individual light and purpose. Have you seen a feline cat play with a live mouse quite instinctively rather than intuitively before it gobbles it up ? It is my power-play. You must be soft, pliable and respond nicely to my use and purpose, fulfil my want, my possessive love and power-play. You may be a "leetle queer" since I cannot help your difference but do be human, not divine, not escaping my duality-play ! God surely loves egos, since He made so many : His love is surely human, possessive and partial. Egos do not like to focus the Perfect Father, whom we are asked to emulate and whose Love appears as Divine indifference, with his rain and sunshine on good and evil egos, just women and crucked profiteers, artful and artless players.

"Sealy are the meke." (Blessed in grace are the ego-humble the free in Charity-Karuna) is a very unpopular beatitude which may well in modern English, be rendered "Silly are the meek." (The French have changed it into "Heureux sont les debonnaires !" Be ye therefore perfect, whole, non-dual in light and rhythm. We are advised, but no : Let's be human, let's wallow in possessive love, never mind about Divinity, Wholeness, Eternity, Charity or Mahakaruna.

On the Himalayan peaks of consciousness, the One is natural; alone, consciously all One and there is no scope for duality-play or for the He and the She. But if woman need not or cannot be also man, will she not try to remain woe man, and keep him human to play with and upon and for self-fulfilment ? No doubt there is ever the rare and exceptional women, who awaken maturely, and abidingly also in the realm of awareness, where sex does not exist, the spiritual realm of Wholeness that is before and after Eve, where God is sex-free. They are the real authentic Ma's, the Matrix. The Alaya or the Word-playing in Sunyata, but on the whole (and in general practice rather than theory) women shun Sunyata, fear and flutter before the existential leap into the non-dual Plenum Void. Eh ! There seems to be a mystery or some flaw in the beginning : When Jehove had 'created' or projected the perfect, earthly world including Sri Adam and saw that the work was good, why did he not leave well alone instead of meddling and messing with that fatal rib and forming the mischief-making, loving Eve ? It is not good (behévely) that man be whole, integral in Nature and all One. Let's give him a dual complimentary playmate to be with him for a while, and to help him in the Fall into limitation, imperfection and sin, as I have Satan as the divine opposer without whom there would be no duality-play and no mere knowledge of good and evil. So we are told, did Jehove

did Jehovahs creative thought-feeling and right-wiseness flow. Sin is behovely and so is woman ! and so we play in the pain-joy of duality in the internal from Eden past to Paradise to be. All within our Self.

Can Eve not play beyond the human and the possessive Love ? Can she not experience and be (and let be) the Whole Man, the freely divine in natural spirituality ? The Swa-Darshan in Swadharna ? We have dwelt on Buddha's attitude as a male-consciousness towards women ; the perfect ease, equality and freedom and yet, the reluctance, the diffidence, hesitation and prolonged refusal to admit them to the Dharmic Sangha.....

Let us for a moment focus the recorded attitude of Christ or of Jesus ben Miriam, towards Miriam and to women in general. He formed no church or sangha and so had no decision to make regarding sex-equality and there are very few recorded words that would reveal his attitude and reaction to femininity. Until the age of 30 there is only the record of his getting happily lost, at the age of 12 and eventually found con-temple-ating in the inner temple expounding and elucidating the Law, the Prophets and the orthodox scriptures to the learned scribes and sanctimonious pharisees, amazing them by his brightness and his intuitive insight. It was the unschooled Sahaja-Light, the untought, inherent, intuitive wisdom that shone through. "We understand Miriam's anxiety as she with Joseph and the other 6 children rushed back to the holy City in eager search, and we also understand the truants impatient, reaction to the motherly clucking and fuss and his rude reprimand : "(Woman ! What have I to do with thee ? Mind your own business as I am in my Father's business.)" It was the clash of different values, in the light of different modes of consciousness. The Ma brought the truant to heels and to obedience, but was puzzled and painfully wounded by his outburst, and non-understanding and much less innerstanding, she kept the hurt fresh in her heart and pondered it there in right-wiseness and in intuitive dawning spirituality. The mother of God, ~~was~~ was pained. The Maryology, divinity and adolation of the human mother are of course fancy-symbols added centuries later by the rival Church-fathers and church-mothers, except for a few very few striking instances we have nothing authentic recorded of revealing word-exchanges, between the human-holy Ma and her human-divine Son, who often must have been her ugly duckling causing her some internal and external flutter. Her fussyness and well-meaning Motherly prying and interference must often have irked the mature boy bent upon two Father's business and one Mother's. The next record of word-exchange between the two, at the Cana-wedding, also betrays rebuff : "Be patient woman ! Abide in calm. Await the fulness of time !"

Jesus was the Divine Lover, rather than the earthly or human one, and not in a playful Krishna-Leela and Gopi Shakti-display. Yet, in wholeness and direct, immediate Self-identity in Self-experience, he was one with the lowest and the lost, in the realm of Mahakaruna. No easy realm for a woman-shakti to be stilled in, at joyous ease. We have the records of Christ-consciousness refusing to judge and to throw stones on loving sinners. One was praised for breaking a precious alabaster-casket in order to anoint his lotus-feet with rare and costly fragrance though prudent egos grumbled ; and He himself rightly bent low to wash the dusty, dirty feet of his simple friends. These 2 friends, male and female, did not understand his words or actions but some faintly or in mystic clarity, innerstood and recognised their Self, sharing in the mature Silence, in and beyond bodies and words.

We have again a warning against fear and miracle-exitement in the few word to the Woman of Marisa, by the vacated tomb of Joseph Arimathea, and there are the stark Christ-conscious words of calm to external, power-fussy and grivance-complexed Martha of Bethaany, and the seeming praise of passive, receptive con-temple-ation as contrasting this fuss, bustle and power-anxiety of hostess Martha. "You are uneased and worried about an unholy variety

variety of things, dear Martha ! but one thing is needful ; Only one chief thing is behovely ; the inner realm of Grace and Wholeness in which all other mere things are naturally added. In natural spirituality you are untryingly free, also in activities, desires and fussy ego-antics. But in this case sister Mary, still- ed in rightwise contemplation, has chosen the better part, the better approach and attitude in the Whole, and in the skilled inaction.

Such like runs the translation of consciousness, no doubt falsifying the Real, the luminous Silence, for is there any real choice ? Is it not a matter of being naturally, sincerely true to ones Self or Swadharma on ones individual level of awareness or mode of Awareness ? All the same, though all be forgiven and accepted untryingly, the feminine fuss in whims and flutter and in dual ego-power busyness can be distracting and depleting of Wholeness-Awareness. Such greed and grabbing and touching of Lotus-feet for ego-power, for ego-fulfilment, and ego-virtue ! Such blinkered wallowing in subjective truths ! When the faithful woman in eager quest for physical healing and wholeness, steal- thily touched the garment of Jesus, the Christ-conscious, the Whole or Holy One, he cried out reprovingly : 'Who touched my radiance ? I felt a virtue leave ; a strength of wholeness went in that touch.

Does not women specially crave that emotional touch of fulfilment and of Wholeness-Strength from outside ? In their subjective truths, and in blinkered duality play, and pride, they may well drain as much as they inspire, and suck the "virtus" from Wholeness-Awareness. In mere possessive love-play, duality and part-game, the Shakta-Shakti interplay may be complimentary and outwardly (like sin) behovely, but, on the lone peaks of Himalayan consciousness, Unity-Awareness or Sahaja-Christ-identity, is not all the power-busyness and its fulfilment -within , within' the One, and then within Sunyata ?

We could wish for more clear indication of the unfolding Christ-consciousness in Jesus in the mature awakening, and also in the sex-duality interplay. There is hardly anything or any light upon it, untill, at the bodily age of 30, the harmonising comforter or dove-light descends or is evoked within, illuminating a Christ-consciousness in 3 brief years of radiance, compared with Gautama Buddhas 40 years of ~~xx~~ gracious ministry. It is comparatively easy to die, but to live in it among egos is the real crucifixion. Yet, behold the Buddhas calm radiance and joyous Ease !

So much seems to have been wilfully weeded out, ignored and suppressed by the blessed church fathers and rival church-mothers in Popish obedience and in fear of Pantheism, Innerstanding, Immanence and Swadharmic jijnuge-experiencing. But there are ever the few who in mystic clarity dare the mature Existential Leap, into the radiant ego-free abys of the Plenum Void. Gaily they dance into the singing, wordfree Silence. Sunyata is the end-free goal. Swadharma is calm, joyous Ease in all surface dis-eases and psychic woes. The Essence is Mani-Dharma.

It feels good to have your greeting and to know that all is well also on your playing-field of unresisting innerstances and circumstances. All is really, essentially well in right-wise Play everywhere as reflected in the intuitive eye in insight and oversight, in projection and withdrawal and mutual interpenetration. "If thine eye be single thy whole body all thy bodies will be full of radiant prajna-light. From the Sahaja-poise in the central Alaya we experience Wholeness-Awareness, and on the summit of Him-Alayan consciousness we are the Swadarshan. In the full, rich Sunyata-Void we freely contemplate the Swaleela. No need to kill the mind, nor to conquer or control the ego, no fuss or effort at all. In pure contemplation the sense of fear and worry and of ego simply drop and fade and vanish, along with duality-consciousness, and so also our sticky attachment to bodies, thing, concepts and play. The Deela is joyous ease.

In King Lear we read : "We must endure our coming hither and our going hence : Ripeness is all." A fairly mature consciousness and ripe conception but not yet the Sunyata "stuff that dreams are made on." 'Endure' is still ego-mental and job-like. The acceptance may well hide a little self-pitiful gurse at Sri God at the bottom and have no curl on its wagtail. Endure used to be suffer. "Suffer the babies to come unto me."

Our suffering and trying must cease and do cease in intuitive Sahaja-light and in Karuna-rhythm. The usurping mind, Sri ego and Sri devil must be so harmonised that we be free in them so transparent that they do not blur the Sahaja-wholeness, the joyous freedom and ease in Swaleela. A simple, mature and abiding awakening into intuitive awareness and Self-experiencing is all, is all we need to recognize and appreciate our Self in wholeness and holiness everywhere - in all forms and functions in the divine shadow-play. I-free and We-free, "WE" are the Tandava dance in cosmic transmutation : the Light and the shadows - and the mutual interpenetration. Aware and experience in the Nataraja within. In the Sahaja-poise there is no giddiness, no swoons and no tool-rigid samadhis. Be Still ! Do not try to be still. Then simply Be, consciously or unconsciously (unmentally) aware in Swadharma. Essentially and sitk eternally we are free in the Unreal Reality, in which Sunyata plays hide and seek and find in constant transmutation of forms in inter-fusing, interplay and yet at joyous ease.

On our Himalayan summits as in the uttara, ultima Tula, the Play still seems grandly good. Last week 'the stupid old body' as yet a quite useful and enjoyable tool, walked some 24 Himalayan miles and the lunatic mind was quite ham-free and did not usurp the Ananda in wholeness-awareness. Maestro enjoyed every step in the eternal now and took several simultaneously. He is safely mind-free, thought-free and I-free and so, plays in delightful uncertainty and constant wonder. Alertly aware he frisks about in the himalayan rock-garden. Like the flowers and the birds he seems meaning-free and purpose-free, goal-free and yet intuitively aware of the pivot, the keelson and the Swadharmic magnet that is invisible to egos. He simply lives life and "We" and "ours" are felt as naughty words in his unity awareness and swadharmic Wholeness-Experiencing. As we are obliged to use false expressions and falsifying word-symbols to interpret the essence of things, so both the false expression and the essence of things and of experiencing, as thus interpreted by the false expressions, become a pair of falsities ; so our Maestro does not try to explain or express, but keep wisely mum or word-free or confining his utterances to the one sound Wu or Wuff, which also means AUM. It is the one and only all-creating sound that issues from the radiant Plenum-Void or Sunyata-Silence. It is the word-made Flesh and bones, forms and names and play. So lets play word-freely and with a gay curl on our wag-tail. Yes ducky, we could well export, as free gift to deficient realms, millions of tons of Sun-shine and of pure Akasha-air, and we should feel so generous and holified and

ful ! But God and Sri Devil know better in their duality-
 day, and really and truly, each fellow-pilgrim have and get
 what he deserves and have chosen of bodies, government and weat-
 her. All weather is good weather and -notre soleil brille tou-
 jour - within. There is ever the mystic purple sun in Sunyata.

Dry, hot wind ascends every afternoon to our heaven from
 the hellish, civilised plains, but a thunderous rain-storm may
 descend upon us to fill our Silence, clear the air and make our
 wilted bodies revive. We are beautifully time-free in the eter-
 nal Alaya and have no ticking time-God to remind us of the haste
 and unreality of Sri Kala (fussy time and mere death and decay)
 "Selvets Eyighed of Nuet's Hast." So bodies forget to grow old,
 and fat and stiff. A curly wagtail is our barometer and we but
 mature and grow ever so right-wise in Swadharma, out-growing mere
 knowledge, cleverness and wilful power-antics. "Why levitate"
 says-tibetan Maestro, "or walk on fire and xxx on water, when we
 have six legs and no corns on our lotus-paws ? There is a firm
 Himalayan Ground and Strength, not to do such tricks in ego-
 power exhibitionism ! Maestro is a Tibetan simpleton and so, natu-
 rally spiritual in dancing gait. & Alertly and age-freely the
 bounce in the Eternal Present and he smells the essence and the
 wholeness.

Faces we do not look at specially, not even when we shave
 to look unnatural. They are but masks (persona) and the mature
 Maestro, does not shave and is not a bit interested in a sham
 rubber-bone, nor in his ego-face as reflected in a mirror or in
 the radiant Sunyata-symbol. It is not the original face which was
 his (or he) before his parents were born. "Before Abraham was
 I AM !" he barks ego-humbly and without the least conceit of
 agency and thus, alertly and intuitively reflecting the eternal
 sahaja-essence in the ever changing forms and inter-play, he can
 bounce freely and rest at ease in actualities and in mere facts
 as well as in the Swadharma of the invisible Real. The Tibetan
 Maestro is ever in xxx one of the 20 modes of Samadhi and so with
 a permanent curl on his wagtail he trots along in himalayan gait
 and with no corn on his lotus-paws. He senses the wholeness with
 his whole body and in his whole being, and so is happily at home
 in life. His is the saving, balancing sense of humour and the
 subtle, "lune" Mona Lizza smile, but sometimes he plays at being
 a Lion or Chinese Dragon and rushes about quite madly in fearful
 antics and with awesome growl as in a veritable Tibetan devil-dan-
 dance, violent, gruesome and deeply significant and creative, and
 it is really pure joie d'Etre, a spontaneous, mindfree exhuber-
 rance. Sometimes he barks, lustily and impishly at intruders,
 and at not-nice-smelling egos, specially at respectable folks
 and mental cases and at the pure, white sheep among fellow holi-
 nesses.

At present, the ever alert maestro is gaily chasing the x
 other monkeys in the rock-garden. These fellow-beings certainly
 sense with their whole bodies in natural wholeness and intuitively
 they have raided "our" fruittrees during our absence. Rather than
 working for fruit, they play for fruit, and though there is no
 unspoiled fruit left, they peep in to make sure. Somehow we prefer
 their visitation to that of the two-legged, duality-talky and
 ego-clever ones. Haunimans are more natural. Civilised diseases
 and mind do not usurp.

Tomorrow the monsoon may happen upon us, or a month hence.
 Himalayan promises, appointments and time in general (in the exter-
 nal play in mere actualities) are, like our tomorrows, delightfully
 uncertain, elastic, vague and elusive in the intuitive, radiant
 Eternal Now. Also our Himalayan miles often stretch a good bit
 into infinity, and really, the seeming empty space of blue Akasha
 or Sahaja-Sunyata is our most-sure and solid Himalayan Reality,
 so we rest, and joy, play and heal in this Alaya. We have 4 supra-
 holy peaks called devils, which like guardian angels, protect the
 local Holinesses from the Tibetan devils, the abominable snow-
 women and from civilisation in general. Our Kasar devi holds the

fort in the Uttara and each of these peaks is a natural goddess with an unnatural shrine or temple stuck on top, usually dedicated to Sri Shiva, our joyous Nataraja-transmuter, or to one of his many feminine shakti-aspects or emanations, Shakti Devi, meaning inky-black Kali-Mata, is the uttermost peak, 11 miles distant, guarding also our water-reservoir. Thither we trotted last week in fulfilment of a long-standing, but no more elastic promise, to visit Sri Krishna in his playground called Brindaban. Indeed some himalayan miles are highly variable. Some stair-way-climbing ones are seemingly and free. "2½ miles down and about a mile up" so ran the legend, but these Jacobs-ladder miles, easily stretched into 7, and our days coming and going was 24 miles, all in sultry steepness. Down, down we jerked and stumbled, then a swim across the bridge-free river Kosi and then up, up, up almost to heaven.

Chowji wheezed with his tongue sticking out like a red flag and in the Tibetan mode of greeting. As we took birth in the Uttar and on the cool roof of the world, we nearly gave up our bodies in the steamy kakkaxx valleys, but we still stick together, and, after all, we have intuitive wings and no superfluous fat. Maestro naturally has no predilections, no usurping likes and dislikes. He opines that monsoon rain is a kakkaxx touch of civilisation, unknown in Tibetan-culture; but he is really an expert in I-free going beyond the subject-object consciousness into Wholeness-awareness. Wu ! eliminates semantic muddles. We have been reading the Surangama Sutra with pleasurable interest, sometimes bemused by Sri Ananda's mental wriggings and blind-man's-buff. The impatient Chowji says Wu ! wuff ! which means, "A kindred, blood-relative and during the 40 years of Buddha's ministry, a close, personal attendant, and after patient explanations and elucidations and with the constant intuitive Buddha-Light, (Bodhi) upon himself and things, in calm and equal glow, yet these repeated mental antics, external Guru-clinging and sexy (duality) stumbings, in learned play. But darling Ghinti mani-muni Chowji (we soothe his holiness) we must be patient in Mahakaruna. Sri Ananda did come through to the Mani Jewel in the Lotus within and was really and truly Ananda-aware, after the Guru-prop had gone, and Sri Buddha had safely left his body for Maha samadhi and Parannirvana, more alive and effective in the invisible, word-free Real. Besides, had Sri Ananda not existed, he would have to be invented, like God and Sri Devil, as foil and background, for duality-play in wordiness and in mentation and concepts, in this case as a mental butt or bait for Sri Buddha's intuitive wisdom versus mere knowledge, learning, intellectual play and Yogic trying.

How does Sri Adam consciously manage to re-enter Paradise or Wholeness-Awareness after his stumbling fall into the ignorance of duality-consciousness and after his being pushed or driven out by his fatal desire for mere knowledge and taste of apples? Enquire from the Sri Adam within your Self, and the Swadharmic way will be revealed. You are ever there, ever aware and eternally. It is but our listless or solemn playing in false Self-identity which at times makes us feel blindly and miserably down and out. The Mature trick is to re-awaken simply and calmly and Be, awakely and safely, in and beyond the seeming ups and downs, ins and outs, births and deaths, hells and heavens, - free in these; Conscious-Awareness is Eternity. This is our Alaya-Home and safe realm, here and now. So just Be at central poise in the essence as in the xaxx radiant Tandava-dance. There is no real Fall, no real division, hurts or indigestible apples, and, as Maharishi said: "We are ever aware !" His method of Self-search, Self-inquiry and Self-experiencing, may seem to suggest the play of discrimination and of the fussy analytical mind, but is it not a matter of intuitive, negative capability rather than of a mode of mental trying and positive fluttering? There is really nothing to be conquered, controlled, killed, achieved, renounced or attained wilfully. Trying must cease and stilly, calmly and purely, the Whole is revealed, uncovered, re-discovered and consciously experienced in intuitive awareness. The quintessence is recognized everywhere at free and joyous interplay. At least the intuitive Way and advice of Ramanji seem to be this?

this : "Be still !" no trying to be still, no strain or fuss or willful ego-effort ; just Be, harmonised mindfreely, will-freely, ego-freely, free of the blinding conceit of agency, then stillly Be purely reflective in contemplation, still and free and aware in all actualities, forms and modes and inter-play ; then Voila ! Sahaja Sunyata, which is I-free Wholeness-Eternity and more than mere Union, God and heaven.

Intuitively we ARE Eternity, the Whole and the Quintessence, also in the parts and the play. It is tiresome, says Maestro Chowji, merely to know and to understand, when we freely innerstand and transcend all the eternal while and only have to keep alertly aware in Nothingness. So futile and falsifying to explain and to try. Wow ! Wu ! Aum ! Ah ! is more than enough noise. All this diving and jumping, falling and existential springing, pertain to the trying, mental mode, while in the intuitive and purely contemplative mode "The universe grows I" quite simply. Nakedly, undisguised we are all these universes and jijimuge-games : Self intuited, Self revealed and radiant at joyous Base. "The word-symbol 'diving' is appropriate when there are outgoing tendencies and where, therefore the mind has to be directed and turned within, so that there is dip below the surface of externalities. But when deep quietness prevails (when mind and other tools are harmonised and we live out from the essence-centre in Wholeness) where is the need to dive ? If this state (realm or mode of awareness) has not been recognised, realised and experienced, as the Self, the effort to do so may be called 'diving'.

Sri Ego is a trying, fussy fellow, a strutting busy-body, or busy-mind, but is calmed and stilled and harmonised in the intuitive light of the essence and of the Whole. In the re-awakening or Swa-darshan, she (ego is usually the Shakti-she) and her trying cease or at least cease to blur the Self-radiant Light, which simply experiences itself in 'Us' and even in the play in wordiness. Its Silence is also in the Word made Flesh, but our subjective truths in wordiness are playful and rarely true enough. Why stick in concepts and in mentation ? The contrary play and exact opposite statement may well be equally true. Wu !

The I and we-notion is tiresome. The feeling I work is a hindrance to Self-experiencing. Ask yourself who works ? Remember who you are --- then the work will not bind you. Make no mental effort either to work or to renounce. Your effort is your bondage. The Self shines forth, when the mind vanishes, or be so harmonised, that it does not usurp or blur, and we be free in it. We must at least return to the Self, so why not abide in the Self here and now ? Yet remember the prodigal, dissipated son "came to Himself", but the Brother, had the disgrace to grieve at the rejoicing. Chowji would enjoy the fatted calf no doubt. Eh ! Contemplation is your true nature. You call it meditation now, because there are thoughts distracting you. When these thoughts are dispelled or harmonised you remain Alone. This is the state of contemplation free from or in ~~the~~ thought. It is your true nature, the "Original Face" or Swa-darshan.

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In "a broadcast to the nation" on the eve of the first death anniversary of Jawaharlal Nehru - President Radha Krishnan has stated, that inspite of the fact that Sri Nehru did not uphold any particular religion, he was a deeply spiritual man, who called himself a pagan only because of his scientific mind, which was trusted all absolute dogmas, doctrines, rituals and mere beliefs". He loved freedom-, Self-dependence and Self-experiencing, and he was intuitive and integral enough to aware and to stand by his own experience of what the so-called spiritualists call God-. We remember his quoting : "Ask thy lone soul what truths are true to thee-, thee and no others-, stand or fall by them", and also :

"Happy he on the weary sea
 Who has braved the tempest and won the haven.
 Happy he who has risen free - above his striving.
 For strangely graven -
 Is the orb of life - that one and another
 In gold and in power - may outpass his brother
 And men in their millions float and flow -
 And soothe with a million hopes as leaven.
 And they win their Will and they miss their Will -
 And the hopes are dead or are pined for still-.
 But whos'er can know, - as the long days go-,
 That to live is happy - hath found his heaven".
 "What else is wisdom ? What of men's endeavour
 Or gods high grace-, so lovely and so great - ?
 To stand from fear set free, to breathe and wait-,
 To hold a hand uplifted over Hate--, and shall
 Not Loveliness be loved - for ever -- ?"

This liberalised, religious outlook or insight have been successful among educated Hindus and is perhaps the liberating factor in religion every where. Self-experiencing is one and the same every-where - and ~~it~~ at all times and all places. The mature Mystics-, Sufis-, Sages and Rishis-, who intuitively-, or by various Yoga-practices, have experienced God-, their Self or Christ within, have said the same thing in different term-symbols and in various accents-, - or in living, integral Silence-, as the non-dual grace of experiencing cannot be truly stated in duality-word-symbols. But it can be experienced and lived at joyous ease also in actualities, and ego-freely also in ego-ness and power-play. In Silence there is no semantic muddle. The intuitive language of Being-, - of essence and of integrality-, is Self-radiant and Self-revealed-. "Each a son Christ-". Each mortal ego-soul has his or her special concept - of the ideal truth and of word-symbols such as God-, Tao, Christ-, Brahm and Fane al Fane, - yet Eternal Reality and the Ego-free experiencing in Grace is ever the same-.

Sri Radhakrishnan has stated that "religion is the soul's dialogue with its Self". But soul, - like also love and God-, is a very vague, ambiguous and elastic word-symbol in the predominantly mental, scientific, mechanised and psycho-analytical Western cultures. 'West' itself is an arbitrary abstraction-, and the term-symbol 'God' is an abstraction or imposed concept until we experience it-, as a concrete, sexfree and ego-free Reality within our Self and - everywhere.

A pious dualist tries to correct Sri Radhakrishnan's definition by saying that "religion consists in the soul's dialogue with God-", but in Himalayan India it is generally recognised that term-symbols such as Guru-, God, Grace and Self denote the one and the same very same-, ego-free experiencing in which there are not two and so no dialogue - and no soul at all - at all. Why squabble in semantic word-symbols ? Ego-stillness and integral Silence are conducive to Self-awareness or God-experiencing. Wu !

Meister Eckhart asked : "Why do we prate about God ? When we speak about God - it is not God we speak of-". Also he spoke of the Awakening of Emmanuel as "the birth of the indwelling Christ". What do even mental and intellectual fellow-pilgrims in himalayan consciousness - aware or experience of God's will, Swadharma and purpose, or of Tao-, Source-, Goal and Upround ? Panditic erudition and eloquence may be but learned ignorance-. One must innerstand effort-freely, rather than standing under or over-. One must intuit and aware ego-freely and integrally, - rather than analyse and reason - mentally and verbosely. Reason was the helper. Reason is the bar, - Thus also with beliefs, ego-, efforts-, prejudices and pre-conceptions, : that which was an aid or due - blinkers - become a hindrance - to mature, integral awakening.

A present-day-, Himelayan Sage, who lived Adwaita God-awareness among us during 50 years, also advised someone- : "Leave God along and attend to your Self - and your due Swadharma". (Beings Law or due task in this life-span). "Let it be your chief concern". There is an Unity - in and beyond - Yoga and Union-, in and beyond raptures - and visions, and it is ego-free and serene. The Sanscrit terms for this experiencing may be Swadarshan or Sahaja Nirvakalpa Samadhi (Simple - natural and spontaneous-, form-free contemplation, an effort-free, ego-free grace-, an experiencing in which "you", ego or body-consciousness, are not). Invite this non-dual experiencing sincerely and patiently - and do not dissipate and squabble over semantic terms and word-symbols. Dialogue, prayer and desire cease in ego-free Self-experiencing. As Gautama Buddha advised - "Do not complain and cry or pray, but open your intuitive eye and aware". The Real is all around you and within-, and it is so beautiful, - so marvellous-, so far beyond anything you have dreamt of or prayed for-, - and it is - for ever and - ever-".

Ye ask about our impressions and memories of Jawahar Lal Nehru-, Bapuji Gandhi-, Ramana Maharshi and other figures on the World-Map, who happened to befriend the viking-peasant Mali - from the Uttara, but what can we truly tell about our meetings-, our friendships and our mutual re-cognition, - when the real intercourse is really in intuitive empathy and in word-free Silence ? Only India could have fostered and brought to maturity Rabindra Nath Tagore and the three above mentioned world figures. We did not specially seek their presence or their friendship, but it happened upon us - in due dharmic prarabdha-karma - on the Tao, and, in India, among Pandits or Peasants, and city-dwellers in general, our Being's rhythm, integral light and intuitive, receptive Silence, found glad recognition and immediate response. Word-language, opinions, beliefs - and even intellect are not very important in direct perception, immediate recognition and intuitive receptivity. Empathy is word-free, thought-free - and mind-free. We could accept and love and listen and had no axe to grind-, no grade to make, - no ~~maxx~~ lust to indulge, no craving to get or to give or to reform the world or fellow-pilgrims. Simplicity - contentment, integrality and intuitive, non-critical attitude, were still virtues in Himelayan India. Silence was a recognised value from which had issued the Word-made "flesh" and phenomena - and mere wordiness. We were not in conscious search of Gnu and grace, salvation or Satori-Samadhis, so we let things happen beautifully. Poet Tagore's suggestion to come to his abode of Peace, Shanti Niketan, "to teach Silence" to emotional Bengalis-, was the "call" to go East, and we had endured a major death just then, which had set us free to wander abroad alone, - purpose-freely and almost word-freely. "Step by step as thou goest the Way (Tao) will open unto thee". We could greet the unknown with a cheer and the unfamiliar with a smile : It is our Self in this or that form-. Wu !

So we were acclaimed as a natural Sadhu : Silent Sadhu, Sadhu Baba and Sunya Bhai (Brother). "The uninvited guest is God himself" and the invited one is a blessing and a grace : "We do not feel you are here (as a guest or as a stranger) : You are one of us and a harmonising, peaceful and positive emanation". Jawaharlal Nehru once said unto us : "You have paid us the highest compliment", implying : by merging into Himalaya-n India. "Western-conditioned friends would say by "going native" - Wu ha da ! At a seminar - Gustav said : - "Sunya Bhai has been the quietest among us - and the most effective and influential - in eloquent Silence. Being is greater than our doings and our advices - regarding "integral health and wholeness". Francis wrote us : "Shall I tell you what Raihana Behin said about you ? : "When he enters the room (of her Sat Sangh) he does it so quietly and unobtrusively, that one hardly notices it, but, when he has gone, the room feels suddenly empty-". It is true we can squat silently for hours at friends gatherings without uttering a word - and perhaps without sensing the meaning of a word of what is being said, (as we do not know Hindi) - and are so not distracted by wordiness. In all the ego-noises perhaps we alone can have a lovely quiet, clear and ego-free time-, innerstanding in Stillness or perhaps in empathy-, effort-freeely sensing and awareing - the fellow beings in the room - our Self in them in essence and integrality-, yes, inspite of their masks and diseased antics - and wordiness. All those opinions, assertions, discussions and predilections, are not important compared with the Being which we all unconsciously radiate. Each face tells a story-, each body-movement-, each look or smile or laugh-, reveals (more than efforts and words can say) what we Are and where we are on the Tao - specially when one is alone and ego-free - to listen and to aware intuitively and integrally.

We were with Bapuji Gandhi 4 times for weeks, twice by invitation and twice only for a few days in passing-. He put everyone at his ease-, on his evening walks or when plying his spinning-wheel and chatting-. We but responded and had no vital questions and problems - or ego-woes to air-, so we could listen objectively. Best we liked Mondays-, his days of word-Silence. His Being's Silence was sine-cere and real-, like that of J. Krishnamurti-, yet not purely Himalayan like that of Sri Narayana, Prushottamananda, Sri Ananda Mayee Ma and Sri Ramana Maharshi-. Our own Sunya-Silence was not felt irksome to the first two mentioned-, but we felt it not recognised or consciously shared in Empathy or in 'participation mystique'-. With Ramana Maharshi, we also sojourned 4 times, a fortnight each at a few years interval (1935 to 1942). Except at our first darshan, when he asked us about common, mutual friends and about our Sadhana - (the Way we had come), we uttered no word to him. Silence was all-sufficing, all-pervading, and our coming and leaving needed only a look and a silent Namaskar, - meaning : We pay homage to thee, - to our Self in thee - in joyous gratitude-. Once Ramanaji spoke to us unexpected and unsolicited. But from his Self-radiant Silence came upon us 5 English words, which, ego-humbly, we may well accept as : recognition, initiation, mantra and name. It was not a whispered secret or orthodox initiation. There was the name, but otherwise - only a reminder we needed at the time. During another visit, he radiated specially upon us his graceful effulgence as an abiding blessing, and, to Paul Britton, he named us - "one of the rare, born mystics". This was according to his intuitive light and silent inner-standing and seems to us enough re-cognition and grace for one life-span.

Ramana Maharshi was never patronising or condescending or preaching. His words were earnest, but not solemn, sanctimonious - or sentimental. It was response, rather than preaching-, a predicting and elucidating knowledge into wisdom, desire into love - and blinkers into intuitive and integral inseeing and harmonious Being. And this happened mostly in - "Silence", which is a poor word-symbol for Sunya-Awareness. Once some busy-bodies, or busy minds, wanted to tape-record Ramana's voice-, and laughing he said : "Oh ! Is that so ? But my voice is Silence, isn't it ? How can they record Silence, That which is Silence ? - Who would record it" ? Yet, it would be quite 'nice'-, says Wuji-, to have a record of the voice and smile - and walk of Jeshua ben Miriam - and of ~~xxxx~~ Siddhartha Gautama, the himalayan prince-, and of Sri Mohammed and the old-young Lao Tzu, - as certain features and forms are more Self-revealing than others-. We do not usually 'hear' our own voice and, so, do not often try to disguise it. Sri Wuji could not recognise his own voice on a tape record-, but when he, in Denmark, recently saw a television broad-cast - and talk of Danish, English and Yankee elections of political leaders - Wuji was almost frightened. He is not afraid of Hell-bombs - Death or Sri Devil (God's playmate)-, but the Look and the Voice of Sri Goldwater were enough to make his hair stand on end - Momentarily. Wu ha da !

Silence is the language of the Real - and is not yet externalised on tape and commercialised. The Self-radiant-, ego-free Sunya-Silence, in the presence of Ramana Maharshi, had no feeling of constraint about it. It was a living, vibrant, - integral Silence-, emanating integral strength, rather than ego-power, Wisdom rather than knowledge, serene, healing grace, rather than holy rapture or momentary orgasms.

Our great knowledge is humbled in "the Cloud of unknowing". Ego-death is the secret of integral living-. "When we dead awaken"--, "I live; yet not I, but Christ in me". "Homo sum ! Nothing human is alien or strange to me-", is still mental ego-boasting-, and so is "to understand all is to forgive all-". There is nothing to forgive and no forgiver to stand under. Wu ! The graceful secret-, says Wuji is that ye are more than human, mortal ego-souls-, and if any of you are satisfied with anything less than the Experience of or in God, ye are satisfied with too little. Nothing should satisfy you but the Experience It Self. Turn within - and awareness will dawn. Simply Be Still-, but don't try to be still-; - be sincere (stark - without wax), ego-humble - and patient to mature - and to Be - Self-recollected. Forgetfulness of the Self is the source of all misery. The ego-ridden mind, - or mind-ridden egoji, is the shadow or cloud blurring intuitive, receptive and integral inseeing - and non-volitional living-. Ego-oblivion is - Self-awareness-, and Ramana Maharshi's Sunya-Silence is, as ever, conducive to Self-controlled spontaneity - and joyous ease in all disharmonies-, all duality antics-, all ego-fuss. Sunya-Silence is not the Silence of sounds or of Nature's music-, but of craving-, of lust - and of the conceit of agency. It is the stilling and cessation of ego-willfulness, of petitionary prayer, of possessiveness and of the feeling of I-ness-. It is integral wholeness in the freedom of no desire. The secret of grace, or ego-Silence, is not some thing that can be communicated in wordiness-, yet it is intuitively aware in Ramana's presence, radiance and words : A participation mystique - in Empathy-, an intuitive, integral innerstanding, rather than a mental standing under or a supra-mental egoji. Wu !

We were a guest often in Jawaharlal Nehru's ancestral home Ananda Bhawan - and ~~xxxxxx~~ Swaraj Bhawan-, in Allahabad - befriended by his Brother-in-law Ranjit S. Pandit and Sister Vijaya Lakshmi and their 3 daughters - Chandra Lekha, Tara and Rita. They were also periodically in prison-homes - and Jawahar Lalji was for many years - "resting" and writing in various prisons. We met him at intervals and also while he was in the Almora Jail-. We stayed with Dr. R.K. Kakkar - Superintendent of Bhowali Sanatorium, where Kamla Nehru was dying from T.B., and Jawahar Lalji was let off from prison now and then to see his wife. The mother and whole family - rented summer ~~xxxxx~~ houses at Bhowali - to be near, and Ranjit invited us to make his Almora residence our home. There we met Jawaharlalji again when he finally was let out of jail-, along with the brave Frontier Gandhi, Abdul Gaffar Khan. At Almora we had introduced our Danish friend Anna Orsholt to the Nehru family and she was - in their homes - in Allahabad, Delhi and Landour, during 15 years - in various capacities : Governess-, Hostess - and Supervisor of Servants and food (Anna) in the Prime Minister residence. From Indra Gandhi we had a standing invitation to visit them in Delhi during our winter-raids, and we remember many teas-, breakfasts and lunches there during 15 years. Nehru was the world-citizen, cultivated in many cultures - and at home in all - : free, gracious and utterly unambitious-. It was a joy to respond - and to listen. He loved Himalayan India-, naturalness - intuitive spontaneity, - vast views and vaster Silence-. He could lash out at moribund traditions and sickly sentimentality. He could decry "Sadhus" as "thieves and parasites" abusing and sponging on India's economy, and he could also be harsh on Panditic blinkers and "learned ignorance".

Yet he could befriend a simple Sadhu-, "one of the rare-, born mystics", and also we have seen him in talk and in Silence with our local 'Avatar', Sri Ananda Mayee Ma-, who has millions of devotees and has all her life lived in grace on "unearned income". Her advice and - Silence was also sought by Kamla Nehru and Indra (wife and daughter-). We are all such delightful paradoxes when we begin to analyse, yet, in integral awareness we are one whole unity-.

We had only to respond intelligently-, but Nehru liked our light of awareness-, our presence and our Silence (and also our letters). What was the link ? The special sharing ? the kindred awareness ? - A kind and mystic light of integral wholeness perhaps-, a himalayan consciousness, a love of India and Indian fellow-pilgrims-, and also - certain literature - and special writers : Kalidas-, Shakespeare and the ancient Greeks-, the "Red Indian" cultures-, certain modern writers such as Anton Chekhov, Doestoyevsky, Goethe-, Shelly-, Keats, Whitman-, Herman Hesse, psycho-therapist Carl G. Jung - and scientist Albert Einstein. We remember Jawaharlalji quoting T.S. Eliot :

"These endless circles of ideas and actions,
Endless inventions, endless experiments-
Bring knowledge of motion, but not of Stillness -
Knowledge of speech but not of Silence -
Knowledge of words and ignorance of the Word-
Where is the life we have lost in living ?
Where is the wisdom we have lost in knowledge ?
Where is the knowledge we have lost in information ?
The cycles of heaven in 20 Centuries -
Bring us further from God - and nearer to dust-"

True-, but we have only lost sight of Reality-, of Integrity and of our Immortality. It cannot be lost. It is safely within our Self. Look within ! - "When your intuitive eye is single (integral and pure)-, your whole body will be brimful of Self-radiant light" : Mature awakening is all. Wu !

Jawaharlalji could be graciously-, charmingly playful. Once in our presence he told Lady Mountbatten very amusing stories about us and the Almora cave-man life-, duly exaggerated as in fairy tales, yet friendly, lovingly and innnerstandingly. Her Ladyship was fascinated-, specially by Chow Chu and Lady Wuji-, and she remained friendly - and introduced our viking body to the Nepalese P.M., who dropped us an invitation to Kathmandu. We met with Lsl Fahadur Shastri and other Congress-wallas - and at Ritta's wedding we met with no less than 6 foreign Ambassadors, who remained friendly, while they were in India. The Dutch Baron Von Pallant surprisingly spoke to us in Danish - as his better half is a Danish-born Grevinde. - He and also the Chilean Miguel Serrano later on visited Almora and here wrote books-, Von Pallant on Sufiam - and Miguel on Kundalini. "The serpent of Paradise" features a chapter on "The Brother of Silence". At the wedding-reception in Delhi were T.N. Gaur, Ape B. Pant-, Haksar - Sri Prakash, Tyabji-, Sarojini Naidu and others - Governors in Indian States or Ambassadors abroad. There were Rajas and Maha Rajas galore-, and those of Ramnagar, Tehri-Garhwal, Bastar, Solan, Shivapuri, Ramgarh, Keshipur and Kashmir have all been in the Himalayan Almora--.

We did not intrude on Jawaharlalji's privacy or busyness as Prime Minister and we never asked him for any favour-. That was not our relationship. Body-nearness and words are not needed when we have experienced one another's Silence, or the Sunya Silence. But he appreciated our spontaneous letters, - the bubbling and bouncing word-play-, light beyond levity and solemnity. Wu !

There was responce - and kindred light of awareness, and no reply was called for or needed. There were no problems-, quests or cravings - in the Himalayan emissiors-, and the long once could be perused at leisure or on holidays in the beloved, ego-transcending Himalayas. We saw Jawaharlalji frequently at meetings, seminars-, or at embassies and other social gatherings-, during our winter sejo-rn in Delhi. Sometimes we were kidnapped in a car to Teen Murti, - as we bare-foot walked the streets of New Delhi - richly alone-. One evening Jawaharlalji phoned us and sent his car for us and Madame Jean Herbert (Lizelle Raymond). We were staying with Major-General Konolkar, who had a Swiss-born better half. We had in letter mentioned Lizelle and her plans and work in India-, but there was no fishing for favours, or for interview. At the time we were recovering from a painful rib-fracture, but, however-, off we went. Lizelle's approach and Shakti-Business ~~xxxxx~~ somehow, did not charm the P.M., who of course was gracious and at cultured ease, but, in the end-, it was we, who usually only respond, who actually had to make conversation to thaw the frost, - and with those irksome ribs ! Jawaharlalji's attention in public could be embarrassing at times. Once after a brief election-speech in Almora to thousands of listeners-, our name suddenly was boomed through a loud-speaker to the consternation of - our 'mental' Yankee friend-, St. Gertrude "What ! that cranky Sorensen-, a friend of Nehru. Wu ha da !". At a Tolstoi-meeting Jawaharlalji, in leaving the hall, grabbed our hand and dragged bodyji along the gang-way for quite a distance. Our last meeting was at a Peace-Meeting-, November 1963. He was about to enter his car when he spotted our royal turban among the watching crowd. He came back quite a distance - grabbed our hand and blurted out "Oh ! Brother Alfred, have you become a politician" ? Our reply was emphatic : "No ! a peace-maker"- . He smiled, and that smile of life remains, as our friend remains in the Self-radiant Himalayan Sunya-Silence-, as Real as It is.

"There are many shapes of mystery
And many things God makes to be, past hopes and fear.
And the end man looked for cometh not -
And a path is there - where no man thought-:
So hath it fallen here".

All religious faiths, whether of North or of South-, have two aspects, - one the outward, exoteric form for the many-, the other the inward, hidden, - profound and esoteric spirit for the few-. From hoary antiquity there have, in India, been institutions and mature individual Rishis teaching the metaphysical mysteries - to those only who are ready, willing and mature to live the life pre-requisite for the acquisition of such knowledge - or, rather, for experiencing in this inherent, esoteric wisdom. This esoteric teaching should not be given or divulged to immature egos - eager in rampant power-business - and in the comfort of a mechanised world of false value and false Self-identification. If adolescent egos were given occult knowledge of the two-edged secrets - to play with, they would not have the wisdom to use such knowledge well, but would immediately use it to further their own schemes and subjective truth-, and this blind or blinkered use would cause ever greater-

untold and additional misery among fellow-pilgrims on the Way.

Time, the great illusion, marches on and we must move on the Way - or be left by the Wayside. Our wise trotting seems to depend on our sincerity, - our Self-honesty-, which implies a certain maturity - or ripeness for awakening into abiding Self-awareness. "Ripeness is all !" and "To know thine own Self be true----" said a mature Rishi - and - "We are such stuff as dreams are made on !" - So let us awaken maturely and abidingly into conscious awareness - of Being - this invisible, Real Stuff or Ground. This mature awakening into our Self, or Swadharmic truth or Eternity here and now-, as also the temporary pishah-darshans-, are by egos and mental folks called "Death"-, but it is rather our attachment, our ego, time-values and our conceit of agency that die.

Such death is the secret of eternal life, of Swadarshan in Swaleela, here and now ! The death, which is a re-birth, is the secret of life not its opposite. Ego-"death", or harmonisation, is the key to awakening into wholeness awareness-, - into conscious Self-awareness. How do we die into the Wisdom-light and the Karuna-rhythm that is Ramana Maharshi ?

Manonasha - ("death" of the troublesome, usurping and discordant mind) does not mean becoming insentient, lunatic or mind-less. It is not a killing, or death, of ego or of duality-consciousness, - but rather an awakening in and beyond-, : a full acceptance - and thus a freedom, - ego-freeness-, mind-freeness, in these tools as in other bodies-, phenomena and interplay. In Self-awareness these harmonise and "we", our Self, - is ever free - in and beyond.

It is not ego or mind or any other body 'per se', that obstruct, blur or distort our Swadarshan, but their usurption in consciousness, their over-emphasis, - and dis-eases-. It is our false Self-identification with these tools, and our possessive love, which hinders our mature awakening into our Self. Our attachment to thing, bodies and play go, fade, harmonise and, so, cease to blur-, when we awaken into the inherent wisdom-light that shows no real detachment and no real divisions in the Real. We are That. We are the Way-, the Void, - the Experiencing-, the Whole-, the Holy-, the invisible Real; yes, and also the Unreal Reality (-the Play) so where is the fear-, the 'angst' and the binding attachment ? So : "thou shalt not kill !" but simply Be - stilled in the integral psyche. Stilly let the useful tools harmonise, so that you be free in them-, in mind, in ego and in the joyous inter-penetrating Maya-Shakti Shadow-Play.

Self-aware and essentially poised in the intuitive, mystic light and homefree in the whole, ye are naturally spiritual and free in forms and in play-, unattached, unidentified and unbound-. Such mature and abiding awakening into Swadharma and Eternal Life-awareness is the supreme "death". It is an experience in Christ-consciousness-, in Adwaita or in pure, imagefree, ego-free Self-Play-. Yes, ducky, there is perfect, unimpeded inter-penetration.

The mystic death-, or even temporary absorption of ego-consciousness, or harmonisation of mind, is termed Samadhi. Trance or contemplation are but poor equivalent names for such experiencing. It is not an experience-, for there are neither two nor triads. We ~~can~~ see stated that there are forty different modes or forms of Samadhi-, but four distinctions will suffice here. Sushka-, barren or Yoga-samadhi are terms applied to some type of voluntary trance, or stupification of the senseabilities, produced by psycho-physical exercises - including tantric and wilful-power-play of egos. Savikalpa samadhi is enjoyed by sincere devotees and ritualistic ~~man~~ worshippers and is attained through images, symbols and ego-created forms of the Beloved. Transcending this personal and externalised mode we may experience the so-called Nirvakalpa Samadhi-, a formfree, imageless and effortless merging into union or nameless contemplation. But this is not permanent. It is not the Grace that abideth nor "the state that changes not", and these eternity-glimpses or Pisgah-darshans is called Kevala Nirvakalpa Samadhi, while the fourth, Turiya, mature and abiding Samadhi (not attained or achieved or won, but simply died into or maturely awakened into-) is named Sahaja Nirvakalpa Samadhi, : simple, natural inherent and formfree contemplation or Self-identity-experiencing. (Words - and term-symbols are lame and woody and our use of them is faltering and falsifying).

This Turiya mode of Samadhi, we feel, is Ramana Maharshi's Way of Living - and in its light we remember his words to us : "We are always aware!". Innerly, centrally and essentially we are eternally aware-, consciously or unconsciously, but abidingly aware-. In this mode of experiencing - the ~~me~~ and the you cease to exist (as a Reality-) and the "I" is alone and all One (atoned) in and beyond loneliness, - desire, - wilfulness and trying-, yes in and beyond time and thought-, possessiveness and duality modes-, in and beyond. There is homefreeness-, formfreeness, ego-freeness and play-freeness-, and Ananda bubbles up and - down-. Whether God is without form or within form-, personal or impersonal, nirguna or saguna-, mortal or immortal - there is freeness in Him or Her-. Freeness in all these forms and formlessness : In and beyond - In the play in forms and interpenetration as in the Shanta Atman - beyond the divine Leela. Eternity plays in time and in forms and "TAT twam asi". "I AM THAT I AM !". Again, in and beyond this mode of Self-freeness in seeming bondage and fetters-, is the word-free and name-free Plenum Void, Sunyata-, an experiencing of which Eternal Silence is best.

So there you are ducky, essentially you Are the Silence and must be still in its Prajna-Light - Meanwhile make your choice between the 39 modes of Samadhi-. In the due and mature fulness of time the Sahaja, formfree mode of natural spirituality - will chose you. Let drop your ego-conceit of agency and die maturely. Ramana Maharshi's death-experience at a body-age of 16 was not yet into the mature Sahaja Samadhi or he would not have needed to seek the outer Guru, Sri Arunachala, but it was real enough to make his attachment to and his identification with bodies and with blood-relatedness - fade and drop. It was real enough to make him set about "his father's business", like Jesus ben Miriam at the age of 12.

Sri J. seems to have experienced a mild form of this natural, inherent mode of Samadhi in his Babyhood. Perhaps all babies do, - but the wonder and rarity in his case, seem that there was no or little clash or friction or disease between this Sahaja mode and the gradually usurping and rampant mode of ego-consciousness. Certainly Sri body, - Sri Ego and Sri Mind were all there-, but in the Sahaja mode, somehow, they were harmonised, accepted and freely played in and, so, did not usurp or blur unduly. They co-existed-, but without any trace of war or schism (schizophrenia) or incompatibility.

There was hardly any urge to assert, to share with or to confess to the other humans. Harmonious nature around and within was healing and animals-, tree-friends-, fields and stones all understood sufficiently without effort or fuss. In a sense Sri J., as consciousness or as Self-awareness, - was transcending the various modes and yet innerstanding them. The *xx akasha* interpenetrates; the Sun radiates also in the darkest ego-night-, and the Eternity plays in time and in things. Mature awakening and abiding awareness in essence, in wholeness - is - all.

No-, ducky, it is not a matter of knowledge or understanding or of making real (realising) what is eternally Real. These word-symbols are too mental and too ego-hued. Who but the egos stand under or know - ? Can they be saved or liberated ? "Their highest glory is where they cease to exist !" says Ramanaji-, so why all this fuss and flutter and pandering to ego-whims, "helping" other egos-, consoling and sharing their burdens-, diseases - and falsifying antics ? No, the awakening is a matter of maturity and patience, of sincerity and of inherent wisdom-light, which transcend the veil of ego-ignorance and the worse veil of knowledge and erudition, - which Ramana Maharshi called "learned ignorance". "Sell your cleverness - and buy bewilderment". Thus intuition may get a better chance to illuminate".

Reason's extremity is intuition's opportunity-. As ego your salvation is a matter of being still, of a natural (Sahaja) harmonisation of tools and thus a freeness in these and a joyous awareness in the universal and cosmic harmonies in playful interpenetration. It is cosmic harmonies in playful interpenetration. It is a matter of a natural, intuitive inner light, of untrying acceptance and of spontaneous joyous ease, in wholeness, in Essence, in Solitude and in radiant, healing Silence. The Self innerstands serenely. We are in and beyond : We are the Experiencing in Immanence as in transcendence. We are the Silence, the Awareness-, the Eternal in all things and all playfulness, in time, in concepts and in egos. In and Beyond and ever Here - "Where can I go ?" asked the Maharshi-, *3 AM - 22 May, 1951*

Sri J. felt no urge to go to Father-confessors or to Ma-consolatrixes with his troubles and problems, no, not even during his solitary death and triple crucifixion at the adolescent age of 14. There was ever the inherent "Guru" within - and the healing silence in the unassertive Whole. "Die before ye die !" is the mature advice of Allah's chief prophet, and Sufis, Sages, Mystics *xx* and intuitive poets, often refer to this death-experiencing, awared in consciousness, while we are still in physical and psychic bodies and in the phenomena of "what ye call life". It is a mode of being still, of still being and of awakening into ego-freeness, which passes mere understanding, thought and trying, Do not try to be still, or to die or to Be. Trying is fatal and must cease in spontaneity. It is a simple and mature Sahaja-Experiencing a real Self-identity, awared and intuited first within and then everywhere. It is inherent innerstanding and wilfree, power-free transcending in intuitive light and in conscious awareness. The One is free in and beyond concepts, mind, ego and time-, poised serenely in Eternity, as in interplay and in ego-freeness in time.

"Thought was not !" and the Swadharma, (the Beauty that is Truth), is here "to tease us out of thought as doth Eternity". So experienced the poets and one knew well how "to aware the world in a grain of sand and to experience heaven in an untamed flower. He could hold infinity in the palm of a hand and Be Eternity in an hour". The macrocosm is in the microcosm, the whole is in the part. The sea is in the dewdrop and all forms are but transmuted sunshine. So just set about it, ducky : gaily experience our possessive-free, passion-free Self. You need not be solemn or grave or "angst" about it, but you must be deadly serious and sincere-, unattached to forms and rituals.

You may still retain your ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
Yogic skill in action, your balance and poise in inaction. You
may still retain your simple joy in living - (Ananda) and the
permanent curl on your wag tail, - which denotes your essential,
masterly freeness and implies your natural spirituality-. But
die you must, willy-nilly, into Eternal Life-Awareness, into
your Self here and now, into Desiringfree Love; Maha-kamuna.

Since our return from the civilised wilderness and the noisy, respectable egos to the himalayan heaven, this is the first time that we are able to relax from creative contemplation in Karma Yoga, to write you and to enquire 'how you be-', rather than "how do ye do"-.

Wu ! We hope ye keep well in all your bodies-. Mind is the trouble-, the ego-ridden mind or mind-ridden ego-, all so illusory and tiresome-; but the physical body is also an important tool and medium for travel and a nice, ever-changing house to live in-, rentfree, yet duly we are paying for abuse and damage, wear and tear. In the Netherlands we were 'hospitalised' for a while - and, being the first time, making a song about it ! Also Sri Body came to grief and damage a few times in car-accidents, but we survived it all, and must learn to accept all our tests and trials, as due blessings and privileges. Nothing happens suddenly-, not even an earthquake, an accident or a birth; but we cannot die before our fullness of time-, and, really, there is no death of the real that we ever - Are. Wu ! We had hail thrice since our ascent-, which made the ground snowy white for a while - and cold for bare lotus-feet. So a due, seasonable cold has attached itself to us-; but appetite is good - and we pamper Sri body more with food-fuss and attention. Its needs are more than its desire-, and neglecting it were punished - with 'malabsorption Syndrome'. So nice to stick a jabstⁿ on folks and things-, says Sri ego-. We are still servantfree - but our bouncing at seventy may be somewhat more sedate, Wu ! and we court quality - rather than quantity.

Roses-, irishes, periwinkes - and blushing cherries are out to greet us-. Chestnut-trees are vine-red - and orange-blossoms scent the air - The snowy peaks speak-, like God, in ~~such~~ eloquent silence, a hundred miles near-. The Krishna-blue akasha, like God, is infinite and immanent. No ego-noises obtrude, but we hear the creative Aum from the winds embrace of the pine-wood miles below. 5 of our near and dear neighbours are galivanting in Europe, so we seem in for a lovely quiet time. French-born Swami Karuna Mayee will return to the old Sunya-cave once more; and her Bengali GURUji will come later on. Karunaji is also servantfree and almost word-free. Her Juan and Dhyana joga, her sanskrit studies and Jaily chores take all the time there is, so for days we may not dissipate in wordiness. Silence is the real medium for real transmission and empathy. Karuna Ma's body is 70-, but our St. Gertrude's and neurotic Mary Magdalenes-, and other local, mental and sex-on-the-brain busy-bodies, - may still be faintly shocked and morally offended-, unaware that sannyasa is transcendence of sex and other quality-play and awareness of the Advaita-unity that includes all. At one level sex and ego-fuss reign supreme-. At another stage it does not matter whether it be there or not. We are sex-free - ego-free- and fuss-free. In a third mode of conscious awareness it does not exist. We even sleep with Lady Wuji every night ! Wu ha da ! : It is the masterly Guru, Chow Chu Wuji, who, after 3 years rest in the invisible real, - has again reincarnated in 8 months young Lady Chowji and so has again turned up to tease us out of thought and time and ego-, "as dotis sternity" : Wu !

"Body, Soul and Spirit !" . What has become of Spirit - The "santa simplisimus", the Holy Spirit or the spiritual Whole? Have we lost awareness and experience of it ? "To deny or hate one's self - one's father and mother and ego-soul !" Why deny, hate or condemn anything or any body - God or one's Self - or kill the poor egos? when we can be consciously free in them ; Be our Self in their play? Each thing and ego, has its due function and rightness in its proper time and place. Accept and enjoy all. It is our Self at play-. Infinity plays in the finite -, the eternal and invisible Real in time and actualities. We can experience the microcosm within, the whole in the part-play and our Self everywhere. The Play is divine. All is within our Self. We understand at joyous ease. Wu!

Lady Wuji is of same size and colour as Guruji-, black and white, - but not deadly white. There is as yet not much holiness in her aura-. It is inherent and will emerge with mature consciousness - and God-experiencing. At present we teach her ego-discipline and she teaches us patience. Her becoming-conscience is still effervescent, gregarious, fussy and wilful. "Oh that terrible, subtle, feminine wilfulness!" Guru Wuji used to sigh. He barked at what he called tiresome, immature Shakti-business. Lady Wuji is still chelaji on trial. She is ever so friendly and sensitised-. She is pretty and petite and has sane instincts and intuitive khayala. Wu! Our intimate companions-, except our tree-friends, do have a canine look; but many human, mortal eyes have some animal, faecal features, and ye remember that our local avatar, Sri Ananda Maya Ma, did re-cognise the Tibetan Masterji and Chinese Sage, our inseparable companion for a decade, and she often stated: "Sri Chow Chu Wuji is not a dog-". Wu! Sunya-Silence is the one Reality from which issues the Word made flesh - and play-. It is Swaila. The eternal, invisible Real plays in all changing forms and phenomena. Swadarshan is our real concern and our chief busyness-, and Swadarshan is ever in Swaila. Contemplation is the simple medium-, until we be the contemplation, the constant consummation, the Advaita-awareness. So be but ego-still or ego-free to aware-, to recognise and to experience the ineffable, the integral Grace, the Eternal in time and in ego-play. Wu!

Conscious awareness is all. Just this simple, mature awakening-into Integral Self-hood. "We are Always aware, Sunya!" stated Rishi Ramana-, and, coming from his Silence, is this not re-cognition, initiation, name and Guru-Mantra enough for one life-span or ego-term of play? Guru, God and Self is one and the same integral Experiencing and is, like Christ, nothing outside our Self. Word-symbols-, ideals and concepts cease to be abstractions, when egoji plunges maturely into Sunya - and thus experiences its Nothingness in the No-thing-ness. Why have a craving, ranking grievance-complex against God - ? Just accept simply and ego-humbly and rejoice in salutary gratitude. Is not She who creates misery wiser than Jobji? All that happens to us and in us is for the best. It is due and right. "Sin is benevolence" and All Is Well. The Immanent and understanding Emmanuel awares integrally, that whatsoever ye have done unto the least and most despicable among you, that have ye also done unto Me. All is simple and inevitable and easy, when we aware that "there are no others", that follow-. pilgrims and all things are our very Self in this or that form and function. Wu! All that lives is holy - and all is alive. "Full of Zeus the cities-, full of Zeus the harbours-; full of Zeus are all the ways of man"- . So the Swaila is anandaful. Karuna-Love is Self-effulgent - and needs no reward, requital or reciprocity. Love understands-, evokes and rejoices - in all-. Himalayan Grace and Gratitude - from Viking-Shai in Sunya.

Rabindera Nath Tagore

The name still echoes in our memory with a fragrance of serene grace. / When the Nobel Prize for literature had been awarded to the Bengali poet, his name and his fame became known and appreciated in Europe, and so also by a solitary peasant-lad in the Uttra Denmark. It was specially his poetry that we loved. In it we recognised an awareness of kindred values, of intuitive insight and of integral experience and we responded in loving gratitude to the simple beauty of language and of feeling-tone.

Our solitary childhood on a Danish farm had been harmonious in natural contacts and in contemplative, integral experience. Our Danish mother had called us Emmanuel and had no doubt also told us the meaning of the mystic name-symbol: a Jewish maiden, Miriam, the mother of God, had been told by the archangel Gabriel "Ye shall call his name Emmanuel: the immanent and in-dwelling Christ". And Christ had assured us: "Lo I Am always with you, be of good cheer. Seek and find Ye first the inner realm of integral grace. Experience the Christ within your-Self. What-soever Ye have done unto one of the least among you, that also have Ye naturally done unto me, Emmanuel."

Already as a child we had loved the truth of this mystic wisdom, which is also pure Adwaita Vedanta. All mature mystics, sages, sufis and Rishis, practice this. The integral experience is one and the same. We are equal with the lowest, and, ego-humbly, we can aware and experience our-Self in every changing form and interplay of swafila. This inherent sense of swadharma, and this living awareness of immanence and of integrality, we found gracefully revealed in Tagore's poems, specially in "Gitanjali", "Fruit-gathering" and "The Gardener". In intuitive empathy we could go with at Joyous ease.

Our first personal meeting with poet Tagore happened beautifully in 1929 at Dartington-Hall in Devonshire, where he had come to rest and to heal in nature and in creative painting after a strenuous travel abroad and talks at Oxford. It was a momentous meeting with a living embodiment of the Indian tradition and the vedantic wisdom, which we already loved dearly. We had some poetic talks and many word-free and ego-free contemplations alone together. Silence is truly the language of the Real, and empathy is the intuitive medium, but we also shared in Beethoven's last intimate quartets, and the poet read to us some of his favourite poems in which we sensed his almost plaintive yearning for home! The Himalayan Bharat, or was it nostalgic longing for the integral, ego-transcending advaita: grace of God-experiencing? The poet had eternity in his eyes and in his being's rhythm and he felt easily depleted by our externalised, superficial and civilised activities, our duality-values and our ego-fuss. The intuitive and vulnerable poet felt alien among egos. "He and Sri Arya Nalakan invited us to come to their "Abode of Peace" in India, there to teach our joyous ease in actualities and our intuitive acceptance in guide-free simplicity.

We felt it would be like teaching our grand-mother how to make chapatties, but when, a year later, we were free and able to visit India, we experienced that Guru Dev was right: Bharat is our home. We are among kindred brethren and we all teach best by being what we are, true to our integral self in swadharma. We are being used and led quite safely and may well drop our conceit of agency, the small egolust of doership.

Our few month's holiday in India eventually grew into 30 years. We lived with poet Tagore for some 10 months at Shantiniketan and in Himalaya's, feeling richly fulfilled and contented, but it was our first body-meeting in England, which drew us home to Himalayan Bharat, and Sunya Bhai is profoundly grateful for Gurudev's recognition, inspiration and evocative love. Kamana-experiencing gives in a new dimension to our living self-awareness.

Thank you.

Rabindra Nath Tagore.

We are in a whirl of feasts and vital life-play. "Notre soleil brille toujours" and at night there are moons and comets, fixed and untamed stars, in cosmic dance and in universal play. We are reminded of Blake's 'Whirlwind of Lovers' with Rabindra Nath Tagore as the Sun, as the centre and the focus for our festival activities. 'Rabi' means "the Sun" and you know how rich an Eastern sunset can be. . . . Our Poet looks a regal, ripe and cultured soul, as he moves or rests among us with the surface sometimes changing and clouded like a nordic April day-, or with his poetic sensitiveness and delicate perceptions shrouded and protected, like a snail in its shell-; but there is eternity in his eye and the dignity of Man in his inner, integral rhythm. His rich, silent life-awareness often comes through in his face and his form and also in words and in timbre of voice. Regal and sunny Poet Tagore looks -, when he, in the fresh Indian morning, gives his 'Darshan' (his Being's visible Presence) to the hundreds of fellow-pilgrims, who each day gather at our home to pay homage in silence and in songs. On festive occasions he wears a golden robe, old = gold, with touches of sunshine and of Rembrandean richness and depth, while pure winter = calm and serene clarity are in his mien as well as in his looks of snowy hair and long silvery beard -: Other Himalayan peaks also become snowy as they reach nearer to our central heaven, and a soul's mature ripeness is revealed in its purity, its UNIVERSALITY, its simplicity and in the quality of its Silence.

This morning our poet did not speak, or rather, he spoke in winged silence, stillly aware of the rhythm and the meaning in and beyond the music and the words we proffered-. Yesterday he was asked for a message to a hapless and fearful world -, and he spoke of the silvery speech and the golden Silence, saying that he had given his message in his work-, in its youthful revealing and unfoldment, and in his maturer gifts of flowering, of fragrance and of fruit. We would find his 'message' in his "Song Offering" and his "Fruit gathering". Now was his time for Silence-, for the calm infoldment and rest in the organic wisdom of the Silence and the Self in the still preparation . for the new form. The seed knows-, and, unless it falls to earth and dies, the new life and the new people will not live and fructify.

Poet Tagore came to preside over the Punjab Students Conference, and he is staying at the home of Dhani Ram Bhalla, some three miles south of Lahore. Mahatma Gandhi also stayed in this hospitable home last year-, and thus great souls meet and share-. Mr. Bhalla is a wealthy, self-made merchant = traveller, still simple and sincere, with the outward Panjabi roughness, but with inherent culture and without education other than that which life and travel have fostered by contrasts and differences-, or, rather : by his own ability to discern, recognise and realise. So he holds but little good for civilisation, and his five sons and four daughters are not 'headuated', but genial, hefty and unpolished-. They are hospitable, well-meaning and hefty like the Nordic people, and like English North-courty folks, but also, like many North-Germans -(inspite of their boasted 'Kultur'), they are inclined to be subjective, clumsy, blunt and tactless :- not finely sensitive to inner meanings - and to the real needs and feeling; of fellow-travellers from another realm and with other rhythm and values-. So Shankarji and we are called into the rescue, like the Vikings of old-, and, as body-guard, we try to protect the Poet's susceptibilities from unnecessary rude and crude shocks - and ego-noises-.

The Bengali Prince of Poetry brought with him two private secretaries, and yet the Vikings are useful as further boulders against the waves of curiosity and inquisitiveness that roll and mutter around greatness. We are part of the Reception Committee or advance guard, and childishly, we enjoy the lime-light and the reflected glory. Our 'duties chiefly consist of looking 'good' while receiving the guests and entertaining them while they wait for audience:- or to console them if they have not happened to come according to time and season. At the many gatherings here, at home - and elsewhere, we form part of the servers, and of the picturesque back-ground for our Poet. In Silence we speak and our simple Indian garments also speak-, and shame some of the slavishly imitative and fopishly fashionable Lahore young ma

At the final meeting of the students Conference we had a poetic symposium with recitations by Rabindra Nath Tagore, Sarojini Naidu and lesser, local, poetic suns. The first part of the symposium, however, was a pandemonium. - in which doors and windows were broken by the impatient and disappointed crowds of people - for whom there was no more room - (i.e. floor - space) in Lahore's largest Hall. So the young men tumbled in as pelmel-, holy and unholy, holigans, - all greedy - for poetry ! With or without ticket we were in layers on top of one another, - and we survived as in a steam-bath, but with few casualties. "Music hath charm" and, to judge by such scenes, our Rabindra Nath might almost - take rank with a great foot-ball hero, a famous cricketeer or even a boxer and a political "Furhrer". But them - Mother India - has queen values - !

On the first evening Rabindra Nath Tagore delivered the Convocation address to the students with youthful vigour of voice. He read it naturally and simply, during a full hour, in clear and harmoniously modulated voice, which came through well to the audience in spite of the torrential down-pour and patter on the tin-roof. The applause was great, specially when the Poet paid homage to Mahatma Gandhi, and when he referred to his own gesture in returning his once accepted Knighthood - honour to His Gracious Majesty, as a protest against the official butchery and degrading inhumanities in near-by Amritsar. In his address we find no playing up to the giddy gallery nor a playing down to the vulgar pit. There were the clear old ring and the sustained mystic awareness : a universal voice among the cries of cliques and communalism, of sects and of narrow patriotism. We hear the pan-human organ-.

The poet is well inspite of travel-disharmonies and bodily age. He is young, at seventy-seven and has long since attained to the recollectedness of the age-less life-aware Self, which enables him quickly to recuperate and to smile serenely the Smile of Life. Child-like he is open to new things to new forms, plays and experiments of life, - a faculty which also helps him to keep well, - alert and fresh. Panjab seems to agree with the Poet, who again and again has prolonged his stay with us-. He is always going "To-morrow", but that tomorrow fortunately is elastic to those who can live vitally and child-like in the present-, in Eternity's Sun-rise here and now. So the Poet's four days' stay with us has now already stretched into fourteen, - and he says that never before has it been his wish or choice to stay so long in a strange, private home as "the uninvited guest".

Every morning we have readings from his "Gitanjali" by the poet, who afterwards talks on his meaning of the read poems, and, later, we all enjoy prosaic and informal talk, and music - by Indian artists. Three to four hundred people usually find their way to this outlandish place every morning, and Rabindra Nath loves this contact with youth and with simple, unpaying and un-expected guests-, whom Mr. Bhalla's generous hospitality enables him to enjoy here. He reads and talks in Bengali and in English, and a Pandit translates into Panjabi; but, really, the poet's personality, life-rhythm and awareness, come through the clearest in his form and features, - in the life-play in voice and in movements-, and some of us find his Silence the most rich-.

In Allahabad lately he said that he was "a born exile", and it is true in two ways, although in the most real sense he has awared the Kingdom, where we are all royal - and ever (everywhere) - at home-. It is only when we become aware that we are exiles-, that we, like the prodigal son, turn our pilgrimage consciously Home-wards. And it is just this awareness of our Self and its Home within and every where- which makes Rabindranath so conscious of the impermanence of the personal and temporary homes-, and loves .. These are actual, but not real enough, - true but not satisfying enough-, when we have steadily and centrally recognised our self in the calm awareness beyond the seeming division of age and ego - and of "matter and spirit"-. The poet is sensitively fluctuating on the surface and often 'exiled' in moods and in layers of meaning -, but the man is serene in and beyond. "all that". We have many poets and artists in forms, but few men --, few Self-aware Artists in Life -.

We feel the Poet Tagore intimately in the changing moods and circumstances - and we feel his 'innerstances' while we see the fleeting feelings and reactions clearly reflected in his ~~saxix~~ sensitive face and regal radiance. His fellow-travellers are often infantile and adolescent in their ego-craving, indelicate demands and requests. Compared to him we are subjective-, ego-assertive and blinkered in our desires and values-. Yet he says : "My desires are many and my pride is pitiful" - and "By all means they try to keep me in bounds who love me, but it is otherwise with Thy love - which set me free". So sings out the poet's clear and silvery voice in dismay. Culture and delicate perception often must go to the wall or live precariously in the 'open'. There are tortures and trials which the leaders in efficiency and clever judgment know not, and wistfully we see the real man apparently misunderstood and abused -, falsified and crucified, not only by underlings in ego-greed and envy, but by the nearest and the 'Lovers' -, the presence of whom sometimes makes a man feel lonely. Yet the Self is never hurt and realities shine through. Culture is unconsciously effective and strong. It heals and harmonises and creates. The Sun smiles knowing well its strength-, and Rabindranath radiates soul-culture and delicate, integral awareness.

We have followed the poet to conferences, festive banquets and to many simple and trying functions in public and private realms, and we wonder at the old body's strength to endure-, and the age-free spirit's ability to keep clear and calm and life-giving-. In his rhythm and below his outer movements and shadows, we are aware of that inner quietude, Self-recollectedness and clear, rich Silence, which we first experienced and shared the richest and clearest in the stately Devonshire home by the river Dart, where Rabindranath in the summer 1929 felt free from engagements, duty-complexes and harassing ego-cravings. He had there the time that, in Europe, is money, but also the leisure which, in India, is wealth. Free for a while from Oxford duties and pestering egos, he could simply Be the Self, and find the true, vital correspondence in nature and in humanity-, in melodies heard and un-heard. He painted, and we shared also in the Life of Beethoven's intimate, last four quartet - and "Grosse Fuge". And we shared in gardening and in the "spirituality", that is harmonious living -, in conscious, living contact with the Life in nature and in fellow-pilgrims - on the "Tao" of Eternity; but most richly did we share in the living, dynamic - Silence. He may not remember-, but the fact and the truth, that he could Be himself and "go there" so often and so freely in our presence, - is rich to us ! We feel honoured that he could ignore our ego - and be our Self there-, together, in overflowing solitude. And in his life-play and rich silence we could feel his Indian back-ground - of ancient, unbroken culture, before we sensed it here in India. At "Dartington Hall" he had also the charming wistfulness-, the joy of longing-, the pathetic beauty of the "born exile" away from his Bengali Home of Peace : ("Shanti Niketan"-), his beloved child, born in pain-joyous travail : the World University-, "Vishwa-Bharati"- . If his yearning had been satisfied-, and his body translated and transported the thousands of miles to Shanti-Niketan -; the poet in him would again yearn vaguely-, or strongly, for the touch of Life in new forms and in varied places in East and West, South and North. He would long to meet the Self also there - in the unfamiliar. The "born exile" is, like Life itself, never static or at rest for long, but is ever creative, - finding its Self joyously in new forms and functions and in new and 'old' Homes - everywhere.

Later on - our three months as his guest at Shanti Niketan and our seeing the poet daily in his own setting and in the natural activities in his private rooms, as in his beloved University (where his culture's universality is so fittingly revealed)-, all did not efface our memory of that subtler and most real correspondence at the Devonshire country-home - during our first meeting : The sharing, and recognition of integral Life-awareness in Silence - is our richest bonds

And now at our third, intimate meeting ? Yes it is also chiefly a wordless sharing-, a rich interchange in vital Silence-, an un-trying recognition in worth-ship rather than in words and worship. Is it not a rich honour for a simple, unlearned Viking to be asked by India's and the world's greatest poet to come to his Vishwa Bharati (University) 'to teach Silence' - ? And is it not rich to be able to afford to - decline ? It feels good to be in the poet's radiance and, also, to meet the cultural elite of Lahore, that comes to have the light of his Darshan - (Being) - and the dust of his feet. All communities and strata of society seem united in paying homage to the Bengali, but also all-India, - aye universal, poet, - and to sink their petty differences in the light of his intuition and his synthesis. Students specially are attracted - and attractive - lovers of literature. Artists in life, as well as the money - rich folks - come to see and to be seen. The poetess Sarojini Naidu has visited us several times and Uday Shankar with his party of artists came to dance their exquisite Indian dances for the aged-, but ever young poet. How blatantly ugly and vulgar - the Indian must consider the western, civilised "joy of dancing"; but culture can afford to smile at children and at adolescent civilisations-, smile understandingly-, not mockingly.

To-day the heavy rains had turned our lawn into a clear lake, which reflected beautifully the simple and graceful lines of our home-, of the temple and of the trees - .. The Bhalla-home does represent money and the self-made man, but not vulgarly of 'newly-rich'. There is an unifying spirit of innate harmony, and a grace of freshness in the fitting and simple contours and colours. We find nothing gaudy and vulgar, incongruous or jarring. The newly-erected private temple is beautiful in fitness of line and of proportion, with marble-wrought screens and carved wood-work-. The atmosphere within is pleasing when, at dawn and at dusk, we have chant and music and burning sandal-wood. This morning we had to sing ("Dejlig or Jordan"-.) Ghee and spices are offered to the flames, - which symbolise the eternal, living spirit, the holy ghost-, the all - prevailing life-unity, which we know when we are free from ego-, from Self-ignorance. But why have symbols, when we are the Life itself and can be simply ? We prefer the living temple outside : the larger one with the clear, blue sky as dome and with infinite akasha-consciousness-, nature = harmonies and pure air-. Gracious eucalyptus - trees sway before the cream-coloured, flat-roofed villa, at the entrance of which is the baby Bo - tree-, the holy Ficus religiosa-, which has been recently planted by our Maha-atma Gandhi. A new mango-tree has been planted by "Gurudev" Madhorishi Tagore-, and a silent mystery - tree was planted by a ~~the~~ Maha-viking. Birds sing and flit - also inside the temple, and our poet - singer sometimes resembles a large, grey bird when he enters his nest-, stooping a little and peering tentatively for a perch. When he is seated or talking we forget the frailty of the aged tools-. Then he is ~~resembling a large, grey bird when he enters his nest-,~~ like a huge yet miniature, snow-capped hermit-mountain stilly singing in Being's rhythm, or serenely sunk into awareness of inner realms, the invisible Real, often beyond sound-, desire and thought-, beyond ego - and mental consciousness. When talking with us, the poet is, in his own simple, the organic plant, which, in vital rhythm and life-flowering, has given its beauty of form and fragrance equally to all -(who can appreciate) and now, stilled in mature life - beauty, drooping a little towards the all-acceptant mother earth. The husk will be translated and transauted into new forms of that same Life, and there is now the silent preparation of the seed -, the mystic infolding for the new spring-, the next unfolding -.

At times the "born exile" may strike an aggrieved and truculent note-, a semi-serious tone, which may easily turn into one of fun and of joyousness-. It is as if the poet is scolding a beloved child for playing tire-some tricks - and noisy ego-antics-. The 'child' is Life itself fundamentally joyous and free and lovable, but sometime, in 'Leela-Play, using seeming restrictions and limitations of forms, which are irksome to sensitive, "Open" poets-, who may shrink, or even shrink, inwardly at the touch of vulgarity-, of bullying and of insincere rhythms. When we are jarred or blinkered it is difficult for us to sense the "unbroken perfection" in and over all-,

Its delicate, sensitised sensibilities and direct perceptions of beauty and of harmonious life-tones, also make our poet susceptible to blatant discords-, clumsy ego-antics and mechanical jars-, specially now the his time has come for - Silence-: Through silence the Silence is verily reached.

Life-forms are works of art, and is it not our task as artists in life to fulfil our individual "Dharma" and to realise our universal Self? Our tools and our urges first go outwards and from our lessons there we nourish the inner seed of immortality - until we clearly and at last can open our intuitive eye and see, aware where and what we are ----. It is as if the illuminated soul (through the poet's frail body) shines the richer and clearer, now that it is mature and ripe and the body is shrunk. The face is lit up from within, and there is the gleam of eternity in his eye-. We feel the 'Leela' (play) in his accents and in his mances of moods. The spirit-play animates the form of his body and the sound of his voice, yet we realise that the real touch, (the force and the true correspondence,) is in his Silence-.

"Silence" may be the language of the future. Words and trying worship often mar the real and mature Life-Awareness; or at their best they do not matter-. "He who knows speaks not-, he who speaks - knows not"- . At least the statement of absolute experience in sound is only the ever vanishing 'maya' of Silence. The Real is cease-less experience : Maya is to cease that experience in order to talk of it. In trying to reveal our Self we but betray our ego-. Few can keep a silence well - like our poet- Keep it clear and simple and free from the sediments of egos-. That silence is rich, which can only be expressed or revealed in - actions and in Being's rhythm. As the ancient Rishi said : "Thou art Self-revealed - reveal thyself also in my consciousness. From my darkness lead me into our light"- . The poet Tagore gets pestered by the students and by adolescent and grown-up children for messages-, auto-graphs and blessings, and we suggested to him, that we get a block or machine with his auto-graph and with various 'messages', blessings and truisms-, such as "Be sincere", "To thy own Self be true" and "The rest is Silence"- . Then Rabindra Nath will be relieved of the onerous, physical strain. His rest is in Silence and soon his final 'message' will be : "Silence" - (Later :-).

Mr. Bhalla said truly that it has been like a wedding - feast to have the poet Tagore with us here - Now the young bride has left us for a new home-, but it is only the body which has departed-, the universal Man remains - in our consciousness and is our Self : In honouring greatness we honour but our Self. With true Punjabi hospitality our host may well have spent Rs. 1,00,000 on this "wedding-feast" and for the Baby (Tagore's University), but the real gift is the giver-, the most rich gift we can give is 'our'love-, our Self-, in recognition and in sharing-. A gift does not come to fulfilment until it is received, recognised and appreciated - and "God" proffers us endless and priceless gifts - so simply - How few of us - do really see and worship in spirit and in truth? Yet Life smiles -: It has wisdom and patience-, 'culture' and the power of renewal, - so it can afford to wait - for our awakening. Who better than Rabindra Nath has expressed this in song? "That is lost which is not given". Queer notions to strutting and greedy egos. Another Asiatic Mahatma-, an uneducated carpenter-lad had equally strange notions when he said "unto him who hath shall be given". How true, and yet how foolish, it may seem to adolescence and to Communists -: but the Atma may, in time, illuminate egos ! Ripeness is all.

Egos ripen and mature into submission and humility, into readiness to die into integrality, into eternity-awareness here and now. We are the integrality, the purity, - the Freedom and the grace-. Ego-conscious and duality-antics die naturally and

gracefully into this conscious-awareness - of Self-hood, a Being-awareness, which human, mortal egos cannot know or tell, understand or reveal-, yet, like the abiding presence of God-, or of Christ within, it can be simply aware, practised and lived.

Our last darshan of Poet Tagore's body was in Himalayan Almora. We celebrated its birth-day, one of its last-. It was frail and near its transmutation and transfiguration -; but Himself was serene and calmly ready for departure. The 'born exile' was near the Freedom-Home. You who want to celebrate the birth-day, seek whence was your birth : One's true birth is when one awakens internally and abidingly into that Self-Awareness, which transcends and comprehends all births and deaths-, and all duality-~~manifestations~~ play-. Rabindra Nath Tagore was near the awakening : Advaita-moods and gleams had sensitized his psyche. Pisgah-darshan had made his rhythm, his insight and his poetry fragrant in delicate Beauty and Grace-. Let us rejoice in gratitude - and in glad humility.

(SUNYA)

To thine own Self be true - Know thy Self ; Who am I ? Become aware in what thou Art," Wu ! Egojis cannot possibly know the Self; yet the advise of Rishis, sages and seers is valid and proper; for we can seek and find our Source - and so aware our own nonentity, illusoriness - and delusive bondage - "Each man his prison makes". Wu ! "The Wisdom of the Great Mirror" is the Alaya consciousness, - the Sunya reflecting purely - the ~~waxing~~ experience and which egojis vanish like shadows in akasha-radiance, "The dual he or she who sees Jehova dies", Wu ! Wuji speaks of the gracious breath of Khadonas that surrounds and protects the Rishi "like a pure soft mantle". It warms like the inner fire of Milarepa, - he says, - so he is stark naked - and natural, -naturally holy. The reality of his Khadon, like that of daimon, of inner light and of the voice in the Sunya-Silence, rests on experience and not on some external fact or data or learned 'impositions'. It is a reality which, from the Buddhist point of view, is far greater than that of so-called material objects, because it is a reality which springs directly from intuitive or spiritual awareness and not from the round-about way of senses and their organs. Sunyata and Tattata are expressive word-symbols used as a bridge leading from the logical, philosophical to the intuitive, metaphysical mode of awareness and experiencing. There is no real gap between relativity and the Plenum-Void, or between ego-consciousness and Self-awareness. But, as long as we stay in relativity, we are within a circle. To realise that we are in a circle and that we must get out of it in order to aware its entire aspect, presupposes our once having been beyond it. The circle is our illusory personality and our habitual thoughts, concepts and values. It is our delusive ego-hood. The persona-mask of the actor represents his assumed character, through which his voice sounds ; Our momentary form of appearance - is like a temporary, assumed persona-mask, through which the voice of a higher reality sounds. The darkness of Self-ignorance and ego-delusion.

What has been is; but the future, though it is-, is not in our conscious ken - It is an abstraction, a rational inference from experience, existing in the mind or in the mind-ridden egoji. But there is an unconscious 'know how', an instinctual, inherent wisdom, an intuitive pre-ego eye pre-natal, Memory-, not mental or ego-recollections, not knowing or understanding-, intellect or reason; not a straining to discriminate, or a struggle to have or to hold-, to conquer or to control-, but a spontaneous, intuitive awareness of essence and integrality-, rather than of details and divisions. In natural forms there is a pattern and an urge which fulfils themselves in ~~mutual~~ constant interdependence-, a constant unfolding in interplay-. Animals, our animated, nasal-brethren, also live instinctively, still untroubled by mind and ego-dis-eases-, while human mortal, ego-soules-, though diseased in psychic will, desires and conceit of agency-, have or are an intell. grade which transcend intellect-, reason, effort and ego-antics. Wu ! Intuition we all 'have', but few aware it consciously, still fewer - train and discipline it or exercise, practise and live by it and in it - as in the other good bodies and tools. Intuition is psychic Memory in integral awareness of essence, source and goal. It is the Prajna-light of inherent Wisdom - the light in the ego-darkness - that willy - nilly, ledeeth every mortal ego-souls, who experience this vale of we-and-of inherent Awanda. The all-is within our Self. Sunya-enccompasses all. So look within and Be your integral, anandaful Self, consciously and essentially and intuitively aware, says Wuji. Civilisation is a dis-ease in the prestine Cult of Ur. It is an affront to the wisdom of nature. Knowledge, - Understanding and ego-humptionsness usurp and shadow and falsify our outlook and insight, our psychic integrality and natural joyous ease. Matter is named spirit, while the spiritual must mean the indefinable, the invisible Real. We can be effortlessly and ego-freely Self-aware in it. The Self is ever revealed by removing things that stand in its light-, an art not unlike sculpture, in which the artist 'creates' or reveals, not by building but by hacking away, get rid of the shadowy egoji-, the false I-identification ! says Wuji.

There is no safty in shadows, says He, and safety in security, no real security of egojis, when the most certain thing or play in life is change, mutation and transmutation of forms. Nataraja is ever dancing the cosmic - transformation in joy-ful rhythm and balanced pose-, sex-free and duality-free. Yes - there is no real security-, no real choice, renunciation or death. To innerstand it you must not only accept and face it, but Be it, and thus live the Wisdom of insecurity at joyous, integral ease-. Wu ! In this consciously aware realm of Being - "there is no room for thee and me-, ego and I-". Our highest glory, as egojis, is where we cease to exist - and so cease to fear and to fuss. There is no safety or security until we experience that Sri egoji does not exist-. So do not stick in ego-jis-, duality-consciousness- or possessions-, in I - Me and Mine-. "The foxes have holes and the birds of the air have nests, but the Sun of Man hath no-where to lay his head" -, in Sunya. Wu ! Yet having nothing we are the All - very securely-.

"These many years I have sought my mind but I cannot find it -?" : "There, it is pacified", is Wuji's consoling answer : "Is there Buddha-nature in a dog ? queries chelaji - and the answer is "Wu !" and as to the swill goose in the bottle : "It is - out". Psychic sanity, wholeness and ego-integration lie in the realisation or integral experiencing that we are not divided, - not psychotic or schizophrenic, that meo and his present experience are one and that no separate i can be found : I AM - the Awareness, the Grace, the Ananda. I AM the adwaita-experiencing-, the all-inclusive Sunya-, says Wuji, in a playful Wu. "If thine intuitive eye be single, thy whole, integral body, or bodies, will naturally be brimful of Self-radiant light". So be the choice-free awareness in positive, alert passivity and positive receptivity or reflectability; not approving, or criticising, not appraising or condemning. Your bodies do not eliminate poison by knowing their names. See, its cause. Seek the Source of all ego-ness-, psychic and body, dis-ease. Bondage is delusive. So Be at joyous ease, consciousness.

Be completely and alertly sensitive to each moment in regarding it as utterly new and unique. Keep the mind open, unblinkered and wholly receptive. One has to make the experiment to fully innerstand - that it brings into play altogether, new or unsuspected capabilities of Adaptation and of response to life-, of literally absorbing pain, dis-ease and insecurity-. But it is as hard to describe, how absorption works, as to explain the beating of one's heart or the formation of genes. The 'open', integral psyche does this as most of us can breathe without being able to explain it at all. The principle of the thing is clearly something like 'reversed effort' or like Judo, the gentle art of the Ju way of do - of mastering an opposing force by giving in to it. How is suffering absorbed ? The mind discovers that the ego-process of resistance and escape is a false move. The pain, the ego-dis-ease is inescapable in the nature of things and resistance, as defence, only makes it worse. Wanting to get out of suffering is the pain. It is not the reaction of an 'I' distinct from the pain. When you can discover this, the desire to escape, merges in the pain itself and vanishes Wu ! When we experience that spiritual suffering is a contradiction in terms, we cease to ponder also to other egojis, to their desires and whims and wilfulness. Wu ! The mystery of life is not a problem to be solved, but a reality to be experienced. It is surely absurd to seek God in terms of a pre-conceived idea, ideal or abstraction of what God is. One must be experienced, says Wuji. Faith is not a clinging but a letting go-. We cannot successfully court or invite suffering-, but we can accept it as a friend-, when it comes our way. As in death or awakening, a certain maturity is essential, - a stark sincerity and a natural patience to mature into grace. The transformation or transfiguration of our ego-outlook into insight consists in awaring, intuiting and realising - that the world is an organic unity and an integral experiencing. You will cease to feel isolated, when you recognise that you do not have, a sensation of the a-ash-a-shy : You are the sensation. Drop egoji ! says Wuji : "Foregoing ego - the Universe grows I". Wu !

All the qualities that we re-cognise, admire and loathe in the world around us are reflections from within-, though from a within, that is also beyond -, unconscious, vast and unknown. We are so much vaster than we think and know - and live consciously. The integral Unity-awareness is not a nebulous state of mind-, a sort of trance or toolerigid samadhi, in which all forms and distinctions are abolished, as if man and the universe merge into a luminous mist of pale manve. Just as process and form, energy and matter, myself and experience, are names for, and ways of, looking at the same thing, so one and many, unity and complexity, identity and difference, are not mutually exclusive opposites ! They are each other, such as the body is its various organs. To discover that the many are the one, and that the one is the many, is to realise that both are words and names representing what is at once obvious to sense and feeling as an origina to logic and description. When you try to grasp life, and want to see into it directly, you fail. When you begin to think about it, it is altogether missed. Egois are the shadows. Wu !

In these things there is a deep meaning, says Guruji. But when we are about to express it we suddenly forget the words. Wu ! When we really experience integrality that we are what we know and re-cognise, we do not need to run around the cities and country-side, shouting : Am al Huq or I AM, all this. There is simply - all this. Assertions are adolescent. Truth is not true enough when it is explained - or told in duality-wordiness. It can be experienced and lived ~~without~~ effort-free in empathy and in eloquent silence. To 'know' Reality, Truth, Eternity or Self, you cannot stand outside and define it. It cannot be asserted - or told-. You must enter and merge into it-, feel, innerstand and Be it, calmly-, simply, integrally and consciously aware. Only egois can be too consciously and falsely aware. The Self simply is - the integral, Self-radiant Awareness.

The mystery of life is not a problem to be solved, but a Reality to be experienced and lived. Wu ! The meaning and purpose of the Lila is the life-play itself. It is ~~the~~ Lila in Self-radiant Ananda-, in Prajna-Light-, Karma-rhythm and integral Empathy; a constant flow in constant transmutation - and constant consummation. Wu ! Like music bodied forth from a mature consciousness-it is fulfilled in each moment and each movement of its course in the Eternal Now. Death is another movement-, complete like every movement and cannot yield its secret unless lived to the full. It implies birth-, but life itself is non-dual and without opposites. "Die before you die and live your deaths and births fully" - says Wuji. In a sense we are constantly dying - and being born, but there is no real death of the Self, that we ever are. So accept, enjoy and live your Self fearlessly and ego-freely in the interplay of birth and death and all opposites-, all tripudis and all Yogic unions. You freely innerstand - in and beyond. Wu ! Death is the epitome of the truth, that in each moment, we are thrust into the unknown. We can consciously dance in a lightful uncertainty - and in the grace and wisdom of hopefree insecurity. The safety is in our Self-, in simple, integral and conscious awareness. Death is the unknown which all of us lived before birth. "Und so lang du das nicht hast, dieses : stirb und werde. Bist du mir ein trüber ghost auf der dunklen Erde-", says Goethe-. "As long as you do not know how to die and come to birth again -(or be - reborn), you are but a sorry traveller on this dark earth".) We must die - and live consciously Self-aware. Death is the secret of Life. Wu !

The Eastern psyches make but little account of the personal and historical appearance of Jesus or of Siddhartha. It is the Buddha-Nature of Christ-consciousness that matter and are for us to aware, experience and live - ! Are these records a true analogy - or true symbols of Self-experience in the himalayan realm of consciousness ? Jesus and Gautama are very human figures. The Son, or Logos - or Word -(born of Silence), must be crucified if we are to aware the Source, just as we must aware and experience Reality - without words - as it is. Wu !

The meaning behind thoughts and words is meaning-free, because, unlike words, it does not have a meaning, but is meaning. Wu ! The word God is not God - Chag'un a son Christ. The word Prajna-light and the Karuna-rhythm of advaita-experiencing implies the giving up - or letting go of the ghost of I and mine and egoji - Wu ! "Here there is no room for Thee and Me". The person who lives in the light of God - (says Meister Eckhart), is conscious, neither of time past or time to come, but lives in Eternity". When you are dying and being reborn each - eternal moment, the would-be scientific predictions about what will happen after death are of little consequence! The whole glory of it is that we do not know or understand, but innerstand - and are the experiencing. Wu ! Everlasting time is a monstrous night-mare, so that between an orthodox Christian heaven and hell, as ordinary understood, - there is little to choose. But to be aware that life is complete and anandaful in each moment of time-, whole, undivided and ever new-, is to experience and live heaven or eternity in calm empathy and joyous ease.

To kill egoji, or give up I - is a false problem. Accept and enjoy your Self in all forms. Wu ! Christ - or Advaita-experiencing is the realization that there is no separate 'I', no real egoji-, and that before Abraham I AM, THAT I AM. If there be any problem at all, it is to aware that in this instant you have no I to surrender. You are free to awaken into this integral Self-Awareness at any moment-, for bondage pertains to egojis and is, like they, delusive. There is no one either to master or to be mastered - to rule or to surrender. So 'Guru' Wuji shudders at the appellation 'Masterji', and advises : Neither a Guru nor a Gula Boss to Be, but Be yourself and to your own Self (or Svadharna) true-. Guru, God, Grace and Self are one and the very same awareness or experiencing-, first within and then every where. To Be awarely at this moment is the eternal miracle ! "Something unknown is doing and Being - we don't know what". Wu !

"Do suffer from yourselves, non else compel, none other hold you that ye live and die and whir upon the wheel and hug its spokes of agony, its tire of tears, its nave of nothingness". Awakening to discover this, the psyche awakes itself as integral-, as whole and - holy. The seeming split between I and Me, God and Nature, Man and the World, the Finite and the Infinite, the Ideal and the Real, comes to an end-, and we are free in empathy. The meaning of freedom can never be grasped by the divided mind or duality-consciousness - or by egojis. Wu ! But to the integral psyche there is no contrast of I and the world : There is just one process acting and it does everything that happens. Its dharmic will is ever being done. In awareness of your Svadharna you are free - and accept all. The 'saint' who appears to have conquered his ego-love and wilful mind by Yoga and violence, has only concealed it, says Wuji-. The Karuna-love that reveals itself in creative contemplation and spontaneous action is much more than an emotion or a desire. Agapi, Karuna or Empathy is not something you can feel or 'know', remember or define. It cannot be exclusive, pitiful, possessive, lustfully desiring or craving. It is an integral experiencing, a unitive awareness that you are. You love - You are the Self-radiating Love, Wu ! A consciousness that is single, sincere and integral is not interested in being good or to live up to a rule of conformity, respectability - and social comm-iffairness nor is it interested in being 'free' or in acting perversely just to prove its independence or ego-exhibitionism. Wu. It is Self-dependent and Self-interdependent. Its interest is not in its own egoji, but in its Self - in fellow-pilgrim's problems within its ken. These are its Self in this or that form and function at play. It acts, not according to the ego-rules, but according to the circumstances of the moment - in which it innerstands-, not pandering to egoji's desires-, cravings and whims. The Well it wishes others is not security, power, knowledge or mental understanding, but psychic health, integral awareness and the freedom of no desire. Wuji favours the joyous ease in the dharmic Self-play in mutual, unimpeded interpenetration. Wu !

The process of unification into psychic integrality is only partially under the control of our conscious will. At most we can contrive to have instances and circumstances put right; for the rest it happens involuntarily: "Something unknown is doing we know not what". With the conscious mind we are able at most to get within reach of the unconscious process and must then await. From the conscious stand-point the whole process looks like an adventure or a quest, but effort, craving and anticipation must cease. Beliefs, ideals, concepts and abstractions count for nothing. Love, Arjuna, God and Christ are vague word-symbols for the integral non-dual experiencing, which is media-free, ineffable ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ and immune from ego-assertion. It is as if two realms of awareness interpenetrate and yet do not touch.

Our world has a shrunk and - expanded-, and it is downing upon even the extroverted, externalised "Far west" that humanity is one-, with one consciousness of the integral psyche, and that quality is a not inconsiderable virtue of egos, which should prompt Christians, for the sake of charity "the greatest of all virtues) to set an example and acknowledge that though there is only one truth or Christ-consciousness, it speaks in many tongues, and that, if we still cannot comprehend or experience this, it is simply due to lack of maturity-. This ignorance or unawareness of our integral self is the "deadly sin": The veil of ego-hood, of part-play and of false identification hide our inherent, conscious self-awareness or integral adwita-experiencing: ego-oblivion is self-awareness.

No ego and no psyche is so integrally awake, mature and whole, that it alone knows and comprehends the true word - (made flesh and self-interplay). We gaze into that dark glass, of unconsciousness, in which the cosmic, mystic-clear myths and arch-type symbols take shape - adumbrating the invisible Real, the pure ego-free and self-radiant Sunya. In this glass the inner, intuitive eye of the spirit can reflect the cosmic image of the integral self; but egos are consciously or unconsciously aware of the fact that, to them, it is an antropomorphic image which we have merely named, but not explained or realised. That which can be named or asserted is not the real word. "He who sees Jehova dies". The word Christ is not the experiencing. But few egos are ripe - mature and ready to die into integrality-, and to let ego-shadows vanish into the self-radiant Sun of Being-consciousness.

Few egos are humble, - willing and able to dare the existential leap into integral self-experiencing. By self we mean psychic wholeness, integrality or cosmic consciousness, but what realities underlie this concept - egos cannot know or tell: it is an integral, ineffable and living experiencing. Psychic contents cannot be observed in their unconscious state, and moreover, - the complete, integral psyche cannot know itself - as knowledge and understanding are mental and are not inherent wisdom or intuitive inner-standing: The conscious can know the unconscious only so far as it becomes conscious. "Know thy self" and "to thine own self be true", are expedient truism and right good advice to egos, and would imply: seek and find ye first the inner realm of Grace, the Source of ego and of duality-play. Aware your own, swell, inflated something - illusiveness and delusive bondage. In integral experiencing the ego integrates and vanishes and, so, it cannot know the non-dual self or collective consciousness. Deep, dreamfree and ego-free sleep is such a sort 'death' - or mind-free state of unconscious awareness.

We have only a very hazy idea of the changes, an unconscious content undergoes in the process of becoming conscious, and we have no wisdom of conscious experience.

The concept or experience of psychic, integral wholeness necessarily implies an element of transcendence on account of the existence of unconscious components: we transcend mind, ego and analyses, yet we also understand and comprehend - and are free in all ego-fuss and duality-antics.

We can experience the Source-, the Ground-, the integral psychic death; and even by semi - or wholly artificial means and trance or tool-rigid samadhis, we can experience momentary or temporary integral wholeness of heightened, - inflated consciousness. The nature state is the spontaneous, sakaia Samadhi, the psychic freedom and health, also in duality-values and in "what ye call life". The Natural is the Spiritual as Nirvana is Samsara. The External is the invisible Real - also playing in time and in actualities- Between the opposites there arises spontaneously a symbol of unity and wholeness, a fusion-, a friction-free co-existence, - an ego-free awareness of joyous ease in unimpeded inter-penetration. It is permanent state of Self-remembrance and of participation in Mystic-clear unconscious awareness. "We are always aware, Sunya".

The rotundum is a totality-symbol not understood by egos, who integrate as subjective phenomena. Psychologically the rotundum or mandala is a symbol of the integral Self. The Self is the archetype of order par excellence : The circle with centre everywhere and circumference no-where. The Mandala is temporal and psychological order, -(Dharma). It seems that man has not kept pace morally and psychologically with his technological development and that therefore the inhabitants of other planets and sun-stars were trying to instil into them (the earth-dwellers-) a clearer and more integral awareness of their present predicament and to help them particularly in the art of psychic healing - and in the craft of inherent wisdom and integral Self-awareness, rather than of mental knowledge, physical power and conceit of agency.

It is not the air that bloweth; the blowing principle is set up by hot and cold pressures. The human body-, like the integral psyche know their individual and collective pattern, or Swadharmaic Play and function, accordingly in inherent and integral wisdom. The intuitive mode is beyond reason, intellect and mental willing. The cosmic will is being 'done' all the eternal while. It 'does' itself spontaneously according to inherent Dharmaic wisdom and, as egos, we are being pushed and pulled - willy nilly - or guided, used and lead safely and duly. We might well drop our mental blinkers, our burden of respectability and our conceit of doership : There is no real choice or renunciation or death in integral Self-hood.

Parent intuition, myths and symbols draw up out of the unconscious world of arch-types, become more real to us than any history-books. We can experience and live them integrally. Dr. Jung has discovered particularly enlightened examples of arch-typal images in alchemical symbolism and does not exclude the possibility that any human document, or body, may contain certain traces of the hidden hand. The Bibles, epic poems, myths and fairy-tales of all nations, are particularly rich in arch-typal material. Speaking of interpreting the dreams of one who is about to die - Jung adds : "The death is not necessarily anticipated, because in the unconscious, it is not so terribly important whether a man is alive or dead".

Zen Buddhism says : "If you think you really come and go, that is your delusion". That is also the opinion of the unconscious in many Asian psyches. Death is not important to the unconscious, because for it there is no death. Death is the final limit of our empirical experience, whilst the collective unconsciousness knows no limit and no age." The 5,00,000 years of existence of man are still, (as Jung says) part of one reality contained in the darkness, or mystic-consciousness is just a thin layer on the top of the ocean-depth of history - down in those depths.

We discover and experience that Man, who has lived for ever, is practical immortal, containing and summing up the life of the ages. We have, as it were, a momentary consciousness, lasting between 60 and 80 years, which is, of course, no time at all--" -

We are not really time-bound, or ego-enslaved. When the consciousness of greater things and a vast awareness, dawns in our conscious experience we are automatically liberated from the ego-spell of delusive bondage. In the vastness of integral grace we are no longer immersed in the petty, over-sensitive, personal individual or the possessive values of ego-, of duality and of the conceit of agency. We participate freely in the wider realm of cosmic awareness and integral experiencing. Those mature psyches, who aware and lived integrally and who lived the experience of such time-free, ego-free content, have been Founders or sources of great religions. "Archetypes from the collective consciousness have, (as Jung says,) right from the beginning laid claim, not only to absolute validity of integral reality, but to instant reverence and religious devotion. Probably the root of the psychic dis-ease and strife of our times, is the fact that the archetypes are no longer given religious devotion".

The principle archetypes prevailing in Jungian ideas and parasolgy are the animus and the anima, the shadow, the wise man and the Great Mother (not to be confused with the human one). But probably the most far-reaching of all archetypes are the geometrical patterns : the cross, the point, the triangle, the spiral, the square, the circle-, and there are the mandalas, the numbers and the Aum-sound vibrating into forms and symbols in divine self-interplay : The word made Flesh and unimpeded Sva-lila.

The goal of the practice of Yogic contemplation of mantras and mandalas is that the Yogi should merge into the awareness of "God" - or Plenum-Void and Be the integral awareness, the self-conscious experiencing. Through passive, effort-free, but positive, contemplation and ego-free, ~~uninterrupted~~ ~~time-free~~ receptivity - the integral mode of Self-awareness dawns in consciousness. Ego-consciousness and duality-blinkers are transcended in the grace of sahaja-samadhi. Grace-, sterility, Carist - or Swalila are "Here all the eternal wails-". We only awaken naturally to Be - freely and consciously aware.

Jung says : "It is altogether inconceivable that there should be any definite figures capable of experiencing archetypal infiniteness-. For this reason I have found myself obliged to give the corresponding archetype the psychological name of Self, a term-symbol definite enough to convey the sum of human and wholeness - and psychic integrality". Of all symbols that have been tarown up on the mental screen of man-kind, the mandala has been the most unceasing source of enlightenment. It may arouse in him, who allows his mind to focus upon the circle, a sense of looking through it at a centre, which remains forever and infinite as the Self : the point without circumference that, like God, is everywhere. Empirically the ego appears in the form of specific symbols. As self or integral wholeness it is recognisable as Mandala and its innumerable variations. These symbols are historically accepted as images of God, of pure Being or of Integral wholeness. According to Jung's definition the ego is subject to the Self and relates to it as a part to the whole. Often one has the impression that the personal or individual psyche is running round the central point like a sky animal, frightened and yet steadily drawing nearer. "The integral realm of grace is within you and whosoever awares shall experience it". "Lo I am always with ye" assures the immanent Emmanuel - yet for 2000 years - Christ-seekers - have extorted and dissipated in externalities-. Pythagoras was of ego-humble origin, which explains his intimate connection with essentials and with primitive things of all kinds. Accustomed by practice to recognise the authentic voice of the unconscious, we obey instinctively, intuitively-, spontaneously and in Natural Spirituality.

Most western-born egos, who have practised or tried to experience the Asian methods of developing a natural, hereditary and authentic connection with the unconscious, have very soon had to give up, recognising that for them it may easily lead to psychosis or schizophrenia. But western practices are not free from this danger either and anyone who blindly and impulsively trusts to intimations from the unconscious through unrestrained, undisciplined and untested intuitions may well end in a mental home. To many egos the unconscious has an aspect of black or white magic, - puja or occultism and there is a dread of the unknown. Such people are most exposed to trouble from the unconscious, probably because they oppose, instead of recognising, accepting or honouring it. "Resist no evil" - may mean : fear not-, resent, judge and condemn not what seems to be asuric forces or noxious manifestations". "Love your enemies" because they are friends in disguise, as are all our troubles and tribulations. It is our Self in this or that form and interplay. There are no 'others' --."Wu"--.

Fear creates repression-, inhibition and - defence; and many are the disastrous consequences of these. "In all ordinary cases the unconscious is unfavourable or dangerous only because we are not at one with it, and therefore in opposition to it", as Jung warns us. Awaken the intelligence integrally without fixing it anywhere, and there is the freedom of no desire, no attachment and no - detachment. In alert passivity we may - awaken. The ego-enclosing prison-gates may open to a vaster realm of awareness, which at present we only contact in dreams and symbols, in temporary ecstasies and in death, (deep, and dreamfree and mind-free sleep is a short death-, and body-death is a longer sleep). But to mature and to awaken the mind into that Advaita-experiencing! - How hard - / How inevitably easy or - impossible!

In Sanskrit the word-symbol 'Prajna' covers what is meant by Mind; but there is a more far-reaching significance expressing both intuitive intelligence and ego-transcendental wisdom (Logos and nous.) Karuna is agape : a Love-experiencing that can never be pitiful, possessive, exclusive, jealous or fearful. In Mahayana Buddhism - prajna and karuna are the highest peaks of Himalayan consciousness - of God-experiencing-.

"I AM equal with the lowest and therein in my Strength". It is in sahaja-experiencing that we are consciously equal with the lowest and that "what so ever ye have done unto the lowest among us-, that also have ye done unto Me". Emmanuel, the immanent, integral Me. This is Ramana Maharshi is - to us.

Yes, not only unto the lowest and least among human, mortal egos and fellow-pilgrims, but unto our Self in the least thing and inter-play. Only because of Ie - the Santa-Sakta-Atman, in every way-farer and every thing-, is the beloved form and tool and play- dear and holy. Bhagavan, the formfree no-thing-ness, is ever present in everything - and equally so; - equal with the lowest and most despised. He would favour Hui Neng's statement: "So far as the Buddha Nature is concerned, there is no real difference between the Self enlightened man and an ignorant one. What makes the seeming difference is that one is awakened to Be. It consciously aware, and the other is not". Our 'sin' is just this ignore-ance or un-awareness: But, as Ramana Maharshi reminded us, "there is no real choice, renunciation or realisation, for who can realise (i.e. make real) what is ever here and eternally Real? Time is in Eternity - and enlightenment seems a matter of simple, mature and abiding awakening into conscious awareness, into the integral contemplation or sahaja samadhi-, of Being It - awarely and sahajely. Call it Buddha-Nature, Christ-consciousness, Tao, Fane al Sane or Advaita-Experiencing - or what not. It matters-, not term-symbols, - names or forms.

"Would I take the wings of the morning, would I dwell by the uttermost sea, - would I make my bed in Hell ---- also there" as Here, I AM. "LO I AM always with you!" Christ and Ramana Maharshi assures us. "Lift a stone and ye behold me. Cleave the wood and there I AM". Francis Thompson sings: "The Angels keep their ancient places, lift but a stone and start a wing. 'Tis us, 'tis our estranged faces that miss the many splendoured thing". Ramana Maharshi is this many splendoured thing, and did not miss it. Jesus Christ asked for a certain cup to be taken away from him, and on his ego-cross he exclaimed in duality-mode "My God! My God! why ---?" Ramana Maharshi never faltered in his mature, abiding, advaita darshan-awareness during 40 years of ministry among egos-. He is-, to us-, the integral awareness, the Swadharshan in Swadha. Maturely he had died-, or awakened, into conscious Self-awareness and is the Sahaja Samadhi, - the Advaita-Experiencing.

He is the original sahaja-face awarely-. But is this awareness or experiencing a male or a she? - a he or a she? - neither or both? He! says Wuji, and dung his sphinx, monaliza smile. Wu! transcends and comprises all complimentary opposites. The whole is in the part and in the part-play. The Sea is in the dew-drop and the within is also the beyond.

Ramanaji is this transcendental immanence to Me, and so when he said more than once during his body's last days with us "They say I am dying, but I am not going away. Where could I go to? I AM - always Here", it seems a mature and natural sahaja-statement. Indeed and of a truth: where can we go in Eternity, in the ever-present Now and Here? This simple secret of space-time, eternity-actualities and of ego-free immortality in death and birth and all other complimentary opposites and duality-play-, this sahaja awareness in integral life-, the Ramana Maharshi is - to us-, to me! Truly there is no real death, no death of the eternally Real that we ever are. So why fear and fret? Why flutter and fuss in cute ego-antics? Why grieve or pity? When our Ramanaji's body encouraged a tooth-ache and egos, in loving solicitous, noisily advised and suggested this or that remedy for amelioration-, he, slightly impatient, said: "Don't fuss, please: It is Bhagvan's tooth-ache!" implying: it is due, swadharmitic play. Likewise in his letting go of a dis-eased body and tools which had duly served their purpose, we were not to fuss or flutter or to grieve in ego-pity, but to accept all ego-numbly, gratefully and gracefully.

We were in bodily nearness to these tools and that Self-enlightened consciousness four times during the 10 years 1936 - to 1940, for about two weeks each time. His death-free strength and pure Self-radiance were, like that of Sri Dakshinamurti-, Sri Arunachala and Sri Himalaya, chiefly manifested - and effectively transmitted in integral silence. The whole does not assert or try - or dissipate in wordiness. From baby-hood or earlier - this whole-ness - of immanence and of word-free transmission in effort-free relationship, had been fairly sahaja natural to us, and we, for some years then, also had attuned to the healing harmonious - and Self-revealing rhythm of Sri Himalaya, there were no pressing problems or conscious quest and so no urge for wordiness at the Darshan. Only a natural stilling of ego in silent contemplation was needed and thus-, as far as possible, Being that Self-radiant, integral and conscious Life-Play that is Ramana Maharshi-. For such darshan and body-presence and nearness may not be necessary - but Sahaja is immensely helpful-. Wuji says that if we can stand or withstand the body of Sri Himalaya's ego-free solitudes and pure akasha-vastness, for but one twelve-month, we will be natural Yogis, fully-fledged Paramhansajis and Gay Adwaita-Guys. Only one himalayan year. Wuji is never lonely or lonesome, when he is alone.

If the Darshan is authentically valid and real-, it is for ever and a day - and no body or place-nearness is needed for repetition. That we happened to visit 3 more times was chiefly because our bodies happened to move and play near Arunachala, rather than due to any craving or dis-eased quest - or urge for repetition. Sri Himalaya is also Ramana Maharshi, and the consummation can be sahaja easy-, but, in repeated darshans-, there was a natural confirmation and at times, a direct focussing in silent, transfusing Self-radiance - as in a gracious enfoldment and acceptance, or like a charge of effulgent grace. At the first darshan, there had been talks, when Raphael Herst (Paul Brunton) introduced us, but nothing striking or memorable. It seemed but small-talk and chat about mutual, human acquaintances. As we had no wordy questions to air, it seemed that Ramanaji questioned us ! and asked about Walt. Y. Evans-Yentz-, Sri Narayana, - buddhadise and other Himalayan guys, but we have no distinct memory of words spoken and translated. The one xi solitary sentence we do remember, as uttered by Ramana Maharshi, came upon us copaciously, directly and in un-translated english, as if alone and unsolicited out from the pure silence : "We are always aware Sunya !" Terse and clear and essential it came, and is such guru-mantra-, recognition and acceptance, not initiation and grace enough ? It is like Wu ! a due and essential reminder. In truth we are the Awareness. Swadarshan is ever in Swalila - and Swadharma is our chief and real concern. In integral, ego-free contemplation we are ever free to reflect and to re-cognise purely-. "Spiritual suffering is a contradiction in terms" and "Awareness is all" had, in the west and in the 20es, been our clan-trop assertions and bantering truisms and so the newness in the initiation-mantra was in the word-symbol 'always'. We can die, or awaken integrally at intervals and wallow momentarily in raptures and in temporary visions, unions and blissful orgasms but to Be - always aware, always in awandaful grace-, always the wordfree, ineffable Adwaita-Experiencing----. And yet, ramana Maharshi is THAT to us, and, from his sahaja-Samadhi, he simply reminded us - also in word-symbols. He Is - the Me - in the Adwaita Sunya-Silence.

Just as we are always aware, so also the Swadarshan is in Swalila and the real re-cognition, correspondence and transmission, are there and here, whether we know or understand or not, - or are consciously aware or not. It is in the mutual, integral and conscious awareness that there is a fuller sahaja-correspondence in effort-free, unimpeded interpenetration. The Self interdependence and the consummation are at joyous, word-free ease. One must Be at psychic ease and integrally whole to aware to Be the whole also in the parts and in individuals. "I have been a tree within a wood and many new things understood - that was rank folly to me before !". So asserted David H. Lawrence, who usually postulated

... "Love is love" - and a ...
... is true than ...
... that she must ...
... of love ...
... most ...
... most ...
... to ...
... word-free ...
... possessive, ...
... reciprocity ...
... and Self-hood, ...
... conscious Self-
...

... in the Himalayas ...
... friends are also here ...
... and innerstanding ...
... with mingled blessing ...
... for what you are and for your ...
... life-play. It is Swa Dharma - in Swa Lila-
...

How rich it feels to be consciously aware in the cosmic inter-
play, to Love and to be - integrally whole and - aware-. Karuna
Self-Love, like Ananda-Grace, is a steady, mystic-clear and abiding
light of awareness - what we love - and re-cognise - is within our
selves-, we is our Self, so you are here, - never than hands and
lotus-feet - and we are rich and whole in the Unity of the All. Is
it not delightfully mystic-clear and simple? Au.

Time, in the Himalayas, is delightfully unreal, fleeting, elu-
sive, delusive and illusory, says Wuji. Again we had forgotten the
birth-day anniversary of Sister Lila in Greece and Sister Jensa 91
(in Viking realm), until the very day, and the feminine truth likes to
be remembered. Sri Wujia would rather celebrate ego's death-day than
ego's birth-day, but ego's are usually too small, bumptious,
aggressive and respectable to die-, to suffer a natural death-. Ego-
oblivion is Self-awareness. Give your Self a chance Wuji, says Sri
Wuji. He is safe in the invisible heal-. Wu. Can ye hear his joyous
bark - and playful jab-jab at lovable egos?

It is autumn in Himalaya-, so lovely that Rabinodhrnath Thore in
our presence re-remembered Ania Chacravaiti's Danish-born but
Himalayati, i.e. Bengali autumn. The Himalayan 'Akasha', (air-space-
clearly) is so unobscured pure and still. The snowy mountains seem Self-
lessly pure, though, in mere actuality and ego-lessness, they are
supposed to be some 100 miles distant from suny-realms. There are
lowly clouds and sunsets, - lovely nuances of blue and greens,
silver and gold. Flowers all around us: Marygold, goldenrods,
purple salvias and single "shlias in various hues. The Krishna-blue
Loring flowers and large, yellow Evening Primroses, like the poor -
are always with us during 4 of the 6 seasons. "Blessed are the poor"
in spirit, are ego-humble, the integrally whole-. Au! - Tree-
Dolias push up heavenwards, some 25 feet in one season - and invent
regales in their hilla-mauve and purple sp. end. Willow is in bud
and will be in yellow fragrance during our so-called winter. Only the
naked cherry-tree-friends are naked-, bare of leaves-, and their
blossoms are just now bursting into festive flowers, which will be
with us during October-November. Thus there is some springiness in
all or 6 seasons, and we play at joyous ease in the splendid self-
interplay - our mutual interpenetration-. We can hear the healing
silence and breathe the pure akasha. Behold and aware Sri Maharaja's
cosmic dance of the reformation and transmutation in ego-free, grace-
ful rhythm and self-radiance. It is Swa-Lila-, and Swadharna is our
chief concern; only the Eternal is Real - enough and tat twam asi.

Lama Govind writes to us "The Rhythm of Life". "Threefold is the
rhythm of life; Taking-, giving-, ego-forgetting; Inhaling I take
the world within. Exhaling I give myself to the world - Emptied I
live within myself-, live without ego in voracious supreme. Inhaling
I take the world within me. Exhaling I give myself to the world.
Emptied - I experience abundance, Formfree I fulfil the Form-".

Herman Hesse, Wilhelm and Dr. Carl Jung were dharmic bridges from the Western conditioned consciousness to the traditional wisdom of the East, able to span the seeming gulf in a mode of empathy. All felt the need of solitude - for a mode of pure receptivity, - or integral contemplation, in which no ego-consciousness - were to intrude from outside. Dr. Jung could write: "I had a passion for solitude". "Beate Solitude - Sole Beatitudo" --- As soon as I was alone I would pass over in the integral state (No. 2 mode of awareness) and at such times I experienced - and was my true and whole Self, and no divided consciousness, no split in the magical sense. I delighted in solitude. Nature seemed so full of wonder; - Every stone; every plant, every single thing seemed alive and interesting, awe indescribable - marvellous. I immersed myself (egoji) in nature away from the respectable realm of ego-values and ego-fears. People I now distrusted more than ever. Nothing could persuade me that "in the image of God" applied only to man. In truth, it seemed to me that the mountains, the rivers, lakes, trees, flowers, and animals, far better exemplified the essence of God than man and woman - with their ridiculous clothes, their meanness, vanity, mendacity and abhorrent egotism. In integral consciousness egojis are only a nuisance-value, says Wuji. Yet he loves his Self in all forms, even in egojis. The mystic in integral awareness has said "All that lives is holy - (one integral Whole) and all is alive". (Likewise the childlike Danish Parahansa, Hans Andersen, the German Cobbler - Jacob Boehme and a Jewish Carpenter lad.) "There is so much to appreciate and enjoy in empathy - (say Carl Jung and Wuji: Plants, animals, clouds, akasha, night and day and the eternal in man. The more uncertain I have felt about my ego-soul, the more there has grown up in me a feeling of kinship with all Things", in Unity-Awareness - in ego-free Grace-Awareness.

The Danish Niels Bohr - felt that: "Nature guards many wonderful secrets, great and small ones. There is much to aware and appreciate in awe and reverence. As I feel sorry for the human fellow way-farers, who seem to have lost the sense of wonder and of gratitude".

His fellow-scientist, Jakob Minstein, echoes this sentiment - saying: "The loveliest and most beautiful that one can (love) experience in empathy is the secret, intuitive awareness, the certainty that that, which is unfathomable and ineffable to us really exists and comprises the highest wisdom and the most radiant beauty, all that which our weak capacities can but faintly apprehend. This intuitive awareness and integral experiencing is the quint-essential in all true religiousness". It is ego-free, Self-experiencing, says Wuji.

Speech diffuses and divides - and often stings and wounds, but Silence unites and strengthens. One can "till sig sund (-let Silence heal) right down to the deepest depth, the Ugrund, the source of All". Adi Shankaracharya prayed - "Forgive me, oh Shiva, my three great sins: "I come in Pilgrimage to Kashi forgetting that you are immanent and omni-present. In thinking of you, I forget that you are beyond thought. In praying to you I forget that you are beyond words".

Jacob Boehme said: "No people understand any more the senseless language of Nature - and the birds of the air and the beasts in the forest, do understand it according to their species - (They inner-stand in empathy). Therefore man must reflect what he has been robbed of and what he is to recover in the Integral Awakening, i.e. the second birth of Christ, the indwelling Emmanuel, for, in the senseless language, all spirits speak with each other. They need no other language, for it is the language of nature".

How strange it is that man on earth should dwell
 And lead a life of woe and not forsake
 His rugged path, nor dare to view alone
 His future doom, which is but - to - awake.

"Serene and radiant is your face Brother Saraputra-. In what mood (mode of consciousness) have you been today-" ? - "I have been richly alone and integral in active contemplation and choice-free awareness-, and never came the thought : I am attaining It-, I have got It or I am emerging from It". "It" - is Prajnana and Karuna-rhythm of consciousness, says Wuji. It is ego-free, integral [unity]-awareness.

Over the gate-entrance to Herman Hesse's Hermitage there was a sign board with : "Bitte Keine Besuche" (No visitors, please) and over the front door itself was yet another inscription in German, which was a translation from old Chinese words of Meng-Tse. In English it read - : "When a man has reached mature age and has fulfilled his mission (Swadharma), he has a right to confront the idea of body-death in peace-. He has no need of other men; He knows them, and knows enough about them. What he needs is peace-, solitude in joyous ease (Ananda). It is not good to visit this man or to talk to him to make him suffer banalities. One must give a wide berth to the door of his house, as if no one lived there-".

Dr. Carl Jung had also inscriptions placed over the entrance to his solitary retreat-sanctuary. One reads - "Beata Solitudo Sole Beatitudo" and another also in Latin : "Vocatus adque non vocatus, Deus aderit" (Called or uncalled, God is present). Most people have their fixed God-image-, concept or abstraction and talk a great deal about it-. But Carl experienced - God as a child - in grace awareness. He was the integral experiencing - and aware of the immanence and the omni-presence of Self-hood-, integrality and grace, - so when he uses the, to egojis, mystic, vague, ambiguous and elastic word-symbol "God", it was, to him, an experienced Reality.

The mystery of Life is not a problem to be discussed or asserted, - but a Reality to be experienced and lived. We seek what we have never lost - or been withheld : The integral awakening is not a question of achieving-, attaining, conquering or controlling something or even of realising God-, Self or Truth. Who is there to real-ise-, i.e. make real, what is eternity Real ? - Egoji - aware of its own unreality - and vanishes - as a shadow in the Self-Sun, - the integral wholeness, the non-dual experiencing-. The word-free, ineffable Real is ~~incarnated~~ incarnated in all forms and functions. The Christ-Self ~~innerstands~~ innerstands and re-cognises its self everywhere-. Egojis must mature and say Yes - to this annihilation, - dare the existential leap into the Sunya - No-thing-ness. "For in our Self - the pure, eternal Spirit - lives on and makes soul-brothers of us all. It shall survive - not you and I". To magister Lundi it was not a question of realising truth, or eternal Reality-, but of experiencing and living It-, consciously aware-, also in actualities-, qualities and ego-values. There is the ego-free, not ego-less-, mode of awareness and Ramana Maharshi-, the Christ-conscious Sage-, reminded - a "born mystic" ; We are always aware Sunya-".

"Ask thy lone soul what truths are true to thee,
Thee and no other-, stand or fall by them-.
The cross on golgata thou lookest to in vain
If not, within thy Self, it be set up again.
If Christ a thousand times in Bethlehem was born,
And not within thy Self-, it were forlorn-".
Is St. Paul indulging in mere petti fancy when
When he speaks of the Christ-Self-, Emmanuel, in you ?
"I live-, yet not i - but Christ in me-".

There is still duality word-symbols I and Me; It is only in poetry and paradoxes - and in mature Silence, that we get nearest to the ineffable experiencing - in Self-hood or God-head. Meister Eckhart states : If a man loves a stone-, he is that stone. If he loves a man he is that man. If he loves God ---- nay I durst say no more-. If I were to say he is God-, yet might stone me----". In Karuna-Love we Aware our unitive Self-, everywhere-, but Maha Karuna, or Agape, is not a love that is possessive or exclusive - or can be jealous or piti-ful. We love what we Are. That which re-cognises its Self is within-. It innerstands. He who sees greatness passing by - himself is great.

"How can I help the world" ? Who are you - egoji ? What is I ? Help your Self to awaken, thereby you help the world. The world is not separate from you. Every one can go within himself - ever deeper, to the Source of All - until all sense of I - (body- / ego-consciousness, divisions etc.) disappears-. Egoji merges into integral consciousness, unity awareness or pure Self-hood. In such ego-death - there is no death of the Real that we ever Are. Ego-transcendental contemplation may reveal this essential death-freeness-, and be the non-dual, experiencing but momentarily or temporary - it is time-free and ego-free, - and there is ego-memory of such death. The swell egoji is less bumptious in the subsequent play - in the due Ways Lila in actualities-, dualities and ego-fuss. Ego-oblivion is Self-awareness. "As often as I have been among men (egojis) I have returned less a man -(less integrally whole) says Wuji-. "Thou shalt find in Solitude what thou shalt often lose abroad".

Asked : "What shall I be when I die" ? R.M. answered : "Why do you want to know what you will be, when the body dies, before you know what you are now ? First find out what you are now. Why do you want to know what God is before you know what You Are ? There is no Ishwara-; no God, apart from the Self. Of what use is all other knowledge, when you do not know who or what you are ? Leave God alone and attend to your Self and Swadharma".

Meister Eckhart also advised ; "Why do ye prate about God when you speak about God it is not God you speak of". Søren Kierkegaard in the mystic Uttara - wrote : "God is Silence, silence in relation to God is strengthening. To talk in relation to God is deception. At every stage - philosophy sloughs of a skin into which forms creep its worthless hangers on and lean-toes-. May the Lord save us from our apostles, disciples, followers, imitators and emulators". A thought once uttered is untrue. Bhagwan Krishna sings : "Of the purest heights I am Himalaya and of the souls of mystic wisdom I am their Silence".

Omar, Khayyam : "Although the creeds number some 73 I hold with none but that of love of Thee. What matters faith, unfaith, obedience-, beliefs and sin ? Thou art all in all-. The rest is vanity". What are you egoji ? No answer that the mind can give is right. Experience your Self-, your God-concepts.

When egojis around Ramana Maharshi was bothering him to let his body's birthday be celebrated - he composed this playful, and profound ditty - : "All you who would a birthday celebrate should first find out when were you really born : For that alone of birth is the true date, when one enters (consciously) the eternal state that transcends birth and death ; Being, Awareness, Grace-, the Eternal in time". So simply awaken maturely and integrally into ego-free Self-hood, says Wuji.

Dear Dharmu Bhai

Kali Mat
Almora U.P.
22.5.1970

Thought-free Surya = radiance go into you with
Himalaya - Grace and at joyous ease, conveying physical
and psychic health, wholeness and Well Being -
also here in the Uttara - the akasha is hot and dry
- but only at midday and early afternoon. Water is now
Rs 150 a tin so we bathe in a saucer - or in sun, skin
or in pure akasha - and servant: freely we bask
as usual twice weekly - the 9 mountain miles
and from the once holy Almora - chiefly to move and
be - alone and alone in Himalayan Naturalness.
Surya realm is again fairly calm and whole -
the hippie assaults - Patricia van Dyke - who of
reaction in W. Sahara has fled after 6 weeks - trials a
victim of Himalayan Hippieitis - Of all the blessed
hill stations of Himalaya Almora has by Bhayavan
been selected to be infested by hippie asses, a
goa - , Daranasi and Katmandu - all it is not the
best types that overflow upon us - Their egos play
at looking well gods and there are criminal and
types among them. So as a protector we have admitted
ill mind and time from outside - She is fairly
is said to be 80 years young - she is at present
curled up by our lotus feet in simple Samadhi - Her body
is white - rosy white - not deadly white or pinkish grey, or
as one some respectable, westerner - conditioned guy
upon him that he a success in Sanyasa -
more than a boy - more than human - or, rather, he
is not really aware of Being so. Age and Mind too
Dharma many look to -
Karma - bond from Vikhyat -
ms well

Here we are back again with Wuji and Sri Himalaya. We enjoyed every day during the two months gallivanting in the plains of Hindusthan. They are also Bharat, though not Himalayas. We slept well also in ashram homes and all the bodies kept fit and flexible at play. Now, coming back to our erst-while peaceful sanctuaries, we have often sleep-free nights and headachy, jarring days. We accept and cope with the new Himalayan disease, which Wuji calls Hippie-titis. It has an ashram hue and flavour-, but is not fatal. Sunya and Sri Himalaya will survive, says Sri Wuji. Rape, poison and malignant, violent destruction were suffered and endured - and permitted - in the Sunya sanctuaries during our body-absence, but the Real is not hurt or maimed by egojis. It is not the material destruction - (only few hundred Rs.) which jars and mars the play. Except for the two broken gates and doors we can repair the damage (or do without) in solitary Self-Play, but the obvious fact of open hostility and spiteful mischief inflicted on Sunya-realm by the western-conditioned Yankee-youths, whom we had sheltered and befriended and some of whom are Jews, who can pay for visa. Our local native criminals do not steal books (-or have not done so in the six previous assaults). Now seven precious books are missing; Swami Omananda's and Miguel Serrant's gifts to us and to the world-, and no use to Hippiejies. Four taps on the water-tanks had been maliciously left open, so that even the Almighty Sri Bhagavan Paniwalla could not fill up with winter-rain ("Can She make a knot which She cannot undo" ?), asks Wuji; So we are water-free until July and bathe in a saucer ! Wji.

A large portrait of Ramana Maharshi - (Over the mantel piece during thirty years) burnt or otherwise destroyed-, and the usual unholy mess we had days to clear up after the Hippie-scenes and orgies in the sanctuaries. Sri Wuji must have barked lustily-, but as the drugged, inatry youth were not clear-voyant or clear-ardient in their psychodelic orgasms, it was or no avail - and, anyhow the Real cannot be raped or destroyed. Hippiejies come and go, but Sri Himalaya remains - and smiles. Sri Ramana Maharshi - in an excruciatingly painful and fatally cancered body could say -(and live); "If there is pain; let it be. It is also the self and the self is perfect". So egoji can well endure the ashram attacks in Sunya realm. The self cannot be raped or destroyed and Hippism and Hippie-titis can be of some nuisance value, says Wuji. It is by contrast and differences that we appreciate and aware the essentially anandaful Self-interplay.

And there are Hippiejies and Ex-Hippies-. Some do outgrow the blinkered, adolescent, irresponsible and destructive states-, the abuse of sex and drugs and power-antics-. Yoga becomes Bhoga and egojis "have a good time".

One B. and one K.A. (in Denmark of all places-, as Yankee refugees) have got out a privately printed and artistically garnished magazine, or periodical, called "Yarrowstalks" featuring Ramana Maharshi, Lama Govinda and other inmates on "Crank's Ridge", not least Viking Bhai and his twaddle in Wu-language, and there is a lovely 'original face'-, artistically and symbolically framed and decorated. Wji

Two more such issues, called "Nirvana", and "Peacock Garden" are in the becoming birth-throes in Denmark - with Eastern symbolism and Adwaita rhythm. It is strange that they should be conceived, born and published in Viking-land in English, and that the Wh-scribe, never writing itself through us with any notion of publication-, should find favour to be used by these "artful" Ex.Hippies and at least partly sponsored by Jewish Bhagavan Sri Dolla. Two Larses M.N. and C.M. have written long and colourful pictorial-articles for Danish weeklies-, but a prophet-, like also Jesus, is not likely to be recognised and honoured-, in his own Parish and among his own brethren "Woman what have I to do with thee" ? and, "who are my brothers and sisters" ?, asked the Christ-conscious Joshua ben Miriam.

"The Call Divine" in Bombay, through a mystic-friendly new editor, has, during the last year-, in most issues displayed a Wh-article. Wh t-, and there is E.K. in France, in an onerous hobby, but labour of love, translating our Wh-twaddle into Danish in book form. Wh ha da t says Honnise Whji : "Beware of world-fame and names ! Dim your radiance and guard your lotus-feet-, and beware, Oh beware of fatal, Guru-disease". Hippitism and Hippietitis may themselves be the infantile dis-eases-, like German measles. Soon there will be less casualties and fewer wrecks-. The Maya Lila will play its Self at joyous ease. Sri Whji barks lustily, but we remind the irrate fellow : "Forgive us : We do not know what we do - or who or what we Are". We wallow in the conceit of agency-. Wh t

"Our birth is but a sleep and a forgetting". We-, most of us-, forget our Self-, our integral wholeness, our grace-ful Home. We do not contemplate depth-consciousness-. Swell egojis are not mature and ready to die, to aware their no-thing-ness in Snyra realms. Yet deep, dream-free sleep is a salutary, short death-. Ego-life is a longer sleep. "We are such stuff as dreams are made on". Death is the secret of life, not its opposite. Consciousness is one, a non-dual and integrally whole, - and tat twam asi. Sri Whji calls ego-consciousness a dis-ease in the whole-, but we suggest to his wholeness that it is a due dis-ease like German measles-. He sometimes opines that the trouble in this essentially anandaful world are the human, mortal egojis : Their intrusion - their bodies - craving and word-fuss. When they enter his sanctuary his wholeness-awareness vanishes in lusty desires ! assertions and wordy noises. Yet we remind his irrate wholeness-, that he Him (self) innerstands every one and every thing, - every changing form (of consciousness) and so also Hippiejis. Only his egoji-, a due tool, - is evoked and provoked by the unholy ego-fuss and power-antics-. Only swell egojis are hurt, resentful and hateful, only they take offence and accept insults. Still Sri Whji barks, but he does not bite, he hisses, but he does not sting or destroy. We agree that, to be a success in Snyra realms, one has to be aware of Being more than a male, or a female, more than human and more than a 'cat' or a 'chick'. Wh.

It is time that we are not free or whole, so long as we need others for our fulfilment and dharmic play in Sva Lila. "The strongest man is he who stands most alone", who can be richly alone without being lonely or lonesome. Adwaita rarely rings a bell in the western-conditioned psyche, unless they, in earlier play, have expertised their Self in Himalayan Bharat. We wallow in ego conceit of agency-, while the projector can very well take care of his projections in the cosmic interplay - "Oh ye of little FAITH". Wh.

It is a lovely himalayan dawn, calm and clear, with vast vistas serenely unfolding within and around in living interplay-, as we muse unto you- contemplating You in it and sending you a glize of himalayan consciousness. Are we not pure consciousness - mere than bodies and no bodies-, minds and mere thoughts-, epinions and egojis - ? Ego-freely-, thoughtfreely and mindfreely - we can reflect purely - and intuitively- aware and Be - in unitive empathy or sahaja samadhi (simple, natural and spontaneous spirituality-) Wu ! Aware the permanent in the flux-, says Wuji : Only the eternal is Real-.

However, just now-, at this moment of eternity-, the red -, and red roses are here to greet us - and also the untamed, white ones with golden, sunradiant centres, - and there are the blue hydrageas- and Jacaranda tree-friends all in blossoms and bloom so beautiful just because so livingly impermanent. The snowy peaks are mystic-clear in a faint haze, - a hundred miles near-. The highest summits in himalayan consciousness are called Prajna and Maha-Karuna-, but the Silence around and within is namefree-. Can ye hear it radiate ? The untamed cherries blush and the jungly phasp-berries grow jucily yellow--. No egos intrude-, no early morning food-fuss, bathing-rituals or ego-noises. We bathe in a sauser aa, at present, as sister water is making herself scarce. Guru Wuji-, being Tibetan masterji, is naturally spiritual and klesha-free and to the pure all is pure-. He needs no fig-leaves or other body-disguises, when he basks in himalayan sunshine-, in pure akasha and Sunya Silence-. The dust that is India - is clean dirt - in himalaya, he says, and he suspects egojis of sin-complex and guilt-inhibition, when he sees th m so often washing their lotus-paws and even whole bodies. But he can hardly realise the heat and dust and klesha that plain-egos have to endure and survive-, and they cannot rightly judge the Himalayan and Tibetan climate. They merely under-stand - or mis-under-stand-. Wu !

Fancy : at 71 we are stilly bodying forth a new body-cave-. It wants to be and so we lend our bodies - to play at joyous ease. It is really a quick re-incarnation - or transformation and we Play Nataraja in constant transmutation-; The Shakti-business is all Ananda - when we have no conceit of agency. The hill-top cave, in what Lilaji called fairy-realm-, was beloved by hermits and by termites, (deadly white ones) and after 20 years service it began to crack and crumble-. We are reerecting it in the Karuna Garden below and enjoy the play in stark solitude. All that lives is hely - and all is alive-, says the holy hönisse Wuji in the invisible Real. Akasha-, like Sri Emmanuel, is - everywhere and so also within bodyji, egoji and unitive awareness : Mature awakening into conscious, integral awareness is all. So - just quicken and wake up ! barks Wuji at the dead. The cuckoo and the nightingale are noisily busy, and it deepens our awareness in the all-suffusing Sunya-Silence. Anker Larsen says : Eternal Life is not a realm beyond the grave. It is the state of a man's Being. It is life's deepest reality, - unfolding itself in his whole being - before his astonished eyes". But why astonished - ? It can be simply natural, and the intuitive eye is quite calm and purely reflecting. David Stacton closes his novel, "Segaki", with these words : "He never lost the sense of wonder and tenderness - or the ability to aware and evoke beauty-, for, once one has seen through it-, life seems so poignant-, like a flower shakes itself after a heavy rain, as the stalk slowly rights itself again". Both David and Anker - reveal the natural Empathy also with so-called inanimate things-, and specially Anker deals often with the pre-ego and post-ego ~~mixx~~ mod. and with Eternity from his own experience and intuitive memory.

We cannot write much - as the lotus-paws and jolly coarsened, cracked and more - and nail worn off-, in due play and salutary touch with good earth and himalayan rocks -(as often before). But the viking-runes are worse than ever - and no type-writer has fal- from the nearby heaven. Wu !

Will ~~we~~ ye come and dwell in the new cave - body-freely - ? It is still roofless, but the single room is quite palatial with two doors, two windows and two cupboards - which does not seem adwaita; but there is but one unitive consciousness and only one skeleton : the viking body-, flexible, wiry and well. Wu ! On the hill top the Verandah, with extra wall and window, is retained as a hermit-cave for mature, contemplative guys-, such as Albert, Pear (now holy Ramanagiri) and Francis, who can be - for a while - in rich himalayan solitude-, servant-free and word-free and courting ego-freeness : The freedom of no desire - and no conceit of agency. There is still the fire-place, a rain-water tank and fragrant pine-needles on mud-floor for slumber and samadhi-, and there is healing, singing silence all around-. What mere can a guy possibly need - want or crave ! asks Guru Wuji. Wu !

Lilaji loved the enchanting hill-top cave, but was, though dead, not yet ready to play ego-freely. ~~She~~ She seems now fairly well integrally in her dharmic task-, (harbour or trop ?) in the orthodox monastery in Jerusalem-Bethany. We remember her present setting, as we once took the holy dust of that holy realm on our lotus-feet. When, starkly alone, we bounced down or Jerike from the Mount of Olives-, we passed Bethany. We could not swim properly in the Dead Sea, ~~we~~ had to bounce also there - due to its salty buoyancy-. Wu !

"The Quick and the Dead-". Brian called his body 'the instrument'. It is a serviceable tool, patient in use and abuse. It kens its own pattern - and Swadharma well, and it repairs all our ego-fellies - if they be not too deadly white-. We get lots of tears (not tear-drops) and thorns - and wounds on hands and feet- or absorbed in the whole - ; there is empathy and unitive play and sharing in sympathy, and sears for - memory - Wu !

Gentle St. Francis called bodyji "Brother Am's, and perhaps he preached at it, as at birdies and ants-, wolves and innocent fishes-. Wu ! St. Saul of Taurus had "the body of this death", and had experienced the light of Eternity-. Yes, "die before ye die !", advised Mohammed-, die to the false i-identification of I-, Me and Mine-, to the swell power-play and ego-wilfulness, to the cute, proud knew-how, knew-why, whence and whiter-Knowledge and learned ignorance : Drop your conceit of doership and attend to your Swadharma ! barks Guru Wuji in the invisible Real. Wu !

In a sense, - Saul, we are pretty dead now, - swaddled in klesha-matter, ego-fuss and in deadly, ritual conformity-. There must be some integral awakening, some mature resurrection and transfiguration-, some ego-transcendence into adwaita awareness and integral living-, some essential Christ-experiencing. But why fear and fuss ? - and why dread the existential leap into Sunya - ? We can shed our persona-mask, and our ~~image~~ individual-, masculine and feminine truths and be at joyous ease-. "Lo I AM - always with ye" says Emmanuel. So "Be of good cheer". We have all the Himalayas behind us and Sri Kailash-, Sri Kabe and Sri Christ are within. All is within the Self - and ye cannot gallivant beyond-. So let's all focus the Source-, the Ground, the Sunya Self-radiance. Only the Eternal is Real-. But take good, sensible care of the unreal - or temporarily real-bodyji - and Brother Assess - and levable ego-bhaijis. Appreciate and take natural care of your own good tools and your dear ones. It is your Swadharmic Karuna. But, mind you - (or mind-freely) - Be - free in them all - as in all duality-play, power-antics and ego-fuss-. Wu !

Shankaracharya's Prayer.

"Forgive me, oh Shiva, my three great sins :
: I come on pilgrimage to Kashi forgetting that you are
omni-present and immanent. In thinking about you I forget
that you are beyond thought. In praying to you I forget
that you are beyond words-".

So sin is but ignore-ance, forgetfulness or
unawareness of our Self-, the Word-, the indwelling
Emmanuel, Christ within. We are much more than human,
mortal egojis. Wu.

Speech divides and diffuses, Words can stain and
wound the Word, - but Silence unites and strengthens,
cleanses and refreshes. In word-silence, or Sunya-mode
are health and wholeness; insight and clarity unto the
deepest depth, the Urground, the eternal Source of all
phenomena, the invisible Real in all actualities-, the
essence and the integral whole. Wu.

Our blinker-s, our sins-, our immaturity-, our ego-
consciousness, all must be accepted as due eggs and behovely
in our Swadharmic Life-play-, yet we can court ego-deaths -
and have the experience in beyondness-, in Self-awareness -
or integral consciousness - of our unitive Self in all forms
and phenomena, all fellow-pilgrims - all life. To the
mature mystic "all that lives is holy" (-one unitive whole)
and all is alive-. Life (Self-, Truth-, God, Grace and
Consciousness-) is One integral whole with many aspects, -
arbitrary divisions, - modes-, levels - and awareness in
insight and outstight-, innerstanding or mere mental under-
standing or standing under.

Here knowledge is not wisdom and much less Prajna- or
Mahakaruna; Empathy or Sunya-No-thing-ness-. Intellect
is not intuitive intelligence. Power corrupts egojis and
is not the integral Strength - of Being-Awareness, Grace-.
Swadharmic is our chief-, real, true and essential concern -
Why are we here as egojis ? What is our special task, -
mission - or meaning in the brief Life-play, - the due
Self-play - in us-, the anandaful, mutual interpenetration ?
~~Swadharmic is our chief concern, and not the due and differently beautiful -~~
and rightful dharmas of other egojis, other fellow-pilgrims,
other forms in the one Life-. This Swadharmic will be played
and fulfilled -(Will fulfil itself through us) whether we
'know' it or not, whether we like it or not-, irrespective
of our lists and our predilections. Knowledge is now mental-.
In the biblical sense it, like Theoria and Philosophia, - was
much nearer experience - or darshan-awareness-. Miriam
said to Sri Gabriel : "Having not experienced a man - (the
male in me) how can I conceive "(the holy - the whole) ? The
simple Jewish maiden - did not aware that we are all ~~immature~~
immaculate conceptions, - and that only through Emmanuel, ~~the~~
the Self, - the indwelling Christ and the eternal Source-,
the Godhead - beyond God and gods and ego-consciousness-.
Forgetfulness of Self is the cause of all our troubles,
conflicts, problems and ego-ness, and the non-dual
experiencing implies - the loss, or letting Go -, of ego-
consciousness and quality-values.

Perhaps we cannot know (mentally) our own Swadharma-, but we can 'divine' and aware it intuitively-, in direct perception-, in immediate, integral awareness-, and thus co-operate with-, and accept destiny-, simply-, naturally and gratefully - in titiksha mode-. Yes ducky - wagg egoji-, you must lose your life to live integrally-, fearlessly and ego-freely. "I live, yet not-i- but Christ in me". Well said and well experienced - Saul-, yet I, me and mine are naughty word-symbols in unity-awareness - or Christ-experiencing - "Feel that I was to call anything mine"; Eternity (God, - Grace and Self)- is all around us and - within - but egojis are not consciously aware - or integrally conscious. Ego-oblivion is Self Awareness and Self controlled spontaneity-. So practise the art and craft of dying-, of Sahaja Samadhi, of ego-transcendence. The Spiritual is the natural, and only the Eternal is Real; Aware your natural face that was yours (or you) before your parents were born-. Let ego-consciousness die - and you aware and experience that there is no Real death-, no death of the Real, the Eternal-, ~~xxxxxxx~~ which you ever Are-. "Before Abraham was - I AM - the Light that never was on land or sea-", because it always is-. Such death or integral awakening can become a habit - like sex and drugs-, alcohol-, japa-Yoga and other methods of change or extension of consciousness-, momentarily or temporary-, and such experience, or non-dual experiencing-, can be valuable-, but it is rarely abiding - or maturely lasting.

There are the few, rare born mystics, who seem intuitively aware from babyhood - and whose pre-ego consciousness can be co-existing and unclashing with the usurping and overshadowing ego-consciousness playing in duality values. These few are rarely very vocal-, but keep wisely mum; There is nothing to assert - or to teach, no ego to aggress - or lust in shakti business-, no ambition in power-antics-, name and fame and ego-fuss. Yet there is all-acceptance and spontaneous response to egojis and a Karuna-Love which cannot be possessive, exclusive, pitiful, or jealous-, and which need no recognition, requital or reciprocity-. Our Ramana Maharshi at 17 years of body age, unsoliciting and unknowingly-, was - sincere and mature enough - to experience a lasting ego-death-, or the abiding Sahaja - Samadhi - and thus - Be - Christ-conscious, ego-free and consciously death-free, during his 50 years of vital play among us - egojis. Our immaturity we cannot help. Our Swadharma-destiny must be accepted - but we can perhaps be starkly sincere - and patient to mature. We can practise ego-stillness. "Ask thy lone soul what truths are true to thee-, thee and no other-, stand or fall by them. The Cross on Golgate thou lookest to in vain, if not within thy Self it be set up again. If Christ a thousand times in Bethlehem were born, and not within thy Self-, it were forlorn-".

When a man has reached old age, and has fulfilled his mission, Swadharma, he has a right to confront the idea of body-death in peace. He has no need of other man. He knows them and knows enough about them. What he needs is solitude and peace. It is not good to visit this man or to talk to him, to make him suffer the banalities. One must give a wide berth to the door of his house, as if no body lived there - in Sunya-no -thing-ness. Wu !

At that time (I realised that "God, for me at least, was one of the most immediate experiences. My life has been in a sense the Quintessence of what I have written, not the other way around-. The Way I am and the way I write are an unity. All my ideas and all my endeavours are myself, thus the autobiography is merely the dot on the i. Thus it is that I have undertaken in my 83rd year to tell my personal myth. I can only make statements-, only tell 'stories'. Whether or not the stories are true, is not the problem. The only ~~question is whether or not the stories are true, is not the problem. The only~~ question is whether what I tell is my fable, my truth. We are a psychic process which we do not control or only partly direct. It seemed that my rustic school-mates were alienated from myself. When I was with them I (the light of consciousness or value-awareness) became different from the Way I was at home in my forlorn state - or in solitude - with mature. I remembered that I was also the other, the person who possessed that inviolable secret, the black stone and the little man in coat and top-hat. So that was it. I felt an enormous and indescribable relief. Instead of the expected dominion, grace had come upon me, and with it an unutterable bliss such as I had never known. I wept for happiness and gratitude. The wisdom and love of God had been revealed to me, now that I had yielded to His inexorable commands. It was as if I had experienced an illumination. A great many things I had not previously understood became clear to me. I comprehended that was why my father had not understood, I thought, He had failed to experience the will of God, had opposed it for the best of reasons, and out of the deepest belief. And that was why he had never experienced the miracle of grace, which heals all and makes all things comprehensible. He had taken the bible's commandments as a guide, he believed in God as the bible prescribed and as his forefathers had taught him. But he did not know or experience the Presence, the immediate living God, immanent, omnipresent and free above His bible and His Church, with their dogmas and doctrines, who call upon man to partake of His freedom, and can force him to renounce his own views and connections in order to fulfil without reserve the command of God-. In his trial of human courage God refuses to abide by traditions-, no matter how sacred-.

If one fulfils the will of God one can be sure of going the right way. God had created Adam and Eve in such a way that they had to think what they did not at all want to think. He could also demand something of me that I would have had to reject on traditional, religious grounds. It was obedience, ego-humility, which brought me grace, and after that experience I knew that God's grace was and is. One must be utterly abandoned to God, nothing matters - but fulfilling His will (Swadharma). Otherwise all is folly and meaninglessness. From that moment on, when I experienced grace, my true responsibility began. Why did God befoul His Cathedral? That, for me, was the terrible thought. But then came the dim understanding, that God could be something terrible. I had experienced a dark and terrible secret. It over-shadowed my whole life and I became deeply pensive. With the experience of God and the Cathedral I, at last had something tangible that was part of a great secret, as if I had always talked of Stones falling from heaven and now had one in my pocket.

My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone. Aloneness was all-oneness. Beata Solitude - solo beatitude-, and today, at 83, I am a solitary because I experienced things - and must hint at things, which other people do not know and usually do not even want to know. The secret is also the secret of grace--.

I had a passion for being alone, I delighted in solitude. Nature seemed to me full of wonder and I wanted to steep myself in them - (Empathy). Every stone, every plant-, every single thing, seemed alive and indescribably marvellous-. I immersed myself in nature-, merged as it were ego in the very essence of nature and away from the world of ego-values and ego-fuss.

Whenever I felt "I am the stone"-, the conflict ceased. The stone had no uncertainties, no urge to communicate. It is eternally the same, for thousands of years (I would think), while I am only a passing phenomena, which burst into all sorts of emotions and thoughts-, like a flame that flares up quickly and then goes out. I was but the sum of my emotions, and the 'other' in me, -(or my real I,) was the timefree, imperishable Stone-, the non-dual, integral consciousness.

Nothing could persuade me that - "in the image of God", applied only to man. In fact it seemed to me that the mountains, the rivers, lakes, trees, flowers and animals, far better exemplified the essence of God than man and woman, with their ridiculous clothes-, their meanness, vanity, mendacity and abhorrent egotism. - As soon as I was alone, I would pass over in that integral state, and, at such times, I 'knew' or experienced, I was my true and whole self. There was no divided consciousness, no split in the medical sense. Eternity is also in time and in actualities. The whole is in the part-play. The All is Within, as a microcosm. The Swa-Lila is ananda-full.

Church gradually became a place of torment to me. For there men dared to preach aloud-, I am tempted to say, shamelessly-, about God. About His intentions and actions-, plans and purposes - These people were exhausted to have those feelings, concepts or ideals, and to believe that secret which I knew (had experienced) to be the deepest, innermost certainty, not to be betrayed by a single word. From the beginning I had a sense of destiny, as though my life-span was assigned to me by fate, or Swadharma, and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have that certainty. It had me, and was its own proof. No body could rob me of this awareness, that it was enjoined upon me to do what God wanted, and not what I wanted. It gave me the strength to go my own way. Often I had the feeling that, in all decisive matters, I was no longer among men, but was alone with God. Not among egos but in the Self and when I was there, where I was no longer alone, I was outside time. I belonged to the centuries. In eternity 'I' was not. Ego and duality vanished in integral consciousness. He who always Is - was there. Being-Awareness-Grace.

These 'rapports' with the Other (the Real, Eternal Self) were my profoundest experiences. "A participation mystique" - or pure Empathy. I awared that god was for me, at last, one of the most certain and most immediate experiences. It was as though a breadth of the vast world of stars and endless space had touched me, or as if a spirit had invisibly entered the room, the spirit of one who had long been dead and yet was perpetually present in time-freeness, into the future. "Foregoing ego the universe grows I". Denouement of this sort was wreathed with a halo of nimen. People were like the un-
= aware animals and seemed as unconscious as they. They looked down upon the ground, or up into the trees - in order to see what could be put to use and for what purpose. Like animals they herded, paired and fought, but did not aware that they dwelt in an unified cosmos, - in a world of grace - and of Eternity-, where everything is already born and every thing (form) has already died. Science also, I awared-, was given rise to alienation and aberration from God's realm, - the invisible Real, as leading to a degeneration, which animals were incapable of. Even in Kaliyug, animals are faithful and trustworthy. People I now distrusted more than ever.

"I experienced the Old Man and his influence in a curious un-reflective manner or intuitive respectivity. When he was present No 1 personality paled to the point of non-existence, and when the ego, that became increasingly identical with N I personality, dominated the scene, the Old Man (Self), if remembered it all, seemed a remote and unreal dream. Ego-consciousness usurped Self-Awareness. Only in Meister Eckhart did I feel the breath of life. I innerstood rather than understood him. Hegel put me off by his language, arrogant as it was laborious. I regarded him with down-right mistrust. He seemed to me like a man who was caged in the edifice of his own words and pompously investigating in his prison.

" I recognised that the celebrated beliefs of Hegel's had played this deadly trick on him-, and not only on him, but on most of the civilised and serious 'religious' people I knew. With the Self one can be without asking anything. A light shineth in darkness : It is Self-radiant.

"The arch sin of beliefs and of faith, it seemed to me, is that it forestalled experience. I was an united double nature. A dual co-existence unclashing and perhaps complimentary - as are all opposites. Consciousness is one and ego-consciousness is a due part or aspect of that non-dual One-, "a dis-ease it may seem but a benevolently one - necessary and inevitable for human mortal ego-souls playing karmically and dharmically in the divine Maya-Lila-. We may outgrow it like measles and patriotism - and awaken maturely in the integral Self-hood-, and Be consciously, what we ever Are. To the orientals God - and Devil (Devas and Asuras), good and evil, - are meaningfully, contained in nature and are merely varying degrees of the same. "There is nothing either good or bad, but thinking makes it so", Quote Hamlet, Prince of Denmark-. Except momentarily or temporarily, in pishgah sight of the promised realm of grace, few ego-souls are mature and ego-free to awaken integrally and so to experience the unitive Self, beyond thought and time and space. It is all within our Self - and only body-consciousness and ego-consciousness. The false i-identification prevents conscious Self-awareness.

" Indian spirituality contains as much of so-called evil as of so called good. The Christian strives for good and succumb to evil. The Indian goal is divine grace : to mature and to purify ego-humbly and so to awaken into the integral awareness, which transcends and comprehends good and evil, - all opposites, all paradoxes and all contradictions. The Self is beyond and immanent in all things. A man who has not accepted and passed through the inferno of his passion, desires and attachments has not overcome them, not transcended ego-consciousness. Whenever we renounce - forsake, leave behind - or forget too much, there is always the danger that the thing we have neglected, or escaped from, will return with added force. I comprehended the life of Buddha as the Reality of the Self, which had broken through and assumed personal life. For Buddha Self stands above all gods--, a *unus mundus*, which represents the essence of human existence and of the world as a whole. The Self embodies both the aspects of intrinsic Being and the aspect of being known. The known, the knower and the knowledge are One : Being-Awareness-Grace.

" Lao Tzu expressed what now I feel in advanced age. Lao Tzu is the example of a man with superior, integral insight, who has seen and experienced worth and worthlessness and who, in maturity, desires to return into his own Being - into the eternal, unknowable Meaning. The archetype of the old man, who has sensed and experienced enough, is eternally true. At every level of intelligence this type appears and its linaments are always the same whether it be an old peasant or a great philosopher like Lao Tzu : Maturity, integrality-grace. There is so much to appreciate and enjoy in empathy, plants, animals, clouds, day and night and the eternal in man. The more uncertain I have felt about my ego-soul, the more there has grown up in me a feeling of kinship with all things - (an unity-awareness,)- an ego-freeness.) In fact it seems to me as if that alienation which so long had seemed to separate me from the world of actualities, has been transferred into my own inner realm and has revealed to me an unexpected unfamiliarity with my ego-soul. But divisions are not real enough, - and when there is no real detachment, there can be no clinging attachment or possessive love. The peril that threatens all of us comes not from nature, but from man, from the psyches of the individual and the mass. The psychic aberrations of man is the danger. Everything depends on whether or not our psyche functions properly. If certain persons lose their head, or balance, now-a-days, a hydrogen bomb will go off. A doctor is effective only when he himself is affected-. Only the wounded psycho-therapist heals! - in empathy.

P.T.O.

The whole psyche must be treated, not mere symptoms-. The collective un-conscious is common to all. It is the foundation of what the ancients called "the sympathy of all things," and moderns may call empathy-. The unconscious is the undiscovered Self".

As you suggest, our world of humanity seems to be passing through a crisis-, be it of civilisation or evolution or both-, yet few of us seem to aware the nature of the crisis-, its cause and cure. We are reminded of Edward Carpenter's book "Civilisation : Its Cause and Cure", written half a century ago-, and of Spengler's "The decline of the West" ! and also of Ibsen's last play "When we dead Awaken". Already at the end of last century there was an awakening in the consciousness of individuals, who intuitively sensed the - dis-ease-, the psychic im-balance-, which we have to endure and outgrow-. The individual problem has become the universal problem-, as the whole is in the part-play and the microcosm is within us-, and also inherent is the integral realm of grace-, which heals and hallows all our ego-woes - and birth-throes. The psychic dis-ease is a due growing-pain or welt : schmerz-, and mere beliefs-, ideals, theories and intellectual-philosophising, like also patriotism and power-play, are not enough-. Each of us must aware and experience his own Swadharma, the law and the truth of his own Being's rhythm and right-ness. "Ask thy lone soul, what truths are true to thee-, thee and no other. Stand or fall by them". Aware and Be your integral Self-. Live your own truth or dharmic rightness, and do not interfere unduly with the right dharma of fellow-beings-, fellow pilgrims - on their right path to Himalayan Consciousness. Aware and live in the intuitive light of intogral, ego-free Self-awareness, and you will spontaneously obey the mystic, inner Call or voice of Sunya Silence, which saints may call the will of Allah or of the Tao or of some personal God-concept. There will be Yogic skill in action as in inaction. There will be wholeness-awareness-, a sense of unity, of divine rightness - and of the ananda-grace and gratitude-, which transcend mere happiness, mere peace and mere intellect. It is word-free, ego-free and joyous ease.

Yes, our civilised dis-eases, neurosis, psychoses-, beatism, schizophrenia - and ego-megalomania, may be due, birth-throes or growing pains, - a due awakening into a wider consciousness or integral Being-Awareness, an extention in consciousness rather than of it-, in depth rather than in length-, in quality rather than in quantity or extent. Wu !

Edu-cation-, instead of being the cramming super-imposition and conditioning into a pattern of values, which we suffer and endure today-, used to mean - awakening-, evoking and bringing forth into awareness and play, what is - inherent in man - : the indwelling Christ-consciousness-, the integral Self-awareness. In modern psychotherapy - and body-healing the tendency is to focus and treat the Whole man rather than to cure the symptoms, which are manifested locally in one of the various bodies or tools-. It is increasingly realised that the cause of our dis-eases and body-woes is in the psyche, (mind and soul). Likewise total or integral education-, or bringing into conscious awareness the whole of man, is today an obligation imposed by the nature of things. Man must simply transcend ego-consciousness-, the false identity, which hinders Self-awareness-. Conscious-ness is one integral whole. Ego-consciousness is but one due part-experience-, a dis-eased but behovely mode on the pilgrimage to Himalayan consciousness or integral Self-awareness. The Whole is also in the part-play - and the Beyond is also Within. The All is Within our Self. There the microcosm, there the inherent Eumamel. The integral realm of Grace is Within, aye - Is - our immanent and universal Self.

Seek-, find and experience ye first this realm-, this inherent grace of integral, conscious Being-awareness-, and all mere things are naturally added and included-. Is not this the conscious or unconscious aim of all striving individuals ? : Wholeness-awaring - Self-darshan-, the integrated balanced Person-, the awareness of the unifying-, healing Source - of all ? : Wholeness - rather than holiness-. Integral Artists in life rather than dis-eased artists in forms - in artifice and in ego-assertive play. Swadharma is our real, ~~tax~~ true and essential concern. Aim at integral awakening.

Meister Eckhart speaks of this evoking and awakening as "The birth of Christ Within"- . Emmanuel awakens into conscious and integral Self-awareness. The wakers use the phrase "God in every man" - (including presumably the half of our humanity called woman). "Jove nods to Jove from within each of us-". Essentially we are the Christ-consciousness-, the integral, pure Self-awareness. Grace is all around us - and Within. Emmanuel : Christ within, - is 'our' Self- : (the Truth, the Way (Tao) and the eternal Life) and 'we' are not, except as a shadow - in due and delusory play. Ego-oblivion is Self-awareness-, so drop the notion of : I, me and mine-, and the possessive our. Egoji is not saved, solved or healed. It simply vanishes in the light of the Self-Sun, or Sunya-Silence-, in the integral whole. Its death is the secret of eternal life - and of Grace - here and now, a living secret, which cannot be told or asserted or truly described in duality word-symbols. But It can be experienced and lived word-freely and there is silent response, intuitive recognition - and pure transmission.

Meister Eckhart states : "A man has many skins in himself covering the depth of his heart -(i.e. central essence-, Christ-consciousness). Man knows so many things-, he does not know (experience) himself - Why, thirty or forty skins or hides, just like an ox or bear's, so thick and hard, cover his soul. Go into thine own Ground-, aware the Source and experience the Self there. Fools regard themselves as awake now, so personal is their knowledge, so cocksure their learned ignorance and their blinding conceit of agency". In regard to Empathy - Eckhart says : "If a man loves a stone, he is that stone - and if he loves a man-, he is that man. If he loves God ---- ! Nay I durst not say any more. If I were to say he is God, ye might stone me". "No people understand the word-free, senseous language of Nature, but the birds and the beasts do understand according to their species. Therefore man may see reflect, what he has been robbed of and what he is to recover in the second birth -(of Christ Within). For, in the senseous language, all spirits speak with each others. They need no other language-, for it is the language of Nature and of Eternity-. (Your ego remains silent and It speaks. You speak - and It is silent. There is no death of the Real, which you ever are). In conscious Self-awareness the integral psyche comprehends how near God is in all fulness and naughtness. I am as certain as I live, that nothing is as close to me as God-. God is nearer to me than I am to my Self. But why do we prate about God ? When we speak about God - it is not God we speak of. In God-experiencing Silence is best".

A kind of mutation of ideas, values and concepts, which govern the world of actualities, is about to take place, - and, in truth, is happening all around us and - within. We are in or on the fringe of a vast, psychic realm of awareness, - stored with unimaginable riches, waiting to be explored, realised and experienced-, at joyous ease, in all actualities and in Self-controlled spontaneity. Only the Eternal is Real-.

We quote from a friend's letter to us - : "It seems hard to explain to you in which direction we wandered those past years-. It was during the winter 1963, 1964, that we became ~~xxxxxx~~ acquainted with Teilhard de Chardin. His work impressed us deeply. So did his person. Starting from him we explored the better genre of science-fiction. This may seem strange, but in it - (and as such in mankind's future) are implicated tremendous changes in the mental, the emotional as in the physical realms.

Alongside we have taken an interest in all kinds of drugs and their effects. So we are born again with L.S.D., may experience hell with hashish and, amidst shocks and peace, discover the immense world of the psyche-, fourth dimensional-, surpassing time and space, registering experiences like a Computer, living one month's thoughts and experiences in the matter of a few seconds, or experiencing several planes of thought and impressiin at one and the same moment, and becoming habituated slowly to the four-dimensional world, we start to discover the order and laws, just as well governing this other world, just as a child growing up, discovers the world it lives in. All this may have nothing to do with - spirituality - and may be Siddhis. But, may be, learning as a growing child, starting as a baby, we may master this new world just as we come to master this world of 3 dimentionis. And it does not matter for spirituality, which may blossom in any realm".

You have probably read Colin Wilson's book "The Outsider" ? It was first published in 1956 - and seems to have been a stunning and immediate success to reviewers and with the reading public. To us the book and its author were not even a name, when a few months ago, we, by seeming chance, came across it in New Delhi and perused it with interest. Himalaya is not rocked by literary events and book-reviews rarely ascend to our summits. Colin Wilson lucidly investigates problems facing modern man in search of a soul-, psychic health and wholeness - or simply inherent integrality - or Grace, in problems social, psychological-, metaphysical, artistic and sexual. Among great creative geniuses and men of action : Dostoevsky-, Van Gogh-, T.E. Lawrence and many others, he finds examples of "The Outsider" : the Man who is not at home in the world of actualities and cannot accept its normal and respectable values-, and factual truth. It is a brilliant inquiry, and we were quite fascinated by the analyses and the light of insight in the first half of the book, ~~xxxx~~ with all the types of failure, suicide-, madness, the author describes as examples of "The Outsider". While, in the second half, he tries to elucidate the few successes, which came through the tests and were consciously whole, integral and graceful artists in life-, and at joyous ease in all actualities and interplay, accepting it all and their ego - and, so, free and grateful in the Life-Play-, - the interplay and the actual, unimpeded, interpenetration-. Colin Wilson was quite young when he wrote his first book "The Outsider". His light is that of intellect-, and existentialism and it is a male consciousness ! We remember not one female type illuminated as an example of "The Outsider" - by Colin Wilson-, as if the female psyche was more immune to neurosis-, psychosis-, schizophrenia and divided consciousness, than is the male-. Wu !

Colin Wilson's male light does not reach the feminine truth and the intuitive awareness-, which is the complementary half of the whole Man, - or integral consciousness-, as aware in the individual. His limitation is apparent, when he deals analytically with such types as William Blake, Dostoevsky, ~~and Nietzsche~~, Aleshya, Buddha and Rama Krishna, but, on the whole, ~~we~~ we enjoyed the freshness of the word-play - and the vision-, entirely his own, uninfluenced by conventional text books and tutors. "The Outsider" is ~~not~~ not a freak - he is often more sensitive than the norm-, the sanguine and 'healthy'-minded type of man. He begins with certain tensions, - doubts and confusions-. How can they be resolved? The 'healthy' man's: "Send him to a Doctor of psyches or doctor of ailing divinity-, or a clever mentologist", is no use. The answer Mr. Wilson and also Carl G. Jung reveal is a religious one, but orthodox religions and ritual Christianity they both find inadequate and outdated. So they present the starting figure of the modern intellectual groping his way to mystic faith and clarity-, or to authentic, integral Self-experiencing-, Innerstanding and God-awareness. Read Jung's books: "A modern man in search of a Soul" and "The undiscovered Self", and - specially - his posthumous autobiography: "Memories-, Dreams and Reflections"-.

Colin Wilson's light of awareness is not integral, not intuitive -- not ego-free; but we enjoyed his fresh light on T.E. Lawrence, Vincent Van Gogh, H.G. Wells-, Vasili Nijinsky-, Rilke, Kafka, George Fox-, Nietzsche, Kirkegard and many others-, mostly failures-, but significant and often splendid failures! Western conditioned failures with lack of pattern, of inner light and of clear, vital purpose. 50 percent of welfare-states population suffer or endure some form of neuroses - some mode of psychosis, while in the East, ego-transcendence has been the saving Grace-, the search for the Source of all.

T.E. Lawrence had already committed mental-suicide, when his body had its fatal accident. He was over-mental and never felt what he thought-. He writes: "My glimpses of it (Grace) caused me nothing but trouble, because they ruined me for everything trivial, without telling me where I could find another way of living - or integral being. And after it my life became a meaningless farce". Nijinsky-, ~~before~~ before he went quite mad, aware and experienced: "I am God in a body-, I am in a trance of love. I want to say so much and cannot find words. I write in a trance and that trance is called wisdom. The whole life of my wife and of all mankind is death-. I do not want to be healed. I am not afraid of anything-, - except the death of wisdom (Integral awareness?) I want the death of the mind. My Wife will not go mad if I kill her mind. The mind is stupidity-, but Wisdom is God". Where is the wisdom we have lost sight of in knowledge and information? Wu! Nijinsky-like the ~~Self-realised~~ Self-realised Sufi, who ran about shouting: "I am God!" (and had his godly head chopped off by his respectable, orthodox brethren) was immature-, like most Outsiders. There is the unholy lust to express, assert - and explain the ineffable, which can only be experienced and lived word-freely-, at joyous ease and grace, and in Self-controlled spontaneity. Sunya Silence is Self-revealing.

There is a living secret, which fortunately cannot be told or betrayed-, a Grace, which cannot be transmitted to ego-souls and is yet re-recognized by them. It is Self-radiant-, like maturity and like our pure, ego-transcending himalayan summits-, a hundred miles near-. The empirical secret is that 'we', our essential and integral Self, is : Being - Awareness - Grace-, ego-free Swa Lila-.

Albert Einstein once said unto us : "The most beautiful, we can experience ('opleve') is the sacred secret-, the certainty that That-, which is unfathomable to us, - really exists and comprises the fullest wisdom and purest Beauty-, - all that, which our poor faculties can only faintly apprehend-. This intuitive feeling or mystic awareness, is the essential in true religiosity !". It is truer than scientific facts and mental truths-. - Seek and find-, aware and experience that which you Are, and which cannot be lost-. The great psychologist and psychotherapist Dr. Carl G. Jung in one of his books-, "Modern Man in search of a Soul"-, confesses that psychology, as ~~xxxx~~ practised in the West, is a misnomer - and should be mentology-, science of the mind, and that he, and we, know very little about soul or psyche - or of the vast Un-consciousness-, Ground and Source of all. Knowledge is not wisdom. Old age and antiquity are not maturity : Erudition is often learned ignorance-, as contrast, the natural, blissful one. Grace is not salvation or liberation-. It is what we already are-, but have not yet ~~xxxxxx~~ awakened to be consciously aware of-, and in -. Ego-consciousness hides Self-awareness-. Spiritual suffering is a contradiction in term-symbols-, and bondage is delusive.

Do read Dr. Jung's autobiography : "Memories, Dreams and ~~xxxxxx~~ Reflections". It was written, or rather told, to its editor-, when Carl Jung's body was 83, and he naturally declined to have the book published, while his body was alive-. It is a book that will live. We read it rather too quickly in Lyon last autumn, and will quote you excerpts. Wu !

We skipped some of his estrangement from Freud and other relationships, and it was specially his childhood that fascinated us. Events and attitude-, awareness and grace - there - were very kindred and very similar to our own - : The two complimentary modes of consciousness-, co-existing and yet not clashing or causing psychosis. The intuitive feeling or awareness of Ananda-Grace, - and the love of ego-free solitude-. He was more mental-, more 'headucated' and more brilliantly equipped for his due task in the Life-Play, his Swadharna. He had a person-father-, who was not in grace and who sometimes bullied the boy - disgracefully-. He had the mentologic-l Lila to play in and his respectable married - life to fulfil -, and our childhood's integral experiences were rather earlier-, : The pre-ego ~~xxxxxx~~ consciousness-, the pre-natal wisdom and grace-. But let's quote the similarities :

Swadharma is our chief concern. Intuitive Wisdom is inherent and not acquired, attained or achieved. It is intrinsic in our nature and in our mature awakening, it reveals the Unity of Nirvana and Samsara or the Eternal in Time. We experience the illusory and unsatisfactory nature of mundane things-. The Eternal plays in time and in things and is not fettered by them. So train the intuitive eye-insight and insight-. If this eye be single - and pure, - behold ! thy whole body and all bodies - are full of light, which is inherently common to all -. we but awaken to understand in conscious awareness - and to transcend naturally the ego or dual consciousness into simple Self-Awareness.

Remain essentially in the realm of purna voidness of Shunya-Silence. Intuition means direct, media-free and wordfree perception. Words falsify and effort is bondage. Ashvagosha teaches that the Buddha only provisionally makes use of words and definitions as guidance, while his real objective is to make us abandon symbolism and directly enter into and experience our inherent reality of Self-Being : Be a light unto your Self. It is not knowledge or becoming-, but simple Wisdom by identity-awareness-, beyond the - subject-object-, love-hate and other duality modes of consciousness; "Only when freed from hate and love it reveals itself fully and without disguise". If we foster our subjective particularisation, how could we awaken into true unitary wisdom of Self-hood ? Our subjective truths hide Swadharmic darsan. Our ego-fuss and wordiness must cease before we can experience God and Be the experiencing.

Like the Maharshi, Plotinus also teaches that not until thought and thinking, knowing and understanding, - time and trying, are transcended can the namefree be experienced. Transcendence is also pure innerstanding - and freedom in phenomena. In the Himalayas and in India the Swadharmic truths are so much a part of the collective consciousness that they are at least intuitively grasped - : The Alaya of our nature is the Source - or treasure-drove - which you may call Unconsciousness, and which we can all touch in mystic experience and simple Enlightenment-. It is insight into the whole and the Essence - rather than knowledge. It is the Strength of wholeness rather than Power-play.

"The Yoga of knowing the mind in its nakedness" ends with the statement : Also a cowherd (or any illiterate person) may, by experience, attain liberation. "Always experience - and direct awakening in intuitive Self-radiance. Buddha held up the Flower - and only Mahakashyapa - smiled and innerstood. Some of the most successful apostles, - disciples and sons of proven worth - have been simple fisher-lads, carpenter, - cobblers and cowherds--., illiterate as was Hun Kara, Hul Neag - Kabir and Brother Jaganmool. Nor have all Rishis and Sufis been scholars. Eminent Moslem authorities believe that Mohammed was unable to read and write and that he dictated the Koran under intuitive inspiration. In his youth he too had been a contemplative shepherd-boy - like Krishna. Although the boy Jesus taught, in synagogues and temples and confounded the learned pandits, pharisees and scribes, by his intuitive insight, his training was that of a carpenter, and there is no evidence that he was literate apart from the uncertain passage in the Gospel of St. John, wherein it is said that "with his finger he wrote on the ground", whether in symbols, letters or meaninglessly, is unknown.

How often do we see fellow-pilgrims stick in their learning-, in rituals or academic lore-, or in ideals and artfulness-, instead of using these as media - and push through and beyond to experience beyond ego-consciousness, - duality knowledge and even union and ~~xxxx~~ ecstasies-, to the Unity of wisdom-experience and of Self-awareness in essence and in integrality ? Milarepa, when confronted by the proud pandit-, representative of the worldly arrogance and swell, cute intellectuality, addressed him thus : "Accustomed long to contemplate the whispered, chosen dharma-truth, I have forgot all that is said in written and in printed books. Accustomed as I have been to study of the Common Science, Knowledge of erring Ignorance I've lost. Accustomed long to keep my mind in the Uncreated State of Freedom, I have forgot the way of conventional and artificial usages. Accustomed long to know the meaning of the word-free, I have forgot the way to trace the root of verbs and source of words and phrases. May thou, O learned one, ~~xxxxxxx~~ trace out these things, in standard books.

trace out these things in standard books".

The inherent - intuitive wisdom of the supra-mundane or invisible Real, was sought by this Mishi, not intellectual power or knowledge, but insight into the Reality that comprises and is free in Samsara and Nirvana, - the Swadharmic realm, the Plenum Shunya. The awakening into conscious awareness, innerstanding or Self-awareness, "cometh not by observations" or "discrimination" - neither by scientific knowledge nor by thought. The Sadhu -, by his Sahaja Being and pure untraying reflection, may help us to awaken into re-cognition and into at one-ment experiencing.

"My father is Wisdom and my Mother is the Shunya. My country is the realm of Swadharmic. I have no guru and I am of no caste and of no creed - I". Thus Padma Sambhava to ego-questioners, and thus, or similarly, would answer all mature Mystics-, Sages, Sufis, Mishis-, Buddhas and Christ-conscious fellow-pilgrims. Be a light unto your Self! The experience must be authentic, the pilgrim in Himalayan consciousness must, by his own effort, or effortlessness, come to maturity and aware the dawn. The Yoga of Experiencing the mind in its nakedness, or Shunya, teaches the futility of seeking outside oneself-, in scriptures or through gurus, deliverance from duality: concepts and from learned ignorance. Samsara and Nirvana are One all the eternal while, and not exoteric nor esoteric lore-, but intuitive transcendence-, conscious innerstanding and mature experiencing, awakens us to be free in and beyond ego-concepts and wordiness. Freedom is inherent; the wisdom-light is innate-, intrinsic and natural. They are the Sahaja "birth-right" of the unborn-, and the Awareness is 'our' Self. Awakening into mature abiding and conscious awareness is All.

The Munis have awakened into the Strength of Self-awareness and so can live freely in the midst of ego-society - and be at joyous ease - in dis-gassed civilization. They are naturally not recognised by egos, yet they mutely radiate and attract fellow-pilgrims, who do not consciously aware the Unity or experience the essence in integrality. The Muni awakes the light that leadeth every psyche-, and the response. Until duality is transcended and at-one-ment experienced, the purna enlightenment is not lived.

"By the means of the eye that will then open itself within - they shall be able to reflect purely"-. Having awakened to Be the darshan itself they will no longer need a guide. There is joyous ease in Self-hood. Buddhahood is innate. It is our real nature and only need the removal of ego-veils - for it to shine forth. Buddhahood-, the Christ within, is experienced in essence and in integrality, and religion is the science of this intuitive Self-experiencing.

The physical and mental feats of endurance-, control or conquest, and also the miracles of visions and voices, - levitation and concentration, as practised in certain schools of Shakti-Yoga, ritualistic and tantric, are as of nothing worth on the intuitive Swadharmic Way of liberation or Self-search. Not knowledge, but wisdom, not power - part-play, but strength to awaken wholly into Swa-darshan and the mature strength of no desire - and no ego-wilfulness in conceit of agency-, is the Buddhas and the Maharshis Way. It involves the elimination of the sense of separateness, of ego-consciousness, and of the consequent suffering, which flow from illusion and from delusive bondage.

So awake lucky-, aware and purge your Self of the shadow of egotism. Learn by Self-Experiencing that there are no 'others', that there is only one life - on Self-, deathfree and formfree, and that whatever the part, or the ego, does to the detriment of the whole must lead to the greater suffering of all. That life is one and indivisible is the intuitive and rational basis of Bodhi-experiencing- and the universal Karuna (co-passion) and Prajna (inherent, intuitive Wisdom:light) are the peaks of Himalayan consciousness in Buddha-experience. Experience your Self and then Be the experiencing in - inner Silence. There is a law of compensation by which much talk about

virtue-, love and freedom etc., indicates less an abundance than a lack of it. The whole does not assert-, and when you experience your integrity or holiness, you can be silent and still. The Shunya comprehends all duality-concepts. Seek and find ye therefore first the grace and wisdom within thee. It is the Vast Deep-, the Self-radiant, the Shunya-Silence.

Consciousness is time, - everlasting time-, but not the eternal. You go beyond consciousness to experience Self-awareness. When we speak twoness comes, but in Buddha-awareness there is oneness in two. In the Buddha-experience or aware Self-enlightenment, the Samata sameness is, at the same time, the manyness of consciousness: waves - of time-waves in Eternity or of Eternity in the time-flow. There is mutual unimpeded interpenetration and serene Self-dependence. But when we talk about it, there is one and there is another, - while when we actually experience it they are the same. There are no two such things as contemplation and the contemplator. As Ramanaji says : There are no 'other' to mix with or to help.

Intellect always wants to have two, for this duality is the necessary condition under which it works (so much intellect and so little intelligence - ! so much knowledge and so little wisdom - ! So much power and so little Strength in wholeness !) When we try to express our experience two or many-ness comes up in consciousness, but it is most important to be essentially aware that this two coming up is not really two - and that Unity suffuses and is the Ground, - the God-head-. Intuition is needed for the Sahaja Samadhi experience, in which we aware the Unity in and beyond Oneness, Manyness and all opposites-, and experience the essence in the whole and the whole in the essence. The All is mutual interpenetration in Sahaja Shunya-Play.

It is said that "God created the world to make himself known to himself". Or is it herself ? We also question the word-symbols: God, create and known, and favour the Vedantic language : "With one fragrance ~~expressions~~ of myself I projected all these universes and multiverses". (sayeth Brahma), "I remain !" - The Silence, or Shanta Atman projected it Self into the word made Flesh - in order to aware Itself objectively also and to enjoy playing in all these forms and functions. Even Brahm cannot create out of nothing-. Shiva transmutes the forms, and Vishnu is the change-free poise in all changes. It is said that this desire to aware in Self-play constitutes a fall into the sin of dividedness and a limitation, but it may be a necessary and upward fall - and a joyous enrichment in Self-play. In Self-Awareness - there is Ananda, but no real division and no Death of the Real.

On a certain level of awareness it is significant and suitable to describe the Absolute as a Father or a Ma, a Friend or a Beloved. But strictly speaking, such statements are inaccurate and untrue. The true character of the absolute experiencing can be revealed only in the wisdom of Karuna, which is even-minded Sameness in and beyond hate and love-, sex and all complimentary opposites.

In the Rig Vedas there is no fall from grace. Yama, complete with his sister-spouse, chooses death. He abandons his body, - passes on and is given lordship over the highest of the three heavens-, the intuitive transcendental one, beyond the exoteric and the esoteric awareness. He is the intuitive Lord, the master of duality, the Nath of the mystic death into immortal life here and now. He is not to be confused with Mritya or Mara, the death-dealer. Yama is the first of mortals we hear of, who awakened maturely into Immortality.

The great Rig-Vedic Rishis, - singers of the song of Eternal life or Sanatan Dharma-, seem to see the gods-, communicate with them-, walk and be at home with them and experience them, even as did Adam, Enoch and the mature prophets with the Lord and the devas. To this day there are Munis and Rishis and mature mystic, - who are at home with rarely find them among the haunts of men, or at least you will not easily find them - unless you have the trained intuitive eye and self-experience, through which to aware and re-cognize. Words and doctrines, assertions

and explanations are futile, when there is direct experience and wisdom in identity. In the Prajna-light we intuitively aware beyond mind and trying.

The heavy voice of orthodoxy is too much like the voice of one in a stupor, laden with the burden of mere learning. Those, whose cold light of intellect is unredeemed by intuitive insight, flounder about with their ideas, concepts and subjective truths like fish in a net. But the intuitive experience in the Alaya of the Unconsciousness - sets us free and simply aware in natural Sahaja-Samadhi.

The voracious intellect gorges itself to sickness on thousands of new, hard facts, and spew out rows and rows of mighty tomes while the Book of Life gets buried deeper under the gathering dust of knowledge and learned ignorance. The Self revealing cloud of unknowing is thickened by man into an almost impenetrable fog. And yet, not just there but here, not just yesterday but now, is the invisible Real-, the incarnate Swadharmic truth of Being and of Awareness. Not lost in the temporal movement of the space-time world-, but poised here-now in fulfilment - in eternal existence. You are free in the All, and all your wounded kindividuality, - democracy and ego-determination is a make-believe in conceit of agency.

The awakening into mature awareness cannot be easily defined or clearly stated, but it can be and is, fully experienced and lived, also in actualities. The Real is also in realism. A new and wider awareness of Being emerges; a profound-, intuitive inner-standing is awakened into. There is pure contemplation in Self-hood and "Consummatum est !" all the eternal while.

One awakens and enters into profounder and wider states of consciousness - and of conscious awareness. Now if the next succeeding stages cannot be successfully entered, due to lack of maturity, the practitioner - or experimenter may return to ordinary ego - or dualty-consciousness as most people do -(often to assert and stutter a lot about their mystic, - samadhi experience Wow ! Wu !). If the contemplator is already in one of the deeper states of samadhi consciousness and cannot deliberately or intuitively go further, he may well fall asleep, as did the disciples of Jesus in the Gethsemana-test, or if he loses innerpoise and balance, not detrimentally, he may 'see' visions of and 'hear' messages - from favourite gods - and devas-, devils, - dragons or daimons.

But if he loses balance to a serious degree the individual psyche may become obsessed - or 'possessed by a devil' as said in the new Testament, (which is a sorry condition, says Ohwaji !) or he may go off into a deep trance which is partly healing. A whole-making or integrating process goes on - healing and restoring as a profound sleep. The process is unawared, - but the psyche 'enjoys'. The fruit thereof (- and not all of it is beneficial) on returning to ordinary consciousness.

The legendary and symbolic 'Adam' is said to be the first, - or one of the first, of the human race - to go off into such a deep trance. That is the so-called sleep the Lord God caused to fall upon him-, a trance or sleep of depletion, but also of wholeness and psychic fulfilment. On waking up he finds Eve fully formed, which means that he becomes clearly conscious of his own psyche, and specially of the feminine aspect of the psyche as being complimentary to his normal masculinity. The experience is all in the realm of Grace or wholeness-awareness within our Self-, and is an

authentic experience also in each psyche. On one level of consciousness sex reigns supreme, in freudian parlance, in another realm of consciousness - it does not matter-, while in a third mode of awareness and experiencing, - it does not exist. Again exoteric and esoteric lore and the third mode of intuitive and transcendental experiencing or aware innerstanding in essence as in integrality.

But what is far more important than Adam's awakening into psychic completeness is that he in this experience is convinced of unitary Self-hood and the One-World-Unity of the universe. From this inner experience is born the conviction, living awareness and consequent teaching that there is only the One God, - or One Life, a conviction in Self-experiencing, which scatters into emptiness the host of many gods. Their ephemeral day is over and they proceed to disappear, like moth devoured by a flame of Enlightenment.

But Adam's conviction is not a living- full and true awareness. From his 'profound sleep' he did not awake into the freedom of actual Sahaja-Samadhi. He had not sufficient Self-experience and ego-discipline to prevent - his own fall. Unable to maintain the consequences in daily life of the consciousness of unitary God, his awareness sinks back to the level of a circle of mortality and duality. This is the eating of the fruit of the tree of mere knowledge of good and evil-, of division and surface-difference; and the tree of Life on the ever dancing Sumeru was neglected. The inherent wisdom of wholeness and of unity in and beyond union, time-ecstasies and woes-, was forgotten, and his merely analytical knowledge naturally expelled him from the inner Eden. Adam had to wander in consciousness and in time unto "the paradise to be", yet the Eternity-essence and integrality is as ever here-now and within - only forgotten in the sleep of stupid and learned ignorance.

"In the cool of the evening" (the time for Self-contemplation for restoring the deeper states of consciousness) the Lord God asks: "Where art thou Adam?" meaning to what level has your consciousness sunk? and Adam, for the first time saw that he was naked, apart, divided and separate from the whole. His ego was ashamed in consciousness of sin or guilt-complex, and naturally he fell to blame the 'other'-, the complimentary part: "The female part which thou gavest me, (or made me aware of) tempted me and made me transgress!". Off they went into exile and ego-woes. Still there was the memory of paradise, - a re-collection in the mystic unconsciousness of essential integrality, and Adam's teaching flourished for about a millennium. That is the meaning of "all the day of Adam being 930 years". But when the seventh successor of Adam appears on the scene, the deepest depth of consciousness is touched - (or is it a Himalayan dawn?), for "Enoch walked with God and in God". He experienced immortality, here-now in purus Shunya consciousness-, in conscious Self-awareness, in essence and in integrality. That is the meaning of the statement: "Enoch was not, for God took him!". The body of Enoch unquestionable died like any other body dies.

Sri Adam dies-, but not voluntary and not maturely-, while of Yama in the Vedic tradition it is said that he 'chooses death'. Like Rama Maharshi, he lets go of body-consciousness and frees himself from all bondage to love and to the sense of mundane values. He clearly innerstands and experiences that the cycle of births and deaths, the stream of samsara, is really the stream of consciousness, of emotions and thoughts, as they arise, proceed - die, arise-proceed-die, unbidden. He experiences himself beyond thought, mind and time-, beyond ego-consciousness and duality play-. In Sahaja contemplation Yama enters profounder states of awareness or of what was before ~~some~~ unconsciousness-, the Alaya Source, and he lets go of the unbidden flow of discursive thought. At last he is able, in full Self-awareness, to die altogether to mundane consciousness and to aware and live the Self - everywhere. This is the meaning of Yama - (as also Nachiketas) abandoning his body and passing to the inner realm of awareness - and of wholeness, which

is not our realm of part-play and discursive thought, however profound-, nor the realm of trances, nor of visions and ecstasies of any of the saints. All these belong to the sphere of mortality for they are all constituted of uprising, - proceeding - dying. This is an awareness or experience which functions in terms of : "As it was in the beginning, is now and ever shall be" and "Before Abraham was I am !". All is simultaneity-, spontaneity, wholeness and unimpeded interpenetration; and this experience wherein "time is not" and wherein all discursive thought - and wilful trying are completely stilled, and birth and death are over-lapped, is the full experience and meaning of immortality. Sterility is the experiencing of a mode of consciousness or functioning in unconsciousness or, at least, in an ego-consciousness. There is consciousness beyond thought and time, - and there is Self-awareness in and beyond ego-consciousness and power-antics : "Fear not hell-bombs and those who kill bodies". Time and space (-the condition of our bodily being) pain and pleasure (the touch-stone of our psychophysical life), and good and evil, as we know them here, are all transcended. You transcend and understand duality and knowledge - and -, at joyous ease, you play and eat of the fruit of tree of life.

IN MEMORIAM I.

to remember or to forget? That's the question.

All true knowledge, according to Plato, is but remembrance, a re-collection of what the soul already knows and is.

This statement seems to imply that we also in time can be aware of eternity, that here and now and not only in the hereafter we can be divinely aware of what we by nature and by potency are, and that quintessentially we do know, but have forgotten. —

We feel it is true. If we sincerely, free of ego-consciousness so inward and deep enough, we can know divinely by identity, for will in is the microcosm, the "alaya"-store of memory, and we need only our trained intuitive intuition as wings to transcend in order to re-collect our *True*, our Real Estate, and to be there, to be It —, awarely, simply and divinely.

In the light of our intuition, how pathetic seem our egotisms and our partial clinging memories of secondary existence in the flesh. It seems that that which chiefly blurs our memory of our self is our memories of things and of trifles which we as gross life and chose to fix and feed on, and past stories or experiences, which we have not really lived nor realized and so continue to re-assert, to dwell on, and to live on.

It is the clinging of these ego-memories which bars and boards and which veil our real memory — our awareness of our self. As Latif says, "Enter into desirelessness and see Allah. The road of the spirit is clear as day. Only desire has hidden it."

These vivid desire-memories hide our living awareness of *Morality* in time, of the whole in parts, of our self in the eternal Now.

It is because of our egotisms, our blinkers and our frantic clinging to ego-memories and to life alone that we do not remember and know divinely, that death is also life, that "whether we live or die, we are in the Lord", that we ever safely come and have our being in the life that comprises our loves and our hates, our death and "what ye call life". We know, but do we know divinely? If we ^{will} cease to cling and to flutter, to grieve and to suffer

holily. . . .
 you often say; ~~71/74~~ "I wish I could remember!" But we do
 remember what is important and significant to us, and what is our
 brief store of conscious history as compared to our unconscious
 treasure in the sub-conscious and the super-conscious realm of our
 Being! If the merely ego-conscious part of ^{us} fade into the larger
 Whole, we are synthetically aware of our self as that Whole ~~is~~ and
 divisions are not real. We are unaware of our self except in lucid
 moments, when we are still, cool ^{ly} and clearly out of our mind and
 free of the veils of ego-memory.

That Psyche realm, and psychically we are vastly larger
 than eyes can know.

In our psychic "blaze" is the quintessence of all our previous
 we are of Consciousness, and we are not a sense-memory of "past"
 out of "future". Knowing this, livingly we can be silent and still
 and so sure in awareness that we need not assert a tree to share
 any more than does a tree, a bird, a cloud. The assertion of ~~finite~~
 opinions and of ideals cease in the light of the awareness of the
 presence of the Self. / a Chinese proverb: "The who looks at Self
 does not shine!", and a Hebrew one proclaimed: "The who sees himself
 dies!"

The he and she and the ego-consciousness must naturally die
 and disintegrate, and how can one "look at Self"? Seeing is being.
 II. Knowledge is by identity, and when our "seeing we" is all
 awareness, our assertions, our wordiness and our ego-memories fade.

We are memory, but have forgotten, and so we seem to flutter
 and to pass in exile and in wordiness. Our memories flutter ~~is known~~
 self-vents and as red-hot iron before the cooling eye and we must
 forget before we can remember.

To forgetting is true knowledge.

~~When the ego-lights, which are darkness to the Sage, fade and
 cease to vibrate, the light of Self is no longer blurred. So
 not this the in and the out and the glory of all "non-practice"~~

eye, of all our conscious and unconscious search and striving to

David H. Lawrence in his posthumous "Last Loves" beautifully says, as if from the "Other Shore":

"All the greatest teachers will tell you the end of all knowledge is oblivion — sweet, dark, radiant silence, where I cease even from myself and am consummated.

"To be able to forget to be able to yield to the self which dwells in deepest silence—

"What we need on earth is to be aware of Centres here and there of Silence and forgetting, where we cease from knowing and from trying.

"Only in sheer Silence are we aware of the living God and of Force in life, for when we know in full we have left off knowing.

"Come let us build a temple dedicated to silence with seven veils and an innermost Gulf of Gorges of sheer silence. There oblivion (of ego) dwells and the silent soul may sink into God at last having passed the veils.

"For God is a deeper forgetting than sleep, and all description is blasphemy. The unhappy souls are those that cannot die and become silent, but must ever struggle on to mend themselves in trying and in workiness. A man cannot fully live unless he dies and ceases to care — ceases to care and to try.

"O Ye seekers, when you leave off seeking you will realise that there was never anything to seek for. You were only seeking to lose something not to find something, when you went forth so vigorously in search. Only the loving find love, and they never have to search for it.

There a ^{vest} ~~vest~~ realm of conscious ~~ness~~ ^{still} undreamt of, ~~and man~~ ^{and man} ranges of experiences, like the haunting of unseen harps we know nothing of, within us. When man at last has escaped from the barbed-wire entanglement of his own ideas and thought, there is a marvellous rich world of content and sheer, fluid beauty and fearless face-to-face awareness of now naked life."

The quality and the values of that realm of interrelatedness we can remember, and our son ~~live~~ ^{live}, vulnerable David seems at last to have achieved acceptance and to have attained ~~which~~ ^{which} into silence, to know integrally and to Remember It fully.

The sheer Silence can be conceived and lived also in the midst of actualities and in the play of surface-waves. Storms and darkness, suffering and deaths, are the test of our clear Remembrance of our Self. Do we calmly conceive and experience the Light of the Real also in actualities and in fact ^{VALITIES} in facts, in death as in "what we call life?" Free of ego-~~memories~~ we may well play with them calmly, and only we can let them fade — ~~Ego-~~memories were the helpers, ego-~~memories~~ are ~~at~~ the bar.

A friend said, "you are indeed fortunate to be able to get away from memory", but if we do not hold on to them the memories simply go, they do not cling.

Most of us are in emotional coils and in mental ~~cases~~ — but there is a simple way of letting go our hold on memories. Get out of the 'case', out of the "barbed-wire entanglements".

When we are able to go out of our mind calmly, slowly, and clearly and thus be aware of it as a tool, then we are naturally rid of mere mentality and free of ego-~~memories~~.

When we step outside time we know eternally also in time, and can conceive the whole also in the parts. We are that Whole internally, awarely, and the One Light is conceived in the ever-coloured ray, and in their ever-changing ~~play~~ play. The beautiful difference, the antinomies and the complimentary opposites are freely and intimately enjoyed in unitive awareness. ^{Intuitively} ~~Intuitively~~ and ^{lively} ~~lively~~ we are that ~~the~~ Whole as well as a conscious part of the play.

When we sleepily and untryingly go out of our thoughts and calmly see them float by, we are aware that they are not "ours", but that they happen to us (or that we happen to them, for "we are such stuff as dreams are made of." We may invite, entertain and feed them as, but if we are not aware, the guests may overstay their welcome, may seem to cling and to try to possess us and to keep us in bond and bondage.

Until we are aware and re-collect our Self, we remain often in the grip of our mind and our memories — a prey to thoughts and emotions. So it is salutary for us at times to go outside and to look at them, smile at them and put them on their back as good fellows if stroked &c

right way and not fussed about. When we from within, can look at our diverse tools, we know them as tools and in clearer relationship. No longer do we identify our self with our bodies and our tools.

Really, so thin a veil divides us from the awareness of the healing, unifying Light of the Inclusive ^{More}—/from the Sea, the Centre, the Root, and the Self. What matters the name, the label, the term? What blessing is it to forget names and terms, and to have no urge to assert, express or reveal the ever Self-revealed. Here, beyond the ego-veils of mind etc, we naturally are untrypingly "away from ego-memories" and there the puzzles and problems, there the paradoxes and the complex are clearly solved. They resolve themselves without any ~~effort~~ effort in the living harmonies and in the peace which passes mere intellect, but which teems with intelligence and with "Joie de Vivre".

But how many fellow-pilgrims, or how few, can perform these ~~feat~~ feats, can effect these see-changes or let them happen in consciousness?

Many more than we can know, for although their, in a sense is "Yogic skill in action", or in function, and it evolves through discipline and purgation, the performers may not know of the term "Yogi" nor be considered as such. They may not need or court publicity or display, and so they may be quite unnoticed ~~and~~ ~~noticed~~ and unknown by "sahab Lorne" and by "Barrenvok", by Pandits and by the wilful, benevolently bullying intelligence. Intuition functions very silently and many of the flexible souls who can, freely and without attempting, change from these various levels of consciousness to others and back, do so in silence. They enjoy the luxury of not having to explain, to assert and to shine to eyes. They cannot, but besides their, perhaps stuttering, inability to use a desire-charged word-language for that purpose, the technique is not cultivated, as the desire, the urge, and the trying to share, and to show, have almost ceased to bother and to be in their rhythm of the real correspondence and of the true sharing the are silently aware in Being's rhythmic. Wordiness and trying falsely and have become disquieting and futile. *all words are tainted*

Perhaps only a few of the mystic race, that is never taught, but live from *Nemoyra*, preach or become vocally assertive and "known".

Many a true mystic live veiled and unseen among us — although un-screened, the veils and screens are in our consciousness. Our assertiveness, our "vital" expression and vivid trying makes us very subjective and ego-blinded and we do not, eye cannot, see our fellow-pilgrims, except through the fixed veils of ^{our} coloured consciousness. How few can passively, purely and silently enter the consciousness or the silence of a mystic and thus become it? See it as God sees it? And yet only in that mystic consummation are true knowing and living love. Most of our loves are of qualities and of things that happen to please and ponder to our prejudices, our likes and our habits; and subjectively we worry and grieve over the departure or death of our beloved, or of our own. Not so the mystic. The mystic may well have no urge and no ambition to assert the soul's living awareness, for, in the unitive life-awareness, there is the complete organic sharing, an abundant richness of exchange and of harmonious correspondence in rhythmic in-breathing and out-breathing. Beyond faith there is the living certainty that has no need to assert or to enthuse. Words and no-certain become false and futile, naive and ego-willed, or at best playful. The sharing of ego-notions, desires and hopes, prejudices and wishes, no longer satisfy when one can know the real sharing, vibrationally, intuitively directly in living silence in spite of words and discourses, in spite of ideals and of ~~trying~~ ^{trying}. The real and only satisfying "RApport" is here — all the time. Awareness is all — and the real mystic is aware.

Apart from the ego-desire, motive, exhibition and play with words we write and talk and display in order to persuade, confirm and clarify ourselves. We are not sure enough and so we strut and try. But assertion is often a feverish disease, a falseness and a fall from the grace of mystic awareness of life. If the wordy ones have ever been "there" they are not "there" at the time of their writing and their talking about it. It is an attempt to recapitulate, to re-assert or it is a vain exhibitionist. Yet some expositions and some strutting display are revealing and quite satisfying. Die reiner

"Toren" streams through, Not the "Heldere" of the exile, but the Being (radiantly at Home in the divine, dark light) and playing gaily in "what we call life".

There are, however, fellow-pilgrims whose rhythm is so pure and simple and unified, that we cannot see them. We do not conceive them in our blinkered consciousness or through our desire-heavy vibrations. We have not the experience, nor the realisation of their values, and so do not respond to their rhythm and their cure force love. We do not see them because of our trying, and as they make no stir, no demands and no assertions, they are easily ignored or overlooked by egos, or they are vaguely considered as odd but rather harmless rhapsodes.

The "reine Toren" are care free of reward and of requital, of recognition and of reciprocity, and they may well smile kindly to the the clever, mental ones and to the trying "shakti" business among their fellow-pilgrims. How can they mock or envy, crave, or will any anything, when they are themselves so utterly at Home in the Life that comprises all the complimentary opposites, and when they know livinely that "to set up what you like against what you dislike, this is the disease of the mind". Unattitude, because consciously detached, they have all. They have the freedom of the Universe and, like our local Himalayan race, they may well and rightly conceive themselves as "more than all these Universes".

Dr. Kenneth Walker in his "Diagnosis of Man" mentions the pathological and dis-eases occurring in neurotic and ill-balanced people, (artists and geniuses etc.) in hysterical states, dislocation of personality, unusual psychic or ^{simply that the sense of acute} scientific powers, ~~but~~ chronic diseases is psychological, is in the individual, national racial or global Psyche. The symptoms of the chronic disease may suddenly become acute, and doctors and dictators try to cure — the symptoms, try to suppress and kill the symptoms ~~and~~, the fever and the helpful microbes which warm and heal. The things or the men we blame are ~~not~~ not the ~~cause~~ cause but symptoms of the dis-ease.

The mania for expression, for as-ertion, for "progress", is it not a juvenile disease? Facile expression may it not well be a snare? They pertain to becoming, to the artistic, the emotional and the mental approach, and to ego-consciousness of the part and the pleasant, not to the Whole, not to Being, not to being wholly aware. Art — how often is it not a "pis aller", an expression of the part and the part-consciousness, a feverish, eager re-creative passion to stay what to the artist seem a fair or a significant moment in the flux. Is not art often an apology for having failed to live it, failed to be content to BE it, poisedly, balancecy, awarely? We fail to realise the vivid part in the light of the Whole, fail to accept it livingly, calmly, joyfully as a due part of the living multiverse with its counterfoils and its complimentary ϕ opposite, which are equally beautiful, equally valid, vital and right.

Ego-memories, persistent reminescence, likes and dislikes, loves and possessions (which implies hate and fear) are they not bondage, though the chains be golden? Often we hold on to our memories as we do to life, because we have not lived them and only enjoyed, asaried and thought. We have not realised our experiences livingly and so are not free of them. We drag along with the husk as well as with the essence — The past overshadows, the present, the Eternal Now.

Emotions and ideals, thoughts and consciousness, are in a flux and we see with our prejudices and with our ego-memories rather than through our eyes. We sway in instinct or are stiffened on the fixed yet wobbly bridged called Reason, which leads from instinct to intuition. How few get across that bridge? Intelligence stiffens into the prison of intellect or into "points of view", and we heed not the wind of the spirit, nor the breath if the Holy Ghost, which blows where they list and must. We play unaware of our birth-right and of what we Are, unaware of our winged light of intuition and of our Memory in the inner, harmonious silence.

In the racial as in the individual psyche there is the Memory of the "Darshan" of the Real, of the Whole also in the part; and the mature soul is not deceived by the enthusings nor by groans of despair

— 9 —

Ego-anities do not confuse, and belief, as the word is usually understood, is an irrelevance, a futility and a hindrance to memory. In-
 ductive insight into the nature of Reality, however, is not enough. Experience of Reality we all have, but how few are mature enough to realise their experiences? "avatassiddha" is of a self-satisfying nature. It carries its own credentials, and in its calm Light the aware soul can be silent and still, aware beyond trying and beyond the urge to "reveal" that which is ever Self-revealed everywhere. No artistic fever to fix the part, no trying shukli-business to share, to inspire or to assert, no greed to give and no lust to get, to "progress" and to become. The truth that sets us free ever exists within ourselves, and in its Light we re-cognise It— our self — everywhere. "Reality is beyond the mind and its labels, and insight (or living knowledge) does not stand or fall by the words in which it is expressed. It is a cheer fact that there is Light within us which reflects the truth, a Voice which commands the right with absolute certainty. Mystics and seers have taught and shown that the we mind must first be withdrawn from the false shadow-show that it mistakes for the sunlight of life, withdrawn into an inner hell of darkness, which some have termed "the cyclic death" and others "the dark night of the soul", before its circle is turned round to face Reality and reflect the sun of truth, shining beyond the darkness. Nothing in the unplumbed depth of the Universe is too far away in space, nothing in all the countless millions of years of time is too remote for us to know here and now." The microcosm is within, knowledge of forms is but knowledge of illusions. Beyond all forms and all words is Memory —, the Sanctity Beauty that is the living Truth. "In spite of the inquisitions, the churches and ^{the}temples, and in spite of "the learned sciences of comparative nonsense" the Knowledge exists. The Path which leads to it exists and those who tread the Path exist and form a brotherhood, even when unknown to each other, perhaps the one true brotherhood in a world maddened by hatred, greed and stupidity. The soul's memory is our intuitive knowledge; the nature and integral being has direct perception of the living knowledge. There is some-

thing agiles also in a child, something stronger than the will and the art of pedagogues and benevolent bullies, and some children are wise when they are born, wise before they close to take birth, wise in choice of parents and of environment, in reception and in attitude.

How to re-~~call~~ memory? How to re-collect and become aware of our Self in the ~~form~~ of eternally here and now? "Be still and know that thou art God". Let the timeless silence unfold and clarify. In order to live purely one must be free from ego-consciousness, free of desire, naked of intent and clothed only in rict & loneliness and the fearlessness that is beyond faith and beyond hope, beyond humility and beyond the conceit of agency. In fearless contemplation we can experience God purely. Ego-free we can know our natural state and be our Self: Living beyond duality, age, beyond the ense of Union.

Beyond Union there is Unity. Including the many and the one is the Love, — the living unity — Harmony. Beyond ego-consciousness there is pure consciousness or intelligent, reliefs and faith, hope and love are all transcended; all desire to possess, to help, to share, to receive, to improve and to "progress" others and ourselves is gone. Yet there is a pure Love and a pure Freedom in the state of unity: awareness —, the awareness of Integral Being. We are unattached because we are consciously unattached. There is no separation, no loneliness, no real division. The awareness of joyousness of Bliss and of grace is not transcended. We are re-collected lightly, idly, idly, idly, Integral and utterly fearless. Intuitively, simply, directly, lively we know. The mature soul comprehends and accepts serenely, does not indulge in fear, in fuss or in ego-pity; does not blame or praise, judge or condemn. In pure joy there is no effort to assert, to convert, to reveal or to save. There there are no "others" to save, no Self to be saved. In Integral being there is no living. In unitive awareness it is a fall from grades to one another; There are no others.

Intuition is the helper —, the key to unity awareness; "With an eye made quiet by the power of harmony and the deep power of joy

we see into the life of things." That inner intuitive eye cannot see clearly until we are incapable of tears; and then it is not the eye that sees but the intellect who sees through it. We are large, we are multitudes. In a moment of time we can live thousands of lives and can know the play by identity. With Eternity in our rhythm we can enjoy and "see the world in a grain of sand, and heaven in an untamed flower, and hold infinity in the palm of a hand, and eternity in an hour". "Consummation/et" in the cosmic realm of awareness.

When ego-will and desire-vibrations abate and when ego-assertions are stilled, Memory emerges and ever new order of cosmic harmonies, whose will is ever done, is ever achieved without effort irrespective of our illusory fluttering and trying antics. It is nearer to us than we are to our self, immanent in all forms and beyond. And one is never less lonely than when one is purely alone, (all One,) and relaxed in its rhythm.

When ego and eros do not blur or blot with their desire-vibrations there is serene unit-awareness also in analyses and in seeing divisions, in, but also beyond, mind and thought and time. And there is not trying. When in our self, we are "free of every dust and stain of creature", free of attachment, of faith and of memories, then we are Memory.

There are ever the few simple and unified souls among the children of men, who know vividly the truth of conscious-wholeness or at-homeness in all forms of the One Life. They are integrally aware of the harmonious richness and rightness of the unitive "leola" in beings Flood, in Actions storm and in the beautiful differences of of the word they can well be serene and say and simple in the silence the wholeness and the awareness that is beyond ^{the} consciousness and is pure consciousness.

Even in the outer world of doings and of wordiness we meet and greet in recognition a few such self-dependent beings moving among fellow-pilgrims. They are as if robed in the still clear light of intuitive, living awareness. Safely they move in the cystic-dark

light and are us with an inner glory crowned.

There must be many such "hidden sons of God" and daughters, in safe obscurity, in silence, or among the "mob", in low and despised callings. What is the criterion of maturity? How do we re-cognise our Gurus and our Mahatmas, our ideal saints and sages? Their glory differ in quality from that of our warrior-heroes — our heroes of state and of power-politics. What makes us respond to pure poetry and to maturity in art and in literature and in living? Is it not a matter of Maturity? Is it not a like maturity within ourselves which responds and re-cognise itself? Agree no more in a thing or a man happening than we are, than we have clarified qualities of consciousness to respond with, to conceive and to re-cognise. When we see greatness passing by us ourselves are great. Only a Mahatma can recognise a Mahatma; only a God can really see and experience God. Only a poet can well translate a poet. The intellectual or learned linguist may translate the mystic clear words of a mystic but not his experience, and for that experience, like pure poetry, like the highest science and the deepest profundities in literature is a living realisation shining through words. The being, the awareness, radiates through and we respond or recognise according to our maturity, our purity and our realised experiences.

Simple and poised in psychic balance the Mahatmas are and often gay. Silent they may seem for silence is the universal language of the soul, but mystically alive they are, whether they be veiled in inner realms or be seemingly busy in activities and actualities of the phenomenal world — whether they seem to act in this wise or in that or in "no wise". Their real mode is hidden to egos and words may be a dis wise.

If one is aware of the real communion going on unimpeded the whole ~~throughout~~ time, one is not eager to blur it with sediments of words, by the discipation of emotional froth or by the "expression" of mental monkeys. The mystic cannot expect or care to be understood and may not strive to understand what he knows livingly. All striving and trying blurs and veils. What we say and do, be it ever so clear and sincere to us, may well to others, blur and falsify what

we are. The quality of silence and of being is a surer criterion. Do we recognise a Mahatma in his own light vibrationally, intuitively, livingly? *Hyper* perhaps in spite of his words and his doings. Only God can recognise God, and the strutting ego cannot see the Mahatma. Christ said, "know ye not that ye are Gods?" Very few of us know of us know this and our Self livingly. Remember! Re-collect! Awake into Memory!

Of the vocal, visible and simply mature souls who lived their intuitive awareness in public and evoked response, most seem to be of "low" origin. They seem to have chosen simple homes and simple friends, and not to have bothered about power-politics, aryan prestige and Centers of Culture. They were Centers and knew it livingly, though they may have also served as servants and waiters who for years earned a living as well as a Life. I can think of a cobbler, a camel-driver, a carpenter-boy, a fountain-water^{er}, a librarian, a farmer-boy and many other simple folks. They were born simple and were not divorced from the Natural Life. Some were practical mystic, in serene poised and with Yogic still in action, some were clumsy and untouchable and some had no calling at all, but were simple men and women with no business on the glittering and civilised level of educated folks, among artists and in academic lore. They had escaped education and so their work-life usage and their style were often paradoxical, "original" and strange to eyes. But somehow they were and are in touch and in "rapport" with Life, and uncivilised, they somehow had culture and were artists in life, aware of the living mystery, aware of their internal Self.

Though their form often came to grief, the radiance of their life-rhythm had lived and has evoked response and re-cognition even in glittering and vulgar ages. Intuitively they sensed their high ~~vibrating~~ origin, their doings worth and meaning. They knew their race which never has natural dignity, but no pride, which never ~~dies and is not taught.~~ *For they had memory, the loss of which* causes eye-staring and ~~but~~ fluttering in seeming bondage, and compared to which our ~~own~~ theories seem but the vivid flecks of foam on the surface-waves of the "Leela".

Unfading simplicity seems a key-note in their mythology; in India this did naturally not exclude their birth in outward royal realms. Here the outward royalty is no bar to being aware of ones real crown of glory within and so we have Asoka and Akbar in Delhi, as well as the more ancient royalty of Ayodhya. The dusky beautiful youth of Brindaban was royal also among men, and yet another was Prince of the Royal Race emerged among earthly royalty at Lumbini with a Light which made our Asia mild. All princes and all untroubled by outward show. Here, as elsewhere, glittering royalty is played up to by its courtiers, flunkies and time-servers, but kings and intellectuals and "rajasic" fellow-beings may all humble their eye before an illiterate sage. The Royal doctor is responded to by the millions, whose heart serves eternity and the Unseen Reality, and who still — dimly or clearly, guard the memory of the Darshan of their self as a living value. There is a living truth which comprises and plays in all facts, in all forms and changing moods, and "the time shall come, and now is, when ye shall worship not in temples nor in these hills, but in spirit and in truth" — self-aware. Neither royalty nor poverty nor outer riches are real hindrances, but our attitude, our approach and our use of these. Our ego-memories bar our awareness of Reality and our real freedom none can give, or take — It is —, and we can only become aware.

Even among monks and pundits the mystic Light has shone concerning us closely, eye even from doctors and professors of divinity: — from Eckhart and from St. John of the Cross as clearly as from the Beggar Girl from Kasra.

But these were vocal Babalanjis whose urge was wordiness, ~~and~~ telling the good news to the poor in spirit, and who often, because of that urge and the misunderstanding of consciousness, of language and of religious dialects, were tortured and crucified, ~~and~~ quickly or slowly, by the ~~power~~ powers that be, but which be not very real compared to their victims. First we misunderstand and crucify and then we misunderstand and worship, glorify, canonise, ~~and~~ We are all on the cross of matter, yet the light is within — We attend contemplate it purely.

many of the talkative ones were considered rebels and dangerous types, a pernicious and a poisonous influence to our ideals, our swimmers and to our fixed notions. So the Church-bills and the Popes of their day did put them safely out of bounds, or finished them off. In modern global language they were straffed for their impudence, mopped up and annihilated, or liquidated. They had put their foot into it, or they had barked up the wrong tree.

But were they "annihilate" along with their bodily tools? There is a strange victory in defeat and in pro-surrender. Memory has come floating in the illusion, which we call time, and the timeless in fellow-pilgrims has responded. Why are we afraid of the dead? We are all of us exiles. We have all of us lost the living awareness of the Sea and of the Silence, and we all remember. But they had wings and had awakened into the ~~self~~ universal consciousness, into cosmic awareness. Their rhythm removed us, or teased us, out of thought and of mind. In them we re-cognize our self — our natural State. "Anet hukh!" cries the self realiser. "Eai tuam aai!" points out the Kishi, and "I and my Father are One!" said the son of Maria.

True, but is it true enough when it is said? It is a fall into words and there is still duality, still the strutting separate bird in the beginning or a "that" outside, at a distance. In polite language should it not be father and I am - One - ? No it cannot be said truly, cannot be asserted or jalled into words; it can only be livingly known and integrally lived — so easy to know, so ~~easy~~ difficult to understand, so impossible to explain. Is not assertive culture, like spiritual suffering, a contradiction in terms? "He who who speaks knows not; He who knows speaks not" and "if there had been a light in each ones hand, the difference would have gone out of their words". Aye, the wordiness would have ceased.

When we are livingly aware of the Light which never was because it ever is, immanent within all forms, then our wordiness ~~cesses~~ ceases and we can still be consonance to the soundless voice in anyata within. The ego must bubble and crumble and die a few times into the mystic zero beyond the ~~the~~ ^{the}

Then we are no longer deceived by false self-identifications, but can enjoy the beautiful differences in the living play of the One.

Beautiful differences! This expression used to vex the humours of an American Masterji and a trench-British CARMELITE, both in Himalayan seclusion. In their respective tantric and ritualistic approach their light of consciousness would show them that there is but one truth and only one true knowledge and expression of It. In order to recognise this truth it must be dressed in a certain robe and expressed wordily in a special phraseology and in right ideology. If their truth should happen to appear naked and living, they would not recognise It, or they would be scandalised. It must be well ^{disguised} ~~disguised~~ in the rhythm and the robe which have the traditional sanctions of the Pope and of the Master, or else it is a fraud, and the seeming beauty is a snare. If we enthuse and flutter like butterflies among the many faces, aspects and functions that Life presents, we are apt to lose sight of the One real, sanctified and sanctioned truth which comprises and brings forth these lesser and often spurious aspects! Those horrid, infidel protestants are surely more cursed even than the Asiatics and the Niggers, not to speak of the Huns and yellow Japanese Devils.

Catholics must not be too catholic. Surely only the Roman Catholic can be saved from Hell and from purgatory, and only they can have genuine religious experience and realise God. Religious truth can only be expressed in the words of Christ's spouse, the Roman Catholic Church. Tolerant views are snares, the devil's own, and our Lord is not mocked nor is He deceived by "beautiful differences!"

This is a possible point of view, and another is that the One enjoys the play and the disguises in the many, and that we may also rejoice in the divine diversity of the One. Mystic realisation may be one, but there are many modes of experientia experientia experientia experience and of expression. Though the Way be One, there are many tracks of individuals on the Pilgrimage towards Self-awareness. Approach and attitude differ, background and light of maturity vary, as do the expression and the word-language of the

distinct race, national and individual Psyche. And words live and change and die; Individuals; indivisible. Now individual denotes the distinct, the apart, the ego. Individuals are the many who have forgotten their "Individualness", their essential unity, and who are not "aweful" in "charity". But the saint and the sage and the true Mystic re-collect and remember. They have Memory.

Once upon a time there was a Swamiji of the holy Ramakrishna order, When one day this divine master was greeted by a Western-born "Cheela" with the usual "How are you this morning Swamiji?" he chose to take it literally as a question, and rather wearily he admonished the cheela saying, "My son, you should never ask me or any sadhu how we are" Implying ~~definitely why~~ "what you ask about is the body, the feelings, the mind, ~~how~~ these tools and their how's are trivial and of but little importance to us, and such inquiries from ego-vibrating fellows may serve to make us ego-conscious and even body-conscious.

"We are ever well, in Eternity and in all the time there is, but even we do not always know it livingly, and so we grow weary, and even irritated, by your silly question. It is wrongly put, and you, as a "cheela", should know better - B ooh! Om! Shanti! Shanti! -- Shanti!"

Poor "cheela"! yet, it is for holy Swamiji's a natural and right attitude, and from cheelas they could be spared such childishness.

It is not how things and Swamijis are, or how we like or dislike this or that, which matters much, but our attitude, and what we are, and who we are, and all this is falsified. So the "how are you?" ~~in~~ inquiry comes across to Swamiji's consciousness as: "How is your attitude this morning? Do you conceive your Self clearly and purely? Are you in your right mind just now?" ~~Impertinent~~ question but also an impertinent one, and sounding false when asked glibly and cheerfully by "cheelas."

Of course there was no question or inquiry really, and perhaps the rebuke was to the Western-born souls, who will chatter and make their ego-conscious self wordily noticeable. They seem ignorant or afraid of Silence as the clearer and the most satisfying way

medium of contact and of real correspondence, beyond ego-gratification and ego-noises.

"How do ye do?" "How are you?" Comment allez vous? These are not questions but assertions of egos: "Here am I" "Please notice me!" only they sound more polite, and egos like the salt of flattery in being asked how they are. They glow and strut and feel important. Also, naturally, Indians often mistake the formal and the polite for the sincere and the genuine and "vice versa". So a "How do you do?" and a fixed smile from "Bahubhogue", may well evoke the spontaneous blithe response: "Thank you, hazur. I do quite well, and what are you doing?" instead of the parrot-like repeating of the meaningless civilized phrase.

But word-language, any-how, is a weary nuisance to mature souls, when they know livingly the language of Silence and of Being as the more real and clear for awareness of other fellow-beings, and for the genuine, universal, entering communion with Life in things;

The mature soul teaches without words acts without dollar, is effective without trying, is inwardly stiller in memory. As we ripen and clarify we eat less, sleep less and talk less! We live more.

We do carry in the deed of our Being the awareness of eternity in time. The egotistic consciousness fades and dissolves, unveiling pure consciousness. The pure Light is ever here as there for the intuitive and mature being to re-cognise and respond to. "thy will be done!" is not a prayer, but a simple statement of awareness in the stiller mind of the mature consciousness. It may be a "mantra" leading unto Silence, unto *Sunyata*, unto pure Memory.

The soul, in clear stillness can purely reflect and know ~~its~~ its *Dharma*. Life seems only worth living when we are aware of the Life that comprises life and death, aware of the Light that is also, in darkness and doom, and aware of the Love that includes our Loves and our hates. The God that is love alone is a "dead-God". The human transcendent whole also includes Hate and all the opposites, and we can be aware of the whole also in these parts. In cosmic awareness we are free of beliefs, of faith and of ideals, free of hope and of trying.
 And Also what ye call love is left behind in the Light of

pure seeing, ~~in~~ the Love, that is creative and free as the Spirit.
 Only when we have experienced God and Eternity do we know them then
 livingly and know the illusion called time. The soul is the living
 experience of the Immanent-Transcendent; The simplest awakening of
 the mature soul, in the fullness of time, into the awareness of its
 Self, of that which ever is here and now: The glory and Grace of
 Freedom and Joy which is within and around us, immanent and trans-
 cendent. *It none can give - or take -*

awareness is all. Recognition sets us free. We cannot think
 Eternity, but we can remember it and be it. All the time we are
 Eternity, pure consciousness, the I am; but we must awaken to be,
~~rationally~~, consciously, livingly and awarely, our Self. Intui-
 tion and Memory are the helpers. We re-collect our Self and, so, Be
 Steadily, livingly, ~~Always~~

It is a few eternities ago that we received your latest news, but You are ever new and eternal, and we trust that Sri mind and other bodies serve you well in essential harmonious Leela and that ye experience our unitary Self, as ever free in Karuna-Grace, in Prajna Light and in ever bubbling and bouncing Ananda. Each moment must be very vast in order to contain us entire.

There is as yet no clear indication as to which direction the wind of the Spirit blows us. Life is delightfully uncertain and yet eternally sure. There is no real renunciation, no real choice and no death of the Real, so we can play gaily in ego-antics - and swell Shakti-business without fear and fuss. Have we not died times enough to have awakened into the Freedom from fear - from want - and from aggressive desires? Things and consciousness changes like an ever-flowing river, and oint ours a Free World wherein free children can freely play with Hell-bombs - and with swell semantic word-symbols in shrill dichotomies? Yet our Self endures and is one.

We returned safely from the annual trade-cum religious fair which is held in a cosy himalayan valley some 30 miles northward. The sangam, - perpetual wedding place of two holy rivers, - is only 3,000 feet in elevation and there are 4 ridges or passes - 7 to 8 thousand feet high, to manipulate on the way from our holy city. Be and banyan - oranges, sugar-canes and sturdy Bhotia folks flourish there, and, specially at these fairs the folks from the borderlands of Tibet and Nepal meet there to trade and talk and to bathe religiously at - the triveni. As in all religions - there is always the exoteric and the esoteric flow of consciousness, - and there is also the third, - intuitive, transcendental and invisible flow of experience, which is truly in Sri Yamas and his twin-sister and consorts realm of experiencing.

All Himalayan rivers are Gangas and holy, and specially where two or three meet is there a continual rejoicing and wedding-feast of himalayan holiness. Our many Holinesses grow still more holy by a dip in the icy sin-cleansing water, flowing through Shiva's locks. We trotted the 30 himalayan miles in 7 hours with our own bare lotus-feet and with bedding and begging-bag on our holy back. After a week of lovely snow and welcome rain the sky cleared into cloud-free sun-radiance and pure akasha-, and off we went, lovely alone-, all One with Sri Himalaya. Only egos can feel swell or lonely or lonesome in Him-Alaya. Goolie-free, wordfree and mindfree we could bounce, glide lightly or sink freely into the Vastness of the silent harmonies and so Be the whole in Self-dependence and in unimpeded awareness in mutual interpenetration. The Him is upon the Alaya. From the living Shanta-Silence issues the living Word-, (made flesh and bones). In the concept-free mode of experiencing we simply Be - and Are Sri Narayana, - Sri Ramana - or plenum Shunya. The Sri and the Swa is a Unity in and beyond union and mere ecstasies. It is an essence in integrality and, above all, it is an Experiencing. Sahaja Samadhi reveals the dharmic truth of Self-hood, Not meditation or rituals, much less concentration and wilful power-antics, can reveal the essence in integrality, or the whole in the part-play. One must simply and purely awaken to experience and Be (in conscious, mature awareness) the contemplation, the Co-centre-ation-, the purna experiencing! As the Shunya Silence - one is free in the ever changing forms and part-plays-, in the harmonised tools and bodies - as in no bodies Chowji is a no-body, and is yet an artist in life. On the himalayan pilgrimage he possessed nothing, wanted nothing and willed nothing - in fussy power-antics or in creative shakti-business.

In the silent business of Himalayan freedom there is the strength of no ~~the~~ desire. Freely we can be the vastness and grandeur of Himalayan consciousness - and of the natural, simple fellow-pilgrims. There are no mental busy-bodies to blow desires, prejudices and poison into the pure air of akasha-integrality - and joyous ease. The whole is in the parts, the Essence is ~~an~~ All.*

Truly death is the secret of immortal life and of simple reawakening into conscious awareness. He or ~~she~~ she who will try to save his Time and Life and Only Way - shall lose it, while he that shall lose ~~it~~ (loosen and freely let go) his life will live. Life is not your possession-. Ye simply live It, and unless a grain of corn falls into the Earth (or Unconsciousness) and dies, it will in no way live. So "die before ye die!". Death can be a salutary habit, - a refreshing bath in the eternal, living in conscious unity or Self-experiencing in time and in the Eternal Presence, here now and now here. Fear not the existential spring into the Unconsciousness that you are. Himalayan freedom is in and beyond ego-consciousness and all duality-aspects. In the mode of unitary Prajna-light we are, - awarely-, the Contemplation, the Sahaja-samadhi, the Experiencing in death-free life. Unless we die to concepts-, ego values and subjective truths - and so be free in them -(and free to play lightly in word-symbols, thoughts and minds,) these media and play-things are apt to be a falsifying or nauseating nuisance.

Unto a mental or emotional word-spinner Ramana Maharshi (-as also Bhagavan Buddha) once said: "Leave God alone!" implying: transcend abstractions, blinkered prejudices, concepts and semantic blurring in word-symbols. Let go of your subjective truths, predilections and pet ideals. Be starkly naked, alone and ego-free to practice Swadharma, and to experience and to live your God.

"Chacun a son Christ" - Each one has his muddled concepts, - ideals and idealogies-, regarding freedom, aggression - and only ways-. You have not yet experienced Sri God-, Bhagavan or Self-hood since you speak and assert so much about Him, Her or It, or about Self-realisation. Who asserts and who realises? Who can realise, make real, what is already and eternally Real? The quite unreal - and bump-tions Sri ego - in powerful conceit of agency - ? "Its highest glory is where it ceases to exist" - and only subsists in Grace. Essentially, ducky, there is no real death, becoming, evolution or real-i-sation, only a mature awakening in abiding, calm, and serene Unity-Awareness-, into Being (consciously aware) the Essence in the integral Plenum-Shunya-, the death-free and fear-free mode of natural spirituality or Sahaja-Samadhi Wu - ! "Wake up Honisse! Be alertly aware!". Yes ducky Chowji: "We are always aware Shunya" always the Shunya awareness". "Who are we?" queries Sri Chowji innocently. "Ko-ham? Soham? Ahm?" O for the luxury of not having to explain! Our English word-symbols stumble and tumble, fail and fade in Reality-Experiencing. Realisation, meditation, - concentration, Knowledge yes, and also God-, soul, love, divine - supra-mental and under-standing-, all become slightly nauseating, falsifying and mental in use and abuse. So let's leave God alone ducky. She is alone, and only when you, in ego-free, identity-wisdom, experience your God, can you truly tell whether She is a He or a sex-free It-, and perhaps you'll keep wisely mum about it or only utter a non committal quack or Wm. Our ideal-concepts, mental blinkers and semantic muddles are falsifying the whole and the essence, and our creative trying blurs rather than reveals. When we experience God-, Buddha-nature or Christ-consciousness, we can be simple and silent in seven languages, or play gaily in word-symbols and Nam-Rupa, aware that it is Play. Be still! Be innerly still, but do not try to be - Still. "Effort is your Bondage!" Ye are the Stillness, the Sri Simplex.

We have been reading Walt's new book about the "Great liberation" in intuitive, himalayan consciousness-. It is in the turya mode of transcendence that comprises all trinities, - tripatis and dualities and so also our loves and hates - and our exoteric and esoteric mode of mere under-standing and mere knowledge. It pertains to authentic-Self experiencing in Sahaja Samadhi.

Also we have been reading another Walt's "Passage to India" It is only half a century since we were Whitman-fans. How do we find the "Passage" now- ? Words are apt to change, fade or degrade in meaning during our use and abuse, and in the very first stanza we meet such term-symbols as : power-, soul-, spiritual and God, - for which we would prefer strength, psyche, an unitary awareness in essence and integrality and Self experience in the Plenum Shunya or invisible Real.

"Covered all over with visible strength and beauty -- Alternate light and day and teeming spiritual darkness. After the seas are all crossed we shall double the Gape of Good Hope to some purpose. Nature and Man shall be disjoined and diffused no more, but proven sons of God-. God shall absolutely fuse them ----. Passage to primal thought and wholeness - not land, and seas alone --. Thy own clear freshness, the young maturity of brood and bloom, the realm of budding bibles. Back-, back to wisdom's birth, to innocent intuitions -, joyous we too launch out on trackless seas-, fearfree, for unknown shores, chanting our chant of joyous explorations ----.

Let others deprecate, let others weep for sin, remorse & humiliation. More than any priest we experience God-; but with the mystery of God we dare not dally. Thou matest Time, ~~the~~ smilest content at death-. Passage to more than India ! are thy wings plumed in deed for such far flights ? Soundest below the Sanakrit and Vedas ? Passage to more than India, aware the secret of earth and sky and sea, and the death that is the Secret of Life - Passage to you. Have we not stood like trees long enough ? Passage, immediate passage. Hoist instantly the anchor ! Cut the hausers. Haul out-, shake every sail - Have we not growled here long enough ? Have we not darkened and dazed ourselves with books long enough ? Sail forth ! Steer for the deep waters only. We are bound where Mariner has not yet dared to go-, beyond the Vedas and the Yoga, and we will risk ~~the~~ the ship, ourselves and all, farther farther sail, O daring joy - but safe ! are they not all the seas of God ?".

You opine that we speak to and about Ramanaji and Gods, as to and about equals - or as "kinde" or kin in familiar kindness-. Naturally so, Chowji does likewise. He has experienced God and so says thou or Wu ! to Her. Are not all real Holinesses and swell Honissers equal with the lowest and above ego-humility ? Is not the unitary Self common and one in all ? And you notice that we speak as Indians-, as with Asian or Himalayan background of traditions, values and proven worth. But dusky, Sri Chowji is a Hindian. (though not a Red Hindianer or real American-). In pre-natal wisdom he ~~case~~, or happened beautifully to take body and birth in the mystic, ^{choose} barbaric Uttara. He ever lives in the light of the mystic-clear himalayan tradition, that is word-free, effortfree and mature Unity-Awareness. It was so also in his babyhood-; This inherent innerstanding and outer play in gay, natural spirituality. It is the simple Sahaja - Samadhi in essence and integrality-experiencing in which there is joyous ease in bouyant, bubbling and word-free Ananda-, and no real doubt or fear or sin, no urge or real attempt to explain or to assert, what ~~is~~ is ever Self-evident and Self-radiant Shunya-Silence. He simply lived it as an Artist in life, whenever he got a chance - and was simply free in Aloness and in Al-oneness. There was no others and so no real problems-, quest or sins of dividedness. Nothing to ^{to} egos - fussing in duality-consciousness-, in becoming, ~~praf~~ progressing, evolution or in possessive, exclusive love and fearful power-antics. Chowji was not deceived - or fussed-, and what luxury not to have to assert, ex-press or ex-plain to egos - ! Yet the Wu ! - the Wei and the Way, were natural luxuries to the Uttara play-fellow-, his

simple Bodhi-Buddha or Sahaja State of Self-play-. This inner strength of tradition or inner authentic authority-, derived from Eternity-experiencing in many bodies and play-fields in consciousness, is much more essential and much stronger than all ego-power-play and all impositions of knowledge, mental under-standing and feminine need to be wanted and loved. The whole, which does not assert, is also in the personal, the details and the merely human, and so Chowji this time is not caught in name and form or in the sticky wilfulness called Love or God.

Ego-consciousness is Time, while Self-awareness is Eternity. When we speak, twoness comes in, but in Buddha-awareness, Christ-consciousness or Self-experiencing, - there is Oneness or unity also in two. Word-symbols are a descent into duality and so into falsification, and Sri Chowji descended only to Wu I and Aum, which are more than enough even at play. As there was no need he developed no word-language-, no symbols of expression, - of mere understanding or of love-. No, not even Hinds or divine Sanskrit -; the Godly language in noise. Calm innerstanding at joyous ease is enough. Chowji is the skill in action as in inaction. There is a sure poise in centrality and in playfulness-. All the Eternal while-, and is fulfilled rather than depleted or disturbed, by our gay play in mutual interpenetration and Self-interdependence.

Chowji is gaily and freely Alone beyond loneliness and in many-ness - and is wisely aware in the quintessential Unity - ~~unacknowledgedly~~ ~~xxxxx~~ in and beyond union, ecstasies and cool-rigid samadhis. He is not deceived or afear'd by our childish noises, - our adolescent play with Hell-bombs, no, nor by our heavenly, - supramental twaddle. Wu !

Our experience in "Love" is usually vague, ambiguous elastic and sentimental-, and so are our word-symbols; God-, Soul, Knowledge, divine-, spiritual and pity. What do we mean by them ? Widely diverse concepts, "Chaque un son Christ", and we wallow in semantic squabbles, ambiguities and beloved ideologies. "God is Love !" Is she not also Hate ? "Love and - do what you like !" is a saintly advice to adolescence ! If the average extrovert believes passionately in love, and if unable to tolerate aloneness, he craves for signs of love, and measures his success by how much he is loved and is worthy of love, then all this has nothing to do with unego consciousness. It is clearly a bolstering up of the ego and not a diminution of it. So is also mother-love often an ego gratification and an extension of ego-, and even acts of ego-sacrifice are no sure indication of ego-freeness. A love that implies attachment to forms, - to comfort of fulfilment and gratification-, and which is possessive, exclusive, jealous, envious, or is dependent on reward-, requital and reciprocity, is not ego-free and is not the Love that sets others free.

Sukha and Dukha are often translated as Happiness - and Sorrow, Pain or Suffering. But Dukha, - ill-state or dis-ease, means something infinitely profounder than sickness, old age, infirmity, - heart-break - and the entire host of the ephemeral ills of the world-. Buddha's "Dukha" meant the absence of psychic integration and of 'upekkha', ~~xx~~ which is the dynamic poise-, in essence and integrality-, that knows no shaking. It is the absence of ease, freedom and grace in natural spirituality or inherent Buddha-nature-. The absence is only in our consciousness-, until we simply and maturely awaken from ego-consciousness into Self-awareness and Self-experiencing. Our bondage and our dukha are delusive - but can be very painful ~~xx~~ to illusory egos - and to the consciousness that is merely mortal.

Of the nature of Nirvana it is idle to speak to egos. The Tao which can be ex-pressed in words and named - is not the Real Tao ! - It is in essence an experience, - which is word-free and name-free. It is intuitive and beyond the intellect-, and beyond the limitation of words and of mental concepts. Egos ask questions and await answers regarding the qualities and attributes of God and the nature of the goal. But questions and answers framed in words, which express thoughts, all arise and are confined to the sense-sphere of uprising, proceeding, dying, or the sphere of mortality. The terms and criteria of separate entity-, diversity and duality, do not properly apply to, or correspond with-, Nirvanic Being or Unity beyond union and beyond discursive

thought. The inadequacy of the mortal mentality distorts the Sterility-experiencing-. Human egos easily conceive of "God" in their own image, exalted to a superlative degree-, an entity or idol with man-bestowed qualities.

Intuition is the light or faculty by which we directly and mediafreely aware and experience (as distinct from learning and knowing about) the Shunya Self, which is never yours or mine any more than the light, which shines in a lamp is the property of that lamp. In the Self-radiant, intuitive light of Essence and of Wholeness - Sri ego and its divisions, possessions, exclusiveness and duality, - all vanish. They are not real - enough-, and the ~~the~~ limitation of becoming no longer apply - in Shunya-Experiencing.

March '53.

Here we are safely returned from Viking-raid-, healing our wounds in a jungle-cave and in calm and cultured Himalaya, after 2 months of fearfree galivanting in noisy cities and in the strifeeful jungle of civilisation. We are fairly whole in tools and bodies-, but, unconsciously, the whole psyche grows depleted and drained of virtue by the much ego-fingering of our innerstanding and kissing of nakedly exposed lotus-feet. When the blood-diseased and faithful woman stealthily touched the mere garment of Jesus ben Miriam-, he cried out: "Who touched me? I felt a virtue go".

This Being in touch in no joke-, but now we can gaily revive for a small eternity in the healing Alaya-Silence, mend the tools and let poison and sediment be still to clarify and harmonise in the essence as in the whole. What mental and emotional entanglement and inner strife we touch in the wilderness below among the merely human egos. What fearful, tense, aggressive and, often, ferocious imates they be: Some are like vampires even in their lust of giving. "What clever fools these mortals be" and rarely pure fools; "Ye are such stuff as dreams are made on;" says the Alaya in mute eloquence, and Maestro Chowji chimes in: "These funny dreams,-can they ever be saved?" Perhaps they can be naturally harmonised,- so that we be free in them-, but a Rishi says that "their highest glory is where they cease to exist". They do bark and fuse in a queer giddy and ungainly play-. They strut and preen their bodies (specially the mental and emotional ones) in power-play, in conceit of agency and in snobbish ego-identification. Sentimentally and adolescently they wallow in ego-memories, in fond grievances and in sweet sin-complexes-; bumptious on the surface-yet subtly fearful and innerly 'angst'- because of not awaring, not intuiting and not experiencing -their real, whole and essential Self-, in which there is healing for individual egos as for nations. The "dreams" are of egos-and on the surface.

H.H.H. Sri 1108 Chow Chuji declined to descend into the smelly human mess, so the chief battles of this Tibetan masterji and Chinese Sage were with the teasing flies in the Koshi valley. They would tease him out of thought and out of mind; as doth eternity-, but he often let them play, as he can be very impish-, drole and teasing himself-and, besides, mere thought, concepts and mind-do not usurp his serenity. He is not attached-and does not stick in them. He looks his usual perky self, home-free in life, and he quietly opines that all our sins-, diseases and ego-woes are due to the lack of curl on our tail. Some solemn egos even have no tail at all, at all, Uha-ha-ha.

Sri Himalaya had shaken himself twice, during our absence. Was it in glee or in righteous wrath? Had the human flies irritated or amused him? There are a few artistic cracks in the cave-wall, but the whole is unimpaired. Harmony and Silence, are still in tact-and in tune, and there is unimpeded inter-penetration in the Leela-:

We also had our usual burglary-, the third in the cave. 4 locks were opened or wrenched from doors and eap boards-, but no windows were broken this time,-and even the locks were not invalidated or permanently disabled, so we must be thankful to the smart and tidy robbers.

P.T.O.

As for their spoil, The Lord gives-and takes; It is His business and fun. Of little worth is all that hath its price, "I" and mine' are naughty word-symbols, and why stick in possessiveness and in conceit of agency? Karuna transcends our possessive love and our tense shakti-business. The culprit may well be one of our educated, local mad men. We have several at large in the holy city as also in villages, below. They are mostly fairly harmless though tiresome.

One youth has been employed in a bank- quite officially, and otherwise, and in now a pathetic pathological case, lunatically changing with the successive phases of La Luna. And we have an ex-Policeman, -super clever and well acquainted with burglaries and prisons. So education can assist us, but knowledge is not wisdom, and, in our 'Learned ignorance' the most erudite intellectual and most verbose philosopher may fail to experience-him Self: The lip-worshipped Peace-and poise in innersharing which transcend mere intellect, word-symbols and trying. We aim at knowledge and Power rather than at awakening into inherent Wisdom into the harmony and strength of the Whole-into the freeness of Swadharshan and Swadharma, which can smile upon Power, on death and at ego-glorify.

Our bamboos and untamed cherries froze to death in our snowy winter, so there will be no tart cherry-pie to offer As Prasad to Maestro this year. We must practise living on prana and pure akash and so help the Welfare State. Many limbs of tree-friends are broken and severed. Specially the flower-laden mimosa and the benedicted pines suffered, while the slender feathery, golden bamboo could bend and so, survive-the blast and the burden of Him-in the Alaya. One pine arm, when we tried to break it, bounced on to our serene forehead -and made a deep gash into the noble temple, so that the blue as blood of a royal pipeblow spurted and flowed gaily. Maestro looked open-mouthed at our antics, and, compassionately, he offered to lick our bloody face clean, though he does not favour human blood-diet, the beloved carbide. Now there is but a pain-free bump and angry scar in the centre of forehead, a la, Sri Odin's one and only divine eye .

Perhaps the dead arm meant to open our intuitive eye for better outright and insight: "If thine eye be single, thy whole psychic body will be brimful of light". The Prajna-light will illuminate in Karuna-rhythm. So there, in our royal temple, we have the symbol of Sri Siva's third eye, and we can colour it white, -blue and red- according to mood and feeling of holiness.

So Vikings and hönissor play in Himalayan Woe and fun, trusting that you likewise are gay and free, innerly and essentially whole in Swaleela. In the city below J, enjoyk hypoglycaemia L. endures acute schizaphrenia-and M. is teased and troubled by his- (or her) sexy hormones and chromosomes. Does it not sound important-, fashionable and a la mode? Sri Chowji suggests grafting a curly wagtail on to all snobs, bullies and solemnly-powerful Holinesses, so bowara: It is now his pet remedy-, subjective truth and suncure for ego-woes. It denotes natural, Himalayan spirituality, silent eloquence and fun in Freedom or Self. It is essentially-like-Seed ye first the inner realm of grace. Be a light unto your Self. Die before you die.

and -Be Still: Reflect within: Who are you? Find out -:
Experience yourself -: Be the Experiencing ,

" To thine own Self be true "-seems sound advice on all levels of Self-identification, though the trouble is to find out and experience what is our Self: and is it ours? Our very own possession? -Anyhow, be sincere and starkly true to the ego-self until it fades- or merges into wider concepts and vaster Self-experiencing. Our subjective truths fade into Eternity here and now. "Ask thy lone soul what truths are true to thee: True and no other. Stand or fall by them ".

" Down to Gehenna and upto the throne-He travels the fastest who travels alone": or, like Sri Jadhivya, with a wee, curly tailed doggie eh. Where the naturally spiritual maestro is barred by touch-me-nots and, by untouchability-, we do not give the imprint and blessing of our lotus-paws, so there! ~~xxxxxxxxxxxxxxxx~~ But alone: eye utterly and richly alone, and all one, in and beyond loneliness, trying and wordiness. All words are heavy and somewhat sticky and falsifying, -so-sing- or at least bark lightly at concepts and in word-symbols, -and be free in those. Now, Nu or Aum are really enough-, are true and yet not true enough. To most questions, or statements or any importance, there is a Yes: and a No:, as in an equation of second degree. But " he who knows speaks not. He who speaks knows not"- . As the Self illumined one said to the earthly King: No- Amitaya! measure not in words the immeasurable, Sink not the string of thought into the fathomeless: Who asks doth, err-who answers errs-. Say naught!- Silence is best. Experience and Be the full naught, the Plenum-Void, Sunyata.

Note how Willy S, puts such profound wisdom into the otherwise rather bumptious, foolish and lip-serving Polonius-, " To thine Self be true-:" (Live your Swadharma) and about losing both friend and husbandry by being a leader or borrower. And such delicate sensibilities and graceful poetry is put into the character and the mouth of the otherwise rude, crude and brutish bundle of mischief called Kaliban. He seems susceptible to the lightness and the Grace of Sri Ariel. Earlier we thought it bad psychology on Willy's part and faulty portraiture in word-painting, Egos do like to fix a definite lable on things, on folks and on Mahatmajis-, or to put them into pigeon-holes-, so as to know, in rigid, clear, subjective truth, who, what and where they are-, and how they ought to behave: act and react in playing their role. But " We are vast, we are multitudes", and each mask, or persona, -strutting on the universe stage-, is often a bungle of complimentary contradictions-, mystic-clear paradoxes and gay anticlimax in the surface: play-, while the real wisdom, the true freedom, the living Grace and the essential, integral wholeness-, are safely within each one. Yes, ducky, the Sea is in the dewdrop-, the Whole is also in the part and your Self is smiling-everywhere. So we may well and uncritically accept also our pure fools, -our wise Polonuses- and our lovable Kalibans- as fellow pilgrims in the Eternal Way-. Thou art THAT-, the Way-, the purna Experiencing: the unimpeded Inter-penetration in and beyond duality- consciousness, triads and trying. When we ego-freely glide, or jump in "the existential leap, out of our intellectual and emotional-habits, sentimentality and chain, Sunyata

Sunyata is revealed-and experienced as a concrete fullness or full radiant emptiness, no longer remote but quite near, no longer a dead nothingness beyond but the life-radiant silence,-the womb or Alaya of Buddha and Bodhi within 'our' Self.

There are 18 kinds of emptiness distinguished in some sutra-, but do not grow giddy-ducky + Swanlike soar and swerve on intuitive wings and at joyous ease in the Self-radiant Void. It is one unity,-one mutual,unimpeded interpenetration and a freedom in and beyond egos and concepts. A vast realm of paradoxes: Yes and we may play gaily in heavy-, sticky and falsifying words-or in Silence, free in these. You experience the identity of " the world" and Nirvana,- of the Self and Sanskara, and you transcend both their identity and their differences. You are the experiencing-, and there is an inner living Silence, where Nothing at all can be said, and that no-thing-ness is Sunyata. But at present, the Eternal present,- enjoy the ego-free Leela- be (awarsely) the joyous ease and the purna essence in the unimpeded, mutual interpenetration. Rest in Sunyata.

We have exquisite Himalayan-dawns and our mornings are quite heavenly too, so we Be and live and enjoy them to the full - in the purna, parapurnam Pleum-Void. They are clear and cool and radiant; but unusual for the season are the sultry, headache afternoons, - every day now for weeks-. At midday there is the usual lull in the air; The breeze or breath of the northern-devil-peaks, that has earlier moved to the plains-, begin to return from its visit, - heavy laden with dust and heat and ego-impurities, sediments and fussy strife-. But first there is a lull, a kind of anxious, (sick) apprehensive stillness, that is more than nature's Silence and more than mere Peace.

In the "Revelation" Johnny of Patmos reveals to us that "there was Silence in heaven for half an hour!", and the angel swore - by THAT - which is Eternal, : There shall be Time no more!" -. "Fancy that! Just fancy -!", comments the Himalayan Sri Chow Chuji-, not only the human hegos, but the tiresome angels and the fussy gods, could keep Wu! and leave the blessed Aum alone!"

At 2 P.M. wise Chowji goes into the Samadhi - of oblivion-, from that of alert natural spirituality or Sahaja - a-Samadhi-, and hell is let loose upon our heaven. "Heaven is Eternity, mark well my rhyme: Hell is but everlasting Time!", but our hell lasts but a few hours and come upon us, first gently, insidiously, lady-like and in increasingly hot breath from the hellish plain-, then fortissimo-, in playful gusts and assaults. Tree-friends away and dance, and from the pine-woods below we hear a sighing and surging as from a billowy sea. We gasp and shrivel up - and Be Still-, and all this is pertaining to our usual May-June time-world, but not so the oppressive sultriness-, that creeps upon us. Clouds appear as visitating entities. They come - from all directions and play gaily at different levels-, at various speed and in busy interpenetration.

Then there is some tension in the power-play, we have friction, rumblings, lightnings and thundering silences; but no rain-. The hermit-hills are bone-dry, - but there is no detention, no consummation, - no blessing falls upon them and our holy city. Some times we are visitated by electric storms - and atomic blasts-, that break the neck and arms of our tree-friends and lift the hat of houses into the khuds - (the abyss below), but also such lessons in politeness the Al-Morah has so far been spared for this season.

At night all is again calm and pleasant. Rain perhaps fall somewhere in our vastness, so that the akasha is cooled and air less than bone-dry. Yet Sri Body is often head-achy-, not heavy tired, pained, lazy or sleepless-, but still, in a kind of unconscious restlessness (or is it rest-freshness?) as if it did not relax fully in Turiya or fourth dimensional healing. Silly thing! but there! = bodies, like - egos, - have whims and moods in a rhythm and a life of their own-, and we may humour them up to a point-, and yet be graciously free in them.

- Gaves are safe from storms and cool inside (warm in winter) and, -in wind or no wind; mind or no mind, we can be starkly naked in sun and in shade, - sheltered within our walled natural rock-garden, which is a natural jungle, like Brin'aban-, but in Himalayan fastness and near the heavenly Ganga and the desirefree Kailash, Maestro Chowji is in natural spirituality a la Sri Adam, the first gardener, in pre-Eve times and in shakti-free integrality. We wonder if Sri Adam then had a Sri Chow Chuji as Guru and play-mate?

Sri Yudhisthra had his Dharma and refused to enter heaven, the Himalayan Swarga, if Dharmaji was excluded by the touch-me-not pan-tis, fussy angels and sentimentious, solemn St. Peters. So we also decline to enter the homes, sanctuaries and heavens - of hegos, - honissers and divinities whose love and Aignity - do not include Sri Chow Chuji.

Sri Juhī was the most integral, righteous (right-wise) and sin-complex-free of the 5 Pandava brethren. Dhima's power-feats and Arjun's prowess, under Sri Krishna's tutelage - were of no-avail, when the mere earthly tasks, - lessons and ego-plays were done with. Up-, up Heavenwards the party trotted and wheezed in just these realms of Himalaya - The 7 of them : 5 brothers and Sri Drampady - the wife whom they delightfully shared and kept in proper shakti-business, and then of course Sri Dharma. Wow ! Wu ! - Aum !

Up they trotted and up they heaved those well used bodies - and, one by one, they stumbled and fell - and had to leave their bodies behind, which would seem to make the ascent so much lighter, - frier and easier. All gave up their bodily temples-, or flesh and bone ashrams; but not their ghost - holy or otherwise-, all except Sri Juhī and bouncing Sri Dharma-. These two playmates trotted on - be lovely alone in the All. Imagine them coming, puffing and perspiring up to our holy city - straddling on its saddle-ridge and being the holy gate-way onto the Sunyata-Heave above-. "Or was it on the steep Jacob ladder steps up to Panga- ?" queries the queer Sri Chowji innocently-. He lives in the Eternal Now-, so cannot understand these fairy-tales with heavenly restrictions and ritualistic panfit St. Petera: "We don't die !" he says, "but simply, quit time, - hegos and time play - and voila ! Here we are - ever in Eternity's Sunrise-. We are the Silence and the Self-radiant - Leela -, Maya-Shakti - Shadow-Play - Wow ! Wu ! - Aum !" It is strange and queer, lucky, how we assert, exert and strive fearfully and externally, while the Jinta Narayana is within-, is our Self-, all the eternal while-, and smiles at and to and upon and in us : The radiant Grace - of Prajna and Karuna.

On their stern and adamant refusal to enter Heavenly Sunyata separately (or Dharma-excluded). The two play-mates were reluctantly let in by the snobish, - bullying and red-tape-swaddled officials, and Sri Dharma naturally shed his canine cannibal-disguise and appear'd in his natural spirituality-: More than human, more than devas and more than Gods, simply as the purna essence - or essential integrality, that is the Plenum-Void. But still he plays ~~fearful~~ fearlessly in the no-thing-ness and as if the Maya-Leela were Real. Sri Juhī coul'd not naturally shed his Swadhama-, but, really, bodies, however nice-, harmonious and well-behave'd they be, may well be cumbersome and unnecessary in Heaven.

Fancy Sri Enoch, Moses, Elias and Jesus (to mention but a few of the exclusive and chosen race) for an eternity in merely human forms and images ! But perhaps their bodies, levitation, or translation, - is all symbolic word-play. Silence is golden, and so is our skin-and-bone, sun-kissed body -. It is quite upish and enjoyable still, and the play is good, gracious and grand. We bounce in unclinging - humptiousness and in impish frolics-, thought-free, - mind-free and care-free. So we advise you, for safty's sake, hold on to Sri Body for yet a while in time, and train it in joyous play. We can always die from it in the fulness of time, but, meanwhile, be eternally free in it as in other tools and play-things-, at joyous ease in the Self-interplay a la Sri Chow Chuji, unsticky, uncloyed and unclinging-.

"Safety !" says Chowji - "Prudence ! Prudence is the deadly sin, - keep but alertly awake and simply Aware, also in Samadhi, as in shadow-play !" Prudence, however, may only be one of the seven deadly virtues; but Chowji is right-wise in being a light unto Him Self - in intuitive flair. Our freedom must be rewon and refreshed in conscious awareness every morning - and we can enjoy even the sultry afternoons - and ego-antics. "The cross on Golgata thou lookest to in vain, unless, within thy Self, it be set up again". Likewise with Anan'a : it ever bubbles up-, but must be awared - livingly-.

We are dis-eased in the part-play and so shout and strive for the joyous ease in integrality, - the harmonious living-, or realm of essence and of suffusing grace -, which is more than mere peace-, love and god - and which ever is Here-, co-existent and eternally radiating in and beyond all our striving and all our blurring ego-fuse-. Yes ducky, it is simply a matter of awakening-, of simple, mature and natural re-awakening-, ~~awakening~~ into abiding, serene and conscious Self-awareness. We ever are the Sahaja Simplex, the Purna Essence - and the Eternal Integrality, - ever free in and beyond freedom and bondage, - dualities-, tripatis and Self-interplay. You already-, ever and always understand and transcend and Are the Silence and the Experiencing-. So quite simply and naturally wake up -, and greet the Himalayan dawn in consciousness in glad-mute Wonder - or with a brief quack, Wu - ! or Aum - !

We can shout and assert, propound and profess - The blessed Silence and ~~talk~~ talk about its attributes, golden radiance - and singing eternality etc. - now and until the day of doom or pralaya-, - without ever being it consciously aware-. It is ideal lipservice - and ecstatic sentimental wallowing in subjective half truth and verbosity. If we have awakened into conscious Awareness - we can be it-, silent or still -, or speak or radiate out from it (rather than about it and about) - a la Dakshinamurti and Maharshi Ramana. In order to be free in them, we must have been beyond words, - thought, time and trying. We must have experienced our Self in and beyond concepts-, ideals and subjective truths or we stick and cling in sentimental, verbose lust. We must be the Experiencing and then, perhaps, speak out from it - wordfreely-. There is a kind of freedom in and beyond word-play-. Mature poetry and mature Music is neigh unto the mature Silence-, neigh unto the pure Essence and the purna Integrality, as in the darshan of a Maharshi Ramana.

Silent speech-, silent music-, golden, radiant Silence fills our karmic time and space-realm, the whole cosmos-, animate and so called inanimate. All that lives is holy - and all is alive; so why speak of special Bhagavans and Holinesses ? The seeming difference is between the dead and the quick-, the awakened and they who still speak and snore in sleep-. Yet, there is more harmony and equality in life than we are apt to admit. Fancy ducky- for a good twenty-five years of our seventyfive - we sleep (and even snore) it with an agreement that is simply wonderful - in this world of sanctions and fearfulness, but sleep is not Unity-Awareness, not the wholeness-Experiencing that Maharshi Ramana radiates and is-. In silence he lives the divine Silence.

Through silence the golden Silence is verily reached - or awakened into-. Be, stilly-, and freely experience your Self. Let go of things and go with life. Undress and unfold in Silence - and "the universe grows I !" in awareness-. All these universes ever are I -, and I play freely in and beyond-. We Are the Silence - the essence and the purna Integrality. We Are the Ananda Grace in the Plenum-Void.

Soren's Angst for letting go, - and going into the existential awakening, is natural to egos-, who think that they exist. If the physical fear and the emotional and intellectual shyness be overcome, there remains, even in maturity, the psychological dread, - of the part, ~~after~~ being 'wholified' in essence and in integrality. The mature ~~awakening~~ awakening does seem to imply a kind of death, - to ego, - to the part in duality-play; but it is rather a harmonisation, - a healing of these, so that we be awarely free in them and in gay interplay-. Essentially and really we are eternally free in time-shadows and in ego-fuse-, in death and in "what ye call life", also in mechanisation and in the science of ego-righteous wars and of artificial divisions. Mature, abiding and natural awakening is all.

Maharshi Ramana taught untryingly by Being Awareness - Ananda. I AM THAT I AM. His method and advice unto egos, regarding this all-important awakening-, seem to be this : Be Still, Simply and naturally let sediments-, agitation and impurities drop - or harmonise, so that you reflect purely and Be the contemplation, the pura essence-experiencing-, and then - live out ~~it~~ from It. Be Still-, but do not try to be still-, Effort, wilfulness and power-play in conceit of agency, is fatal. Simply Be - Sahaja stark and ego-free - wilfree and concept-free - not necessary 'less' - but free in these-; therefore the Simplex-starkness and Self-dependence, so that you do not stick or cling or fuss. Be simply Sahaja-still in passive passivity or positive-passivity-, in negative capability and in pure receptivity-. No renunciation, tapasya, wilful rejection, - conquest, control or hate-, or their opposites. Simply Be - still - and then Be. Simply contemplate and reflect purely-, until you awarely be the contemplation, the eternal consummation-, the joyous Ease in Self experiencing. Simply Be the rhythm, the light, the feeling-tone and the silent Karuna-radiance, that is Maharshi Ramana. Awarely Be the no- - thing-ness-, the Awareness, the radiant Silence, that is your Self in this or that form, function - and interplay, and beyond. This is the Uttara Wisdom-, the inherent, Sahaja Karuna in Self- identity, in and beyond love and fear and trying. It is the freshness and the joyous ease - in and beyond-. Maharshi's life is the simple, Sahaja, direct - gurufree and wordfree method-. You breathe the psychic prana of essence and of integrality and you breathe it calmly, maturely and without emotional or mental ecstasies, rapture or orgasm. You are the Sahaja samadhi or natural spirituality-, the ~~xxx~~ word-free, soundfree, Self-radiant Silence, A-U-M ---- is the trinity - The fourth (Turiya) has no ~~xxx~~ symbol. It is the Silence, - the experiencing in and beyond our sounds and soundings.

It is awareness-, inherent wisdom in living, rather than mere knowledge, understanding or learned ignorance. There is no effort and no conceit of agency-.

In pure contemplation you go with and into your Self-. You rest in your own Sahaja-naturalness-, a light unto your Self-, while a would-be-gurujii-, a learned professor, - a sparkling intellectual or a doctor of ailing divinity, might easily pull or push you out of your normal depth-, without bathing-suit or ability to swim ! In sublime part-play you may let yourself be taken outside your normal range without intuitive wings and without central poise. The clever part-play and sparkling brilliance - (apart from bullying and subjective - half-truths) may well prove sterile -. The rituals of reasoning-, logic and ideal concepts - may be an interesting game-, like chess, - and it may tire and dull the calm, natural glow of inherent wisdom-, intelligence and intuition.

We may ~~xxx~~ go with in sympathetic reflexes-, passively and purely - go ~~xxx~~ within the consciousness of verbose holinesses, - or we may wallow fondly in the supramental play of beautiful verbosity, ideal analyses - and ego-cleverness-, yes-, wallow in beautiful emotionality and sentimentality-, mgologies and supramental rapture, orgasm and fuss. Like in a swing you get up-, but do not stay in that unbalance or intellectual skill in word-play. It tires when you, intuitively, silently, stilly and naturally, can Be the essence and the integrality in Sahaja-awareness all the eternal while. That which is not naturally your Swadharma becomes trying and false-. A gurujii may show you a way and may inspire, that's all. The Real guru is the Self - ~~xxx~~ within-, and the mature experiencing is there and Here. Swadharma is our chief concern and, in Self-dependence and Self-Grace, the inner Atma is the guide to the Swadarshan in Swaleela.

Accept your Self-, the Furna, - and be a light unto This Self-, a silence unto that Silence-. The whole does not assert- The Sun-Self radiates stilly and simply all the external while-, Simply wake up and consciously Be what you ever are-; or Be awerely--; whether it be in conscious or in unconscious awareness!

Sri S. of "the divine Life" states that there are only 1000 satvic people and 30 jivanmuktas on earth, at one time, in human forms-. We wonder where he gets his exact figures from! Hearsay won't do, says Chowji, who has re-ognised less - and knows that only a maha-atma can truly re-cognize a real mahatmaji. He did not smell one in Sri S. who says: "A vedantin is a Dakshi for both Samadhi and Vikshepa-". veil-free? and "Yogins make much fuss of Samadhi-. It is a Yogic fad". S. must be a fadist as he advertises: "Samadhi in 6 months! no one on earth or in heaven can prevent you from getting it!" "Oh dear"! sniffs Chowji, "is it something one gets, like measles-?" The founder of this divine life Samadhis says that "Vishnu is satvic, Brahm rajatic and Shiva is tamasic-!" The naturally divine Chowji looks at the shakti-free nataraja dancing the world in our cave? Yes, there is stillness, - poise and grace, but transmutation is not tamasic play. There is buyone life-, why call it divine? H.B. of P. calls it even more stilled "The life divine" and will have none of Sri Chowji's natural shaktifree spirituality in Sahaja Play-. He definitely states "I am a tantric Yogi!" which seem to imply-; out for Power and supernal, supramental part-play in a race of superman and super-women, - divine Mas and shakti-business. Maharshi Ramana- (like Sri Chowji) is not out for Siddhis power - or supramental exhibitionism, but is the Strength in Integrality-, the poise in Essence and the joyous Base of Silence in all shadow-play and ego-antics. Not 2 of the 30 jivan muktas, you may aware, are outwardly alike in form or activity-, so do not have a fixed and rigid pattern. - Way, should they conform to our ideal notion of what their Swadharma is or should be? A Tibetan trained Holiness in Himalaya eats flesh! another in Uttara smokes ~~excessively~~ excessively and talks like a professor, a third is a muni and without a rag on his natural skin dress-, a fourth roams about-, talks freely, - without rituals orthodoxy and trying appear'apartheit'. A fifth has not studied at all except his own flesh-bound volume, and in the ever open book of nature-; so he does not quote our bibles, but lives "The life divine" in natural spirituality. A sixth --- "hey stop!" barks 1108 Chowji, "we are only 30 - on the whole spinning globe-, and not all is Himalayan!" Yet, that essence and the wholeness-rhythm are alike, or 'sama', - in all and the living Silence. So discipline your intuition and stillly aware the quality and the radiance of Sri Silence in the Holinesses-, Hearer and would-be-gurujis. You stumble across in the jolly pilgrimage. Through your central eye reflect purely and see through to the unitive Sun-Self - in all forms, Yes also in shakti-fuss, power-wilfulness and snobish bullying-. Be aware in the Furna-. The whole does not assert, but irradiates also the parts and the part-play-. You are essentially free in the All-, and so also word-free and Way-free. Beware of cheales, apostles and Guru Way-fusers, who assert solemnity and Only ways. We are the Way-, and our orbit in the akasha, on intuitive wings, is tracefree, as is the eternal ~~trick~~ Silence - within, around and beyond-. Be maturely poised in the Swadarsana. "we are always aware - Sunyata!" Maharshi uttered smilingly upon us-. What more - or less - could he say-; and "where was I go to?". He is the wordfree, timefree, bliss-free Self nature of the Pleram-Vaid-, the Eme in all appearances, manifestations and interplay-. There is Self-interdependence in the interpenetration, and calm Ananda in the stillen Silence. Only ones love to wallow in sweet wordiness, ideal concepts and sentimental, possessive love. Sri Swa and Sri Self and Sri Sunyata is not easily deceived by verbosity or by silent Hearer. Sri Simplex is the Sahaja-Ananda in all complexes and complexities, the Sama in all Shakti-business, ego-fuss and changing forms. Maharshi Ramana is the formfreeness in Himalayan consciousness. Wow! Wa! Am! Wake up! Wake down! and keep awake ducky!

Our days and nights are lovely in our heavenly Sunyata realm-, though it has a worse than ever water-famine - and our bath is in a saucer-. H.H.H. 1108 Sri Chow Chujji cannot help it -, nor does he seem to care. His is the loving and divine indifference-, the pity-free and possessive-free Karuna-, and in his carefree, desire-free Sri Kailash in Tibet souls are washed pure rather than bodies. So here we now bathe, a la Sri Adam, in radiant healing silence and Be our Sunself in infinite pure and cool akasha, while we exercise our lotus feet, our wag-tail and our well-trained, intuitive wings - in the purna and sahaja - Plenum-Void. We let go and go with and, at joyous ease, we sink into the whole and Be the Experiencing in essence and in integrality, - free in and behind and beyond time and trying.

If mere thoughts stop to overflow in written word-symbols we do not stick in these, in concepts or in things. We are the no-thing-ness-, the sama-equality with the lowest - and the freshness in all these universes. We are the Self-radiance, the unimpeded inter-penetration, and the Awareness-Silence in and beyond-. So we assert, write and explain to our Self-, and Sri Self, that already knows all about our important ego, ~~that~~ may well smile or frown at our antics, word-symbols - and play-freeness. Silence is best, but word-symbols may be ham-free, if we play lightly in them and so do not stick in them. They may assert and bark, - but do not bite or cling -.

Can ye hear the thundering Silence, the Aum in the word mode Flesh and Play - ? The Leela is harmonious enough, - purna and sahaja inherently and Alone in its Self-, but the tiresome, hawful egos - are the impediments in the Play, opines Sri Chowji-, such dis-ease in sediments and fuss. In assertive, aggressive flutter-, ego wilfulness and conceit of agency, they blur the Light of the Self in the interplay of essence and integrality in living Silence. Wa ! Wuff ! Aum !

We have been glancing into a very poor translation of Kalidasa and also nibbled at the very mental Shankarji's "Atmabodha" - in mental translation. You remember the 6 stanzas on Sunyata : After all the neti, neti business and negative assertion is the one stately, affirmative line -(the complimentary half-truth to the statement : I have and am not this & that)-, I accept and have everything -. I AM no-thing-ness and so can play freely and gaily in all changing things and in the ever transmuting self-interplay. Shankarji states : "I AM, Eternal Anand and Awareness ! I am Siva ! Siva - ! Sivahom !". Neither Ananda nor Sivahom can be well translated in that line of profound poetry. They are pretty meaningless to egos until one experiences and Be (consciously aware) the Experiencing; and then one does not assert : Anahua ! or Sivahom ---!

How lovely and grand, says Maestro Chowji, to have escaped knowledge, - learned ignorance, servants and external gurujis ! He does not like mental Homes or solemn holinesses, and he barks playfully at the dyed-in-the-wool egos-, mere human honkars, snobs, bullies and red-tape oozing - pompeous or bumptious officials, strutting in conceit of agency; stiffens standards, arbitrary values and artificial labels -. The masterly sage has really escaped headeducation and civilised jungles with hate bombs and adolescent schizophrenia. Why ! he has never undergone, endured or taken even one hexamination. Un-blurred by artificial light and unimpeded by learned super-implications he can rejoice in the joyous ease of the divine Leela, though, gaily and carefreely, he may well tread on tender lotus-feet - and even hurt the crown on his very own lotus-paws. It is all part of the Play, - part of the whole, the Purna Leela, and usually Chowji plays as a Harist in life, - freely in fact, - in tune - and in feeling-tone with the unitive, harmonious rhythm of the All.

There is Yogic skill in action as in inaction; there is balance and sure poise in the game as also in Sahaja Samadhi within and beyond. Chowji innerstands freely the parts and the whole. The Play is good and harmfree when we are ever innerly and consciously aware that it is Leela - and divine Self-interplay. The Swadarshan is ever in Swaleela-. All is right that seems most wrong, but a sense of humour and divine playfulness is surely revealed in that essential curl on a wag-tail. Only because of the Lji, which plays in everything, the changing forms and play are dear and joyful. Chowji innerstands - beyond mere knowing and understanding. If there be no hegoc to bark at and to contemplate in antics and fuses, - he may well enjoy chasing shadows and his very own wag-tail-. It is, all herercise and, so without trying-, willing or knowing, our maestro can and do teach us ~~quite~~ quite a himalayan lot - in his sahaja, natural spirituality.

He is not a bit senti or supramental-, not sub or unhuman-, not supermax or holiness or a divine Ma, but he does experience livingly that he is more than human and does not die. He merely quits time-play - and he applauds Sri Kelidasa's statement : "The world is not made for man -; Man reaches his full stature only as he realises the dignity and worth of a life that is not human !" - But "reach", attain, conquest and achievement, he avows, is not a wilful or powerful matter of Shakti-Business nor of suddenness or grace, but is simply a matter of mature and abiding awakening - (in the due fullness of time) into conscious awareness-, into the inherent freedom and self Self-radiance of Sunyata or, as he expresses it, : in the natural, Sahaja spirituality that we ever are-, in intuitive Prajna-Light and in the rhythm of Karuna, : THAT and THIS., BUSINESS, TAO., ATMAA - SUNYATA.

Turiya - (the fourth) has no numeral conotation. It is no stage at all, - but rather, like a fourth dimensional experiencing, including-, comprehending and interpenetrating the others-. As you note Shankar (Siva) calls himself Narayana (the all-suffusing all-supporting sustainer) and also Brahm the projector. On that level or mode of experiencing - the Nataraja-, the Nir-anjana Narayana and Brahm, with all the shakti aspects, are One-. Projecter-, sustainer and Transmuter are shakti-free and One rather than separate Creator, preserver and destroyer. Brahma is One, a Unity-, an integrality-, in the sense of non-dual and Soli-tude - in and beyond lenalness, time and trying - (free in and beyond), rather than in the sense of sole or numeral.

Likewise Turiya is the Reality in and behind and beyond these phenomenal universes and interpenetrating multiverses. It is the true essence, the connecting and continuous substratum and the all-pervading Real-, and it is an inner experiencing. The microcosm and the macrocosm are in essence identical; the conditioned and the unconditioned are equated in the light and the rhythm of intuitive Turiya-Experiencing. Anubhava is this immediate media-free, gurufree, direct and intuitive Experiencing.

Turiya is the unrelated, unconditioned "Witness" of the three states. - Swadarshan is ever in Swaleela, -. 'Consummatum est' all the eternal while-. "We" are the we-free experiencing. Awakening is all. Turiya is pure consciousness and a Maharshi rightly says that Self-Realisation is the goal and in the same breath that there is really no self-realisation to ego-, as we cannot realise i.e. make real what is ever Real. We simply awaken. Gonnada Karika says : "There is nothing to shun, nothing to accept, nothing to despise or to love. There is neither death nor birth, neither a struggle nor a bound soul, neither seeker after liberation nor a liberated one". This is an ultimate truth, a perfected wisdom.

Bondage and freedom are characteristics of the mind and the mind is falsely superimposed upon the Self. In his own ego-imposed bondage the ignorant man becomes entangled - and then strives for emancipation-. But bondage is delusive. We simply awaken in conscious awareness - and abiding poise in essence as in integrality. Ego and time, suffering and freedom - all are delusive and illusory shadows-. Mature awakening is all. Such finite ideas, - ideals and concepts as I, - me and mine are superimposed upon the Self; but the Self, the Swa, the Namefree Sri smiles through, Self-radiating and Self-re-cognising. The Self projects, allows, uses, plays in and (perhaps) enjoys these shadows-, these seeming limitations-, hindrances and impediments. Duddhi, the atomic light, is reflected clearly and fully in intuition-. The differences are not real (enough) but due to illusory superimposition and ego-play. The Self smiles through and radiates its Wu ! and its Aum !

The vow of renunciation : relinquish ego-power, conquest, control and conceit of agency. Do not reject, despise-, hate, fear or kill these modes or desires, but simply let them go, let them drop - and then you go on freely and lightly -. Do not try to hold or to cling even to love, or to Ananda. The four obstacles to sahaja freedom-awareness or turiya-samadhi are said to be torpidity, distraction, - attachment and enjoyment of Bliss. Surely we can experience our unitive Self in and beyond love - and mere delight, happiness or bliss-, and so be carefree in and beyond and free in them. There is no sense of attachment, when we experience that there is no real detachment in the Real, no real time or things in the Eternal Ananda-awareness. The Dakshinamurti within instructs only through Silence, - He reveals our unitive Self, the Silent-, Wordfree and Namefree Non-duality :

Is the all-pervading Self equally (and equally shining) in every thing ? Perhaps but not equally visible to egos-. It hides in the gross and are clearly manifested in the Buddhi, like a reflection in clear water, in a stainless mirror or in the solid, crystal-ball, which is the Suryata-symbol. "Behold all things equally !" Behold the Unity and the One everywhere at Play in the changing forms. "To the pure everything is pure, and the Beauty that is Truth is in the intuitive eye of the mature beholder-. That which recognises THAT - is ever within our Self, and only the maha-atma, that we Are, can truly re-cognise a mahatmaji, a maharshi and a Beloved - anywhere.

On the vanishing of the illusory upadhis the contemplative One in the Awareness-, consciously aware, Parayana pervades the niranjana naryana like water in water, like space in space and light in light. M. is certainly associated with the upadhis and with bodies, - tools and play-, but is also a witness of their activities and plays freely in them-. The Ananda and the Awareness of Brahman pervades the Whole and the three worlds, the parts and the three dimensions. To egos it is hidden in and behind names and forms, but the Self in free in and beyond the Leela.

Through the Avarana shakti-veil man identifies himself with his bodies and ego arrogates and usurps. It is through this delusive power-business and ego-play that we forget or ignore our essential nature (Brahman). "Lokavat tu leela Kaivalyam !" Chowji is amused by seeing "the anandamaya mode described as a bird with five component parts : Priya-love its head, mode-joy its right wing, paramoda (rejoicing) its left wing, Bliss-Atma its trunk and Brahman its tail !" : A terribly important wag-tail with a permanent curl ! He avows -. Wow ! Wu ! Aum ! In anandamaya kosa - one can play at joyous ease in the Ananda-Leela, - free on intuitive wings.

Where nothing is said, all may be understood-, i.e. if one is in the Silence, - freely innerstanding, one may also be said to understand. If one is in the Grace in the inner realm, all mere things are naturally added - in formfree play. One is the essence in experience, and so mere time - space-notions and concepts such as up and down, over and under, are rather arbitrary play-things. Understanding and Knowledge are now chiefly mental concepts, or superimposition-, and not the inherent wisdom in intuitive light. A guru like Ramana Maharshi is a soul of wisdom-awareness, rather than a man of knowledge and of mere understanding. It is experiencing that matters. It is our nature contemplation-, co-compassion and karuna identity in self-play as in Silence, that is essential rather than understanding and supra-mental Knowledge. By wisdom in identity-, by consciously Being our Self in this or that sex form or mode, we intuitively aware with all our bodies, and not only mentally-. We are experiencing ~~our~~ our Self in integral being-, at joyous ease in essence as in integrality-, in the part-play as in the homogenous-, unimpeded interpenetration.

"I have been a tree within a wood etc." -, yes, but having been-, we have the memory of the darshan - and the awareness that we are our unitive Self in this or that form and play-. We ever are the tree-friend - and, as Maharshi re-minded us : "We are always aware !". It is not a becoming-, progressing or evolution- into supramental holinesses or divine Mas-, but an integral being-aware-, a simple-, purna awakening into conscious or unconscious awareness, or into the sahaja essence that we ever are. A 'becoming' aware ? Yes ducky, - but becoming and begetting, - as also was-begone, - pertain to your beloved heges - in duality-mode and in blinkered conceit of agency. Hence and whither be ye going ducky - ? Never mind as long as the going be goodly in harmony and sahaja ease. Awakening, however, is better than becoming and being was-begone, for we ever are the Awareness, the inherent Essence, for we ever are the Awareness, the inherent Essence, the purna Integrality, yes, - and the self-radiant Plerum-Void-, Wu ! and Aum and nanafree !

We are ever aware - for we are the Awareness consciously or unconsciously-, awakened or unawakened. We are ~~that~~ which dreams are made on, - or projected upon-. We are not the dreams, - except ~~we~~ we play in them-, but are the shakta-Shakti, - the pure reflection, - the serene Self-contemplation - and the divine Leela.

It is a mystery-, but also an open secret. It can be aware and experienced-, but not asserted or told-. Just open your clear, intuitive eyes ducky, - and you'll see your Self every-where. There is no real death-, no death of the Real, - only a constant change in the mode of play in joyous interplay. Open your intuitive eyes and you'll aware and use your Strength of the whole, your intuitive wings and wag-tail, and so play lightly and freely in mere power-antics as in the silent Plerum-Void.

We are the Real and the Experiencing, but word-symbols fail to us reveal. They blur and falsify and belong to duality-, consciousness and to tripatis. Turiya is word-free, and word-symbols like God, Love, conquest, victory, control, understanding and knowing, belong to ego-play and will not do in the simple awakening-, in the intuitive insight and insight-, in the co-compassion, Swadharan and inherent wisdom that is Swaleela-Experiencing. These word-symbols also fail. They take us but a step further and nearer to the wordfree Self radiant Silence. "Analupa-
Swacham-
I and the Source are one-" ! True ducky, but not true enough, when it is said-. All words and utterances are - duality and are not the experiencing. The inner dakshina ever teaches and informs in pure silence-, in purna essence and integrality. The Swaleela is unimpeded interpenetration and the chief concern of Purusha is swadharan -, in nature and abiding awakening in the intuitive wisdom-light-, Prajna, and in the unitive rhythm of Karuna. Be still centrally and harken unto Sri Silence. Gauge its quality and intuit its healing radiance. Karuna experiencing is more than Love, - more than God-. sunyata is qualityfree-, and free in all attributes, yet there seems to be radiance ! Pass turn into Self-radiance !

Yama became the Lord of Death, the Nath of Death-freeness -, Whoso - like Knoch -, Buddha and Maharshi, awoken naturally into this ego-free Awareness or Self-experiencing, is a true fountain and source of re-ligion and of the simple spirituality that is natural; unitary living-, the One world-, the One life. This Awakening is the experience of and, in the plenum-shunya, the essential integrality-, the infinite all-pervading Akasha-Marayana-; and from the Source-Experience have emerged the term-symbols and teaching embodied in words like Brahman, Atman, Godhead, Eternity, Nirvana-, Fane el Fane, Shunyata - and the realm of Grace.

Among the host of awakened singers of the song of eternal, unitary life (the Rig Vedic Rishis), must be numbered the true Munis-, the contemplative masters in China and Japan, the Buddhas and Rishis-, like Dakshinamurti and Ramana Maharshi, who consciously radiated and lived the Self-revealing Silence, who experienced eternity here and now - and calmly, - awaraly lived in and out from It. They are It, and the simplest and most intuitive fellow-pilgrims in consciousness can enter and share and Be this luminous Silence, in ego-free, conscious awareness.

It is indeed woeful, when anyone spiritually dulled by the weight of mere learning and by stiffened rituals-, mislead pilgrims who sincerely seek the swadharmic truth and immortal experience, by declaring that the Vedas, or any of the great scriptures of old, were but guesses at truth, - gropings after reality - by a primitive uncultivated consciousness. Often the learned and letter-wise Pandits and Pharisees have no intuitive insight into the significance of the Silence - and no experience in the Plenum-Shunya which is, for instance, the Ramana Maharshi, - and which an illiterate peasant may be fiercer and more spiritually mature to enter and Be, than they are. *for - e*

Often at variance among themselves, they spin out their doctrines and dogmas - in verbose, intellectual sentimentality, in entrancing eulogies -, euphonies - and supra-mental ecstasies - (which still bind man to the circle of mortality,) while paying - lip-service to the Eternal, invisible Real, and confusing Sri Simplex with regard to the nature of the esoteric experience and the transcendental consummation, towards which we are awakening. The consummation ever is, - a continuous, unbroken awareness, - silent and spontaneous-; a Self-effulgence transcending darkness and light-, hate and love and all opposites-. Ego-consciousness-, mind and thought are the bondage-, and are illusory and delusory - like that bondage.

The simple awakening into un-ego consciousness can best be transmitted outside learning, dogmas-, knowledge and organized religion. It cannot be spun out into philosophical systems. Only a few essential statements can be made, - hints, suggestions and pointing to the Way, the Tao, - the all-consummate Silence. Alone we must wander that Way in Swadharmic truth until we awaken maturely to Be, in conscious awareness - and simple authenticity, - in the purna, plenum Shunya. He is mature to awaken whose intuitive flair for essence and integrality is trained, cultivated and tested in practice and in living experience-, whose light is the Him in Alaya - and whose Silence is the Eternal in time - and the whole in the part-play. The whole does not assert, the Silence does not try-; but there is freedom and joyous ease in the divine Leela.

Sri Atman cannot be reasoned about - nor argued, explained or proved successfully to other fellow-pilgrims. It is direct experience in intuitive identity-wisdom-, but some reflecting radiance is at the heart-teaching of mature Rishis and Munis and is enshrined in Vedas and Upanishads, Gitas and Gathas, Suttas and Bibles. God-experiencing is the Way.

Immortality is an experience or mode in consciousness, a state that transcends ego and duality-play-. Call it Sahaja Samadhi-, or a kind of unconscious awareness, - or experience, in the whole - unconsciousness. Ego-terms and mental word-symbols do not fit - nor matters, Maitha is transcended and you are - awarely the ever dancing tree of life. The mature awakening into this Shunya-death is the meaning of Yama being granted Lord-ship of the highest Heaven. He is the intuitive Bath of the mystic death into living Eternity-, here and now-, and is not to be confused with Mritya or Mara - the death-dealer - to bodies and forms in the exoteric play.

He who directly and media-freely experience the Self, who is immediately the Self-awareness-, - which cannot be reasoned about or analysed, but is aware and experienced only and purely in intuitive light, Prajna, he alone is a Brahman". "He who is free and fearless, him I call a Brahman" : maturely free to enter the unego-conscious Advaita-mode of Being-, beyond discursive thought, and fearfree-, because it requires Self-reliance to take the plunge into the Shunya-Silence. Whether it be an existential leap - or a gay sloop on intuitive wings, there is no mental knowing what will happen to Sri ego, once we let go and glide into the Shunya-abys of the unego-conscious.

"Him I call a Brahman in whom there exist no craving, who is intuitively aware in inner-standing, who is free from doubt that Silence is the fulness". Sri Buddha is the Brahman and, like Ramanaji, he spoke out from Brahmanhood-, and about it only by the Way and chiefly in mature Sahaja-Silence. As in the Flower Sermon, the heart-secret of the Shunya-Muni radiates simply and effort-freely. It is revealed and transmitted - and experienced in mature, intuitive and living Silence. Swadharshan is ever in Swaleela. We are the experiencing and, therefore, awarely free and gay in Swadharmic Leela.

"If, like a shattered gang thou hast learned Silence-, thou hast experienced Silence -(by way of contrasts), thou hast already re-awakened into Nirvana, there is no anger with thee !" - no fear, regret or wilfulness, no striving and no dis-ease. There is the freedom of no desire and no conceit of agency, - no ego-dis-ease. All is joyous ease in Prajna Light and in Karuna-rhythms.

The fearful mind of him who is confined within the sphere of mortality is inclined to believe that the stopping of the flow of discursive thought merely means emptiness, - vacuity, a fearful vacuum and that ego-voidness is extinction of Self-hood. The mind has not experienced consciousness apart from thought, - time and ego-consciousness. It cannot experience the Silent Self-, except by being still and (untryingly) reflect purely. Nirvana is not merely the blowing out of the light of the ego-candle. Jesus ben Miriam awakened into Christ-consciousness. Siddhartha Gautama awared and experienced - also the Self-radiant, word-free and namefree Tao. So also did the mature mystic Sages, Sufis, Rishis and Munis, and so can the Sri Simplex in all forms. Buddha hesitated : Could it be said in wordiness? Should he go forth into the ego-shadows of actuality ? Could the light and the Silence shine through the ego-darkness - and radiate through power-antics-, stiffened rituals - and conceit of agency-, in spite of wordiness ? He did go forth in Swadhama, as did the Ramana Maharshi. The Reality - and the mature Silence did find response also in realism, - actuality and powerful ego-noises.

In his first sermon at Sarnath Siddhartha, the Buddha, Gautama the Brahman and Shakya Muni, states, propounds and expounds : "The Immortal is here and now - within. Be a light unto your Self ! be delightfully awake and aware ! I teach the Way - ("I Am the Way - the dharmic Truth, - the Resurrection and the Life). - Seek sincerely, intuit-, experience - ! Going along in accordance with what is enjoined, (by the inner guru)-, having soon consciously awared and experienced Self-radiance here and now, by your own inner Wisdom-Light, that supreme goal of the Brahma-faring --- you will maturely abide in It".

Christ - proclaimed : "Lo ! I AM - always with you !". In the Eternal ye live and move and have your Being, - and the Prajna-Light leadeth every psyche. Only awaken and Be maturely and awarely - what you ever Are !

Only through Christ-consciousness can Self awareness be experienced, only through Buddha Nature of the Word made Flesh can the Shunya-Silence be lived. When mortals say that their external Guru is the Son, or Sun, of God-, one with God - etc. They are talking devoutly-, but in their minds there is a considerable misconception in relation to the truth of what they say -. Is it a subjective truth or a living Swadharmic truth ? Have they experienced it-, or is it images, ideals, preconceptions and mere beliefs, imposed from without ? From the Maharshi, - in 40 years of ministry among egos, we do not remember possessive and dualistic statements such as : "I and my father are One !" or "My God ! My God why hast thou forsaken me !". Those who spin out theories and theologies, which purport sincerely enough to make plain the eternal light, do in fact, cast fantastic shadows, whilst trying to utilise that light. You cannot use the light of Swadharmic truth for your own purpose or in conceit of agency. Beliefs are a hindrance. You cannot 'become' the light-, the God - or the realisation. You simply awaken into it and Be the Enlightened One. To the pure - every thing is pure. They reflect the Self purely - and only the "pure in heart" can clearly aware the Prajna Light and live it intuitively.

If and when he, or even she, who has awakened into mature Self-awareness-, uses terms, like Brahmaan-, God-head, Eternity, Shunya or Silence, he 'knows' (by identity-experience or Karuna-Wisdom) what he is talking about, for the meaning of these terms and word-symbols is a joyous, actual and inward experience - by him, whereas for the theorist or theo-sophist, who has not yet awakened to experience in Silence-, the meaning of such terms, is an externalised product of imagination or "an intellectual love of God; Fully aware of the difficulty-, almost impossibility, of containing the unconditioned, immortal within the strangely fashioned cup of restrictive speech and thought the great Munis and Rishis, Sufis and Sages and mature mystics all refused to be professional theologians. (Christ is not a Christian, - nor is Buddha a Buddhist, nor is Mohammed a Mohammedan,). Instead they demonstrated in their own persons the consequences in daily life - of their awakening into conscious, mature Self-awareness.

In living it, they taught and transmitted the Tao - or Way of the Sahaja-life, which leads to the mature awakening into the ever present Eternal life-, the Way, which in experiencing, transforms or transmutes a man into a true Brahman. It is simply a mature and abiding awakening into conscious awareness in what we ever Are, - and that which ever is". "Before Abraham was I AM and "I AM THAT - I am" ! Kham ? Soham.

With the passing of centuries the Rishis and Munis of ancient India handed down their treasured wisdom of the Way of awakening into conscious Self-awareness and experience in Immortality to "their sons of proven worth" -, but in the course of a millenium or so, the theologies and theo-theories began to appear as the sport of the not fully enlightened princes of intellect and of panditic power, - sometimes as things of mere verbage-, as if it mattered exactly how many angels can be accomodated on the point of a needle -, or the like articles of faith essential to salvation.

When the Swadharmic truth of the Way of Awakening is in danger of being submerged -- Krishnas and Buddhas-, Rishis and Munis appear and again wrest the awareness of Immortality from the very jaws of Mara, the death-dealer. They experience and re-live Yama's wisdom. The Buddhas gave a fresh emphasis to the practical treading of the Homeward journey - within. They and their Aryan Dhiockkus did not cloister themselves in one place for their life-time as do some holinesses, but moved from town to town - and from village to village.

Man professes disillusionment, puts on a mask of obstinate incredulity and play at being objective and scientific, matter-of-fact and rational. But life will sweep away all his professing and pretensions in its irresistible tide, for man ultimately must come to awakening even if the only path left to him is through the portals of Death. Death is the secret of Eternal life. "Die before ye die!" - Fearlessly greet Yama, - the Nath of Death.

Let us not look, then, for some petty consolation nor await some futile message of hope. In the transcendental awareness of eternal existence there is no secret of the heart, which is hid from the gaze of the eyes which never sleeps. We continually exist in the very midst of the omnipresent, - and the darsan comprises the meaning (if any) of hope and despair, pessimism and optimism, and other complimentary opposites.

It is not easy to speak in God's name, or even for a divine to divine the Divine meaning, yet the fearless and morally re-armed "Sisters E. and P. did proclaim and inform us in absolute Purity-, Love and Sincerity-, regarding what Christ had told them that we should do - and refrain from doing. And Sister M.C. has seen Jesus, but has not experienced Christ-, Chaque un a son Christ.

The sense of I, of possessiveness and of agency, - which arises in the body for the time being, is otherwise called the ego, ignorance, illusion, impurity or individual self, and long-cultivated tendencies are to be eradicated-, or out-grown, in maturity and in contemplation, when awareness dawns in the whole psyche, that the ego or mind, is a tool (or a bundle or complex of tendencies), which arrogates itself - into I-. It usurps, and it even confuses the body with "my Self". "The mind should be drawn within in Self-enquiry - and restrained in the Heart until the ego-sense, which sprouts as the learned and ignorant mind, is harmonised into integrality. This is inherent Wisdom, and Self-contemplation as well; all else is mere lecturing and pedantry" - Can the mind, harmonised in its - Original State, have any ego-sense or think it has any problems to solve? Do not such thoughts and efforts themselves constitute bondage? Undivided one should abide maturely in the Self (without the sense of coership-, of agency or of possessiveness) also when engaged in work born of destiny" (previously incurred karma - and dharma) thus speaks our living Maharshi. Swadharma is our real concern.

To most accidentals illiteracy is regarded as a frightful evil, - and learned ignorance is worshipped and wordshipped as a good. This is due in large measure to their bondage to appearances, - their educational system being almost wholly utilitarian and directed to the production of material things (many of which are quite unnecessary and often a hindrance to mature awakening and Higher Education), and to the exploitation of the Earth's natural resources, rather than to co-operation in unitary interdependence and rather than to essential and integral Self-experiencing.

The orientals long ago realised the short-coming of literacy undirected by "spiritual, i.e. unitary insight. For centuries the Vedic Wisdom was living and unfixed, - unshadowed and unfalsified by the written word-, and experience taught that one need not be able to read or write or to hold academic degrees in order to 'attain' the truly Higher Education"-, in order to awaken maturely and integrality into the dawn of himalayan Awareness. The Swadharmaic truth of Being and the flair for essence and integrality are so much a part of collective consciousness - in Asia, that they are at least intuitively aware - and re-recognised, and the simple -, sane and uneducated fellow-pilgrims are often most immediately in touch. Their intelligence is uninhabited by intellect and by learned impositions. Words and doctrines - varnas and gospels, assertions and explanations, are all futile-, when the Silence of Being speaks and when there is direct experience - and unimpeded transmission in the common Prajna-light of intuitive wisdom in and beyond mind and trying. Some of the noblest and wisest and most mature - psyches may be found wholly illiterate.

Have we not intimately known peasants and simple artisans in three continents, more essentially cultured Artists in life (and 'unafforded' of death) than are most graduates of colleges and universities. The more primitive or more unfettered by civilized inhibitions and impositions a society is the more natural it is, and the firmer. The Great Illusion is of 'ego-hood, and of what Ramana Maharshi wisely called "learned ignorance", as compared with natural intelligence and the Sahaja Samadhi of integral living.

How cleverly we stick in academic fetters, in the rigid 'letters' and in informed facts. We swell in imposed subjective truths rather than rest and heal in authentic experience in Self-Awareness-, the Swadharmic truth which sets us free in conscious awareness, - in integrality and in ~~xxxxxxxx~~ essential joyous ease in Swaleela. Of all our ego antics-, power-play and duality-fuss Ramana Maharshi says : "A time will come (and now is) when we shall have to forget all that we have learned. Rubish can be swept together-, heaped up and thrown away. No need is there to make any analysis of it." In "the Cloud of Unknowing" all our impediments simply drop away and vanish in the light of inherent wisdom. We simply let go - of possessiveness, - exclusiveness and conceit of agency - : Let go of tension-, wilfulness- and other adolescent dis-eases, and there is wholeness and ~~xxxxx~~ joyous ease-, also in part-play and ego-antics. In touch and at Home in the Eternal there is no fear of time-bombs, of death or of "what ye call life". Consummation ever is. "We" are quite safe in the Omni-Presence.

In this our twentieth century-, here-now, there is the spring-time of the Spirit once again, yes, in spite of-, or because of, Kali Yug - and adolescent Xankness in powerful, learned atom-play. And it is also the harvest-time of the Spirit. This simultaneity of the spring and the harvest is the sign and miracle for the Day, and he who is ready, or will diligently prepare himself, will be an active, conscious participant in the miracle. 'We' are being used, led and guided - simply and surely - and need not will in heroics or flounder in the blinkered conceit of agency. Swadharmic is our real concern -. We cannot really chose or renounce, but, in maturity, we can be ego-still to aware in simple, natural Spirituality. Swadarshan is ever in Swaleela. We need but awaken maturely.

The dawn is in Himalayan Consciousness and in wholeness of essential Being. One; again the Portals are open :- the gate of Self-Awareness through which have constantly passed the proven Sons of Man and of Gods. The Rishis-, Munis, Sufis, - Sages and Simple psyches healed naturally in the intuitive, inner light of Prajna. They are poised in essence as in integrality, - and are harmonised in the calm, serene rhythm of Mahakaruna-Experiencing. In the Self-radiant Silence shines - "the proven sons" or Star-Suns and, not least, the Brahman, the Buddha.

The Shunya-, the transcending Himalayan consciousness-, ever radiates-, also in our time and in ephemeral ego-fuss. Essentially we are - the Self-awareness-, the Shunya-radiance, the Planus-revealing Silence, the Sahaja Samadhi, the Jewel in the cosmic Lotus. Simple, mature and abiding awakening into conscious awareness-, into Self-experiencing-, is all, and behold ! in the original, inherent, innate and intrinsic Buddha-nature there is the joyous Ananda-ease of natural spirituality. Unbroken perfection is in and beyond the cosmic, divine leela. There is simple, mutual and unimpeded interpenetration in the All - and sure Self-dependence. Swadarshan is ever in Swaleela ! - "Wu ! Wu ! keep alertly awake and aware !" barks Honisae Sri Chow Chui, - our Tibetan masterji and Chinese Sage, who bounces gaily in himalayan awareness. "Be an intuitive light unto the unitary Self -" ! Experience the Unity in and beyond union and trying-. Effort is your bondage - Wu ! Thou art Brahman-, the Buddha. Such is your Swadharmic - Truth which sets you free. Wu !

You can confirm this pre-conceptual, 'mystical' or intuitive wisdom by empirical observation and measurement, but it is all within your Self. Your neurons know because they are lined directly to the process, are part of it. Your mind does not know you are there, but the integral psyche knows and remembers that it has been. There is psychic memory of ego-freeness, fear-freeness and time-freeness. It is important to remember that the consciousness-expansion process is the reverse of the birth-process, birth being the beginning of the game-life or Lila-play-, and the ego-less experiencing being a temporary ending of the game-life or Ego-play.

In both there is a passing from one state or mode of consciousness into another, and, just as an infant must make up and learn from experience the nature of the world, so likewise a person-, at the moment of consciousness expansion, must wake up in this new brilliant realm and become familiar with its own peculiar conditions.

Nirvana is the blowing out of the flame of the ego-game, of desire, wilfulness and conceit of agency - Theological controversies and their dualities are far removed from psychedelic experience of essential Unity. Thanks to the experimental mysticism made possible by consciousness-expanding, "Moksha-medicine", you may have been mature enough to have experienced the flashing back and forth between the two states. You may be fortunate enough to aware and experience what the academic monk and erudite Pandit could only think about and know about. R.M. used the term "learned ignorance" as contrast to Sahaja, intuitive awareness, immediate, direct and integral perception. Mere knowledge and ego-swelling vanish in the "Cloud of Unknowing" and in the White Light of integral Self-awareness, "Sahaja Samadhi - desirefree Nirvana, Satori or Fana al Fana. Wu

The teutonic conditioned psycho-therapist, Dr. Carl Jung arbitrarily divides his consciousness into No. 1 and No. 2, the actual and pragmatical -, and the more real and whole, integral and intuitive state of - Grace. But even to him it was not a flashing back or forth, and, to the mature born or naturally awakened, mystic, there are no real divisions in consciousness-. Pre-ego consciousness, ego-consciousness and post ego-consciousness are various modes or aspects of the one integral and unitive consciousness that we, consciously or unconsciously-, ever Are. The Christ-conscious R.M. duly reminded us : "We are always aware, Sunya".

The pre-ego-consciousness is integral and similar to the post-ego consciousness except that it is not conscious of its Self, as there are no contrast, no real opposites, or real divisions. There is ego-freeness and ananda suffuses and permeates both-. There is joyous ease, grace and gratitude in the Self-aware Swa-Lila-.

The mature mystic may not wallow in raptures, orgasmic orgies and "shrieks of ecstasy", nor shout "An al Huq (I am Truth, Reality, Eternity - God), as did the immature Sufi in Basra. The transmission from one mode of awareness to another can be naturally calm and serene - in simple, gliding, merging familiarity. Birth and death can happen - at joyous ease in the non-dual life-, in which we live and move and have our Being, our Grace and our Ananda. On one level of consciousness duality, divisions and contrasts usurp and reign supreme. In another state of awareness - they "do not matter" and do not blur, while, in the mode of the White Light of Sunya, they do not exist-. Wu ! So -, by experience, births and death can be salutary habits in consciousness - and we experience that there is no Real death, no death of the Real, that we ever Are. So gladly die before you die - ! Ducky egoji, says Wuji.

"The Tibetan Book of the Dead" pertains to ego-death - and to the birth of the indwelling Christ, the awakening into integral, ego-free and conscious Self-awareness. There are the most exquisite reactions, compassionate, joyous insight into egoji, the Self and the interplay. The key is passive integration with all that occurs around and within -; positive passivity, negative capability and intuitive receptivity. There is desire-free love, affectionate detachment and ego-free, Self-controlled spontaneity, says Wuji.

If you try to impose your will, use your clever mind, rationalise, seek explanations, you will get caught in hallucinatory whirl-pools. Verbalisation dulls the light and blurs the spontaneous flow---. But wait ! You, YOU are disappearing into Unity-awareness-, you are being swallowed up by the graceful undulation. Your ego-i-identity, that one tiny remaining strand-, vanishes in the Self-radiant light of integral wholeness - and grace-. While you are floating in the evolutionary river there comes a sense of ego-free wholeness, - the delight of flowing, cosmic belongingness, the astounding discovery that consciousness can tune into an infinite number of organic levels - There are billions of cellular processes in your body, each with its universe of experience. The simple joys and pains and burden of ego-represent one set of experiences a repetitions, dusty set. As you slip into the fire-flow of biological energy-, series after series of experiential sets flash by. You are no longer encapsulated in the struggle of ego ~~xxx~~ and tribe-, but "cocooned in a light that cannot be shed"--- Let the rhythm of breathing become tide-flow. Bodily contact is probably the most effective method of softening hardened surfaces.

No movement, no body-games --. Close physical content with another invariably brings about the unity of fire-flow - of vibrational magnetism. Your blood begins to flow into the others body. His breathing pours into your being. You both drift down the capillary river---. The trained guide can usually sense when ego-attachment threatens to pull the person out of the flow--.

The pure content-free light probably involves - basic electrical wave-energy. This is name-free, indescribable-, because it is beyond any concepts, which we now possess. Some future atomic physicist may be able to classify this energy. While this super-real awareness involves phenomena, - the external world takes on a radiance and a revelation, that is staggering : There is the clear, experienced insight, that the world of phenomena exists in the form of waves and electronic images can produce a sense of illuminated power. Everything is experienced as consciousness. All is ecstatic-, electric Maya, the two billion year dance of waves-. No one part of it is more real than another. Everything - at all, moments is simmering with all the meaning, - a simmering dance of living energy---.

When the subject-, egoji, senses that his world is fragmenting into waves, he may become terrified -: He-, me-, I - are dissolving. Unforgettable revelations about the nature of Reality occur at these moments-. A feeling of melting, floating off-, the body is no longer a separate unit but a cluster of ~~xxx~~ vibrations sending and receiving energy - a phase of the Nataraja dance of energy which has been going on for millenia-. Communication is unnecessary, since complete communion exists. Being is the greatest miracle. Wu.

There is a sense of profound oneness, a feeling of the unity of all energy. Superficial differences of role-, caste-, status, sex, species, form, power, size, beauty, even the distinctions between inorganic and living energy, disappear before the ecstatic union of all in one-. All gestures, words, acts and events, are equivalent in values, all are manifestations of the one consciousness, which pervades everything. You, he, I, are gone and communication is unnecessary, since complete communion exists-. A person can sense another's feeling and mood directly as if they were his own; Empathy, Mahakaruna-, Participation Mystique.

~~Bodies melt into waves, objects in the environments; lights,~~
trees, plants, flowers, seem open - and welcome you : They are part of you-. You are simply different pulses of the same vibrations. A pure awareness of integral harmony is ~~xxxx~~ the key-note of this darshan-. Experience the Whole, - the holy - Reality. Relax - swing with the wave-, dance serenely-. Your consciousness is creator, performer and spectator of the retinal circus--.

But beware of the intrusion and usurpation of egoji - The person may be involved in the pursuit of power, - of lust, wealth and mere knowledge-. Having some degree of Self-Wisdom is helpful at the moment of ego-death. Stay calm, passive and relaxed - no matter what seems to happen in Sunya mode : To the pure all is pure, the pure in heart can aware and experience God-, or Selfhood-. If thy intuitive eye be single and whole, thy entire body-, aye all bodies, are aware as whole, and brimfull of Self-radiant light. Awakening requires that the person be able to step out beyond game-problems of personality, role and professional status : Turn your mind off, dismiss or ignore thought-. Wu !

Be free from your verbal mind as long as possible, Do not try to under-stand-. Aware that we innerstand and are free in all, says Wuji. A certain Empathy communion needs no communication. Beyond the many-coloured light of "what ye call life" is the White Light of ego-free Sunya-, a pure serenity beyond all transformation and all ego-fuss. So be neither attached, nor afraid, neither attracted nor repelled. Your symptoms and distress will disappear, as soon as all traces of ego-centered striving disappear. Avoid game-interpretation, avoid thinking, talking and doing-, except in Self-controlled spontaniety-. Wuness and grace. But re-enter the game-existence - your due karmic task in Swa Dharma - with good grace, voluntary - freely - with affectionate detachment, in Titiksha mode of choice-free awareness - and joyous ease.

For the initial session - the attitude and behaviour of the guide are critical factors ; He possesses enormous power to shape the experience. With the cognitive mind suspended the subject is in a heightened state of suggestibility. The guide can move consciousness with the slightest gesture or reaction. The guide must never be bored, talkative or intellectualising. He must remain calm during the long period of swirling mind-freeness. To administer psychedelics without personal experience is unethical and dangerous. The greatest problem felt by human beings in general, and the psychedelic guide in particular, is fear-, fear of the unknown, fear of losing - control, fear of trusting the genetic process and your companions. The guide must remain passively sensitive and intuitively relaxed for several hours. This is a ~~the~~ difficult assignment for most Westerners. It is the Tao-Wisdom of creative quietism, an alert quietism, in which - there is poise and serenity - and ready flexibility. (A low dose of the psychedelic inbibed along with the subject may help).

Yes, ducky, the secret of the integrated personality is one of possible passivity-, negative capability and intuitive, sensitised awareness-, allowing things to happen and to be done through us. The Titiksha mode is one of joyous ease, a choice-free awareness of being used, guided and lead - quite safely. That which-, as with work or dharma has to be done through us-, will be done in any case whether we like it or not. "Blessed is he who findeth his work"-, his due Swadharna in the Life Play. Better to do it willy than nilly. There can be sensitive receptivity and anandaful grace in the game. It is Swa Lila - says Wujii-.

Harmonise the Whole Being, the integral consciousness. Allow the feminine-, the more instinctive and intuitive principle of consciousness-, to emerge into awareness without allowing it to swamp the masculine-, the more rational and individuating principle of consciousness. And, since this feminine element is, according to Jung, the common property of all mankind, its emergence will necessarily blur the line that separates the thinking and feeling subject from what is thought and felt. The Chinese word-symbol hsin - is heart and mind-, yet with Heart as centre. J.K.'s "Thought-Feeling" and "to think-feel" are in the light of Harmony, and integrality. Wholeness is more than holiness.

Sri Anirvan said unto us : "You cannot be a whole Man (-Manneske) unless you can love also as a woman loves". This focus Empathy-, Nataraja and Gauri Shankar-, the Hermaphroditic or Androgynous type-, irrespective of physical sex. A man is not whole if he needs a better or worse half - or fragment-, for his fulfilment, or if he craves or needs any thing, or person, outside him Self. The All is within 'our' Self. Wu. The feminine psyche implies the Mother-instinct-, the hetacre and the temptress-, with their Shakti-business, possessiveness-, jealousy and petty fuss. These all seem handicaps to integral wholeness, but the rare woman, - like the rare man gets through and beyond - to Be - a whole "Manneske"-, Sex-free, Fear-free-, ego-free and God-free. Wu !

Rabia of Basra and other Sufi women got through and beyond (egoji) inspite of the masculine statement that women have no soul ! It is more than half of our humanity - says Wujii, and he asks "Have you got an ego-soul ? Who are You - who possess such vague concept and who has a Life-, a Spirit and seven deadly virtues ? Are you a holy or an unholy ghost" ? "Yes, ducky masterji" ! We answer the impish, playful Tibetan Lamaji. "We are, like you, the Whole Ghost and it does not argue or dispute-, assert or agress-, analyse or - talk-. Wu &

There is also, in Hinduism, the notion that a woman must be reborn into a male body before she can awaken into conscious Self-hood - or integral wholeness-awareness. The Ramakrishna Holinesses will not give women sanyasa, - (unless they be wealthy Yankée girlies-) - and in the past women - and other untouchables were not allowed to read or hear gospel truth. Ramakrishna and Vivekananda list-woman, - gold - and Siddhis - (Power of Fame) as the greatest temptations and hindrances - in our Sadhana towards ego-transcendence and integral wholeness-awareness. Siddhartha Gautam was reluctant to admit a woman-Sangha - "The true teaching would last a thousand years, but if we admit woman it will last only 500 years". They were admitted----. The Christ-conscious Joshua ben Joseph once in an exalted mood said unto his holy, divine Virgin-mother : - "Woman, what have I to do with thee ? Why pester and worry and fuss ? Know ye not that I am in the business of the Source ? Hold your tongue, woman ! ; My time has not yet come-". "Who is my mother ? Who are my brothers and sisters and brethren" ? Those who are reborn in Spirit and Truth - and Wholeness-, ~~xxxxxxx~~ says Wujii. Recently 4 beetles tried to become teachers of Himalayan ego-transcendence-. They were neither mature nor whole - even as a group. There were 4 female beetles (-better halves in shakti-business) and there were baby beetles. Wu. Sheácher la Famíes! says Sri Wujii-, but Lady Wujii smiles and says only. Wu !

Ego-death is a solitary experiencing. Beata Solitude sole beatitude. Regarding the Titiksha mode of awareness and attitude, a healed patient wrote : "Out of seeming evil much good has come to me. By keeping quiet-, repressing nothing, remaining attentive-, by letting be or going with, by accepting actualities as play and taking things as they are and as they happen-, and not as i wanted them to be, by doing all this - a rare wisdom has come to me and rare power as well, such as I could never have imagined before. I had thought that when we accept things they overpower us in one way and another. Now this is not true at all, and it is only by accepting them that one can define an attitude towards them. So now I intend playing the game of life, being receptive to whatever comes to me-, good or bad, sun and shadow, that are forever shifting and changing, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me, the interplay is graceful and one accepts in glad gratitude".

The war of the sexes, - like the war of the ages-, may be a very real one in the psyche and it is only when the struggle is resolved in what could be called an inner, psychic marriage, that integration takes place and harmony ensue. The male and the female consciousness can be happily married in the individual psyche. It frees the ego-ridden mind from the conflict of the opposites. The Tao is simple and serene at last-, intuitive and mystic-clear - Wu ! What Jung probably means by integration is the marriage or union of the so-called male and female portions of the psyche-, the reconciliation of the conscious mind with the unconscious - both personal and collective. Only when the two are in empathy, and functioning in harmony, can we aware and experience the integral realm of grace-, first in innerstances and then in circumstances - and interplay - everywhere.

Rimband seemed to be undergoing both positive and negative inflation simultaneously - and that these again fused into a temporary integration of personality and egoji - under the 'control' of the Self (Self-controlled spontaneity). "Il s'est charge de ma vie" : I AM whole - all complete-, fulfilled. Things are no longer what they seem to ego-consciousness, for it is a strange and lovely realm-, beyond individuality and beyond good and evil-, since the opposites are reconciled and aware as complementaries and mutually conditioned. The joyous ease that passes all merely mental understanding suffuses all. We innerstand ! - says Wuji. The divisive, intellectual ego has merged with the fluid Unconscious. To Krishna we are all Gopis and the mystic marriage of the ego-soul with Christ - the indwelling Emmanuel, is similar in Christian parlance. Whatever the sexual relationship may be between the constituent parts of the psyche, it must be passive, receptive and ego-humble in its attitude and relationship to the Source, the central Self. Pride is the deadliest of all the seven deadly sins-, says Wuji, who is familiar with the seventh heaven. He conceives that the Jewish Ma Miriam had seven conceptions besides the immaculate one, which was over-shadowed by the ghostly whole. He is glad that this holy virgin Ma has recently been canonised by his Holiness Sri Pope - in the dogma of Assumption.

Wuji contends that his innerstanding is "En-^Astasy" - rather than ecstasy. In Wuiness the integral psyche contemplates its Self in essence - and is purged of all desires (The freedom of no desire). There is original innocence, the pre-ego consciousness, the pure awareness. "To the pure all is pure. The pure in heart awares God-, Grace, their Self - everywhere. "Inasmuch as ye have done it unto one of the least and most despicable of these my bretheren, ye have done it unto me", said Emmanuel in pure Adwaita-light of awareness. All are our Self in this or that form and due function. Wu.

Fana-al Fane is the esoteric Islamic mode of 'naughting' egoji-: The birth of the indwelling Christ-, or awakening into integral conscious Self-awareness. Absolute identity, which Meister Eckhart on occasions preached, was among the propositions condemned by Pope John-, and the out-spoken, erudite meister, and all his works, were banned and bulled and excommunicated by God Jehova's vicar on Earth. So no wonder that mature mystics in the West kept wisely mum. Nicholas of Cusa, Ryesbroek, and Angelus Silesius, who reached a position very near to Adwaita, were not condemned - by Churchanity ; They minded their P's and Q's. Wu. "Beyond these truths there further mysteries-, the penetration of which is not yet permissible. I have still many things to tell you and to elucidate - but the ghostly whole will reveal-, them unto you". ~~Who who was Jehovah dies~~. Wu ! Yet Eckhart, Hallay, Jesus and others did reveal, state and live, some of these "further mysteries", esoteric truths in poetry and paradoxes-, and so fell foul of the orthodox Pandits and were mutilated, - burned or crucified for the greater glory of God - !

The blessed poor in Spirit are without desire and ego-wilfulness-. They live in choicefree awareness and in affectionate detachment-: No sin-complex and no conceit of agency - but joyous ease - and Self-controlled spontaniety in their Swadharma and in the anandaful Self-interplay-, Swa-Lila. The integral realm of grace-, the original face, or original innocence-: This is very much how Jung interprets the collective consciousness, or unconsciousness, namely the Consciousness that precedes individuality and ego-antics, and which is generally present in man. Ramana Maharshi reminded us : "We are always aware Sunya". "But are we always consciously and integrally aware" ? asks Wuji - "and who or what are 'we'. "e", in the ego-transcendental mode-, are not : There is integral Awareness, non dual Experiencing-, the White Light of Ananda-Grace. Wu !

The 'collective' refers to a level of ~~psychic content that is~~ deeper than, prior to and more fundamental, than the individual personality - in the sense that, as something generally present in Man, it is collective-, held by all men (and women !). Most essentially what Jung intends to convey by his concept is not that the unconscious - is held in common as a collective inheritance, but, rather, that the unconscious contains materials, which is held collectively by all men, because they have (or are) a psychic reality, which is prior to personal experience, an ontological Reality - experienced and lived in the pre-ego consciousness as in the post-ego, integral awareness-, Grace and Sahaja Samadhi.

Even in depth-contemplation and psychodelic, mature drug-experiencing, through Moksha medicine, the impression of Reality and of absolute values, that is left behind, is quite overwhelming. "The only true Life", said Alfred-, when returned to actualities and respectability. The persons, who have undergone the mystic, ego-free experiencing, often feel that they have gone through something tremendous and significant, besides which the ordinary world of sense-perception and discursive thoughts is almost a shadow of shade, the experiencing (Istigkeit) seem overpowering Real. Its authority obstrudes itself and will not be denied.

A. felt he was "seeing what ~~xxxx~~ Adam had seen on the morning of creation ; "The miracle - moment by moment, of naked existence". Ego is the true seat of anxiety : ANGST-. Fear of "Self-sacrifice is deep in every ego-. Few are maturely ripe and ready to dare the existential leap, or bounce into Sunya No-Thing-ness, says Wuji. Yet, no one who strives for Self-hood-, Wholeness or individuation, is spared this dangerous passage. You must say Yes to this annihilation, for only thus can Spirit travel free-, and anguish bend itself in consummation. As buds that break on April's weeping tree.

Each persona-mask must complete and fulfil his, or her, natural Self in his, or her, Swadharmic Swa Lila - or, rather, let it fulfil its Self through him or her-. Ego-humility and ego-oblivion, being - Grace-Awareness - and so joyous ease in all tests and tribulations. In the Christian Eucharist you may have no sensible impression at all. It is not exciting, you will feel nothing sensational, dramatic or unusual, but perhaps the unconscious vast of the Self, - or Christ within, are affected-. The Unconscious "knows"-, says Wuji.

The mystical experiencing is everywhere the same, yet varying with our maturity. Such ego-free experiencing enables us to innerstand and to share in empathy - The revealed experience and conscious Self-awareness of all mature Mystics, Sages, Sufis and Maha Rishis. That which re-cognises its Self is within, and God is a mode of grace within.

Said Alfred : "I have never had any revelation, or psychodelic visions through anaesthetics, but a kind of waking trance, (this for lack of better words), when I have been alone. This have come upon me sometimes unsolicited and sometimes through repeating my own name to myself silently - till, all at once-, as it were out of the intensity of the consciousness of ~~individuality~~ individuality, individuality itself seemed to dissolve, and fade away - into boundless Being - and Being-Awareness - and this not as a confused state; but the clearest of the clearest, the surest of the surest - utterly beyond words - where death was an almost laughable impossibility-, the loss of personality, if so it were - seeming no extinction, but the only true-, real and whole Life. I am ashamed of my feeble descriptions. Have I not said the state is utterly beyond words-". It is also time-free-, effortfree and ego-free, says Wuji. It is ineffable-, yet it can be experienced and lived - also in actualities and among swells egojis. Do you wish to belong to the company of those who have over-come ego-consciousness and who innerstand ? asks Wuji-.

He innerstands and can go with their description and scattering, telling about their inward space-travel. Sri Wuji was a born mystic - and so the mind - and egoji were not very assertive or bumpitious - and although there were due and salutary deaths galore-, these were no dramatic or sensational ego-crucifixions-, not much mental strife - or intense wilfulness-, no ego-swoons-, raptures or "shrieks of ecstasy". The light of intuition was there and the all-suffusing Ananda, which is more than mere happiness and all opposites-, more whole and so more wholesome and fully satisfying, Wu ! So, although he finds them natural and inevitable in the mental, tenseness and artificial mode of consciousness-, Wuji has no desire to experience the vividness - and intensity of the early psychodelic drug-experiencing-. His empathy mode and intuitive flair are fully satisfying-. The natural is the most wonderful-. Wu! A and A, B and R. may be post-Hippies - beyond drugs and drinks and noisy antics-, yet they may also imbibe a dose of L.S.D. occasionally, but rarely - as a sacrament. Some take to some kind of Yoga-, R. eight hours of contemplation during the 24-, aiming at abiding grace-, and S. quoting gospel truths - like. 'Seek find and experience first the integral realm of grace and all things will be added unto you". If thine intuitive eye is single and purely whole bodies, eye all bodies, will appear as brimful of self-radiant light", "to the pure all is pure" - and the wholly Adwaita Christ-statement "Inasmuch as ye have done it into the least and most despicable among you, so have ye done it also to Me". Purely Adwaita Vedanta sais Wuji.

In psychodelic and in other ego-transcending modes one realises in amazement that what one has been taught of esoteric, Christianity, and has faintly believed-, is literally, actually and experientially true.

Our normal waking consciousness, rational consciousness as mental folks call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens there lie potential forms of consciousness entirely different. We may go through our life-span without suspecting their existence, but apply the requisite stimulus - and at a touch they are there-. But ego-crucifixion must be undergone. The Other (the greater than he or she), thinks, controls and uses egoji. C'est faux de dire : je pence-. On devraît dire : Onne pence : Someone thinks me ("I live yet not I but, Christ in me") Vijnanalaya or cosmic consciousness is not a hallucinatory mode. W. stated : "By God Almighty there is no delusion in the matter. It is no nebulous ecstasy, but a state of ego-transcendent wonder and grace, associated with absolute clearness of mind". Life-consciousness has gone over to an invisible Centre - and the experiencing of the Unknown, the ineffable and the ego-free, is no easy matter - in 20 different Yogas-, nor in the short cut - and momentary Darshan, through sex and drugs and depth-meditation. And then the yearning to make it permanent in daily practical tasks and ego-fuss-. Wu !

"In this remarkable experience", Dr. Jung states, "I aware a phenomenon resulting from the detachment of ego-consciousness, through which the subjective ; I live, becomes the objective : It lives me". This condition or discondition is a sort of release from compulsion and responsibility : A Self-controlled spontaneity-. The feeling of release filled St. Paul completely in "yet not I, but Christ lives me-". It is the awareness of being a child of the Spirit-, which some call God, which then frees one from the spell of blood and divided consciousness. Also it is a feeling of reconciliation, of opposites and with what is happening : A "participation mystique".

The mature persona (ego-mask, who has undergone the psychodelic experience of integral wholeness, unity and grace, seem to be convinced that what he experiences, so far from being illusory or hallucinatory, is on the contrary something far more Real than what he experiences normally through his five senses, or what he thinks with his mind. It is, at its highest transcendence of time and space, mind and ego-consciousness in which an infinite and integral mode of existence, or of Being-Awareness, is actually experienced. It is momentary or temporary, but it is also time-free and ego-free. There is a return to ego-consciousness and duality play and to the individual task in Swa Lila - in which egoji asserts and aggresses in blinkered desire-antics and noisy fuss-, all in due prarabdha karma and Swa Dharma. Yet there is psychic memory of the more Real, the integral Whole, the white Light of Eternity -and egoji is not so bumptious, when it and bodyji have to die into the ever changing flux, jijimuge.

Generalise this mystic, non dual Integrality-Experiencing into a philosophy for which you claim universal validity and you get Vedanta : That which is the finest essence, this whole world has as its Self. That is the Real. That is the Self. That art thou. Maharishi's experienced - and they found word-symbols for their Himalayan Experiencing. Advaita Vedanta is a rationalisation and systemation of the pan-euhenic experiencing. They mere fact of transcendence is said to imply its opposite - : The permanent, the unborn, nirvana immortality. Opposites are complementary, They constitute a whole. They condition each other, - so that the one could not be - without the other - Therefore not the positive statement union, but Unity, Wholeness or Sahaja Samadhi not One - but Not-two (Advaita), or : the full, solid, concrete Void-, Sunyata-, in and beyond. Wu.

The common factor in the different types of the mystic, integral, ontological experiencing of mature Mystics, Sages, Sufis and Maharishis on our little globe is that these egojis experience a psychedelic release from their everyday mental or humdrum ego-blinkers - and antics - in swell power-play-, from the subject-object relationship, duality-consciousness and the individual persona-masks, in brief from egoji-. Wu ! It will be a marvellous thing the true integral wholeness of man - when we awaken maturely to aware and experience it, says Wuji. It will unfold naturally and simply - flowerlike or as a tree grows. It will be harmonious and serene. It will never argue or dispute, analyse or aggress - It will not try to prove things or to assert. It will innerstand and comprehend - and will not busy itself about mere knowledge, power or being understood or over-stood by mental ego-souls - It will not be possessive or exclusive - or fearful - and will not be meddling with other's Swadharna or light of awareness - or desiring them to be like itself, but will rejoice - in the rightly beautiful differences in the anandaful Self-interplay. In Self-controlled spontaniety-, prajana wisdom and Karuna-Empathy it will help all - by untryingly Be what it integrally Is. It will be as wonderful as the innocence of a child - (a babe not a childish, clever brat) "Unless ye rebecome as babes ye can in no way and no wise reawaken into the integral realm of grace. Egojis must die ! Art thou a sage in Israel, Nicodemus and have not awared and experienced these things ?

Sri Wuji in his inimitable, himalayan word-symbols and Wu-language uses ter's like innerstanding, - Innerstances, Empathy, free in rather than, rid of and free from. So he can accept and love all and Be at joyous ease, and consciously Self-aware in - Swa Lila. These term-symbols of his pertain to the Himalayan consciousness and Maha-rishi experiencing - in the non-dual awareness. There is the indwelling or innerstanding, Emmanuel-, the Autar Yami-, ~~the concept of the~~ or integral realm of grace within our Self - and also in and around the unaware egojis, who can only make love, fall into it and make an unholy mess by their wriggling and wobbling and clever fuss. Wu.

As we are interested in Wuji's mode of pre-ego-consciousness, we have asked him questions about It, - and although he doesnot analyse or try to explain - or to ex-press to mental egojis, and respectable blinkered ego-souls-, he sometimes mutters to his Self in us - and lets thought-feelings bubble up in concepts and word-symbols-, all at effortfree, joyous ease. Wu. So out from his gay remarks and light-, sometimes paradoxical, word-play - we gather certain statements that seem to pertain to his himalayan consciousness or White Light of awareness -:

Consciousness -(like 'God-', Grace, Self and the White Light of Eternity, is One, - a non-dual, integral Whole, and ego-consciousness is a due mode or part-play in this wholeness, a seemingly dis-eased but inevitable mode on the Simple Tao in our earthly pilgrimage in consciousness and in the dharmic-kamic Self-interplay-. Integral consciousness is there in babyhood, in the first innocence. There is pre-ego consciousness and perhaps prenatal consciousness - At least some tendencies, instincts and intuitive wisdom - are inherent in mature babes. Wu.

"Our birth is but a sleep and a forgetting. Ego-consciousness usurp in divisions and many-coloured lights, which "stains the white radiance of Eternity" - and we forget our Self in ego-banter and ego-fuss. "Heaven (or Grace) lies about us in our infancy" : Shadows of the prison house (Ego-consciousness) begin to close upon the growing child and at length the man perceives it die away and fade into the light of common day"- . There are due conditioning, headucation and imposed concepts, - abstractions-, beliefs and mere knowledge-. There is endless imitation : Our noisy years in power-play seem moments in the Being of eternal Silence-.

But "truth is within our selves, it takes no rise from outward thing-,-. There is an inmost Centre (Emmanuel) in us --, all - where Truth (Self, Reality, Grace, God) abide in fulness --, And to 'know' (aware, realise, experience) This - rather consists in opening out a Way, whence the imprisoned splendour can escape, (and so be aware) than to effect an entry for a light (of reason ?) supposed to be without." We innerstand ! says Wuji - "It's ye, it's your estranged faces - that miss the many splendoured things". ~~Heave~~ However, do not lose your original face - egoji-, the one that is yours, or You-, before your granny was born - Wu !

Integral consciousness is there in babyhood - in pre-ego-consciousness- and, perhaps, pre-natal consciousness, but, it is of course not conscious of its Self or of egoji, as there is, as ye t, no contrasts, divisions or real differences-, no fatal fall into the mere knowledge of good and evil, or mental-emotional desire and wilfulness. No egojis blur, usurp and agitate them - No sense of the naughty word-symbols and concepts : I, me and Mine. No conceit of agency-. Wu !

~~Due~~ In maturity - there may be ego-humility. The illusory egoji may be ripe and ready to die-, to fade and to give up its unholy ghost and its trashy values. Bondage is delusive and there can be ego-forgetfulness-, ego transcendence - or the grace of ego-freeness in the play of mundane actualities and ego-antics and fuss. Ego-oblivion is Self-awareness -(also in egojis) - but only the Eternal is Real enough. Aloneness can be All-oneness. All is within our Self-. The ego-ridden mind or the mind-ridden egoji are the dis-ease-, the blinkers and the distortions in false identity. Wu !

So aim at the non-dual ego-free Self-experiencing. "Be still to experience that thou art God-". "Know ye not that ye are gods" ? asks the Christ-conscious Jeshua ben Joseph. The method is to Be Still-, to Be Stillness, the joyous Ease - the Sunya Silence. Be it consciously and gracefully Self-aware. ~~Be it consciously and~~ But do not try to Be Still. Effort was the helper, Effort is the bar-, likewise with reason and - egoji. Wu ! Sex-, alcohol and certain psychedelic drugs and Yoga practices - may be effective pis-allers in the quest of the grail, the elixir of Life and the Stone of the Wise-. They may induce a certain non-dual experience or momentary-, or time-free, pisgah-sight and insight of the realm of Grace - within and all around us, and there may be memory, - re-collections and abiding awareness of the more real, - egofree modes, of integral and conscious Self-awareness, because of the recently experienced contrasting ego-consciousness-. "There is nothing either good or bad, - but thinking makes it so". So let's transcend, or let go, of mere thought and trying, mind and concepts, abstractions and mere belief in the Cloud of unknowing". We do not know we are there, but even egojis know, They have been - and that they are not very real. Sincerity, ego-humility and patience to mature are pre-requisites on the Home-ward journey, says Wuji.

Susa speaks of the utter abandonment of ego-consciousness, and Huxley describes "himself" (in the psychedelic drug-experiencing) as "a not-self simultaneously perceiving and being the Not-self of the things around me-, not merely gazing at the bamboo legs, but actually (and consciously) being them-, or-, rather, my Self in them, or still more accurate, being my not-ego in the not ego, which was the chair". This is empathy : The Self awares its Self in all things. Wu, not a mental trying or ego-willed effort towards union, unity or wholeness-, but a spontaneous-, ego-free mode of awareness. Egoji and its duality consciousness are simply not there-, but unity, grace and an integral wholeness are there. The beatific vision may also be a gratuitous grace, but Darshan, at its best, is more than visions-, raptures and extasies. ~~Extasis Ek-~~ stase - means to 'stand out' (from ego-consciousness). It is conscious being, consciously Being the experiencing-, the non-dual awareness, the whole integrality.

No ducky, says Wuji, you cannot successfully force or even will this Empathy, this grace-experiencing. The swell, powerful and bumptious egoji must be left in abeyance during a time-free while. As in the mystic drug-experiencing, and in depth-contemplation, you may invite it by making set and setting, innerstances and circumstance congenial and right-. Sincerity-, maturity and ego-humility are important assets. Ramana Maharshi was mature for the crucial and abiding Self or God-experiencing at the body-age of 16 years, and Wuji insists that some babies are born mature and abidingly remember their pre-ego, or even pre-natal, integral and intuitive awareness. It is another mode of consciousness - and can be co-existing with ego-consciousness throughout the brief life-span - a different mode but not opposing - or aggressive. The Self is also in ego-innerstanding.

In some "Native (-Red American) Churches the principal rite sacrament, where slizes of ~~pyate~~ ^{or mima karuna} (from which mescaline is derived) take the place of the sacramental, eucharistic wafer and wine. These Red Indians, or Real Americans, regard the cactus as Gods special gift to them and equate its effect with the working of the divine Spirit-, the whole ghost. Sometimes they see visions which may be Emmanuel, the indwelling Christ. Sometimes they aware the voice of the Great Spirit, the intuitively revealing, voice-free and word-free Word. Sometimes they become aware of the immanent and omnipresent God or Self, and of their personal shortcomings. In awaring that It's will is ever being done and that they - as egojis are being used, lead and guided, they submit ego-humbly to their individual task in Swadharma. "I live, yet not i-, but Christ in me-".

A tree with such satisfactory fruits cannot be condemned out of hand as evil or dangerous. It is a mode, or method, which enables us briefly to transcend on to discard ego-consciousness. Everyone may be able to find, or stumble across, ego-transcendence in some form of pure, applied religion. "Moksha-medicine" and psychedelic depth-contemplation may be a 'pis-aller'; a second-best (or fourth-best) experiencing or brief (-really time-free), sacramental Grace, says Wuji-. The God-awareness or Grace-experiencing is brief and not abiding-, but it is there, and there is the psychic memory-, a recollection of a mode more Real-, more whole and more graceful than our ego-antics, ego-values and ego-fuss in Duality-Awareness. Some of our young and mature friends, though not addicts, do sometime ingest this "Moksha Medicine" - but in sacramental - eucharistic mode and attitude, and lo and behold they innerstand and re-cognise Sri Wuji's pre-ego consciousness. Wuji

No ducky egoji, innerstanding is not standing under or overstanding. Innerstances are more important than circumstances. The unconscious is vastly more important than the personal consciousness. Ego-consciousness is not integral or depth-consciousness. Egoji must vanish. It blurs and shadows - the clear, intuitive light of integral awareness, which reveals our true Nature, "our natural face, which was ours (-or us) before our parents were born". Somehow such awakening into wholeness-awareness or integral consciousness is calming and healing, - as it allows us to let go many of the illusions we have concerning ourselves, which are such burden and confusion (and delusive bondage), the false self-identification, the unimportance of the small egoji and its opinions, beliefs and gospel-truths -. Wu !

In the so-called West egojis claim to be factual and realistic. In fact and in truth they are incoherent in their inner life-, actual and fussy but unaware of, and in, the xx invisible Real-, the eternal, which we essentially Are. As long as we are unaware of our Swadharma, -(our special meaning, purpose and task in the Life-Play-) we are incoherent - and there is intuitive mist and 'spiritual' disorder. Fifty percent of the learned and powerful egojis in the welfare States of Europe are neurotic- (they suffer, endure or enjoy some imbalance, some form of psychosis; megalomania or schizophrenia) - and the Cause of our dis-ease in our coordinated tools, physical, mental or emotional, is in the psyche. The usurping and ego-ridden mind is the chief culprit. The boasting ~~ego-ridden~~ welfare states have the highest percentage of suicide, of traffic-deaths - and of drug-addicts-. Wu ? Our own Swadharma is our chief real and true concern and not our fellow-pilgrims - or fellow Way-farers. "Be a Light unto your Self and achieve your integral awakening with diligence", advised the Himalayan Prince, Siddhartha Gautama - and "Let a Bhikkhu rouse himself by his Self and correct himself (egoji) with the Self, so that he may live grace-fully and anandafully. Self is the Lord of Self (egoji) and the goal of self (egoji). "What other Lord can there be" ?

In Eastern term-symbols Guru, God, Grace and Self are One -. Not a he or a she but a non-dual, integral - experiencing. Sunya-silence-, like Eternity, Akasha, Grace and God, is everywhere, around and within. Seek it in the Within that is also Beyond - ego-consciousness. Awareness is all : - Being - Awareness - Grace.

In Western word-symbols we may say : Our first and principal task consists in being awakened and aware (as mystic-clearly as possible) of all the content, of the personal unconsciousness. Dr. C.G. Jung experienced and showed us all the complexities of its structure and implications in his book "The Undiscovered Self". The personal unconscious is deeply impregnated by what he calls the collective unconscious formed by the total sum of all that men of all times have loved, thought, wished and hated-. (We prefer the term-depth-consciousness). Be still and ego-free to aware integrally and Be the Sunya Silence, the Plenum Void, also called Turiya-. If we Be, starkly aware in integral Light the illusion of our ego will be immediately revealed in us-. We become aware of the vanity of the comedy -(or tragedy) we play to our Self. Sunya-Silence is not a cessation of sounds but a cessation of ego-wilfulness, desires and lust of life-, of power, possessions and ambition. A cessation of the craving to become, to conquer and to control. The conceit of agency - and of "I, me and mine" cease alongwith ego-consciousness. "Feel that I was to call anything mine" - says Sri Job-. Yes ducky I, me and mine are naughty word-symbols in Sunya-mode of awareness. The symbol Satan-, gods playmate, originated from an old root 'Sheitan, which implies "I resist"-. Egojis resist, divide and fuss, but they can mature - to surrender and submit to Grace-, to integral awakensness and joyous ease - in Being-Awareness-Grace. (Satchitananda).

The mental and emotional Silence (Sunya) is essential - "Thy Will" is ever being done. Egoji is but free to do what is has to do : its Swadharna or destiny in the anandaful shadow-play of the Real in actualities and in duality awareness. "Eternity is here and now-, in time and in actualities - and only the Eternal is Real. Awareness is All : A mature, abiding awakening into conscious Self-awareness.

In direct, integral, perception and intuitive light-, the evidence of the illusion of ego and of delusive bondage - appears. The past is merged in a fathomless Presence-, Omni-presence, or Eternal Now, that our ego-language cannot express. At this level of awareness word-symbols - like integral Being-Awareness, Cosmic consciousness, - Grace, Mahakaruna, Prajnana, Jitimage-, Turiya and Wu might be used-, but often esoteric term-symbols are ill-apprehended. Too often they are treacherous and lead to treason. Egojis do not innerstand - and there is no empathy, - no consummation. In integral awareness, or Sunya's full, concrete Plenum-Void, there is no ego-, no identity and so no approval or condemnation, no jag judgement and no - choice-. Only pure, impersonal, aware and ego-free Grace. We are the integral consciousness and the serene contemplation (Sahaja samadhi) when "we" are not-. It Is. I AM IS, Aloneness is All-oneness-. Ego-oblivion is Self-awareness. "There is no thinker" says (Krishnamurti, there are only thought". Yes, but there is also thought-freeness. One of Shankaracharya's three (Great sins) for which he begged Shivas forgiveness-, was "When I think of you I forget that you are beyond thought"-. The other two "great sins" were "when I pray to you, forget that you are beyond words" - and "I go in pilgrimage to Kashi forgetting that you are omnipresent and immanent". Yes from Advaita consciousness these are sins and in Reality sins are but ignorance and unawareness, but, in our duality-play, Swadharna, our blinkers and forgetfulness are behovely, as Julian was told by her God.

Ego-consciousness - is in blinkers - a delusion, a dream-state-, a disease-, but behovely-. Words can be a pest and names are masks. We are the Eternal-, the contemplation, the integral experienting-, the Sahaja Samadhi-, when the I-consciousness and duality "we", are not. "I live, yet not I-, but Christ in me" - Yes Saah-, but still you use the naughty word-symbols - : I, we and mine. Words are masks - hiding more than they reveal - of the Real-, the Eternal-, the integral Whole. Ego-transcendence is not a failure, - a renunciation or an escape. It is integral acceptance-, - a joyous anandaful Yea-saying - an all embracing Karuna Love-. It is a victory of Life and Love, Grace and God-awareness. There is a clear Light-awareness for the safe Way-farer-, or Pilgrim, in consciousness, and the Chinese Sages called this experience in Tao (the Cosmic Way, Truth and Life) "going Home" : a conscious and simple going Home to Heaven - or to the Eternal Source, Ground or Godhead.

Never mind if you do not under-stand, stand-under - mentally or do not "know" what is your individual dharatic task in Sva Lila (divine Self-interplay and mutual interpenetration). To know and to under-stand, now-a-days, are mental - and merely about things - and have but little to do with the intuitive light of awareness, direct perception, - empathy or integral consciousness. Knowledge about is not Wisdom or inner light. In experienting we innerstand and ~~mask~~ merge not merely under-stand-. In integral, non-dual experienting "we" are not. As individuals and persona-masks we are alone and exist only as shadows in a dream play-; but such aloneness can be All-oneness. Ego-oblivion is Self-awareness and only the "eternal is Real. "Beata Solitude - Sole Beatitudo" quotes Dr. Carl G. Jung when he describes his childhood, Grace and immediate, intimate God-experienting, at 12 years of body-age. Some babies are born wise - but forget - and fall into ego-consciousness and mere - knowledge.

We take body and birth in a certain pre-destined realm-, setting and local environment, all according to our prarabdha and due dharmic karma. We 'chose' certain parents and inherit certain of their qualities, tendencies and characteristics (Other we bring with us-.) We are conditioned by our family and our due environment. We assume their rhythm and ideas-. Our feeling and thinking are influenced by their Light of consciousness-. Values, opinions, faith, belief-, gospel-truths, concepts and abstractions seep in, are inculcated, imposed, injected and interjected. Some of us are 'hectorred', bullied, persuaded or indoctrinated into a certain mould-. We are trained and disciplined, 'headucated' and brain-washed from intuition and naturalness-, into respectability-, and (perhaps) Yankee-Way-of-Life-, and we become civilised away from Self-Culture and into certain blinkers-, prisons and values.

The Play is a changing combination of forms and names-, feelings; percepts and concepts. Our strife and suffering are due to our clinging and craving-, wilfulness and lust of life-, or simply to our blinkered and false Self-identification. Yet - the Self is also in our ego-fuss, as Eternity is in time - and the whole in our part-play-. Our bondage is delusive - and egojis are illusory. We are more than human, mortal egojis and each - ego-soul has its own due dharmic task-, play or destiny to perform and fulfil. Swa-dharma is our chief, real, true and essential concern - and not the dharma of fellow-pilgrims in Consciousness. The Way is the Same, - but we are on various right and beautifully different paths. That which has projected the Play, will be able to look after It without - egojis - fussy - wilful and lustful interference. We are all being guided, - led and used - according to our task in the Swadharmic destiny-. Wu !

Intuitively, innerly and integrally, we may aware and experience our Swadharmic - and so play at joyous ease in Titiksha mode and in Self-controlled spontaneity-. Never mind mind, knowledge or standing under. To a perplexed and worried ego-soul - Ramana Maharshi advised : "Do not worry or fuss ; That which, as work, has to be done by you, will be done, whether you like it or not". So, irrespective of our predilections, prayers and under-standing. Even our blinkers-, limitations and 'sins' are behevely and due in the divine Play, Swa-Lila.

"Master - dr. was, so we are informed, of a quiet and gentle disposition and so modest that he renounced totally both word and doctrine-, for words are appearance, - masks, and he was ~~xx~~ scrupulously careful to shun every appearance and to be essential and integral. When students, monks and novices engaged in noble speech and in intellectual display concerning the meaning of the world-, the Word and the highest ~~xxxxxxxxxxxxxxxx~~ the good, he kept silent watch and guarded against every effusion and all effervescence, and when they came to him with their questions, the vain as well as the serious, - concerning meanings of the ancient scriptures, concerning the names of gods and : of Buddha, concerning illumination-, concerning the beginning of the world and its destruction, he remained silent, only pointing quietly upward-, or inward, with his fingers - and this finger, - mutely, eloquently pointing - became always ^{more} fervent and more admonishing. It spoke, it taught, praised, punished, pierced, so particularly into the heart of the world of truth, that, with time, more than one listener innerstood this gentle raising of the finger. They trembled and - awoke to essence and to integral awareness." Ananda, grace or God, is everywhere, within and around us-. Awared and experienced first within our Self - it is awared and experienced everywhere.

Is not your God omni-present, omniscient and immanent ? or is your God-concept - antropo-morphic-, a sexy He outside your Self - and not the ego-free, non-dual experiencing ? Sri Shankaracharya prayed : "Forgive me, Oh Shiva, my three great sins : "I come on pilgrimage to Kashi forgetting that thou art omnipresent and immanent-. In thinking about you I forget that you are beyond thought; and in praying to you I forget that you are beyond words". So, to the Adwaitist, sin is ignore-ance, blinker, unawareness and forgetfulness of the unitive Self-, of the Word-, the Source, the Urground, the Christ Emmammel within our Self. It is vastly more than our God-concepts, images and symbols. The Word transcends our wordiness, our prayers and our Trying - and 'we' are more than human, mortal, ego-souls-. Often speech divides and difuses the Word made flesh and phenomena. The actual hides the Real, but Silence unites and strengthens, cleanses and refreshes -. In word-silence and desire-silence and health and wholeness, - intuitive insight and clarity unto the deepest depth of our integral Being. "When a person has reached old age and has matured - and fulfilled his task and mission in the Life-play - (his Svadharma), he has earned the right (dharma) to confront the idea and the reality of death in peace. He has no need of other men (or women). He knows them and knows enough about them. What he needs is serenity, pure peace and the aloneness that is - all-oneness. It isn't good to visit this person (or persona-mask) or to talk to him to make him suffer banalities. One must give a wide berth to the door of his house, as if no body - and no egoji, lived there."

In the presence of the Rishi, (the mature Sufi or Mystic,) Life, or the light of consciousness, takes on a different meaning - a wider sense-. One may experience that Eternity is here and now and that our sub-divisions of time, and of ~~space~~ consciousness, are an artificial illusion of the conditioned existence in blinkered ignore-ance.

We do not aware integrally. We do not consciously innerstand-. Only a few, mature Way-farers intuit and aware and experience the Simple Way, Tao. Only egojis take offence and accept insult and flattery, only they crave and pine and fuss-, or have sore sin-complexes and vociferous grievance-complexes against Sri Bhagavan. "Step by step as thou goest the Way will open unto thee". - Go on fearlessly in your dharmic task. You are the Way. "We" are the Tao, Experience, The indwelling Christ, the immanent Emmammel, "Soham - Tat twam asi-."

Yes ducky : Only through Christ-consciousness to the Source, the Urground, the God-head, the Awakening into integral awareness in the invisible and visible Real, Only through the Word - (Aum, Logos or Christ) to the word-free, ego-free mode of Sunya-Silence. Only through ego-stillness to integral Self-Awareness, Ego-oblivion is Self-awareness-. Lose, or let go, or let be, of your ego-life, ego-consciousness and duality values - to awaken integrally and Be your Self in conscious and anandaful Self-Awareness. Only the Eternal is Real. Only the false identification hides the Eternal in time and in actualities from Conscious Self-awareness-. Yes we are all virgins at birth. a Jeshua Ben Joseph and Ma Miriam were no exception. Babes are very wise in integral unconsciousness. Baby Joshua retained his virginity, purity, innocence and integrality - to be Christ-conscious at 30 years of bodily age - and during 3 years of ministry as Avatar. 'Jesus' and 'Christ' are different levels of the one unitive and integral consciousness, but behold the blinkers and the confusion in Churchanity ! Jesus, the human, mortal ego in us, is duly crucified-, while Christ in us, Emmammel cannot be crucified or die, and is neither a He nor a Ma, but Christ-consciousness. ~~Maharshi Ramana Maharshi was not crucified during the recent times.~~ Is - the mystic, integral Experiencing - a la the Christ-conscious Ramana Maharshi - as awared during the recent times.

Our verbosity and our trying to express-, explain and assert - often falsify - and blur the light of our consciousness to others and to our ego selves-- . Effort, - ego-consciousness, blinkers and false identification were helpers and behovely tools in our Swadharmonic play and may now be hindrances, bars and veils in our mature awakening into conscious, integral Self-awareness. "Sin is behovely - Our blinkers ignore-ance and unawareness in duality consciousness were behovely and behovable in the due shadow-play-, but not so in the integral, - unitary Light of Self-hood - or Christ-consciousness.

On one level of consciousness - sex - (and other duality-notions and mutually complimentary opposites) reigns supreme-. In another mode or light of values - it - doesn't matter, - while in a third degree, or mode of awareness, it does not - exist-. How can your God-, Christ or Holy Ghost (ghostly whole) be a He or a She ? The experiencing is sex-free, ego-free and duality-free. W! !

Our semantic word-symbols pertain to our duality light of awareness-. In India - and specially in Bengal God is often a Ma - (the Sri, the Shakti - or Prakriti in manifestation)-, but there is always the unspoken, silent back-ground-, the source, the Urground or God-head-. From Sunya Silence issued the Word made Flesh and phenomena-. "With one fragment of my Self I projected all these Universes and interpenetrating multiverses - I remain !, says Sri Silence-, Brahm-, Self or Sunya-- , a calm witness or spectator of the Lila-Play - and the Source of all-. Shakti implies Shakta-, Praeriti implies Purusha, manifestation implies a Source - and an urge to assert and 'orsate'-. Behold Shakti Kali dancing gleefully and grufully on Shiva's livid body-, her tongue and h&A garland of skulls blood-dripping and ghastly. She is the powerful, benign and redeming aspect in a fearful and stifeiful guise - and she would be powerless without Shiva, - or Swah. He looks here quite cheerful, and even blissful, in a kind of samadhi, also when he, as Nataraja, dances the worlds into Being. It is said that the form - and rhythm of the Lila is all delight, : - time-free and ego-free Ananda-,

Also Meister Eckhart speaks of the birth, or awakening, of the inherent, indwelling Christ (the immanent Emmmanuel)-, and of the God-head beyond God - and devil and all complimentary opposites-. Instead of the dualistic, sexy "Father" or "Mother" complexes and term-symbols we might use the more universal Source or impersonal and integral Urground - or Screen-. "We are such stuff as dreams are made on, and our little play is ended by a sleep-" (also called death or awakening from the ego-dream). Another William says "Our birth is but a sleep and a forgetting---". We are not "born sin", (the pre-ego consciousness in our experience, is ego-free and integral), but we do fall into blinkers of duality, divisions and separateness (aparthett), when the shadows of ego-mind and desire-wilfulness usurp and predominate. We forget our integral Self - and its Grace of Ananda - and innerstanding, insight - or Being : Awareness. Ego-transcendence is an integral, mature awakening from the ego-dream, from mentality and conceit of agency - into the freedom of no desire, - no lust to become or to possess or to play in shakti-business (-unless it be our Swadharma to play in these modes). The awakened ones may play in dualities and in ego-fuss, in dogmas and doctrines, in Churchanity and in a dual Jesus=Christ-, but they aware it is Play - and that it is all within the Self..

The Christ-conscious Jeshua ben Joseph is the Avatar-, one of many throughout the ages: Jeshua is the human-, the mortal ego-soul-, the body and the ego-crucified-. It all takes place within our Self-, also the resurrection and the transfiguration. The Christ, the Buddha, is the awakened and aware light of consciousness; the integral universal and conscious Spirit (which we Are) - aware of being in the business of the Source-, Aware in Being- consciousness and in grace. The realm of grace is within and only through Christ-consciousness is the awareness of & in the source of all.

The "Saved" are mostly outside ~~of our Christian Church~~ Christianity, beyond dogmas, doctrines and gospel truths, says Wuji. Wu. But the ~~form-free~~ Spirit is given names and forms, abstract images, symbols and metaphors. Even the starkly nude and gentle Jesus of Michael Angelo clings to his cross. Best we favour one or two of Rembrandt's "Christs". There is the mystic-clear light also in shadows and darkness, - and the serene joyousness and playful ease of Ananda ; The all acceptance and the essential innerstanding and joyous ease in a Life-Play that is more than Power and Peace, Knowledge and scientific or panditic erudition.

Tibetan Chou Chu Wuji is - Not a Swamy-, nor does he presume to be a Father-, masterji or Guru-God-. He may be a republican as he does not favour the phrase - "Kingdom of (a vague) God" - and prefer instead - "The inner realm of grace", integral awareness, Christ-consciousness - or intuitive insight. He remembers this from babyhood - in pre ego, or perhaps in pre-natal - light of memory-. How few of us seem to remember their pre-ego consciousness which is integral - but naturally unconscious of itself - as there is no contrast - or Real divisions-, opposites or differences. The pre natal memories-, remembered, by some fellow pilgrims in consciousness; is still dual - ego-consciousness, while the Baby's wisdom is unitive, integral and ego-free-. "Unless ye Be as babes ye cannot awaken maturely and abidingly into the integral realm of Grace-". Ye must die and be reborn in Spirit and in Truth-. So "die before ye die" - and Be - "ego-free!". "The time shall come, and now is, when ye shall worship neither in temples nor in these mundane summits, but in Spirit and in ~~experience~~ Truth. Art thou a sage in Israel and have not experienced these esoteric truths ? Oh Experience your God and you will not talk or assert It-, Him or Her. If we take sincere, current stock of what is part of ourselves (or of our Self) and what is mere projection and interjection from others, and from outside, what do we find - ? Ordinarily, and under the hypnosis of social and family-conditioning, we feel quite distinct from our physical surroundings - facing them rather than belonging in them. Yet in this way we ignore and screen out the physical fact of our total interdependence with the natural world, with nature and the mutual interpenetration of modes and realms of the One, unitary and integral consciousness. Consciousness, like Life Love, Self, Truth, Reality, Grace, God and "ternity, is One. Our divisions, degrees and differences are arbitrary and mental (from the ego-ridden mind). Reason, Intellect, analyses and ego-consciousness, can be transcended and superseded by intuition and integral awareness, - by insight-, innerstanding, direct perception, empathy and spontaneous living - or by Sahaja Samadhi's light of integral awareness.

We say, "I digest my food-, but not I beat my hart - Who is ~~this~~ this "I" which has got a mind-, a body and ego-soul-, and can retain or give up its breath, its soul and its spirit ? Ramana Maharshi states : "What is is only Consciousness-. It is only with reference to something that is, that you postulate a super or a sub-state. Only to that which exists can you postulate a higher or a lower mode or grade. You never talk of adding to, or subtracting from a non-existent. Consciousness is existence and every living being agrees that it exists. So that which is is consciousness. Self-consciousness is Truth. Other postulations of it are the creation of ignorance clouding the mind, but appealing to the analytical intellect. Peel of the postulations, ignore the supras and the subs - and Be as you Are. That is the truth which every child innerstands. Truth is simple and direct. Being always is (Being, Awareness, Grace) and has neither appearance nor disappearance, neither becoming nor be-coming. Therefore what exists is Consciousness, call it by any name, Self, God-, Atman, Brahman, Sunya or Turtya-. Yes ducky : In a world where Mamon, or the Almighty Bhagavan Sri Dollar, is the chief God worshipped, where Power is the chief virtue practised and mundane success, the chief goal striven after, only few aim at mature, integral awakening. Many are called-, but few hear the inner Call.

Awareness ? - Yes - words are masks and often ill-befitting. Word-symbols and concepts change in meaning and often assume individual hues in the employ of ego-souls. "Chacun a son Christ"-, not only within, - but as varying concepts and abstractions. (The essential, authentic experiencing is - One. -). Meaning - and nuances - and significant implications are often falsified in translations. Who but a mature poet-, in empathy and participation mystique, can ably and aptly translate poetry ? Yet, it is in poetry, paradoxes, word-free music and intuitive Silence, that we get nearest to the truth of our Self. - Integral Awareness is awakened into through intuition rather than intellect and scientific research. "Heard melodies are sweet, but those unheard are sweeter", but it is not a matter of hearing or seeing - or even of becoming-, attaining-, achieving, conquering, controlling or possessing, but of integral awakening and integral awareness - in conscious Self-experiencing. Who can realise-, i.e. make real-, that which is ever Real, - Eternal-, ever present and immanent in All ?

Also there are many word-symbols-, concepts and direct, intuitive perceptions named in Sanscrit - term-symbols, which have no equivalent in the modern Western languages and conditioned consciousness. They pertain to the non-dual experiencing or integral awareness of the Himalayan Maharshis and of mature Sufis, - Sages and Mystics of all times and all realms. These would recognise each others and one another in Silence and in spite of words and effort to express or to explain.

Ananda has no opposite -(nor is dis-grace the opposite of grace). It is not - extatic delight or Bliss-swoon-, but rather a suffusing, joyous ease in all dis-eases-, all ego-woes-, all seeming calamities-, an essential gratitude in all-acceptance. A grace-awareness in integral wholeness-experiencing. Darshan - is more than vision. Likewise the Greek Theoria and Philosophia were kindred to Darshan, to Empathy or empirical truth-awareness-, and are now, in English, mere theory and perennial philosophising.

So import and meaning of word-symbols change, and, usually, falsifies in use and abuse. To the word-free Wuji words are a post-, a mask, an ego-noise. There are many languages within the English tongue-, not only dialects and various accents-, but for inst. philosophical, metaphysical, psychological, theological, ontological, mathematical, scientific, mystic-, Vedantic-, Buddhist-, Taoist, Christian, Quranic - and Judaic-biblic and gospel-truths. So there is often chaotic confusion and semantic muddles in understanding-. One must innerstand the language of Silence-, of Being and of Christ.

So there is also a Wu-language in Surya-realms. When we write to our Self we use not only the untranslatable Sanscrit-Adwaita-term-symbols, but present to the rich English language new terms for the new age. (In literature and press you now find hundred of new word-symbols and new twists of meaning to old ones-, denoting wider or new light of awareness - on psychedelic experience). Empathy you'll hardly find in a pocket dictionary, nor yet Innerstances, Innerstanding or free in, rather than free of or from -: Mind-free, thought-free, time-free-, ego-free, effort-free, fuss-free and Wu-free-, rather than less ! It is not the tools we call mind, - body and ego, that are bondage or hindrances - but our false i-identification with them.

Yes Grace, Mind and Awareness are poorly defined and translated in your word-language. J. Krishnamurti uses "Mind" ad nauseum, where we would use consciousness. Consciousness is One integral whole. Ego-consciousness and pre-ego consciousness - are natural and due modes in It, - while mind is but a tool-, or body, - through which we -our Self-, function and play in Swa Lila. Mind is often ego-ridden and troublesome, says the mind-free Wuji-, but the unitive Self manifests - and perhaps smiles at its antics. No Ducky, Maya-Lila is not illusion. It is due and anandaful-, but it is not Real - enough. Forms change and pass constantly - and, in the Self-inter-play, only the Eternal is Real - enough. Yes you may equate Self with Christ-. Dr. Carl Jung does so-.

Yes, we are pat to eschew, - use gingerly or qualify such word-symbols as the many-faceted and ambiguous God-, love-, soul-, mind, I - Me and Mine. Also term-symbols such as know-, understand, knowledge and under-standing are usually too mental, - devoid of integral awareness-, direct perception and intuitive empathy. Ramana Maharshi, The Christ-conscious Sage of our time and experience, named us "the rare, born mystic", and said unto us : "We are always aware Sunya". On the surface this may only seem a needed reminder at the time (specially the name and the "always*"), but esoterically it may be taken as : re-cognition, initiation, mantra and - name. R.M. did not pose as a Guru, did not accept chelas and did not give diksha-initiation in the usual, orthodox fashion, but by a look, in Silence, by a touch (rarely) and by a Self-radiant smile, nor did we ever ask or solicit diksha-initiation or Guru-Grace from any external preceptor, - not even in Silence. We use awareness often instead of knowledge-, and innerstanding, or experience - for mere standing over or under. Also good Saxon words, like see - and hear-, do not hefit experience. We do not see or hear God or inner Light or Voices. Visions are not darshan-, Stigmata and Theophanies are often ego-induses - and a dis-ease-, so integral awareness - and intuitive experiencing seem better than to know-, see, hear or stand under or over our Self-. We innerstand - effort-freely in empathy. Even in psychodelic - drug-experiencing S. could say - ? "The first time I saw God-" In the second experience I was God-". The erudite Meister Eckhart awared-. "If I love a stone I am that stone. If I love a man I am that man. If I love God - nay I durst say no more -: If I were to say I AM - God, ye might stone me-". Truly, about God - and God-experiencing we have better to keep wisely mum. "I live yet not I-, but Christ in me" is still ego-language -. "I and me" Beyond union there is unity, beyond Oneness and Empathy there is Sunya-Silence. "Ghaun a son Christ-".

"We are always aware in Sunya. We are the Awareness, the integral Experiencing, the grace and the innerstanding Emmau El. But at first we had to muse : Who are "We" ? and are we always aware - and integrally, abidingly and consciously aware ? How would you translate "conscious awareness - or aware consciousness in your language ? Eckhart uses the Christian language : "The birth of Christ within-", the indwelling Christ-, our Self, in the heart-cave-, (not the physical organ, - but the Hridaya (Jaha). In mentology "awareness in the Unconscious" may be used-, but it is integral awareness-, aware of, and in, the integral whole. Sat chit-ananda-, Being - Awareness-Grace. Soham ! Tat twam asi !

"Bliss" - is, to us, a little sickly or abused-, and so we translate ananda - as Grace. Dis-grace is not its opposite - and it is not rapture, rupture or ekstase, (standing - out) except transcending mentology and ego-consciousness. We innerstand at joyous ease and aware miracles and wonders all around us-, says Wuji-, and there is nothing to regret or to hate-, nothing to explain or assert-, understand or fuss about-, no angst - or fear, or - worry. So, in the inner light-awareness and in Wu-language ananda bubbles up in self-controlled spontaneity, effort-free empathy - and graceful Wuess - Wu !

Yes, you may learn and incorporate in your good language - adwaita word-symbols - such as ananda, dharma, Lila, Darshan, Sahaaja Samadhi, Sunyata-, Sadhu, Turiya, Akasha (our fifth element) Ether-Space) - and a few dozen others. Also the Japanese Satori, Jijimuge - and Wu, and Chinese hsiu-, Tao and Wu ! These will enrich your language - in universal term-symbols - for universal-, integral experiencing and non-dual awareness. Jijimuge means perfect, untrual and unimpeded - inter-penetration, - and Wu is Wu Satori - a Yes - and No. Very convenient! - ! Wu !

Our Christ-conscious Maharishi Ramana also 'knew' (i.e. had experienced) these esoteric truth and more than once he repeated Christ's statements : "The realm of integral and 'purna' grace is within you egojis." It is - there - and does not come by observation - or supplications, nor by invocation or tapas : Awareness is all : Awakening into mature conscious and abiding Self-awareness. Be Still-, ego-still and desire-free - and thus experience THAT - I AM - God. "Know ye not that ye are Gods" ? , Joshua asked his followers. "He that seeth me -(Christ in me) seeth him that sent me". Joshua was in the prophetic tradition - and with father-complex, so he calls the Source, Uprground or Godhead a He, and 'seeth' and 'knoweth' - are not with physical eye-sight or by mental knowledge-, but nearer to intuitive awareness and experienced wisdom-. Joshua stated "I 'know' whence I came and whither I go, but ye cannot tell whence I come and whither I go". "I proceeded forth and came from the Source of all : neither came I of myself but It sent me". "I and the Source are one. I AM in the source and you are in me and I in you". It is, here, the indwelling, - immanent Christ-Emmanuel speaking. "In It we live and move and have our Being", whether we merely 'know' - and experience It - or not. "Call no man - your source upon earth-, for One is the Source - in the invisible Real-, in 'Heaven' within you." "Whosoever will come after me let him renounce Egoji". "Seek, find and experience ye first the realm of grace and Its All-Rightness and all these things shall be added unto you"-.

And ye shall experience the Truth -(The Real, your ~~in~~ intuitive self) and the truth shall make you free". Is it not the only time that Freedom (Mukta - or liberation) is mentioned in gospel truth ? It is usual salvation-! Salvation from egoji - and the conflict of opposites and dualities ? ; To transcend the dual consciousness of ego-hood, egoity or Me-ness-, with its sin-complex and conceit of agency-- , doership and power-antics-. "Fool that I was to call anything Mine"- . Be Still egoji to experience your self - to aware intuitively the I AM - God-. The Quakers "God in every man" is the indwelling Em-Man-u-El, the ~~Em~~ Im-man-ence. "And ye shall call his name Emmanuel" was said by prophets and archangels - and yet, Mirriam did fasten a very common and not very significant name-tag on her first - and virgin-born baby-- . An ignorant peasant-mother found it for her baby-. "A rare born mystick-", who had pre-ego memory - and who experienced that Mahanama since babyhood or earlier-, the immanence, the omnipresence, the Guru-guidance-, the natural, Sahaja Ananda-Grace.

In gospel truth there is the mystic holy Ghost or ghostly whole, also called - Comforter or inner guide. Joshua ~~xx~~ said : "It is expedient for you that I go away, for, if I go not away, the Comforter will not come unto you. But if I depart, - I will send 'him' unto you--" (again a male-, like the Source and the Christ), we are reminded of Ananda, Lord Buddha's close deciple, who was full of questions - and problems - and so served that purpose, but was not so close in intuitive consciousness, as was the mute Kashiappa-, who smiled - at Buddha's flower-sermon - and thereby-, according to Zen tradition, became the first Arya successor-.

Again Joshua said : "The Comforter, which is the Holy Ghost, which the Father-Source will send in my name, he shall teach you all things intuitively and bring all things to your remembrance-, whatsoever I have said unto you". "Peace I leave with you, my peace I give unto you, not as the world giveth - give I unto you".

It and Christ are here all the eternal while - within and around us-. Awareness is all-, mature, conscious and abiding Self awareness-, Self-experiencing. "He who 'sees' me sees the Father Source". Such awareness is Being It. That which re-cognize its self is within. Em-Man-u-El is there. How does the integral psyche arrive in ego-freeness ?, time-freeness-, death-freeness when the bondage is delusive ? K.P. and A.H. were sincere, but too intellectual, too versatile and knowing too much for "the Cloud of 'Inknowing" to dissolve it. They tried in vain-, through rituals, cosmology and delving in the depth-consciousness - and drugs, to aware the Light that unifies and harmonises all-, the intuitive "Light that never was - on land or sea" but ever IS. C.J. does best in his memories of the pre-ego-consciousness - and of depth integrality. Sincerity-, maturity-, ego-humility-, sensitive receptivity - and objectivity, seem to be pre-requisites in that inner pilgrimage. Some few seem to be born mystics-, and, that some, like A.M. and R.M., seem mature at an early body-age, to awaken so crucially - and abidingly-, without effort - or external Guru-guidance, it must be due to experience and lessons learnt in earlier life-span. Not other lives, says Wuji, for Life, God, Self, Grace etc. is One Adwaita One. Birth and death and other complimentary opposites are due parts and interplay in the one Life. Neither A.M., R.M., J.K. or S.B. troubled themselves to tell us about their 'past lives'-. What does it matter if egoji has been or done this or that - in dharmic play-, if it has not learnt its lessons in integrality, in Sophia-Wisdom and in Mahakaruna ? Empathy and the intuitive Light reveal maturity.

At the body age of 83 Carl Jung could remember and relate his pre-ego-consciousness as well as his delving into myths and dreams and depth-consciousness. What if Joshua ben Joseph could have done likewise ? No doubt he, like A.M. and J.K. was one of the rare, born mystics-. He became Christ-conscious-, symbolically, when the Holy Ghost, or ghostly wholeness-awareness, descended upon him - from thence he had recorded word-language of expression in 3 short years of ministry among egojis-, first worked and misunderstood, except by the few, then worshipped and wordshipped and misunderstood except by the few. What about the babe's unfolding consciousness during childhood and adolescence - until the age of 30 ? Father Joseph and the Virgin Ma could surely remember and tell the Apostles and disciples-, friends, - relatives and neighbours, a great deal - and there were his 4 surviving brothers and two sisters-, (Only Andreas and Judas are mentioned as friendly); but there were no modern doctors of psyches or of ailing divinity ! There is but the one sole and significant incident related in gospel truth-, describing the Joshua led at 12 years of body age - playing truant from his family in the town of Peace, Jerusalem. When his anxious and worried mother, after 2 days journey returned to the holy "City set on a Hill"-, she found him unperturbed and seemingly at-home in the temple, with the book-learned pharisees-, Sadukees and - devout worshippers. Apparently the lad had amazed and fascinated the learned ones by his precocious-, intuitive wisdom regarding religious and spiritual, esoteric lore. Ma Miriam was naturally in a flurry and scolded her miraculously conceived son and first born-.

Behold his re-action : "Woman, what have I to do with thee ? Wist ye not I am in my Father's business ? Why do ye flutter and fuss" ? It was not Father Joseph's carpenter-business-, but already at 12 years of body-age Joshua had consciousness of his Real Relationship with the Source of all, - and word-symbols in which to express the intuitive light of awareness, of integrality and of Karuna-Grace.

Ma Miriam did not innerstand - and was naturally hurt-, but her truculent son followed her obediently to Nazareth-, where was he in consciousness during the next following 18 formative years ? No doubt often with the Egones in trans Jordan-. Later on there are other related incidents regarding mother and son, which denote the ego-transcendental mode of awareness. At a wedding-feast the Ma bothered him to make a simple miracle - and he burst out : "Woman hold your tongue : My time has not yet come--". At another time he was told that his relatives had come to see him - and he asked : "Who are my Father and Mother and my bretheren ?" He was in the exalted mood of real Relationship - and it is apparent in many other reported 'sayings' - : The Beatitudes--,"Our Source - thou which art in the invisible Real and within---" the parables - and the Passion play-. These sayings ring true-, though some may be mistranslated from the Aramic - such as : "Elye ! Elye ! Why hast thou glorified me".

J. Krishnamurty apparently cannot, or will not tell, how the Truth, Reality or Karuna-Love of Awareness, came upon him. We suspect his brother's death was conducive to his Freedom-Awareness, but have seen no references to this. He asks his questioners to be absolutely free - and "dig deep" with their questions - and he says to one : "You want to know how this person, K. came upon It ? I could not tell you. You see, Sir, he apparently never went through any practice, discipline, jealousy, envy, ambition, competitions, not wanting power, position, prestige, fame. He did not want any of them. And therefore there was never any question of 'giving up.' So when I say I really do not know, I think that would be the truth, most of the traditional teachers go through, give up, practise, sacrifice, control. They sit under a tree and come to clarity--".

J.K. may have been one of the rare, born mystics, who has had nothing to 'give up' and therefore no discipline, no sadhana, - yet there was a certain awakening when he could break, or dissolve, his world-organisations, his millions of "followers" - and his Messianic-fame - Elsewhere he says : "You know the story of how the boy was picked up, he was born in the most orthodox Brahmin family; he was not conditioned by the tradition nor by any other factors through life as a Hindu, as a theosophist. It did not touch him. First of all I do not know why it did not touch him. How is it that a man like K. not having read the sacred books, the scriptures of the east or west, how is it that, not having experienced, given up, sacrificed, gone through the garment of all this, how does he say these things ? I really could not say, Sir. Wisdom is not personal-. When you say it has come because it is in his heart, or purity of mind, I do not know how to put it. It comes. I do not know how", not from the heart or from the mind, but it comes. Or would you say, Sir, that it would come to any person, who is really non-selfish ?-. No - It did not come because of awaring the misery of mankind : There was the boy, who was picked up, he went through all kinds of things - he was proclaimed the Messiah, he was worshipped, - enormous amounts of property were given to him, he had a great following. All that did not touch him. He gave up land as he accepted land. There was that boy, and he had read no philosophy. And there was the quality of speaking from emptiness" - "The Sunya plenum-Void", says Wuji, who finds K's words interesting also because this Me-free experiencing is very similar to his own-. We comprehend why K. discards the word-symbol 'God'-. but not why he avoided such terms as Intuition, Empathy-, Maha Karuna and Sophia-Wisdom. These empirical concepts, or experiencing, are in depth-consciousness, - as in pre-ego-consciousness and in conscious, integral self awareness. K. is ego-free, me-free and 'purna' integral, but why this vehemence, intensity, and 'ecstasy' on a platform ? : No joyous ease in objectivity-, no grace and gratitude in the All-Rightness-, which also uses and guides him in due Prarabdha karma and divine swadharma-.

Of a truth, indeed, verily and in fact; Truth, - even gospel truth, - is not a plain tale. It cannot be told simply as if it was a straight line, - with a beginning and an end, word for word, once and for all. It is too subtle, too manifold and too paradoxical for that! "What is truth?" queried the jesting, or perhaps profoundly serious, Pilate, and the true answer is in 'Hu!' or in wordfree-, thought-free Silence. Truth cannot be caught or held, nor simply told or under-stood - by ego-soules. It is simpler and subtler than reason or mind and concepts - and more alive. "Hu! - the Truth, the Way, the Transfiguration and the Life". The Christ conscious Jeshua Ben Miriam - could truly state this truth, but egos cannot. They can but mature and die, - but we can, however, focus our own swadharmic truth - and may experience, practise and live it-, sincerely true to its moment in time and space. Swadharma is our real concern - and we can unassertively live it and beware of imposing it upon fellow-pilgrims and other forms, whose Swadharms and Self-play are beautifully different. It is best not asserted, expressed or ~~expressed~~ pressed in words or in trying. 'Hu!' Live it at joyous ease, suggests Luji.

To your suggestion that we should assert a series of - "I believe" - or 'we conceive', or - 'I am so and so', this or that and what not, the Himalayan masterji and Jiceta-Lage says 'Hu!', and leaves us to muse and answer, - elucidate and transmit his mute wisdom into word-symbols and ego-play. To the adwaita-wallah such terms as 'I' and 'mine' are naughty word-symbols, and mere beliefs, opinions and ego-concepts and hindrances and bars to mature, integral awakening. Hu.

So it cannot be very important what we believe or conceive - or think we are-. We must realise the immaculate conception. We must live our Swadharma and experience the living Christ within-, then we can ~~at~~ dispense with beliefs and faiths, - dogmas and doctrines, bible and Gita and Gospel-truths-. When you ask Chowji: - 'Are you an Avatar - ? a small holiness? - a dragon? or a dog - ? his answer is naturally a simple 'Hu!' but our local avatar - the ~~avada~~ full says 'Hu' - to similar ego-questions, did answer: "What is it to you -- that - 'Hu'!". That which re-connise its Self - is ever within.

Your quest and questions seem unimportant and wrongly stated-. However they may be valid and well put to egos, if they lead to Self-search - and sincere discrimination - between the real and the actual, - Self and ego, my truth and your truth and Swadharma truth. Old Leo Tolstoy had a flair for putting such essential - (and to civilised and respectable guests embarrassing) questions as "Do you believe in God? Are you a Virgin? a Christian? a peasant? a Tinner? etc. The poor cuckies do not know what they are, who they are, - whether or whence they are bouncing so- powerfully, cutely and swell, so we must forgive them their ignorance-, - their sin of unawareness. Hu! So beliefs and opinions-, ideals, concepts and abstractions are not important compared with experience in Swadharmic truth. Not beliefs, - preconceptions, preconceptions or faiths, but: what do ye live in and by - ? What is the Ground of your being? The essential and integral values - ? Your plenary Experiencing.

There are philosophical truths and mathematical truths and truths based on the direct perception of inner experience-, according to which time and space are inseparable aspects of Reality - (Reality being the Eternal, the Self, the invisible Real, the Nameless, death-free and trans-human. etc.). We generally speak of time -(and truth) not only as if it were something in itself -, something that we can take for granted, but even as if it were only one. We seldom realize that word-symbols cover a dozen different meanings or (more correctly) different categories of relationship. We can distinguish between mathematical time, sidereal time, solar time, local time, physical time, physiological time, psychological time and so on. And the latter two are different from place to place --.

Time -(like truth and like life), is a definite experience, whether we can define it in words or not. Also life cannot be defined and yet it is. In truth - the more real an experience is - the less can it be defined. Only lifeless objects, - things which have been artificially separated, isolated and limited by the human mind and intellect, can be defined. An experience in reality -(and that is all we can talk of, because reality ~~xxxxx~~ as such is another abstraction) cannot be defined, but only circumscribed, i.e. it cannot be approached by the straight line of two dimensional logic, but only in a concentric manner; by moving around it in ever closer circles, approaching it, not only from one side but from all sides, - without stopping at any particular point. This concentric approach is the opposite of the western analytic type of contemplation. It is the synthetic or creative contemplation - of yoga, leading to integral darsan or Wu ! fe xxx are the contemplation, the Unity-Awareness, the integral experiencing, says Wuji.

"Accustomed long to application of each new experience to mine own spiritual growth (Swadharic unfolding) I have forgotten all creeds and dogmas". "God" is not a phenomena outside human consciousness, the object of metaphysical contemplation. The truth we merely 'know' (mentally) is very dangerous (to us and others) unless we live it. Christ is an experience, an esoteric truth within. "Chaque un son Christ". Each one has his or her concept-, until they and their concepts are subverted in the experiencing. The word-symbol Christ is not Christ-.

Each individual is like a stomach into which experience must be absorbed like food. Experience and lessons-, tests and trials and privileges, we all have to share, but how many realise their experiences-, absorb and digest integrally, - so as not to need them repeated ? - Is our acceptance and attitude that matter more than do the things that happen in or to us. Anything can be our guru-. Wu !

When the Church and the Christ are regarded as being exterior to man, the vital flow of healing goes the wrong way around. Practice and preaching often differ. It is well known by all mature teachers of esoteric truths of that Christ and the Church (bride) are in fact indwelling principle within each human heart, which must herein be individually recognised and realised-.

The cross on Golgata thou lookest to in vain if not within thy self it be set up again. If Christ in Bethlehem a thousand times were born, and not within thy self, it were in vain. The Experiencing is within. Seek and ye shall find, seek and aware ye first the swadharmic truth of the essence, the quintessential, integral Self. Reawaken ego-freely in the inner realm of grace, then it is not; Lo here or lo there, but lo everywhere. There is conscious awareness and joyous ease in all things and all inter-relatedness.

The essential and esoteric truth of Christ and Church, Buddhahood and dharma, - Tao and Turiya, being indwelling intrinsic and inherent principles - within the human heart or integral consciousness -(and can there be re-ognised and experienced), has been taught - but vaguely and cursory, and has not been emphasised or practised by the doctors of all-ing divinity - or by popes and scribes and pharises. A mature and integral truth cannot be asserted or transmitted. Solitary we must find, experience and live - our own truth - and that Silence is best, - least confusing and falsifying. Jeshua ben Miriam and mystics of all ages have stuttered and made certain statements - and, in all religions, the plenary, integral Experiencing is essentially the same. Christians wallow in duality - and dare not transcend ego-consciousness, persona-masks or individuality. What if the gurus and guides and divinities were to emphasise - Immanence - (un)preference - and transcendental experience - here and now - ? Emphasise the Advaita-experiencing as a simple, natural, sahaja consummation or merely : "Seek and aware, ye first the inner realm of Grace !" Christ and Kali, Tao and Turiya, - Siva and Sunya, Brahm and Bhagavan, Narayana and Nirvana - , are all experiencing within.

They are aspects of our consciousness-, or essential, integral experiencing-, and not word-symbols to misunderstand and quarrel about. All our follies, and all our sins - seem due to our ignorance -(un)awareness) and not being mature to experience integrally-, silently - ego-freely. Mental knowledge and mere under-standing are but learned ignorance. We ignore essence, integrality-, inherent Prajna-wisdom and the invisible real. Au !

Why should we want to prove anything ? Our truth need no other proof than is provided by our own experience. Test it in in practise - and do not inflict it on fellow-pilgrims. Your dharma is not theirs-, your experience is not theirs and should not be. Chacun a son Christ. So such helping of others is ego-pandering - or fussy, well-meaning interference-. Better one's own dharma badly done than the dharma of a fellow-pilgrim well done (by us). We may state (rather than assert) "This is now my truth. Which is yours - ?" equally interested in the Swadharmic truth of fellow-beings : Such beautiful differences ? "Ask thy lone soul - what truths are true to thee-, thee and no others - : Stand or fall by them. Swadhama is our chief concern. Chowji boggles at term-symbols like 'soul' and 'spiritual' and "Kingdom of God". He is a Lama-republican, and to him the Sahaja natural is the spiritual-, while such symbols and concepts as God-, Soul-, - Love, divine, salvation etc., are really-, to him, vague, - ambiguous and elastic as experience. He does not know what you mean by such concepts and term-symbols for experience. He is an experienced Sahaja-wallah-, a wise Turiya-fellow and a himalayan Sunya-Guy - : e au he da Honisee.

G.H. writes ! "I have been very careful not to read certain books, which I know were of importance to me, because of the similarity of their point of view. I felt sure I should be wiser in the end to wait and discover something for myself in due time, even if I knew that someone else could have told me immediately, what I required to know, if I read a book. I do believe in the intuitive capacity of certain people to rediscover the same thing-, re-experience their independently of the other". If we are to prove our own source of wealth-, we must guard against dependence on other people's truth of experience, which is already in circulation. "It is like legs and teeth : Your own, if you have them, are better than those of other people, ~~ix~~ even if they are your better-". We must digest and assimilate and essentialise our own experiences and live their truth. If we try to train our own intuitive faculty-, we will, in practice, learn something about its powers and its dangers, its truth and its limitation. By practice, rather than by precepts, we may encourage fellow-pilgrims also to discover for themselves, - even if they may seem to be proved wrongly - by experts of yesterday. Tu !

The things that are 'good' to us are the things that we pass through (of-leave) or, perhaps more accurately, the things that pass through us (-as consciousness). On the other hand the things that often do us harm are the things that do not pass through us -(as experience) because we are unwilling that they should. They are obstructed in their course for one or two reasons : either we are attached to them and will not let them go, ~~or else we are afraid of them and will not let them come,~~ or else we are afraid of them and will not let them come. In either case - fixation occurs.

Khos ask masterji : "Can I become supramental ? Can I choose my re-incarnation ?" and the answer is - : "Tu" ! i.e. : As long as there is birth and death and false ego-identification, there is becoming-, evolution, - involution and the revolution, ye call re-incarnation. Are ye born now ? Can the Real ever die ? Is there any real choice, - renunciation or ego ? Tu ! Before ego or divided consciousness overshadowed and usurped the innermost Flame-light of intuitive, integral wisdom there was consciousness. The awareness of this mode of ego-free consciousness is much more important - than is memory, dreams, ideals or speculation of future becoming and past begging. Do not fuss and fear, hope and crave in ego-consciousness and dushty-antics for in memory of past 'lives'. Life is but one. Simply and ego-stillly focus your pre-natal, or at least pre-ego conscious mode of pure consciousness. "Show us your original, sadaga face-, the pre-vra ny one !" requests the Chinese Sage. Be the conscious awareness and live it ego-freely, - word-freely and at joyous, integral ease. Tu !

Focus and re-enter the still, ego-free mode of consciousness. Awaken integrally - and Be, - consciously aware-, what we ever are. Tu ! "We are always aware (un)ya !" A Rishi of Bharat reminded us, but most of us (as egos) seem to be but unconsciously aware and we fear to face our own illusory non-entity - and the original face of no-thing-ness. The pre-ego-consciousness of babyhood and the post-ego-conscious awareness of Rishis - and ego-free Wuji, are similar in purity and in integrality. Can you aware, re-cognise and experience, the consciousness of a Maha rishi - a Bhagvan, - a Paramhansaaji or a Wuji ? That which re-cognises its Self is within-, is the Self. You wish to project your awareness into future supra-mental becoming, revolving or re-incarnation or you wish to retrospect in the mystery of time, and remember your shady past - !

You wish to re-live and re-experience the time and the span of consciousness in which You ; were the Queen of Sheba, Helen of Troy, - or merely a Napoleon or a Hitler- (Always take peasant birth, advises Wuji.) - Such flights of your creative imagination and desire-fuss are not very profitable or necessary. You contain the essence of your past experiences-, and the future trials and joy you will live or ignore according to the degree of your maturity and ego-freeness. Live the now, the eternal present-. Be the integral experiencing. But you may find it easy to re-trospact a few years and re-experience your babyhood's consciousness-, from your body's emergence until it was two years young : i.e. before desire-body and divided consciousness appeared and made you a mental brat-, with cravings, ego-wilfulness - and delusive notion of 'I' and 'mine', and of conceit of agency. It is all to experience that ego-free consciousness can be and is - and that you are It. If you be intuitive and do not clearly remember your Self-, as pre-ego-consciousness-, you can practise - alone with a baby-, with a dishi or with a tree-friend or with a masterly Wuji. Eliminate thoughts, - desires, wilfulness, concepts and your swell; subjective truths-. Drop them in Sunya, - or let them simply be, - so that you be free in them if not of them. Ego-consciousness is the devil that hinders your integral experiencing-, your conscious awareness - of Adwita or in your Self, in this or that form or consciousness - "I have been a tree within a wood - and many a new thing under-stood, that was rank folly to me before" asserted David. Thus be the babe-, the dishi, the tree, - the Bird and even this or that ego - (egos are a dis-ease, opines Wuji). Experience this or that consciousness-, live it-. Be the experiencing, the consumption; but you need not shout about it or assert : "An al Huq" or "I have been and under-stood" for it is not a matter of mental knowing or analytical under-standing. Ego-values and wordy symbols - ever falsify or blur integrality.

Wuji and other eternal babes do remember their original face; their natural, integral spirituality, the inherent, invisible real. Now the ego-free awareness and the ego-swell (or ego-blurred) consciousness - can and do co-exist and there need be no classes or discords - for the seeming divisions are not real - enough. The eternal is in the actual. The whole is in the part- lay - and the Self is even in dis-eased egos-, or they would not even exist as shadows. Grace suffuses the leela healingly. There is essential Self interdependence and unimpeded interpenetration of all levels and modes of experiences, all realms of consciousness, and you are free in all, free to experience and to be the Manda - in conscious awareness or aware unconsciousness. Wu ! Nature, abiding, ego-free awareness is all. Experience the Self-play, the Manda boy's leela. Be the integral Adwita-experiencing in all things-, in all interplay. Let Swadharna be your chief concern. Seek, be first the inner realm of integral grace. Wear your original face-, the pre-natal, the pre-granny one, - or at least re-collect your pre-ego babyhood. The Swa-darshan is ever in Swaleela. You need not revolve or swell supernaturally, nor "Become what thou art". Simply awaken integrally-, ego-freely, concept-freely - and effort-freely, to be what you eternally are-, and do not assert or shout immaturely. The whole does not assert or know or under-stand. Wu ! The Tao is simply himalayan.

Wuji seems from babyhood familiar with the simple and natural Sahaja Samadhi-, the thought-free, mind-free and ego-free experiencing. He enjoys the unconscious, or at least unmental, mode of awareness - as in babyhood-, and his Wu ! implies - that unless we re-become or re-awaken as child-like babes, we can in no way or no wise re-enter the ego-free realm of integral grace. Wu ! This sounds like "Only through Christ !" and why not ? What is Christ to thee ? The only begotten Word issued from Sunya-Silence; the alone and unbegotten Source. There is a certain aloneness or all-one-ness about the integral experiencing in ego-freeness - and the existential leap-. The bouncing of the alone into the All Oneness of Sunya make egos shiver pitifully and fearfully.

We are never feeling lonely or lonesome or ego-pitiful - when we are alone-, says Wuji; but with dis-eased, craving and noisily well-meaning egos near in duality-fuss : Joe and Wu and U ha ha I, and as to Bill Bata Gra, ons-, they are the very devil in asuric play. Still ducks, they are your very self in this or that form-, and we must, will-nilli, endure the unsatvic ego-fuss and duality-antics and yet remain safely and artfully in Cahaja Sarada!-. Artists in life, practise the Wu Wei-, the co-existence and the joyous ease in the many modes of consciousness, and they feel no conceit of agency - in Caelela. To decline to play in a dis-eased mode sets up resistance, exertion and depletion. "Who touched me? I felt a strength - (virtue) go" groaned the sometimes Christ-conscious Desush ben Miriam in a weak moment, when the faithful, - dis-eased and ego-craving lady touched his lower-feet (or was it only the rim of his one-piece garment?). The close nearness of ego-craving, desire-vibrations and willful power-antics-, may seem un-selfish and yet be a hindrance to real, psychic health and depletion, our awareness in integrality and in inherent freedom. Stripped of ego, spiritually naked-, we are nourished and healed in a deeper flow, a richer touch and a fuller, - more integral - mode of Self-experience. As egos we do not 'know' what we do, who we are and whether we bounce, so we may be forgiven our ignore-ance or unawareness, and our ego-pity. "Sin is behovely; All is well and the play is simply his-Myra", says - the swell, unmental and knowledge-free Chou, i in a single Wu I - how can egos know the Self?

If you bounce round and round and around your question it may answer itself or it may give up the ghost and dissolve in sheer giddiness. (The mind is related to the moon and to lunacy, suggests the impish Hönisse. He may be a Yeti in disguise, - but he is decidedly not the ego-intriguing mystery called the abominable Snow-women-, whom Yankee guys cause and, in swell, fear-fobia and adolescent witch-hunt mania, accuse of being a red-hot Communist. Wu! Could anything possibly be worse? Verily and of a truth, Wuji never (old, aldrig, mienals, nunca James et an grand James), engages in Unhimalayan activities-. Wu.

Let the integral Silence heal. Whatever our disease - Nature is always trying to heal itself and it is wise to be, ego-still and contemplate Nature's plan and right-wise rhythm, before we insist on imposing our own. If the world of egos is sick, - dis-eased in wces and divided consciousness, so is also the doctor of bodies, - of psyches and of ailing Civinity: Wu! The bodies-, also the mental ones, know their own pattern and whole-ness, and set about naturally to repair the ego-inflicted wounds and impediments. The jargon that the body talks in physical dis-ease is sound stuff, while egos have become civilized and respectable and have lost touch with the deeper Source of health and harmony in integral darkness. The patient must surrender, give up effort and ego-will to cure himself-; just as we must let go of ego-willing and conceit of agency, before we awaken into integral wholeness and psychic health. The quality of life improves when it is faced by death, - and life is ever close to death, as death is the secret of life. - life is not an opposite, as is birth, but is an eternal, integral experiencing in and beyond all opposites, all tripudis and all duality-antics. Sometimes we must ~~not~~ let go and let be all possessiveness, - attachment, stickyness and clinging. We must dissolve and die willingly - to be born again, - or to awaken at joyous ease into the mystic - clear integrality-, the darkly-breathing pattern of the whole. Wu!

In Dr. Carl Jung's autobiographical statements Sri Wuji finds a great similarity with his own. There are but rapidly moving beams of intuitive light, which only fleetingly illuminate the outward events in Jung's life and work and the experience of a man to whom the psyche was a profound reality. The "autobiography" was justified in terms of Jung's own inner life - and it kind of willed to be, and wrote itself-, through him. Once he remarked, "A book of mine is always a matter of fate. There is something unpredictable about the process of writing and I cannot prescribe for myself any predetermined course. Thus this "autobiography" is now taking a direction quite different from what I imagined at the beginning. It has become a necessity for me to write down my early memories. If I neglect to do so for a single day, unpleasant physical symptoms immediately follow. As soon as I set to work they vanish and my consciousness feels perfectly clear". Sri Wuji also awares this intuitive and spontaneous contemplation, which bubbles up in term-symbols and light word-play. Sometimes, when we ask him for specific data on outward happenings, we ask in vain-. Innerstances are more important than circumstances. Only the psychological and spiritual essence of his life-experience remained in his memory and this alone seemed to him worth the effort of telling. He knew too many autobiographies - with their ego-deceptions and down right lies-, and he knew too much about the impossibility of self-portrayal to want to venture on any such attempt-. Wu !

Spirit, Essence and the esoteric psyche were to Jung realities - and his life-task was to probe the depth-consciousness. Once this sincere and profound doctor of psyches and dis-eased ego-souls stated : "Psychology, as practiced in the West-, is a misnomer. It is mentology, the science of mind-. We know but little about the psyche". Yes, Man 'knows' little about him self-, about the whole psyche and the integral, spiritual consciousness, Jung would not have his intimate biographical book included in his "Collected work", nor have it published until he was safely in the invisible realm. Sri Wuji is carefree in divine indifference, as to whether his 'biography' be still-born, abortive or viable - or not, the outer aspects of his life seem to have been accidental ; persons one has met, travels, adventures, entanglements, blows of destiny-, conquests, achievements-, power-antics and so on, usually make up a sensible biography -- not so with Wuji. The realm of grace, of wholeness-awareness-, Essence and intuitive light, is within, and it has determining value: *Em-Man-u-EI* -, there first, It is perceived and lived - everywhere.

In his scientific works Jung seldom uses the term-symbol God-, but rather "the God-image in the human psyche". Yet in his youthful rebellion against Churchanity, he once said : "At that time I realised that God-, for me at least, was one of the most immediate experiences", and to a Young Clergyman he wrote : "I find that my thoughts circle around God-, like the planets around the Sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force-". (Wuji uses the term Self and It is sex-free). Young Carl stated : "Nothing could persuade me that "in the image of God" applied only, to man. In fact it seemed to me that the high mountains, the rivers, lakes, trees, flowers and animals far better exemplified, the essence of God than men with their ridiculous clothes, their meanness, vanity-, mendacity and abhorrent egotism---".

Dr. Jung, in his prologue to "Memories-Dreams-Reflections" makes statements which Sri Wuji might well echo ; "My Life is a story of the Self-realisation of the unconscious. Everything in the unconscious seeks outward manifestations, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a Whole. I cannot employ the language of science to trace this process of awakening-, of growth or of clarification in myself, for I cannot experience myself as a scientific problem. What we are to our inward vision and what man appears to be "sub specia aeternitatis," can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages, which are far too general to do justice to the subjective variety of an individual life-,"

"Thus it is that I have now undertaken, in my eightythird year, to tell my personal myth. I can only make direct statement, only "tell stories". Whether or not the stories are "true", is not the problem, the only question is whether what I tell is my fable, my truth. We are a psychic process, which we do not control, or only partly direct. We do not know how life is going to turn out. Therefore the story has no beginning and the end - can only be vaguely hinted at. Life has always seemed to me like a plant that lives on its rhizome ; Its true life is invisible, hidden in, the rhizome. The part that appears above ground lasts only a single summer. Then it withers away-, an ephemeral apparition. Yet there is something that lives and endures underneath the eternal flux." "The One remains, The Many change and pass".

"Recollections of the outward events of my life has largely faded or disappeared. But my encounter with the "other" reality, my bouts with the unconscious, are indelibly engraved upon my memory. Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection-. Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my auto-biography deals-".

Carl Jung was also a solitary child and remembers his pre-ego-consciousness and its intuitive light, which could be co-existing and unclashing in the unitive field-, with ego-values and duality actualities. That he names them No. I, and No. II consciousness is arbitrary-. Like also his "Unconscious" - (Depth-consciousness) they are different and due modes of our Self as consciousness. On one level of awareness - sex, duality and the blinkered ego-consciousness reign supreme-. In another mode of consciousness - they do not matter - and, in a third state of Being-Awareness, they do not exist". Each is a field of experiencing the One Self-. On his travels in the external realm, Jung states "I had accustomed myself to living always on two planes simultaneously, one (mentally) conscious, which attempted to understand and could not, and one unconscious, which wanted to express something and could not formulate it". Sri Wuji would say there may be no urge to formulate, innerstances-, Empathy - or Unity-awareness -: It lives its Self. Wu ;

Eternity.

"East is East and West is West and never the twins shall meet" quote clever, mental pilgrims, while North and South they perhaps let be one. But these truisms are very arbitrary abstractions - and very subjective truths. Here in the middle realm (the centre and the all-transcendence) it rains and rains upon high Himalaya-, so that the very truthful Vera, our good neighbour, has high, and still soaring hopes that the deluge is duly descending upon us for our giddy wickedness-, and that the blessed day of doom and of translation is just round the corner of time, and will surely arrive tomorrow or the next day. Our wings are ready, unfurled and our skin-and-bone bodies are hardly any weight.

Sri Chowji, who has no sin-complex and who is not burdened by thought or mind and time-, enjoys the Eternal Present-, and does not look far before or after nor grieve for what is not in Sunyata. He avows that all weather is good weather, and he has no grievance-complex and no complaint against God on his files or in pigeon-holes. He opines that the mouth is the gate of woes-, - but Sri Vera cannot truthfully interpret his mantra "Wu !". She takes it as "Thank ye for chapaties".

It is Guru-purnama and, so, gurujis and Chelajis keep wisely put in their wet or dry caves. Only the Zen masterly Sri Chowji frisks about bouncing and dancing in fear-free, impish play. - Wet or fine, dull or shine - he is alertly and zestfully aware and never says die - or damn. Gaily he utters his meaningfree Wu ! and is quite mind-free, thoughtfree and care-free. He is ever in the mode of inner contemplation called Sahaja Samadhi - and, so, free in the play and interpenetration of mere phenomenal worlds. The Play goes on willi nilli, and all is well and enjoyable. Why did Sri Brahm project the Shadow-Play, - the Maya-Shakti-Leela, but to aware and enjoy the Self-interplay in the divine Swaleela ?

"We do not die : We quit time" - says the adwaitist Chowji-, but, also, like Allah's prophet, he advises "Die before ye die!". His Wu means : 'No ! and Yes certainly ! and it may also mean whatever you please it to mean, so there is ample space and time for intuitive interpretation, and, as a wise fool, Chowji easily bounce over paradoxes and conundrums-, antinomies and koans-. Intuitively he senses that the goose, or ugly duckling, is out of the bottle and wags its tail temptingly.

So maestro bounces safely in gay existential leaps along the brink of the Alaya-abyss, also called Sunyata. He is ever alert and ready to jump and to be translated in the eternal Leela. Keep awake and just jump! advises the mature maestro. - Just wag and sprint-, bounce and live spontaneously and fear-free. But Veraji, who can hear the Silence of the eternal infinite akasha and is frightened thereby, - does enquire, "Is there a bottom in the Plenum-Void ? and she shakes fearfully at the thought of a bottomless pit and a timefree Eternity. But Shakespeare, and also the blessed angel in Revelation-, reveals that "There shall be time no more"-. He even sware upon the pronouncement, and Johnny of Patmos, who visited the Christian heaven, assures us that "there was silence in heaven for half an hour" now and then-, which is very re-assuring to our Veraji and our Lama Sahab.

Sumeru-walla Chowji, who is also a Sabjantawalla-, keeps wisely mum about bottoms and about the existence of God-, of ego and of Self. His Wu - means : No and Yes, certainly, so take your choice. Who cares - and who knows ? He who "knows" may not care to play in word-symbols, which blur and falsify to ego-. The mouth is the gate of woes and of Wis -, and a single Wu is enough to the mindfree fellow-pilgrims - and prenatally wise folk's.

"What is Swadharmic truth" ! - said jesting Pilate. What is Real - but the Eternal -? Does God or a Bottom exist in the Plenum-Void awareness ? So many of our questions are wrongly put and problems are wrongly stated and, so, wrongly profounded-, according to ego-points of view and duality-vision. Transcend and behold ; There are no problems and no fuss-: The goose is out of the mental bottle. Swadarshan is ego-free. Swadharmic experiencing is God-free and bottom free. - It is itself the Alaya, - the Ground and the Way-. Jump-, experience whether or not there be a bottom. - Egos may come down with a bump, a ~~boom~~ and a Uha da ! -, but you are quite safe ducky, - if you halo be not too tight and your lotus-feet are cornfree and well used in skill in action as in Yogic inaction. You just die-, simply die to attachments, possessive ego-values and duality-play and, so, awaken freely in essence and in integrality, - and lo and behold you are the Bottom and the gay wag-tail. You are the Way, - the Ground, the Self in every blessed thing and Self-interplay. You are the Self-radiant Sunyata-Experiencing. Wu ! There is pure, unimpeded interpenetration and safe Self-inter-dependence, and the Play is jolly good and grand in ego-free, himalayan Ananda and intuitive illumination. 'Un-Selfish' is a contradiction in terms, like "Spiritual suffering".

Maestro Chowji is naturally spiritual and cannot help it. Sri ego and Sri body are playfully there, also the mental one, supra and senti-; but they are harmonised - so that the alert and Self-awake Chowjis are free in these as in the Play - unattacked-, unpossessive and unexclusive. "We are always aware Sunyata" barked another Paramhansa at us, and Chowji says "Wu"!

Be it conscious or unconscious-, Sri Awareness, like Eternity is always Here-, in and beyond the light of egos and of duality-play --, in and beyond. Ye are the Ground-, such screen as dreams are made on-. Maestro in his darshan say : "We quit time-, but do not die in Eternity" -, but it may also be truly said that we die into Eternity all the eternal while and that there be many small or partial deathuntil. "Death being dead, there is no more dying-". Who are we anyway ?

Eternity is a problem and a mystery - as long as it is a concept and not an experience. Let us not stick in ideal concepts, cherished theories and lovely word-symbols. It is experience that matters, that is essential and, sometimes, integral. The Play's the thing, - and we are the no-thing-ness - Sunyata. Really there is no choice and no renunciation. "Ripeness is all !" When the birth is due - we reawaken. When the chick, or ugly duckling, is mature, the shells, or walls of protection and of hindrance, become brittle and break - before the enlarged consciousness. From within, the best we can do is to keep healthy and to peck at the shell. This process is being repeated later on, when we impeccably peck at our psychological hides and skin-, our ego-blinkers and swaddling super-impositions-, and so we have a further awakening in consciousness - and in experiencing.

There are many small deaths - before egos may be ripe and ready-, mature and sine-cere enough to suffer-, endure and abide in the Great Illumination-, Death or Awakening into the Eternal realm or mode of awareness, here and now, and to Be it calmly - in essence and in integrality. When egos return to their familiar ego-hood they will 'know' wordfreely whether or not there be a bottom in the bottomfree abyss-, Sunyata.

Egos are caught in the coils of affection, of desire and of power-play, until these crumble to dust or are shed naturally. We are indoctrinated with creeds - and dogmas and subjective truths, that wither like grass in the pre-monsoon heat, and we are inflated - super-egos in supra-mentality and supra-impositions-, dreams within dreams, "exhalations that are and then are not". Yet we are the essence within. We are the Alaya, the Ground, on which all these projections and with-drawals are made, - and on which the shadow-play appears. "Ye are such stuff as dreams are made on".

There is pre-natal wisdom and inner realm of values in which we can intuitively awaken, experience and Be-, maturely at joyous ease. In all-accepting friendliness and Kripa-Karuna the unimpeded interpenetration and Self-interplay is aware-, and in the darshan, or experiencing, we may utter Wu! but without expecting an answer and without being perturbed because we do not get one. The conundrums and the paradoxes are mystic-clear. The intuitive Light penetrates all shadows. Rembrandt is a master of this shadowy light-, simple and complex as the Renaissance-awakened mind, for which the whole burden of the human, mortal ego-soul resolved itself into a dramatic interplay and interpenetration of light and shade. Rembrandt's play itself is not dramatic-. Note the stillness-, the calm acceptance and the all-suffusing harmony - in his gay and glad "Christ" and "Reading Monk", which happen to be reflected from the Sunyata cave-walls. The drama is within; the human figures are enfolded by-, yet free in, the shadows-, and also the nocturnal landscapes and seascapes are bathed in the suffusing, intuitive and mystic-clear light, that is like beaten Gold. There is free play in time and in Sahaja-Samadhi, and Sri Kalidasa, also, can play timefreely.

We simply pass the static stage of witnessing to Be the contemplation, - the darshan, the experiencing. Abstract and arbitrary symbols and concepts vanish and time is only like a faint shadow cast upon the time-free deeps - there is a ~~xxxxxx~~ certain, sure and sober harmony in repose as in play. Un-possessive, unsentimental and unsleepy we are free in things as in no-thing-ness. We may freely bounce through the shadows into the deeps and shout Wu! in one gay, existential leap.

But, to egos, Eternity - and Sunyata are quite a fourth-dimensional problem. A teutonic meister tells us -: "Heaven is Eternity. Mark well my rhyme: Hell is but everlasting Time". So eschew time and experience heaven in the present eternal Now, that is timefree. Johnny of Patmos, who experienced heaven, tells us that "there was silence in heaven for half an hour" now and then, and the blessed angel, there, cursed and "swore that there shall be time no more". Chowji also agrees with Willy Shakespeare, that "Thought's a slave of Life - and ego-life time's fool ---- and time must have a stop". Such lovely, wise fools and mature clowns at play in Shakespeare -. He shakes and pulls the strings, and the puppets play more gracefully than do our Mackies, - Changs and Rheses. Time and thought and ego-antics do have a stop, or they harmonise and cease to blur the divine Play, when Eternity's Sunrise happens beautifully in the himalayan consciousness. Simply we re-awaken into integral awareness and playfree Self-experiencing. Small and partial death-experiences are useful as a test for intuitive wings -. We return to "what ye call life" established in the mystic-clear wisdom that there is a timefree "Bottom", or at least a Real Something, in the no-thing-ness, and we be fearfree in the Plenum-Void.

Really ducky you are the ugly duckling, or goose, out of the bottle. Time and bottles and bondage are but creations of your illusory mind. Your bondage is delusive and you are really a Paramhansa on the calm Lotus-Lake, Manosarovar, by the desirefree Sri Kailash. It is all within your Self, so just awaken, discover your disguises-, uncover and unfold, discipline and test your intuitive wings, and you'll be care-free whether or not you find a bottom or a top in Sunyata -. There is always the dancing Mt. Sumeru and its tree-friend of Eternal Life.

Play gaily in the Plenum-Void, - mind-free and thoughtfree and ego-free. Be consciously free in the mystery of Eternity and of mere time, which is so puzzling to thoughtful, mental egos. Remember the jolly story of the namefree birdie, who always lives in the pure Himalayan akasha-air - and Sunyata, infinity. When it lays its golden egg, this naturally falls towards earth-, but the distance, the timefreeness and the speed warn and mature the eggs so that the blessed, ugly duckling hatches and emerges in good time before he would otherwise smash on our ego-realm. Wings appear, - unfurl and grow strong in practice, and behold, Sri birdie levitates - and ascends on its Homeward-Journey, - before it comes to grief on our blessed death-world-. This is a true story, much more real than mere facts and fact-finding missions, investigating unhimalayan activities. Many of our truths, and even facts, are true, quite true, but still only parts of the whole truth, the Swadharmic integrality-, or Sunyata-experiencing. They are true, but not true enough for Paramhansas like Sri Chowji, who does not wallow in subjective truths - or stick in mere facts, concepts or word-noises. He is a Sumeruwalla and a Kailash-guy and cozes natural spirituality and mature Silence. He is a mouna, royal Supra-Paramhansa-, familiar with Himalayan descent- and Gauri Shankar ascents. Wu ! Behold his smile and Ananda-curlly signature !

His canine disguise is well chosen, for unto egos he seems as an ordinary, common plebeian, despised by the artful and academically learned play-mates-. To the respectable ego-souls he appears as a despicable Yokel, a clown or at best a pure fool. As to our swarming holinesses, this Zen master can be very impish, if they be snobs and 'spiritual' bullies, trying in powerful shakti-business to project himalayan Forest-Universities and supra-mental, international multiversities. Some of them are holy touch-me-nots and have awefully tender corns on their divine lotus-paws. Clair-voyantly the intuitive Chowji awares the goose still within the bottle, blurring the glassy essence - and the fully fledged Paramhansa. Chowji may be one of the namefree birdies - accidentally or purpose-fully come to earth-, on it but not of it, and not attached-. So few are free in Himalayan consciousness and in pre-natal wisdom of Self-experiencing. We stick in rituals, - doctrines, traditions, blinkered prejudices-, predilections-, ideal concepts, personal, subjective truths and euphonic word-symbols.

Chowji avows that our halos are too tight. We are still ugly ducklings-, unawakened-, unaware. We assert and agress-, conquer and become, and we quack our I ! and our Aum ! instead of playing ego-freely in the meaning-free Wu ! He opines that 'I' and 'mine' are specially naughty words and that we play giddily in ego-antics and in the blinding conceit of agency. Chowji remembers his inner descent to Himalayan play and, also, his inner ascent to the summit of Sumeru and to the cosy central cave on Sri Kailash. A real darshan is for ever and a day-, he avows, but he may well have forgotten who were his early parents in the mystic Uttara-, and, if he were to meet his Ma, he may well, like Jesus, ask : "Woman, what have I to do with thee ?".

Or he might play with her in divine indifference, and joyous ease. But he does remember, recognise and essentially re-collect, his original face, or real Buddha-nature, which was his before his parents were born. In natural spirituality, he feels consciously equal with the lowest, and so we have from him no heroic conquests, no aggressive bullying and no strutting complexes. His halo fits and his lotus-feet are useful, fleet and corn-free. But, in spontaneous, will-free, himalayan playfulness, he may well bark at red-tape-swaddled egos, artful, artificial artists, - academically-trained, learned ignorance- and ritualistically fixed touch-me-nots. Many would-be himalayan Holinesses are still trying Hönissers-, and some seem to be woody or asleep rather than alive and aware in Samadhi.

We have been introducing to M.H.H. another Paramhansa - The Swan of Avon. In the Uttara we escaped being surfeighted and nauseated by Shakespeare-impositions-, so we can sample Willy's consciousness in the well-chosen wordiness, - like a bee-sips nectar where it listeth. Chowji cares not for the sound and fury-, the ego-fuss and the killing of bodies, unless there be sign of the beyondness-, the natural awakening through ego-shipwrecks, crusifixions and power-antics. On the whole he likes tales told by idiots and mindfree Yokels-. He loves many wise fools and mature clowns-, not only the gay official ones, but pucks and calibans and ariels, that are more, (or less,) than human, mortal ego-souls. And the foolish Polonius-, Mad Lear's and lost maidens, like Perdita and Miranda -, a large gallery, a vast canvas - of enlightened consciousness - for mature shadow-play - in Western mode-, yet universal.

Chowji is really Nordic-, nourished in the mystic Uttara; but traditions and lights in the mystic consciousness-, awakening and Self-experiencing, are everywhere the same-. Near East and far West, - South and North, bamboo and iron-curtains, are arbitrary concepts and abstractions. - Mind-made they melt in the intuitive light of essence and integrality-. Also beware of the dis-ease of heroic patriotism and dividing patriotism - says Chowji's Wu ! He's free in it all.

Sri Surya smiles invitingly to our Sun-Self - and to children of the Sun in Sunyata. We must sally forth to play in the jungly rock-garden, - cutting a Middle Way through lungs and arms and soft bodies of our friends. It is the survival of the fittest and Chowji feels very fit to survive. "My pocket nothing hold; but he that guards the gold-, the Sun, is my great friend. His spending has no end". At least there is ever Sun in Sunyata ; Purple suns and blue moons and firefly-stars - So let's play gaily in light and shade as did old and mature Rembrandt. Eternity is here and now-. Keep alertly awake and aware in alert and zestful play-, beloved, ducky Chowji-. There goes an ego-, Wu !, or is it a hatem-bomb or only a respectable dragon - Who cares as long as it is game and has a curly tail-, a sense of Ananda-humour and of Kripa-Karuna ? The himalayan maestro Chow Chujji is divinely carefree-. The Pandava dance is wholly delightful and Eternity radiates and irradiates at joyous ease and unimpeded inter-penetration. It is said that a coward dies many times before he dies -; but so does, also, time-free, care-free and wise Sri Chowji. He is quite familiar with the dying-process and quite at Home in Eternity and in Sunyata.

"I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm as it was bright :-
And round, beneath it, Time, in hours, days, years,
Driven by the spheres,
Like a vast shadow moved; in which the world
And all her train were furl'd-."

Good as a vision in a chime of words. But a real darshan is not a vision or a wordiness - until afterwards. Vaughan did not "see" Eternity, but experienced it playing in Time. He was the experiencing, the eternal Self:Play. See J. D.

What is Nirvana ?

Is it a word-symbol for a concept, for an ideal abstraction or for a real experience ? Individual and personal concepts and abstractions vary and so do their various degrees of experience. The term-symbol Nirvana may be palatable or otherwise to egos. To a Christian western conditioned fellow-pilgrim in consciousness, with a personal Christ (concept) and individual irregularities, Nirvana means annihilation-, negation, vacuity-, the snuffing out of a candle-flame or of a close-up moon-light. To him it is a fearful oblivion of all dear ego-values, all beloved faces, - and it has no attraction at all, at all, to him or for him. While to the masterly, Sahaja Wiji Nirvana is the Natural State. "u ! By emotionally devoted cheerias, - who would love her to assert, proclaim and avow her Avatarhood, our local avatar, Sri Aranda Moya Na, was asked : "What are you, Ma ? Who are you ? Are you Bhagavan Lakshmi or Durgaji - or Uma Haimavati ?" (As Ma is an almost illiterate, blessed lady, Sri Saraswati was not suspected.) Na responded simply : "What I am to you - THAT I AM". Wiji, when asked, said only : "u ! So unto us Nirvana is simply what we think, perceive or conceive it to be -, and, as Heist Prince of Denmark truly confirms "There is nothing either good or bad - but thinking, makes it so". Perhaps egos have to go out of their mind, thought and time, in order to experience Nirvana-, Eternity or integral Awareness here and now. Yes-, simply, sanely, stillly and ego-freely go out of your mind-, out of thought and time, or, at least, let them be - and thus be uncloyed, unclinging and free in them. Let your own shutters and barriers drop - and you are Nirvana, the integral awareness, the Swadharshan in Swalla. To Wiji Nirvana, like Satori-, Tao, Ramana Maharshi and Ma-, is actually everything and also the divine no-thing-ness in eternal Reality-. Nirvana is Samsara -, and it is the Natural State for and to all Sahaja-wallahs.

Christ is the immaculate conception, an experience in consciousness or conscious Self-awareness-. Beliefs and faith (in abstractions, ideal concepts pre-convictions and gospel-truths), may well be a hindrance to this integral, ineffable experiencing or Adwaita mode-. "Only thought Christ-, yes, only through the Word - (made flesh and actualities, devat,eschewing wordiness and conceit of agency) - upon nature, consciously and -, perhaps, abidingly -, into being the Sanya-Silence, the Shanta, Shakti Atman, consciously aware in and beyond Shakti-business and ego-fuss. In and beyond gods there is God, the Godhead, Ground or (over present Origin or ineffable, Sahaja Source-, the Nirvana Akasha, the Sahaja Alaya) and this Wu is best left well alone by mortal yet thoughtful, woken eyes (Ye are, more than mortal ego-soules I remain Wiji). Ramana Maharshi like Gotama Buddha, spoke freely about gods and other aspects, ideal concepts, abstractions and experiences, but left God or THAT experiencing well and wordfreely Alone. They spoke out from it -, In the intuitive Prajna-light of Christ-consciousness and in Karuna-rhythms, Nirvana, like Sahaja Saradhi and nature Self-awareness-, is - perhaps, this word-freeness, concept-freeness, ego-freeness and God-freeness-. "u ! Aranda, -ill bubble up.

"He who sees Jahova dies !" yes-, naturally, in THAT darshan, experiencing, the he and the she who merely sees - and have visited must die-, and such death is the secret of life-awareness-. The ego-ignorance, duality fuss, and all the other illusory values and delusive bondage-, must die, must cease to be, - or at least cease to hinder the darshan by being barriers, - curtains, sediments or shadowy impediments. The reflection must be pure and the merging must be effortfree, will-free and - desire-free, in the Natural State. The Sahaja Darshan is more than vision, knowing and understanding. It is integral experiencing. "Blessed are the poor in Spirit". The pure in heart shall experience God -(the inner realm of grace), the Godhead, Source, Root or Ground, that comprises all egos, gurus and gods. To the pure in heart all is pure, and all is alive-, everything, it is not a vision, - but a nature darshan-experiencing, a calm, joyous ease in interdependent Self-Play, unimpeded interpenetration and integral grace. As Heister Eckhart says about the integral psychic. "Atoned and Self-radiant, she can be purely alone receptive and with nothing flowing into her but sheer divinity flowing into itself."

By purity she has discovered her capacity. It is easy to die when Sri Ego is maturely ripe. Ripeness, or readiness is all. Meanwhile we must endure, accept and - enjoy "our coming hither and our going hence!" In the ripeness of time the ripe fruit falls to the ground - from the mature tree-branch, as if by due chance, in effortless, spontaneous Self-interplay. Nothing happens suddenly, not even an earth-quake, a dis-ease, an accident or a "chance" meeting, and nothing can happen to us that does not intrinsically belong to us. The ego that was Vantakatazaman had died when it was 17 of bodily age, and so he could set out for Home the Ground. "My Father", Sri Arunachala. Home the Silence brooded, healed, nurtured and clarified in the Patal underworld, - or in solitary caves - (Bhagava gyan), until it, transfigured, integral and wordlessly, could manifest and radiate also among egos, - and even in word-symbols. Let us remember some of the last word-symbols, ~~xxxxxxxxxxxxxxxx~~ spoken out from this Self-aware consciousness:

"Egos take this body for 'Bhagavan' and attribute suffering to him. What a pity! They are dependant and grieve that Bhagavan is going to leave them and go away. Where can he go to - and how? They say I am dying, but I shall be more alive here than before". When we implored him to heal the dis-eased cancered body by his potent, sidhic power, he replied: "Every thing will come right in due course. All is Well. Who is there to will this?" How can a nonentity or non-identity, will or desire anything? Spiritual suffering, in truth, is a contra-diction in terms as also 'a selfless Self'. "Getting rid of non-existing misery and a nature awakening and aware being in their inherent Kriya and Ananda, or Natural Sahaja State, which is the only true existence", was Jnana Maharshi's definition of Moksha. Bondage, like egos and their swell, blinkered and blinding conceit of agency, in deed is delusive. The Maharshi commended the small girl who, to console and condole, wrote: "Bhagavan knows what is best for us." (not what is best for Him). Delicately he expressed his recognition and gratitude for service, "for almost his last words to the mental were: "Thank You". As they thought it formal, or did not understand English, he explained: "The English have a word Thanks, but we have only Santoshan". So he thanked us for all and everything. "Gracia per tutto". You did well in dharma play. Ramana was and is the Grand Affirmation, The full Acceptance, the living Admitte. Mu I

Upon certain emotional and mentally stiffened egos Ramana Maharshi, like also Gautama Buddha and Meister Eckhart, advised a "Leave God Alone". Yes, as an idea, an ideal concept or a supernal abstraction, leave him, or her, lovely alone, and also disregard visions and ritual, powerful, sidhic tricks or tantric antics. Experience God - and do not prate or tattle about him or her. Attend to essentials. Haranaji jumped all the Yoga-Paths into two - (or into one dual-one). For the valiant there is the existential leap into the purna (Purna-Void or integral Self-experiencing, and, for the fearful egos, there is the purna surrender to THAT, the integral Ground, the ineffable Source. This 'surround' or abandonment or full acceptance, if sincere and complete, is in truth a relief like death, a letting go of all conceit of agency and of ego-will and ego-righteousness. There is the ensuing joyous ease and all actualities, all karmic and dharmic Self-interplay and interpenetration. No head-aches - and no soul-aches. The cause of our body-pains and soul-dis-eases is always in the partly-integral psyche, - and Spiritual suffering is a contradiction in terms - like a self-less Self.

Be but ego-still, concept-free and mind-free to experience God. Be silent and whole in your Sahaja origin or Natural State as is Ramana Maharshi: You may cease to enthrall in raptures, ecstasies and 'spiritual' orgasms - and cease to call these supernal, divine or specially supra-mental. You may cease to twiddle in mellifluous eulogies - and to wallow in delightful euphonic clap-trap phrases. Such delights in repetition may easily become a justful Self-abuse - or an intellectual sentimentality. Praise and Pujas, neti-neti recitals, exclusiveness and endless repetition of 'om-jap, kirtans and beseeching petitions, or frequent, occasional, emotional, mental - and sometimes physical ecstasies - yes, a kind of Self-abuse, a sweet ego-itch humourous and gratified.

True ego-humility, sincerity and naked intent, go beyond such pretensions and repetition. Right at their time and place they have to be outgrown and renounced. Reason, Effort and Ego that were helpers become bars to inner, integral experiencing. The Natural State is a sahaja-cula in integral Ananda. The whole does not assert, enthuse or fuss. The self comprehends and is beyond praise and blame, flattery and criticism, ego raptures and orgasms. Mortal human egos may well be silent and still. They are small and cute 'know how' wallahs, but are not all important guys. In 1

Our English Zen Master, Guru Jiiji, loves to prick our swollen conceit of agency - and of knowledge and to "bust us out of thought - as death Stenomy". The Devil also is a necessary play-fellow, without whom there would be no play. (Sun is behavior). yet Jiiji playfully loves to put a pinch of knowledge, himalayan rock-salt on her necky, straight tail. Like nature and God - he abhors straight lines. Rigidity is a sign of death, but not of ego-death, he opines. But he consoles us : We are more than human, mortal egos - and more than gods. In 1, and he quotes Kalidasa who experienced integrally the sahaja Natural State and "that the world was not made for man, that man reaches his full stature only as he -(in conscious awareness) experiences the dignity and worth of a life that is not human". In 1

We ask the mind-free, thought-free and god-free Jiiji : How does one overcome thoughts, and attain this sahaja Natural State - or original 'in-face. You speak of ? Our supposedly Natural Guraji is not anti-human or anti-anything, and he is not anti-human or anti-anything, and he is not mind-less, god-less or thought-full. In ha da 1, but whether there be there or here or not -(as concepts-as actualities or as real experiences), he is jolly free in them. Body and ego and other bondage are delusive in integral awareness. However, we have, as cheela, need wrong term-symbols which jara on the irritate masterji., and he barks brusquely : Attain and believe 1 - overcome and understand, become and bego 1 day all. This clear and crystal to control, to conquer and to do, or overcome one another ? Rather be still to awaken integrally and so be, what ye ever are, - naturally and consciously aware 1 In 1 However, the Zen master can be lapishly playful as well as truculent and carefree. Our scound Jiiji is seemingly a dis-respectful, dis-respectable - and uncivilized guy. He is happily almost illiterate, unlearned - and unstudious. He has not matriculated or endured any intelligence test - and has not 'joined' any party, clique or specially creed creed or society. Learned pundits and touch-me-not holinesses - would consider him un-reachable and despicable, a plebeian, himalayan, nonentity, a non-identity. Always take peasant-birth advises this vulgarian. However let egos not be easily deceived. In spite of his marvellous disguises Jiiji is re-recognized as cultured and funny - by Ramana Maharshi, and by others real Himalayan Holinesses, like Sri Anirvan, Sri Narayana, Sri Buddhadev and Ananda Maya Ma. In 1 They assure their Self in hi

Some times the Clippant, word-free playmate does deign to answer our ego-queries, graciously if not solemnly. Don't try to kick, try control or to overcome thought. Do not try to perse in to conquer. Do not try. "Effort is your hindrance". "Who can make a dirty mind, or turbulent water, clear and calm ?" asks a Chinese Sage. Jiiji advises : Let it be. Let thoughts and other sediments arise and go, let mental and emotional billows come - and pass by. They are not you - and you need not cling to them, away with them or stick in them - lustfully, possessively or willingly. Let the pool of consciousness be ego-still to clarify and to reflect purely. Experience the alchemic mercury, the integrality, the advaita-awareness. The effort-free desire-free sahaja consciousness sets you free at joyous ease. Let ananda bubble and play.

You must assure integrally and experience purely - your original sahaja-face - says Jiiji, the one that was yours, or you, long before your era ny was born. The masterly Jiiji dons his sphinx nona-lisa smile and just looks through his eyes and through egos persona-masks, quality-antics and noisy fuss.

Oct. '72

Hippie cult and culture at Kali Mat - "Ashram".

Our next-door neighbour Gerry, a Hippie host and perhaps Hippiehead, - has a Yankee Guru-, the so called 8 fingered Eddie, - who advocates and teaches a certain method of dying and rebirth into second babyhood or second innocence-, a death-rebirth experience - into grace. Gerry did show us a manifesto or recipe for such dying ~~into grace or second babyhood or second innocence-, a death-rebirth experience~~ before body-death -: "A quick method of attaining union with the Unknown : What the mystics of all faiths have been seeking for ages. It is a quick method - possible for every man and woman on earth to be able to practice : Thus to die and to be born again in a matter of hours or in a few days at the most". Yes, it would appeal to Hippie-felks and to many western-conditioned guys and girlies in a hurry to be illuminated, saved and liberated from eghood and to find their Real Identity in integral wholeness and grace-: Yankee-power, a manis for speed- better than our Holiness Sivananda, who promised Self-realisation in 3 weeks only-.

Guru Eddie and his medium Johanna from Holland give 7 preliminary instructions - and it seems that more than 25 western-conditioned persons, ranging in age from 19 to 25, were able successfully to undergo this death-rebirth experiencing in Goa at "the Ruin", "a dying to the past, and to their mental and emotional past", to their Odius, Ma-and Pa-complexes-. We will not quote the seven commandments. Sri Wuji finds them to be a kind of ego-analyse, self-hypnotism or auto-suggestion : "Reborn you may begin to realise that you are alone. Then every one is also alone-; So you are one with every one in this aloneness. All your love and hate was based on illusion, but so is their love and hate. You know nothing, but neither does anyone else. After rebirth everything seems as before : You are free, now, to do as you please, but without guilt-, but you will see that no longer can you do anything with your understanding : You will be better able to accept whatever happens and - your non-acceptance also".

These are some of the findings of this Johanna Ma after her rebirth on the Anjuna beach at Goa. Also Gerry was re-born into innocence, but does not seem a very mature or Self-radiant baby-. Wu ! Some of the results of such childlike, or childish consciousness seem to be : "No books, no Yoga, no Guru-, no mental effect from morphia, hashis or L.S.D., no need of medicine, - no boredom, no possibility of homo-sexuality, leabianism, masturbation etc. no need of having to die and be re-born again if one's parents had done so. No necessity to refute the efficacy of the death-rebirth experience, as anyone can test it for himself. Anything one feels and thinks is an escape from the Unknown-".

This description reads to Wuji as a hash of a L.S.D. experience and the Bardo Total, a garbled and utterly immature expression in word-symbols by the "Ashram" inmates, but probably no worse than the game that many other western-conditioned guys and girlies-, cats and chicks, indulge in, in their quest of Hippie-culture-, tantric - black magic-, kundalin" masters, gurus and self-styled avatars-. The death does not seem very real, - to judge by the human specimens of the re-born babes in next-door Hippie-haunt, also, by local natives, called a brothel.

Once Ramana Maharshi was asked how to re-cognise a Real Guru, Jnani or Maha Atmaji, and he answered : It is not what he teaches or does-, but in his Being's Silence-; In the Peace and Ease and serene contentment you feel in his presence-, his serene vibrations, his Beings rhythm - and his Self-radiant, ego-free Silence.

Sri Wuji says "Neither a master nor a chela be-": No aggressive shakti-business or ego-antics-, no craving to be wanted, loved - admired or even recognised by egojis. Those fellow-pilgrims in himalayan consciousness, who have an inking, or perhaps intuitive memory, of the integral mode of psychic health and wholeness, recognise - and others cannot be told - the experiencing of Being-Awareness-Grace. Gerry's "Unknown" seems to be the unknowable, ineffable, ego-free and name-free Experiencing-. Wu !

Sahaja, ego-free Innerstanding.

It is all very natural and simple - and joyous, says sahaji Guru Wuji in the invisible Real. Why all this greed of possessiveness - and of mastery ye conquering heroes - in swell ego-strutting? Why all this Yoga-fuss in power and glory of mere knowledge-, of supramental ego-swellness, creative progress-, evolutions standards of living - and of education - in dis-eased civilisation? Such blinkered conceit of agency, such false and blinding i-identity of mind-ridden egos and of ego-ridden minds. Wu ! Just drop your fuss - duckies-, let go of ego-blinkers, - ideal concepts and holy abstractions; shed all impositions, disguises and psychological fig-leaves and finery - and Be-starkly and sincerely - your Natural Self. Be simple, - integral, spontaneous and ego-free. In short Be - sahajaly-. Be what ye ever Are and accept all at joyous ease - consciously Self-freely. Be and let Be. Aware thankfully that there is no real achievement-, attainment, - progress, evolution or supra mind - apart from their complimentary opposites : No real renunciation or choice-, no real bondage-, death or 'God'-realisation, for who in all eternity is there to real rise - (i.e. make real) what is - eternally Real? Awareness of delusive bondage and illusory egos may 'die', may fade like shadows in the dawn of integrality-, in the himalayan Sunrise - of Self-awareness in Eternity-experiencing here and now. - (in the non-dual Within that is also the Uttara Beyond). When this duality awareness-, the I and the Me, the you and the We-, - the ours and the mine-, are simply met there-, to usurp - to bar or to blur-, to know - or understand - or to aware, - 'we' are the adwaita Awareness, - the integral grace. Wu !

Ego-oblivion is Self-awareness. Only duality consciousness - ego-concepts and abstractions - hinder integral Sunya-awareness in mature consciousness. Freedom, Wisdom, Grace and Awareness - are inherent-, are nothing to be conquered or grabbed at - or to be possessed-. So let egoji be, let it go freely and simply. Aware your Self free in it-, drop it gently to vanisa or be dissolved in the light of integrality. Practise ahimsa : no need to kill or control-, conquer and glory is such ego-heroics. Who are you or we, God or I-, in Sunya-experiencing or Adwaita-Awareness? I and Me and Mine are surely naughty word-symbols. Wu !

Death is the secret in Eternal Life - and the ego-pilgrimage - from Eden past to Paradise to be - is a jiva-yajna-. Birth and death are complimentary opposites - in Swalila. Life is one-, adwaita one, in and beyond opposites - triputis-, concepts and Gods-, but neither birth, nor death (or awakening) can be hastened - It all happens in the due, mature fullness of time-, which is Eternity's Sun-rise. Mature egos may focus the 'sea change into something rich and strange' - and may be nearly ready and ripe for this death - from concepts - abstractions and pre-convictions. We can court, or at least ego-humbly submit to many a due, small death in consciousness-. It is our attitude to suffering and deaths - that is important. Accept your Self fully, integrally and sahajaly - and so also your bodies and egojis - and Be joyously free in them. Simple Self-Awareness implies this inherent-, integral freedom and grace. This intuitive Prajna-Light in Karuna-Rhythm. "Sin is benevolently" - Egos and other bodies are behovable, but 'we' are free in them essentially and integrally and All Is Well. Wu ! Surely the mystery of Life - and of 'what ye call life' is not a problem to be solved-, but a Reality to be experienced and lived ! So - dare the existential bounce ! advices Guru Wuji.

Simply aware your Self-, your integral Awareness in all your bodies and tools - including egoji-. In full acceptance ye are free in them-, unattached and therefore free in all sticky lusts and clinging attachments-. Possessions do not possess you - and in the freedom of no desire - there is no blinkered conceit of agency, and no Swadharmic karma, - or merit, - good or bad-. Simply awaken integrally and aware that ye are essentially more than human, more than swell, mortal ego-guys and girlies. Wu !

We all have ego-transcendental experience, - not only in deep, dreamfree sleep and ego-free awareness-, but in heightened, integral consciousness. In psychological time - there are moods, planes-, levels and modes of integral Self-Awareness - in the intuitive light of time-free ego-freeness. But few have the capacity to live their Adwaita-experiencing also in actualities and factualities of duality-antics and ego-fuss or even to remember it in conscious aware-ness. Few are mature to have the courage, not of intellectual convictions, - but of authentic transcendental experiencing. Becoming is death, while Being-Consciousness or integral Life-awareness knows no death-, no age or decay. There is no death of the Real that we ever Are. "He who would save his soul, or ego-life, must lose it". "He or she who sees Jehova - dies". In 'God' or in Self-experiencing - the sexy he and the dual human, mortal ego-soul - must die to its vanity, ambition of life-, desires and ego-wilful shakti-business. Egos 'die' to their conceit of agency - and to the continuity of time - which is memory-, ego-memory-, persona-masks and individual swellness. "Die before ye die" ! - and so experience death-freeness. Maturely and consciously submit and accept ego-humbly - and make the existential leap into the unknown and un-know-able, integral Experiencing. Make it simply-, starkly and angst-freely. Wu ! Experience death - livingly-.

Now ducky - let's put it simply - ye agree that ego-oblivion is Self-awareness -: that our false I or i-identification only blur Adwaita-experiencing and integral, healthy and Natural living, and that all the Yogic striving aims at that Unity or integral freedom and grace, that is experienced in - and beyond all unions, - all yogic raptures, shrieks of extacies, trances - and tool-rigid samadhis, - in and Beyond - all yogic efforts and ego-aims. There are as many sadhanas and yoga-practices and approaches to the Eternal Tao - as there are human, mortal egos and life in things, which, consciously or unconsciously, are on the Yatra or divine pilgrimage-, outgoing or homecoming. To live our own Sadhana - or karmic Swadharna is our chief concern. What do we know of that of other egos-, fellow-pilgrims - to interfere-, or to impose our willful, desirful, benevolent bullying and charitable patronage ? Wu ! What do we hear of their karmic dharmic rightness - to sin and to harm, to hurt and to hinder (seemingly) ? Is not that which created misery and Ananda-Lila wiser than thou and jobji ? Attend to your own faults, - sins and miseries, and do not blame any thing outside your Self. Your own Swadharna is your chief concern-. Say only Wu ! to fellow-egos, smile playfully, lovingly and in glad gratitude-. Wu !

One of the various paths of yogic sadhanas towards the non-dual Tao may suit this or that individual the best-. Have your ~~own~~ choice-, if there be such a thing as real choice-, real renunciation and real death-, except in ego-play-. Be but as sincere - mature and ego-humble, as ye can duckies. Some of the easiest and simplest - Yogas - or spiritual-natural disciplines - seem to be those Rishi ~~Rama~~ Ramana practised and advocated out from his integral Sahaja Samadhi : - the ego-free surrender - and the simple inquiry - or research after the Source of the swell, - cute and proud egoji : Who am I ? Wu !

Wuji has other two yogic sadhanas on his psyche, which is mystic-clear in insight and oversight and in wise inner-
standing and not specially mental. One of his uttara chelajis took
naturally to the Kuan mode of contemplation, without seeming choice
or conscious knowing-, as a duckling can swim and can enjoy it
naturally, instinctively - or intuitively-, in inherent, integral
memory - from other Sadhanas - other plays-. Sadhana is often
defined as 'spiritual' discipline, but Wuji equates the Natural
with the Spiritual - and this chelaji's Sadhana seemed so utterly
natural - without consciousness or purpose or ideal concepts or
outer ego-impositions -; a natural - effortfree ego-transcendence
or ego-freeness. It was not taught and cannot be taught, but is
sahaja-easy - or - impossible. As in other Sadhanas or Yogic breed-
ing or bounding it needs aptitude and - maturity-, and there are
rare born mystics, integrally and inherently wise and graceful in
the intuitive light that reveals and guides unmasked - from within.
No external guru - is sought or needed and Wu is enough of wordy
dissipation in non-urge to assert or aggress.

Before ego-consciousness swell and usurp there is consciousness -
or may be pre-natal awareness. Some babes are very wise-. We all
are, inherently, - but knowledge and powerful ego-consciousness -
usurp and blur-. Pre-ego-consciousness is not conscious of itself
as is the post-ego-consciousness, the transfigured Advaita-modes,
which (at least at first) has the transcended duality-mode or ego-
crucifixion as contrast. The babe consciousness (up to a couple
or years) has no opposites and so cannot be conscious of its Self
or Self-aware-. It is usually ever-shadowed - by ego-consciousness
and duality-play-, but in some (rare ?) instances the two can exist
mutually and remain-, unobscuring-, without confusion, strife or
psychosis, as different modes of one and the same consciousness :
One "all ego" and one sahaja-ego-free. Wu !

Ego-free :- specially when away from egos -; in Nature, in
natural harmonies - and in unimpeded interpenetration. Contemplate
akash, your Self or Himalayan Nature : Aware and 'become' what
you contemp-ate and be ego-free in it. Wu ! So, the ego be not
specially robust, aggressive or cantankerous - (or dis-eased). It is
naturally subdued and inoffensive. It can easily be ignored - and
used as can all our bodies and tools in harmonious Self-interplay.
At first, perhaps, - in breeding introspection or memory-fragrance,
but soon the contemplation becomes organic : You contemplate in work-
when work is play-, at joyous, integral ease-. In natural activities
and actualities we can contemplate the Real, the integral whole -
and Be It in conscious or unconscious awareness. One's bodies and
egos are in abeyance - or are used as due parts in the whole-, but
the presence of other egos (fellow-pilgrims) may easily usurp and
paralyse the integral awareness, the non-dual experiencing. There
is no trying, planning, willing or ambitious strife, but the near
presence of ego-consciousnesses in noisy assertion, or even in
silence, may be fatal. There seems to be no discipline : There is
none in Real life-; but ego-life-, ego-nearness-, ego-aggressive-
impinging and sediments are the - discipline. So, for this intuitive
type, solitude seems the richest blessing (-the inner solitude, the
purpose-free-, effort-free and ego-free contemplation), and the
richest grace seem the non-urge to express-, explain or assert -
or share the ineffable experiencing-. The Response, the interfusing
transmission-, the real consummation, is truly ever there as here -
in inner Silence, in Prajna intuition and in Karuna-Rhythm. We
innerstand where egos merely know and under-stand. Yet, in pure-
naked and integral touch, - we can ego-freely 'get across', 'come
through' and share - and magnetically vibrationaly Be our Self in
other bodies and other egos-, and (consciously aware) Be the
advaita experiencing. Wu !

'L'enfer c'est les autres' - say Jean Paul Satre - and Guru Wuji, - but Bishu Ramana reminds us that "we are always aware, Sunya" and that "there are no others". When we quote at Guraji : "Home sun bhil humanum a me alienum pluto" he sniffs and says : That's fine egoji-, accept all-, all and nothing less than all-, even if you bark playfully at funny-, swollen an bumpitious egos-. "My are your Self-. All things are our Self in this or that form or Self-interplay-. Play the human game ego-humbly, but the 'important trifle' is for you to be always consciously and essentially aware that ye innerstand-, and Be the integral awareness. Be Always Aware ! - : remember and re-collect that ye are more than human-, more than funny, - loveable and mortal ego-guys and girlies. Self-recollected ye are free in them, and gratefully free in the amandaful Swaila. 'The Play's the thing', - but ye are the No-thing-ness and not attached to the Things or to the Game. The integral Silence smiles Self-radiantly in the full, solid, concrete Plenum-Void. Wu !

We innerstand sahajaly and are thus neither detached - nor attached-, enthusing nor condemning. 'L'enfer c'est les autres', - yes but in Wuji's game "there are no others". Egos are shadows - yet the game is more than puppet-play : it is intrinsic, inherent and integral Ananda-. In sahaja spontaniety and complete acceptance there is apparently no discipline-, no control - because no controller and no disciple (in Advaita-mode), yet discipline, - spiritual and natural, is inherent in integrality-, in the unitive Self-radiance. Yogas, prayers, therapies and 'spiritual' exercises are, at root, only elaborate postponements of the re-cognition that there is no-thing to be grasped and no way, - and no ego-, grasp it - in Sunya no-thing-ness. There is Self-controlling spontaniety-, which to egos sounds like a contradiction in term-symbols. Wu ! Says sahaja Wuji. Wu !

The natural sahaja Being-consciousness or spiritual Kuan-contemplation as described and advocated in Alan Watts' "Nature, Man and Woman" seem to have been our simple untaught mode of ego-free consummation from babyhood and earlier, - effortlessly eliminating or organically harmonising the otherwise lustily craving ego-urges to assert and exhibit, - to aggress or to reach out eagerly for other yogic unions-. In positive passivity, negative capability and natural, unmerciful acceptance, there was no yearning for education, civilisation or respectability. Heroic power-antics, siddhis or tantric tricks were no attraction - or attachment-, nor were mental knowing, 'learned ignorance' or under-standing -(of or by egos) a felt necessity-. There was no felt desire to be specially useful, noticed, needed-, wanted or beloved-, taught or praised-; but there was sahaja grace. Wu ! In and beyond all unions, desires and yogic ~~xxxxxxxxxxxx~~ efforts, there is the living, integral Unity-Awareness. A sahaja consummation is -, all the living eternal while - and only the blinkered ego-consciousness, false identification and strutting conceit of agency - bar the nature awakening into abiding, conscious Self-awareness - and nature integral experiencing. The truly natural is surely the truly spiritual, as Nirvana is Samsaras - and as Sri Devil compliments God-. In and beyond all our ideal concepts, Yogic asanas, pious abstraction and unnatural 'spirituality' is the concrete, sahaja, integral Experiencing. Wu ! Beyond the meti-meti mode of rejection and elimination, exclusion and renunciation, is the full acceptance, the grandly simple Affirmation - and the calm, joyous ease in grace and ananda gratitude. Wu ! So much psychic dis-eases and hectic ego-fuss - ; such holy or unholy yearning for inner health and grace-, and for the abstractions we call peace and patriotism, fame and freedom in the 'free' ~~xxxx~~ worlds of 'what ye call life'. Ye there is healing of nations as of the dis-eased, individual person-masks and of lust-ful ego-guys and girlies, on the divine, homeward pilgrimage, the graceful, inward Jiva-Yajna. Ananda will bubble up. Wu !

Though you are here in the Sunya-cave, or spacious Hridaya-Gaha, and the real communion is also beyond thought and time and wordiness, we are always glad to have your wordy greeting and written thought-feelings in spontaneous outflow of the Light that it innerstands, yes in kindred consciousness, in intimate conscious touch and in aware, non-dual empathy. We enjoy your light of awareness-, your values, your feeling-tone and your choice of word-symbols-. Is there any Real choice in Self-controlled spontaneity? or any Real renunciation, when all is 'accepted' and contained in integral consciousness: In the Sunya Plenum-Void, or full, concrete No-Thing-Ness, there is none to pray to and nothing to pray for or about. The Will-, or Swa-dharma, is being done- all the Eternal while and ALL IS WELL. So we may play at joyous ease, in effort-free, choice-free awareness and without conceit of agency - or of possessiveness. "Intet at eye, intet atonske, intet at ville". Yes-, to possess nothing is to be unpossessed; to desire nothing and to will nothing is the freedom of no desire, - no ego-will and no ego-fuss. "Fool that I was to call anything mine". The fellow-pilgrim, who desires Grace or liberation still entertains an ego that desires-. Bondage is delusive - and egoji is not very Real. Wu.

"Sahaja Samadhi" is the simple, natural, spontaneous mode of contemplation-, or integral, conscious awareness. You are the Swa-Dharma and the graceful Swa-darshan in Swa Lila - and so remain calm and serene also in actual interplay and in fussy activities. You think-feel, speak and act in Self-controlled spontaneity - unswayed by ego-consciousness and mental concepts; or ego-conditioning. There is no blurring worries, anxieties or fears-, but effort-free-, choice-free awareness, that nothing belongs to you - and that egoji is not real - enough. Everything is done by some thing - or some no-thing-ness or invisible Real, in which you are in conscious unity. Thought-waves are aware as surface appearance and you no longer mis-take the ego-soul, or body-idea, for your Atmic Self - in all things -: Soham. Tat twam asi.

"The fallen Adam" : Yes Man seems to have fallen into mentality, duality, body-conscious and delusive bondage, and the integral Jehova seems to have fallen into limitation and ego-play, when 'He' desired to experience and to project him-Self into plurality, diversity and interplay. Adam's first fall was into Eve and duality-awareness-. The second into dis-obedience and mere knowledge and mental-emotional strife and blinkers. Were they 'upward fall' - from integral consciousness to conscious Self-awareness - in the pilgrimage 'from Eden past to Paradise to be' ? or, if you like, from pre-ego consciousness to post-ego, integral and conscious Self-awareness; conscious God-experiencing? Eternity, or Grace, like Christ and Self, is here and now - within and around, - all the eternal while-. Ego-consciousness is the fall, the dis-grace, the unawareness.

Yes, Wuji is also 'irked' by the Christian Father-complex and the use of 'He' - for the integral experiencing, as if it were a sexy, dual and external thing or event-, nor does he favour the Indian Ma-complex-, but these are ego-terms and blinkered duality-concepts. Beyond Yoga-union there is Unity; beyond the Shakti-Shakta and the Prakriti-Purush interplay is the non-dual One-, the integral experiencing in Sunya-Silence. Behold how our literature, theology-, religious and philosophical concepts-, abound in masculine moods and term-symbols. The Christ-conscious Jew, Joshua ben Joseph, was Judaeic conditioned in concepts and word-language-, and there were no feminine apostles, or evangelists - to balance dogmas, doctrines and gospel truths. So the feminine truths were, and are, ignored or but little represented. Where is the mother, - the daughter, the Sister and the intuitive Eve in the trinity? The ambiguous, mystic holy ghost, or ghostly whole; must be feminine to remedy the apparent imbalance-, suggests Sri Wuji-, or is it the indwelling, immanent and sex-free Christ, Emmanuel? It is true that after centuries of relative obscurity Ma Miriam has been deified within the Roman Catholic Churchnity - in an attempt towards balance and integral wholeness.

As an earth-ma and ego-soul "the Mother of God" kept wisely obscure and mum about the divine child - and her undivine 6 others in their interplay-, as children and adolescents. The few times oral exchange is mentioned between her and her Christ-conscious, eldest son-, are not flattering to Ma Miriam. She was rebuked when tempting him to make miracles and at earlier times - told, "Woman what have I to do with thee? Do not fuss or bother me, when I AM in the business of the eternal, universal Source"-, and :- "Who are my mother and my Sisters and Brothers-" ? She harboured her wounds-, her frustrations and her Scars 'in her heart' - and perhaps-, by and by, the human and divine-, mortal and immortal truths in her son and in her life-play, came clear in her feminine Light of awareness. But how can the non-dual experiencing be masculine or a sexual He ?

The "Via negative" ? It is exemplified by Christs saying that he or she, who lay down his, or her, ego-life for Christ's sake-, shall find It, shall aware and consciously Be It, - It is also in the 'Neti-Neti' approach - (Not this - not that), and the contemplative mode of positive passivity, negative capability and open, intuitive receptivity-, as in Ramana Maharshi - ego-inquiry : seeking and awareing the imposter, the usurper-, and so experiencing the central Source-, the unitive Selfhood, the Ufground. It is also in the Buddhist approach, - based on Anata-, denying the reality of the ego-soul and being a Light onto the Self-. (an intuitive, integral light) - Only the 'Buddha Nature'-, the 'Essence of Mind' - (and of everything) is Eternal and Real - enough. The "Via negative" of St. Dery's and Plotinus is also in the medieval Christian path of "Self-noughting" or ego-oblivion, which aims at extinguishing - the pseudo-self, egoji or ego-consciousness, as in "The Cloud of Unknowing" and "Dark Night of the Soul" - and in Mohammed's advise : "Die before ye die".

To call it negative does not mean that it is easy, weak or effort-free. Laying down, giving up or letting go, of one's ego-life, concepts or abstract values, is not an easy thing to do. It means the total abnegation of the individual persona-mask, the pseudo self, who has lost sight or intuitive insight-awareness of Divinity, Eternity or Reality. When the usurper vanishes or vacates the throne, the true heir, - the ever-present Christ-Self, shines forth integrally - and Self-radiantly-.

The "Via positive" aim at the same non-dual, ego-free experiencing, the integral awareness-, as also verbalised in "Sohan tat tvam asi". Seek, find and experience 'God', the Eternal in time and - everywhere ! Awaken integrally to aware and to Be the ever-present realm of Grace, - and all mere things are added-. "Consummatum est" not only on the ego-cross in actualities, but all the eternal while-. Conscious, integral awareness - is all-. Yes Wu Wei may be translated as Self-controlled spontaneity.

The integral experiencing transcends both intellect and speech, mental concepts and body-consciousness, though not intelligence or intuitive awareness. The ego-ridden mind is the trouble, the usurper, the thief-, and, except in deep, dream-free sleep, or Sahaja Samadhi, - the restless tool. The practice of stilling the mind through breath-control (Pranayam) is a form of Yoga. Ramana Maharshi stated - : "Yoga means union and therefore implies prior division, or dis-ease and subsequent re-union or wholeness. But who is to be united with whom ? You are the seeker and you seek union with something. So this something must be separate from you. But your Self is intimate to you. Seek it and Be It-. (Consciously, abidingly-, in conscious awareness or in Self-aware consciousness). It expands into the Infinite and there is no question of union. Find out who it is that has - or feels, viyoga-separation, before you talk about Yoga-Union". Bondage is delusive-. Yoga and Viyoga are illusory ego-play and egoji is not Real - enough.

Yoga means union and is only possible where there is a sense of prior viyoga-separation. A person is under the delusion of viyoga - and this must be removed. Whatever method of removing it, that is used can be called Yoga. Tapas - essentially mean : Radiance, The Witness (Sakshi) really means : The light that illuminates the tripudis, the seer, - the seen and the process of seeing. This light alone exists always - "It never was on land or sea" because it always IS. "Before Abraham was I AM".

Ramana Maharshi never ordered his servers about. He preferred to do everything himself, but the attendants would always anticipate his wishes and do what was necessary-. There was intuitive telepathy or empathy. Satyananda Swami, a personal attendant, who was with him during the last years of his life-span and also present at the end-, tells us : "After one operation there was profuse bleeding from the body of Bhagavan. I was very moved and, shedding tears, told him that it was painful to see such suffering. Bhagavan was absolutely unconcerned about his condition and said : "What suffering ? All is bliss" (Ananda). Two or three years of exceedingly painful and malignant cancer (Tracoma ?) had depleted the body - and there had been many futile operations-, drugs and injections. Did the Christ-conscious-, Self-aware 'Bhagavan' suffer ? or pray-, or will, that the chalice of body-suffering, or agony, be removed, - or withheld ? There was no sense of being forsaken-, or of unjust Prarabha-Karma - or undue Swadharma. "The most moving moment was the physical demise of Bhagavan : There was no physical movement of any kind and no visible change, not even a flutter. It was as if the human frame, in which Bhagavan was-, turned into a statue" - said Sri Satyanandaji. Good and evil exist in the world for the man who is not consciously Self-controlled and who, through ignorance, awares multitudes, "Salvation, or Grace is awarded and experienced, when egoism dies - Those who desire Grace still have a notion of an ego that desires - But it is Grace to have witnessed, or awarded, Sri Ramana Maharshi - in Swaila : "hat such Self-radiance can Be-, Real and immutable in all actualities, all ego-fuss.

Who or what are you - egojis ? Can the Source, the Self-, the eternal Reality, be awarded and experienced ? Ramana was mature at the body-age of 16 to go straight to the Centre, - the psychic heart-cave or Christ-consciousness. Egoji was mature to die, - to fade out-, and the inner Light shone through-. There were no previous Yoga-practices-, no external Guru-guide or in-spirer. The ego-death or integral awakening happened - beautifully and duly in Swa Lila. Swadarshan - Is - when prarabha-karma is exhausted in our Swa-dharma - and Atma-labha (awakening or Self-awareness) is the greatest good - to Society - "Only one in thousand may have the urge to seek - and only one in thousand of those who seek awares Me as - I AM" - sings Krishna in the "Gita". Ramana Maharshi was not a born mystic - yet, at the body age of 16-, he lost body-consciousness, - ego-consciousness and the illusion of other bondage, mental - or affective, and was consciously in the intuitive Turya mode and the Atyashram-, beyond even the fourth, Sannyasa Ashram-, and he lived that Ashram-mode steadily, joyously and gracefully, - among us - egojis - during 50 years-. No privacy, no rituals, Yogas or vows of Silence, yet Silence was his chief language and real Self-radiance. Discussions, argumentation - and dogmatic statements about the nature of Reality-, Eternity or 'God', are futile - and unhelpful : "What is required of you is to Be, consciously aware, the Real, which you eternally Are". ~~What is required of you is to Be, consciously aware, the Real, which you eternally Are".~~ Only the Eternal is Real - enough. Things and forms-, concepts and ideal abstractions-, become and bego-. There is constant projection and withdrawal-, constant transmutation and interplay-, but it is Swa-Lila - and It, Swah, - remains and Is - immutable, infinite, immanent and omni-present. What is called 'creation' is due to the activities of Shakti-Pracriti in the Maya Lila - Self-interplay. It appears as real to the unreal egoji only. Experience the invisible Real. Wu !

Wordy conversation with Ramana Maharshi was generally in Tamil-. We did not say 'you' in talking to or with him, nor did he refer to himself as I - or I - or me. These terms, however, are used in the English version. In Advaita Light of awareness, I-, Me and Mine are naughty word-symbols. Wu !

We write to our Self, the Self which innerstands intuitively also in you and in all forms-, - So there is no trying to be understood or known mentally by egojis-, no effort to teach or to be informed, to give or to get, to explain or to achieve, attain, conquer or control-. Words and ananda bubbles up in Self-controlled spontaneity-. In the 'light' word-play is the light of awareness that words are apt to blur - and to falsify the ego-free Word made flesh and phenomena-. Only the Eternal is Real, but it is also in time, in actualities and even in egojis ; Forms change and pass. That which becomes also begins - and kkt "il faut chercher, trouver et experierer ce qui ne passe pas dans ce que passe".

Consciousness (Life-, Reality, Truth, Self-, God), Is -- and the Swadharmic play is anandaful-: No trying to assert, achieve or agress and no questions, quest or problems, no craving to become and bego, to possess or to exclude-, but a simple, integral awakening - into Being, Awareness, Grace, a spontaneous, intuitive and integral Light-awareness in the due Swadharm and anandaful Swalila.

It is Self-interplay - and mutual interpenetration, and, It like Christ, Ananda is inherent, indwelling and immanent-. Awareness is all ; serene-, conscious awareness that ALL IS - WILL. Ego-free Ananda will bubble up from the Source, the Ground, the God-head-. Be still and ego-free to aware, to intuit and to Be the non-dual experiencing.

Sri Wuji has no Father-Complex or Ma-fixation, no ambition and no sin-complex. We suspect he is a republican as he does not favour "the Kingdom" of a vague God"-, but, rather, the realm of integral grace and experienced Reality. It is all within our Self. Swadharm is our true and essential concern, and then the simple awakening into conscious, integral Self-awareness or Grace. Words will always blur and falsify the Word made flesh and interplay. Likewise our efforts and assertions, our trying to teach, to help and to be good-. To Be awarely (what we ever Are) is more than our lust of becoming-, of giving and of doing. Wu !

There is no real becoming or Real ego-salvation, no real ego-control or conquest, no Real choice even - and no Real egojis. It must die now and then and once crucially and wholly-. "Die before ye die", advised Mohammed, Allah's chief prophet. If we can successfully die now and then, i.e. transcend ego-consciousness and duality-concepts), we may aware and realize that there is no death of the Real which we ever Are. Let go of ego-life, of duality-values and personal truths-. Drop your conceit of agency, your lusts and your ideal abstractions, and you'll aware and Be - Eternal Life. You must lose your (ego) life to "find" It, to aware that you ever are It. Not the Upanisadic dictum "Become what thou art", but : awaken and Be-, awarely, in inte-gral Consciousness. Awaken integrally into conscious Self-awareness, cosmic consciousness, Christ-awareness. Such death must be a complete ego-surrender, an utter submission-, a sincere and complete Yea-saying - to death - and to all Life-.

If mesecaline and such-like drugs are used to induce extention, or deepening of ego-consciousness, it should be done sincerely, religiously-, as a sacrament. The pre-ego consciousness and the post-ego consciousness are alike integrally whole, - but the latter is conscious awareness that it is so. They, like ego-consciousness, are modes of the One, unitive Consciousness. Ego-death can be a habit, like Samadhi-contempted and deep, dream-free sleep-. Ego-freely we are healed - and refreshed for our due dharmic task in actualities and in Swa-lila.

Look ? : Nothing happens by chance. No meeting is fortuitous. Birth and death-, innerstances and circumstances, all happen to us, or in us, duly and at their due and right fullness of time.

Symbols, images, metaphors and words ^{are} and ~~areally~~ masks, and often ill befitting. India does not analyse or interpret symbols. It lives their Silence - and Experiencing reveals - Christ, Truth, Self-hood.

What is the Self? Western man may consider Christ to be the Self-, the inner Reality. When you are close to nature, - you may aware the "Voice of God - within your Self - and in Eupathy. "God" exists in your destiny, just as much as It does in these Himalayas and among plain-egojis. Immanence and omni-presence are difficult to under-stand by egojis-, because man seems to be moving further and further from Nature and Solitude, and also from Self-awareness. Wordiness is a dissipation, Words are a mask - and sometimes a pest-. They rarely express the true meaning of things, in fact they tend to hide it. We as egos are just infinitesimal parts of the integral whole. It is absurd for egojis, (human, mortal ego-souls) to rebel. Egoji must be delivered up to the Great Current. It is not important to 'know' whether there is something beyond ego-life. Experience death or ego-oblivion - and your doubts and words - will cease. What counts here is doing the right work, - task or Swadharma. Then everything will be all right. The idea of the persona-mask, ^{of our sick-}ness-, our psychic - dis-ease. The cause of our tool-dis-ease, physical, mental and emotional, is ever in the psyche. But Western psycho-therapy seem mental (mentology) and analytical, where Eastern is intuitive, and integral-, going within to the essence, rather than to the moon - and the planets-, to Yoga - rather than to drink and drugs for psycho-delic experiences. In the West it may be not only difficult, but dangerous, to practise certain forms of Yoga, because the atmosphere is not appropriate for exercises, which require purity of vibrations and solitude for contemplations. We are too much impinged upon by actualities of pheno-manal play-, and the Real, the Self, Eternity or the integral whole, is not aimed at-, much less aware and experienced. Hatha Yoga and certain forms of meditation may be salutary or at least harm-free to Western-conditioned psyches-, but even if they come to India to practice under Gurus, many of them come to grief : Tradition is not there, - nor the humility of egoji, nor patience to mature-. Wu J

Even Dr. Carl G. Jung, who decries Western civilisation as "Barbarism", when compared with Eastern Cultures, betrays himself when he could say : "I was in India sometime ago-, trying to convince the Hindu that it is impossible to get rid of the idea of the ego - (ego-consciousness), even in the deepest state of Samadhi-". Had he experienced the deepest, or highest, state of Samadhi(Sahaaja)? or did he try to teach his grand-mother how to make chapatis ? "Since the Unconscious really means the non-conscious, no body can gain that state while he is alive-. Hindus are notoriously weak in rational exposition. They think in most part in parables and images and are not interested in appeal to "reason". It is true that intuition, direct perception and experience, transcend reason. "Reason was the helper. "Reason is the bar-", the hindrance to integral experiencing. It is true that Hindus do not often analyse, interpret or explain their symbols : They live them, they aware the invisible Real - and intuit the Self - everywhere. Pre-ego-consciousness, as well as post-ego-consciousness, seemed to Carl Jung metaphysical concepts and, as a consequence, outside of his interest. He proceeds solely on facts and subjective experience. Yet we find elsewhere his awareness of intuitive or mystic Reality : Miss Baily, who was sometimes with Dr. Jung in his solitary Hermitage, states : "In the morning, when he came into his kitchen, Jung would greet each one of his cooking-utensils, the saucepan, pots and frying-pans. He told me I must also do so, "They understand and appreciate it", he said. Jung always used the same frying-pan and pots, because they were his friends and he considered them old acquaintances, with whom to chat in the solitude of his retreat : For Jung all things are animated with their own life or with the life we transmit to them". The mature mystic aware that "All that lives is holy"-, (one integral whole), - and that all is alive. Wu J

During 30 Himalayan years a sanctuary had bodyed itself forth through and around Sri Wuji-. A small, bare plot of land was gifted to him in 1936 and, as he, after 5 years of constant travel and staying with friends in India, needed a solitary retreat, or Himalayan Hermitage, to shelter in during the hot and rainy seasons, he built a small hut on that land - and, by and by, it was surrounded by boundary walls and tree-friends, jungle-bushes - and flowers-. There he, solitarily, sheltered from heat and rain during 20 years.

In 1956 there was eruption from the above Kali Mat estate-, a not very satvic 'crater' and there was trouble and threatened exile from a psychically dis-eased and megalomaniac person - there and also from a nearby cottage. So an Indian friend offered to buy this Wu Vihara hut and land for Wuji's peace and as extended play-ground-, and the offer was accepted. There, on a flat piece of land, Wuji built a longer barn-like dwelling, 10 feet by 20-, with additional small bed-room - and long bath-room, kitchen and store room. Also 4 other single-roomed huts were constructed within the walled fortification against dis-eased and cantankerous, assertive egojis and their vociferous, aggressive shakti-business-. Wu !

Sri Wuji had a kind of empathy with earth and stones and the immanent akasha -(ether - air - space), and, so, the huts willed to be and created themselves at joyous ease and in ~~xxx~~ rich solitude - through him - with hands and lotus-feet as tools-. If help was needed from the local semi-skilled artisans-, regarding roof and wood-work-, it was very cheap at the time : 11 annas - (75 Pse-, or 10 pence) a day-.

During the years 1956 to 1969 these various huts were given freely - as shelter and sanctuaries to kindred, mature solitaires and fellow-way-farers-, or fellow pilgrims in Himalayan consciousness, who, for a while, needed a complete Himalayan seclusion for healing contemplation and inner research-. Wuji would never prostitute the sanctuaries by taking rent or reward from the various-, successive inmates. They paid by their appreciation-, and there were certain rules and unwritten laws in the Turiya-realm and in Sunya-mode of awareness : Nature-peace, privacy - and sensitive objectivity suffused the atmosphere. The Himalayan Self-radiance was conducive to Himalayan activities in innerstances as in circumstances-.

The word-symbols "Sunyata" and Silence had been written and fastened on a board near the entrance gate-. They are names discerned and acclaimed by Ramana Maharshi regarding Wuji, - but thus officially given to his hut, - before assumed by his body and ~~xxx~~ his ego-i. They denote not so much the outer sounds or ego-noises or nature-silence, as the silence of desire, ego-lusts and mental cravings, the Silence of mind and thought, of ego-willfulness and shakti-business-, ego-power-play and conceit of agency. In ego-free aloneness there is all-oneness and in rich solitude - Sri Wuji was often whole and ego-free.

But if one egoji intrudes with - the dis-ease of cravings, - assertive wants and aggressive desires, there is at once - and automatically two egojis hobnobbing - in trivial chatter and ego-fuss. Sri Wuji must respond in duality terms and empathy and was ever a kind and patient listener (-and so also a welcome guest, - never staying in hotels or dharamshalas-). He himself needed no noisy communication in wordiness-, no re-cognition of values - or of awareness-, no response to his Wuness. "Those who know - know - and those who do not know cannot be told", it is said, but it is not a matter of intellectual knowing or mental standing under, but of intuitive awareness, or of having at least an inkling or temporary experiencing of-, or in, cosmic or Sahaja Awareness.

The Asuras are but the other face, or complimentary aspects of our Gods. The God-Devil concept or abstraction ~~xxxxxx~~ is man-made, is made in man's own image of himself-. That which recognizes is within the mind-ridden egoji - or ego-ridden mind, and the All is within the Self. The Essence and ~~xxxx~~ the microcosm innerstand and must be intuited and awared there first and then discerned - everywhere - as tat twam asi or Being-awareness-grace-: Innerstanding, immanence omni-presence and graceful ego-transcendence : Awareness of these aspects of Self-hood can be even in babyhood--, in pre-ego consciousness.

"We are always aware Sunya". Wuji "the rare, born mystic", was reminded by the Christ-conscious Ramana Maharshi. Yes, intuitively aware in the whole-, the "purna" depth-consciousness-. Also in the pre-ego-consciousness there is "purna" integrality and no Real contrasts, no usurping mind - and, so, also no conscious, mental awareness, or Self-aware, conscious awareness.

So, as a child Wuji did not reach out for companionship-, for communication, for information or for learning, or knowledge about things or egojis. There was no usurping mind, no craving or ego-wilfulness, no ambition to know-, to shine, to be admired or even to be seen or noticed by egojis. He seemed to need no-body for his comfort or fulfillment-. There were a senseous (not sensual) communication, empathy or intuitive awareness in and with Nature, a constant communion or consensation in the unitive whole. Where is the integrality we have lost in information, impositions and ego-conditioning? Where is the inherent wisdom, we have lost sight of (for insight or awareness of) in knowledge? Where is the Light we have lost awareness of in ego-fuse and duality-play, values and antics? The whole is within our Self, says Wuji, just re-awaken and Be It - consciously, maturely and abidingly aware, also in "what ye call life". Wu.

When Sri Wuji built the Himalayan Hermitage, or Sanctuary, he felt the need of privacy and of ego-freeness therein-, and up went the sign-boards-, with the word-symbols "Sunyata" and "silence" as a name-tag for the place-, later transferred to his persona-mask-. The most mature, cultured (or cultivated) Indian fellow-way-farers these terms are also names for the (one, non-dual Reality, Truth, Self-, Brahma, - Parameshwar or the name-free, time-free and ego-free Tao-, or Fana al Fana-experiencing. Indians, in general, respect one's silent Sadhana. There is word-free, intuitive awareness-, acceptance and respectful response to Reality, Sincerity and Maturity, - while the western-conditioned egojis do not seem to conceive - or to comprehend ~~xxxx~~ the meaning of or experience of term-symbols like Sadhana-, Sahaja Samadhi, Turiya, Darshan and Sunyata.

So, when the 60es Tourists and Hippies, with their ~~xxxx~~ and quest of Gurus-, Yogis, tantric masterjis, Naga Mahants and occult magic-lore, began to swarm around Wuji, up went another sign: "No visitors", implying - no ego talk within the sancturies-, no I - Me and Mine (atter in likes and dislikes - or ego-predilections, no destructive, negative - malign criticism or blinkered accusations - within the Himalayan fortification. Wu!

When, during 20 years, Wuji resided solitarily in the Kamru Cottage, there were also the, to egojis, invisible sign in the akasha : Shakti-women and children, - servants and hawkers-, dogs and "kats" and chicks-, not invited and not welcome-. They would often be apt to jar, disturb and even paralyse the non-dual awareness; the natural Sahaja Samadhi or Turiya-consciousness, which is nourished in solitude by Himalayan Nature and by inner Silence-, the mature silence, or cessation of desires-, ego-cravings - the lusty ego-antics-; assertive aggression and ego-conceit of agency.

Women are more than half of our humanity and are sometimes flatteringly being called the better half. The female consciousness is often more intuitive than the male, but not steady, not maturely balanced and trust-worthy-:

The Lights flutter and flicker, the consciousness is apt to wobble and change in emotional and sentimental waves of instincts and impulses. There is the mother-and sex-complex, the hetaere and the shakti-complex-, the subtle, or rampant, jealousy, possessiveness and craving to be wanted and needed, loved and admired-, and all these are opposed to 'purna' solitude, integral Silence and the non-dual all-oneness-, in aloneness. Only the rare, mature woman can appreciate and share in the wholeness and grace of the inner solitude - in the essentially anandaful Swa Lila, Self-interplay-.

At 7 years of body-age the naturally intuitive, "born mystic" - or sedhu-type-, called Wuji, was pushed into school and thus into ego-objectivity, and there was the awareness of contrasts - and of seeming differences - and seeming incompatibility. "Why did I laugh" ? : In the Ananda grace of Unity-awareness there was nothing ridiculous or incongruous. (See Henri Bergson's "psychology of Laughter"). So a lingam-like stone was erected to remind the lad of pre-ego memory-, the mode of unity, - intuitive awareness and All-Acceptance. Dr. Carl Jung calls them Mr. I and Mr. II consciousness-, but this is a mental and arbitrary division. Consciousness-, like Life-, Love, Grace and "God" (Self), is One - and ego-consciousness is a due mode, aspect or part-play in that integral wholeness-. There is no Real divisions, - no Real opposites, but pre-ego consciousness is kindred to post-ego consciousness, except that, there, it is not Self-aware, not aware consciousness. In the consciousness called Wuji - the two seemingly dual modes, remained co-existing, unclashing and even complimentary, during 80 years of graceful or anandaful Life-play. The healing unity-awareness was easily there also in intuitive, spontaneous activities, and specially in solitary naturalness-, conducive to joyous ease and psychic health : The cause of most of our physical - dis-eases and woes is in the psyche.

So Sri Wuji became a gardener, a la Sri Adam, in order to earn a livelihood - and, in contact and intercourse with Nature and natural things, there was often a real correspondence or communion in empathy-, in graceful inner solitude-, an intuitive awareness of innerstances, immanence - and presence of the inherent Christ - (Em-man; u-KI was one of his many names).

He was often sensitively shy with strangers and with swell, assertive egojis - sensing their mental - and senti-mental values-, prejudices and blinkered criticism-, but he accepted all-, at least as a nuisance value. That which he was-, and was conscious of, could not be told to egojis-, and there was no urge to assert or to explain. Lessons had to be learnt (and perhaps forgotten) but there was no conscious urge to learn from-, or to imitate or emulate other egojis-. So Wuji, by and bye, became a patient and kind - (or at least tolerant and unassuming) listener : Egojis were also the self in that form and in Swadharma.

Now, as an octocentarian - (second childhood - Wu !), he seems to have listened enough to swell egojis, - to their dis-eases, antics, exploits and craving, lustful dis-harmonies in their due Maya Lila-, and prarabdha karma in Swa Lila-, specially their shakti-antics in unhimalayan activities-... So he has assumed "Mouna" - within the Himalayan retreat. No silly vow of silence-, but a firm word-silence as a protective shield - within the Puriya sanctuary-, - specially towards the western-conditioned Hippie-folks (Kats, Chicks and Dogs), who swarm in noisy ego-fuss-, destructive antics and sometimes in immature, futile, asuric attacks. "Forgive them. They do not know - what they do", was said on an ego-cross. We do not know what we do - or are --, and, so, may be forgiven - by the Ordainer-. "If there is pain - let it be. It is also the self and the self is purna-, perfect." R.M. could so say in an excrucinatingly painful, cantered body.

It is by contrast and differences that we appreciate - grace-, wholeness-, Unity and Sahaja Samadhi - as our Real Estate and true nature. Asuric attacks-, malignant vilification, defamation and slander can be good tests to swell egojis. Only egojis resent and accept insults-, only they take offence and re-act re-criminatively. Wu! "spiritual suffering is a contradiction in tara-symbols", quote Wuji, already in the 1920es. The spiritual Self is unaffected and can smile at joyous ease.

This seems to have been Wuji's intuitive wisdom-awareness also in babyhood, though there were no word-symbols and no urge to express or explain or to share-. He was that awareness, that integral consciousness, yet not consciously aware in its Self-. As there was also no urge to assert, the wareness of unity, harmony and All Rightness to other egojis, - no urge to analyse, explain or assert even to Him Self.

If egoji was hurt - abused-, ab-used, or pained, it kept quiet and let the inner Silence heal and harmonise. Egoji-, without being exactly humble, was never very 'swell' or bumptious. The indwelling Christ-, Emmanuel-, It Self, was the Guru-Guide and Consoler, though there were no abstract concepts or conscious awareness of term-symbols or of such Reality-, only "intuitive, mystic clarity" unspoiled by names, by learning or by trying to communicate or to explain to egojis. He could accept, listen and respond to their 'truths', their desire-ful and lustful duality-mode (blinkeredly subjective and very vociferous-), but was not influenced or conditioned thereby. Willy nilly there was a kind of temporary empathy with the various forms and modes of the One self, - the non-dual One, the Unity in and beyond Yogic union and ego-efforts. Wu.

This was, of course so much more organic - in joyous ease - with nature and with natural animals, tree-friends, plants and other living things, than with the dis-eased and noisily assertive human, mortal egojis in the extrovert west. Indian brethren in general, and fellow-pilgrims in Himalayan consciousness in particular, were much more intuitively responsive and effort-freely-, eye word-freely-, aware of Wuji's Silent radiance, magnetism and Being's rhythm. He was acclaimed as a natural 'sadhu' (which in the west would be simpleton - and, often, vagabond and parasite) and all kinds of significant and flattering name-tags were fastened upon him temporarily and locally: Boham Singh, Surya Sena, Silent Sadhu, Mani Dharma, Surya Bhai and even Vishnuvarti-. The Christ-conscious Ramanaji on the Self-radiant Arunacela named him Suryata, "one of the rare, born mystics", a Sorja Sadhu-, and reminded him : "We are always aware-".

No ego-discipline needed-, no asans - or Yogic postures-, tapas, austerities or ego-abandonment-. No axe to grind, no sore thumb, no grade to make, no ideal, or pattern, to live up to-, nothing to teach or to learn or to achieve-, but "free play". Conquest or awakening into affectionate detachment may have been achieved in former life-spans, but when clairvoyant Sufis, sages and Saints began to tell him, what his egoji had been and done - in the so called past -, his ego-i was no longer interested-, no longer flattered by praise - or worthship or resentful by malign accusations-, vilifications or asuric assaults. Wu!

As the several Himalayan huts or sanctures bodyed themselves forth they often sheltered - and protected solitary individuals, who needed utter privacy and outer harmony for a while in their artistic or introspective sadhana. As they accepted Himalaya, Himalaya accepted them healingly.

They needed outer solitude and escape from egojis - to aware the inner solitude and to experience their own illusory, usurping egojis. Many of these individuals-, some ex-hippies and some mature solitaires-, did heal in the salutary Sunyata-Silence - which was not commercialised, but paid for in - appreciation. Their need of "silence" and healing, natural harmonies, were relative and temporary, while Wuji's need and nature were absolute and abiding.

By unwritten Sunya Laws they had to be Self-dependent and their egojis were to court Solitude. No No Servants-, no hawkers, no shouting or loud ego-noises-, no radio or television, no mechanical noises, no drug-addicts, alcoholics, smokers - or erotic orgies, few visitors, if any, and no intrusion in Turiya realms, except at certain hours, borrowing books and in brief word-exchange-, no gossips, no destructive - or malign criticism or accusations. Wu !

The first 15 or 20 years were pre-hippie and pre-tourist-invasion, and the individuals were usually sincere in their Sadhanas and, to some extent, cultivated in introspective Self-search. Also the two pre-hippie - females were successful in harmonious grace. L. had 'died' crucially - when her mother's body died - and she is the most maturely ego-free, western-conditioned woman-soul-, we have known intimately. Her egoji had 'died' before she had the 'call' to come to Bharat, and she always writes i - instead of I - and is still vitally ego-free after 20 years of prarabdha karma and dharmic play in India and elsewhere. Karuna Ma, at 70, was sanyasi and her chief and almost only interest was her beloved Wuruji, her Sanskrit and her Jnana-Advaita Sadhana.

Among the pre-hippies F.A. and T. were abiding successes in Sunya Realm and G.J. and K. were medium healed in solitude. Only G. seemed a nuisance-value-, like also, later on, the tantric N. Then came the invasion of Hippie-heads - and dis-eased cats and chicks-, and adolescent drug-addicts, sex-addicts and blinkered subjective noise-addicts. There were jail-birds among the chicks and kate, suicides and 'flip outs' and adolescent dabbling in Katak Natha and Kundalini Yoga, tantric tricks - black and white magic-, and occult lore. There was 'stoned' bliss, megalomaniac attacks and Yankee-aggressions, often assisted by Bhagavan Sri Dolar---. But the early infection by "Hippietitis" was sporadic - not chronic-, and the first 4 types, who sheltered in the Karuna Kutir happened to be rather mature. Their stay was brief and Wuji called 2 of them ex-hippies, drug-free and chick-free. B.A. and D. were sincere and had light sanskaras and, so, got through and beyond the ego-delusion. So. relapsed and L.J. and S. are still in the stress and trials of adjustment - and awakening.

Then, in 1968 Sri Wuji let into the Wu Vihara a Yankee Gal-, a Red Indian American - and middle aged divorcee-, artist, solitary, wealthy and widely travelled - (at least in external realm) - seemingly free-, also with her money-wealth (also to needy and greedy Naga Hippies-). It appeared, later on, that she was a Hippie-head familiar with the Hippie cult and sub-culture - and the slang-brogt - during 10 years or more in San Francisco, New York, Goa, Benares and Kathmandu etc. and with artists - and nudist-camps in France - and elsewhere. Now the project, or complex-mania, was for Yogis, Gurus, - Mahants and Naga tantric cults and occult practices - and Kundalini-rousing etc.

4 Quartets.

While these word-symbols are bubbling up, we are actually also playing unto you Beethoven's last quartets. - They are ever playing themselves in the Himalayan Silence, - in the akasha Vastness of Advaita Surya-. "Heard melodies are sweet-, but those unheard are sweeter", but at present they are also actually playing themselves by our side on the Wu-Vihara Verandah, unto the snowy deva-peaks around us-, yes, through a gramophone-record.

Thus it was our habit in the late 20 es, when first these heard melodies and unearthly harmonies swam into our conscious ken, - to let them play themselves, - while we were actually writing or doing things -: When we are ego-freely alone, there are no clashes in the seeming dual consciousness-. The attention to needle and changes is no break. The music goes on and is responded to - eye merged into, by the deeper Ground of consciousness-, while the surface-plays, activities and thoughts-, go on co-existingly-. There is full consciousness - and the deeper aware unconsciousness. Wu.

Do ye ken these 4 last quartets of Ludvig van Beethoven ? He was at that time almost stone-deaf, - and perhaps therefore he could hear these supernal harmonies of the spheres and let them body forth through him. In stress of trials; - tragedies and ego-cruifixion, he had perfected the technique-, but, more than that-, he had - come to the full acceptance, - the ripe maturity-, the joyous ease. He had lived what his tone-poems express and reveal - or if you like, he had died into It. Ye - not completely-, for then there would have been nothing - (but Surya-), to assert and no urge to express the ever Self-radiant, (integral Whole;) There is still his immature floundering in regard to nephew Carl and other fellow-pilgrims, but essentially and integrally, in his deepest and most real Awareness, there was the grand acceptance, - the supreme Affirmation.

These 4 or 5 last quartets reveal it-. Simply, - stilly and ego-freely 'go with' and Be them, and you will aware-. They play you into freedom-, into full acceptance and, so, into the essence and beyondness-, immanence and transcendence, that is joyous ease. These four quartets are as if, 'sote voce', intimate statements-, a simple and natural contemplation bodied forth to Himself-, rather than to public appreciation and sharing-, while in his earlier, violently storm-swayed - and powerfully discordant compositions, Ludvig is definitely and asserting and sharing his subjective truths-, agonies and pain-joys. In these quartets the Ananda and the Advaita-mode prevail. The 9th symphony - may express the same Victory, - but now loudly, assertive-, how stridently aggressive even, and so long, - until it breaks into the human voice in gladness-, in Freude, - in Freiheit and in the "Millionen umslungen" Acceptance.

The quartets are pure contemplation-, and the problems and discords, - as in the F. Major, are solved in the very statement of them. There is freeness-joyousness in the very assertion that they exist. Ludvig is free in them, he has been beyond-, and can so can play freely in sound-, as in the more important pauses of silence in and beyond.

It was in the late 20 es that we were made aware of these "last quartets"-. They were called "the impossible quartets" in the academic circles, and were not accepted as technically well-born - and, so, rarely performed until a hundred years after their birth-, at Ludvig - death centenary. - They were actually recorded for gramophone, - played by the Lenar String-quartet, and became quite popular as chamber-music and on radio broad-casting.

So, in a friend's home, we became aware of their existence-. A. is a teacher of music and revealer of composers and their compositions, a self-made-, 'un-educated' woman holding her University classes by her sheer and natural insight into meaningful music and ability to get it across - to fellow-pilgrims. She studied and lived the composers, - their human problems, their pain-joy and success-defects, in their work-. And she could communicate and transmit it-; not easily-, but creatively, evokatively and innerly joyfully.

So A. said unto us "I have found you in music !". It was the B. flat, opus 130, Beethoven Quartet, and she seemed right. Her medium was piano, not specially congenial or favoured by us-, and, really, as peasant-boy - and menial, manual worker, we had had no musical education whatever - and had happily escaped all academical and classical 'headucation' altogether. Wu ! Music was to us a rather meaningless noise, pleasant or otherwise, jarring or congenial to 'go with' in contemplation. It usually jarred the Real Silence - and was in no way a language of experience or of integrality. We had not the artistic insight and no-body before A. had made us aware by their living insight and ability to reveal-, yet, presented with and confronted with these four last quartets of Ludvig Van Beethoven, we were startled in glad wonder; They were intimately familiar to us-, as something as kindred as our own, silent contemplation : A new word-free language stating and revealing the same mode of awareness-, the same thing-, or No-Thing-ness.

Yes, the B. flat in particular, - but also the G. sharp, the A. minor, and the very last and most concise F. Major. They all say or reveal the Same Awareness-, only differently-, beautifully, - purely and rightly different.

The G. Sharp is just going on playing itself to Sri Himalaya in the Sunya. Are ye familiar with it ? We specially associate it with Con., our artist-friend, artist in wood-carving, - in architecture and in various other forms-, and perhaps, by now, a form-free artist in Life - in Florida-Yankestan of all places. When we played the G. Sharp to Noah for the first time he exclaimed : "It takes us at once into Heaven !". It is true; daringly, yet maturely it begins with the slow movement, - a brooding, clear and gracious contemplation, as in the pre-natal and pre-ego-conscious awareness. All is forgiven and there is nothing to forgive-, regret or resent. The rest of the Quartet is rather diffused in many statements and part-plays (as in ego-life-), yet with exquisite leveliness and integral Beauty, interwoven and breaking out in pure joy-, in all-suffusing Ananda-, yes, rather like artist Con., a genius not easily ego-disintegrated or seen as integrally Whole. But the finale approaches the beginning, - and as "heaven lies about us in babyhood", when we trail "clouds of glory from our Home"-, so also in death we approach and come Home. Our pilgrimage is a home-ward journey unto ego-death-, and, even now we are ever free in Eternity Here. Mature reawakening into conscious awareness is all. Ignore-ance is simply unawareness.

Meanwhil-e we play on in Swaleela. Shall us play you the A. minor ? - The serene 'dank-gebet' after a healing psychic ill-ness, may be after a salutary ego-cruxifixion.

There is profound gratitude, the grace of profound acceptance, - The pain of crucifixion, endured and still lingering in memory-, as all-transcended and all-forgiven, now accepted as right-, inevitable and beautiful. The slow movement-, in all the four quartets, always seems the most movingly lovely just when it is being played-, and not least so in the A. minor-. In the end of Aldoux Huxley's "Point - Counterpoint" is a moving description of A. minor quartet, as a counter-point to the Wilgarity and asuric antics - and death of Striefland. There is all-acceptance.

Then the B. Flat. Yes, we re-cognise it as our Self, - as integral Consciousness. The very beginning, the brooding acceptance, brooding assimilation and emerging in mystic clarity. Above all the Cavatena was utterly familiar-, but also the stately adanta, the gay alla danza tedesca-, the pure joy of a folk-dance-, such light, playful Lela. Wu! All were accepted and right-, except that awful finale (which we hardly ever play, - not even by itself,). But, as perhaps you know, it is not the real and original finale. The true one is the Grosse Fuge-, which later on got its separate opus (133.). It was too impossible for egos to accept-, and they utterly rejected it. It seems that, for ~~now~~ once, Ludvig Van Beethoven played down to his audience - and substituted in its place any odd thing he had by him. Yes, it is Beethovenish, but it is not the finale of the B. flat quartet. It is true, the Grosse Fuge is impossible for egos to accept as experience. We were perfectly contented and fulfilled with the Cavatena's finale, playing us out into kindred life. Yes, even after our salutary 'death' in Devonshire.

We remember 'sharing' the quartet with Rabindra Nath Tagore in the 'Solar' of Dartington Hall, - sharing it in the sense of playing it to him and afterwards giving him the album of records-, as he loved the music-, and what we really love is ours in a sense far deeper than possession, legality and exclusiveness. But the Fuge had not then been recorded and so the Cavatena served as finale, - How like the gracious curves of the Devon hills and woods in spring-time it is! The Grosse Fuge was 'accepted', but not liked and not really lived until we came to Himalaya and had died more integrally, but here it is, grandly, vastly working itself up to the Climax of crucial crucifixion - and final transfiguration-. The immanence is in that transcendence-. The Within is also the Beyond. You 'go with' the music up and up and beyond, - into Silence, - You soar and soar on intuitive, unclayed wings of Light and then - find your Self - as ever Here-, in Karuna-rhythm and in Sunya-Turiya Silence, the Self at joyous ease in the All.

The final Quartet F. major is the shortest, the most perfectly concentrated and essentialised. The first statement, implies the solution-, the solving of all quests and questions. The Statement is evolved, revolved and resolved, and then worked through the vivace - into the marvellously moving 'slow movement'. Then the brief, but vivid and poignant crucifixion, the acceptance of "It must be! Es muss sein!" and, finally, the transcendence, the simple transfiguration into natural Freedom and Grace-, Mukta-Ananda. How lovely, like Ludvig Van Beethoven, to dance finally into Life (or into death) in such gay insouciance-, sans peur et sans souci-. Such 'dulce far niente'! Let's do likewise - at joyous ease. Thus we have played the 4 quartets to you. Wu.

INDIAN MYSTICISM

Mysticism, in its essence, is a consciousness of the Beyond, and intuition of the ultimate Reality and its expression in the life of the mystic who has experienced it. The ultimate Reality or the Beyond is called so, as it transcends the normal experiences of the sense-bound life, but in no way is it something ultra-mundane or abnormal. Awakening into its Light may mean a revolutionary change in the values of living-, an integral approach and a conscious awareness of innerstanding.

The traditional religiosity changes into a glowing spirituality (i.e. awareness in the invisible, Real) and from the hitherto barren concept of the 'idea' of God blossoms the living Reality of a Palpable Presence, which is at once an awakening (bodhi) and an urge, 'Preiti' as the Vedic seers of India called it-, a "great departure (Samparaya) and an inspiring homeward journey into the unknown illuminated by the Self-revealing, intuitive light of the Heart". Here a 'new life' bursts the shell of the enveloping tradition, - and Mysticism or the Science of the Vast- (Brahma-Vidya) is born.

But mysticism is not all foreign to human nature, rather it is towards this very ecstatic-, yet clam Sahaja-height, in inner and himalayan awareness, that human consciousness has always been moving. The poet, the artist-, the lover-, they are all incipient mystics. They, in their radiant moments have soared beyond the sense-bound monastery of normal life and have discovered a new meaning in the objective world and given new values to the subjective existence. To find a meaning and to experience values and Life-awareness in which the intellectual handering and probing of man find their fulfilment, may be said to be the supreme aim of all human endeavours.

In our inspired moments we are all poets and projector-players, - whether it be in forms or in formfree Silence, and, in the roseate glow of a dawning mysticism, we have a glimpse of what "God" is like. "He is a poet who has projected this visible Poem whose essence knows neither death nor decay"., declares a seer of the Atharva-Veda. The timefree is sporting and calmly enjoying its Self in the cosmic Leela-. Swadharma is also in the "unreal Reality" as in the non-dual Synyata-Experioncing.

As in mysticism lies the ultimate value to be 'achieved',- (or awarede, or awakened into or experienced in identity) - in the progression of the evolving, re-evolving - or involving human nature, its main characteristics for all ages and all over the world will be the same. The mystics, though wisely separated from one another in space and time, all belong to a single race of Beyond-men- and Beyond-Women, whose spiritual afficnties show through the superficial divergencies of the outward accidents of their lives. They all speak of the same language and try(perhaps) to describe the same vision, - experience and "Being in wholeness". Their way of life is also the same. Their Silence is mature in quality - and it radiates serenely-, integrally and effort freely. Through the mystics is being realised the Universal Man- Christ the indwelling Emmanuel, (Vaisyanara) who, as 'the son of God', will one day, bring ering humanity, torn by wars and strife, greed and imbecility, passion and prejudices, to the Eternal Heaven of peace, light and grace. It is here and now and within. Mature awakening is all. Rishi Ramana said unto a rare, born mystic: "We are always aware, Sunya."

The grace of psychic health which the ego-mind seeks is not found through its seeking, nor does it lie in faith. Only the silent mind can reflect the blessings which is not of the Church-, of Guruji or of beliefs-. For the ego-ridden mind to be silent, all its contradictory corners must come together and be fused in the grill-glow of integral contemplation. The silent mind is not the reflective ~~mx~~ mind. In mental reflection there must be the watcher and the watched, the experiencer heavy with the past. In the ego-free, silent mind there is no centre from which to become, to be or to think. All desire is concentration, for every centre of desire is opposed to another centre. The silence of integral mind is pure contemplation, a grace that can never be successfully sought or given, a Karuna-love awareness which no book can reveal and which the mind can not touch. There is not the terrible intensity of reaching, of succeeding, but a calm, intuitive feeling-awareness of being complete-, simple, - alone and yet an integral part of earth-, of the whole-.

The inner stillness has a life and a movement of its own which is related to the outer flow of life but is untouched by it-. It is as simple and as natural as love-, as lightning, as a fall-flowing river. It is not the absorption of a child in its toy, nor of a monk in his cell, nor of the sannyasi on the river-bank - or at large in Himalaya. It is a state of total attention or integral awareness in which there is no distraction, - no ego-shadows. There is only the beauty-, the grace and the rigatess of earth and heaven-, and it is all within the sunya self. There is no watcher. The pure consciousness is like akasha (ether-space). All the things of the earth and of real are in it. Within the space of no-thing-ness there is a movement and the movement is stillness, - silence, the grace of ego-freeness. It is a deep, vast movement - without direction, without motive. The centre is - everywhere and the circumference nowhere. The centre is total aloneness, uncontaminated, unknowable, a pure solitude which is not isolation, which has no end and no beginning. Only the Eternal is real. Wu !

It is complete in itself and not - made. It is there, but not within the scope of man's mind or of ego-consciousness. It is the integral Whole, the total experiencing-, and is not a proachable. We simply and maturely awaken into conscious awareness, into non-dual, integral experiencing and 'Consummatum est !'. It is not a dead-thing-, like an experience stored up in memory - to be kept alive by thought, and which is also dying. It is totally alive - among 'the quick and the dead'. The mature mystics aware and experience that all that lives is holy - and all is alive. The whole is in the part-play. There is unimpeded interpenetration. Ye can Be Eternity in one hour and aware heaven in an untamed flower - and the Self - everywhere. In the sunya-silence all life is in movement. In it the mind is completely alone, isolated, enclosed within its own thought. It isn't aloof and distant apart from the things of the earth. It is alone and yet with everything. Because it is alone everything is reflected within it. That which is separate knows itself as being separated, but the aloneness of pure consciousness knows no separation-, no real division. It is not an identification with man, with the earth or with the heavens, - for all identifications have utterly vanished. All i-identifixation is vanity, is duality-falseness. In this aloneness is all-oneness-, a unity-awareness, beyond effort, unions and Yogic raptures, the sense of the passing of time has ceased. There is time-freeness, thought-freeness and ego-freeness - and, so, the joyous ease that is self-controlled spontaneity - and no conceit of agency. This integrality is a benediction-, a grace - a ego-humble gratitude. The Prajna-light never sets and there is no shadows in it. It is not imagination. It is not that you are trying to i-identify yourself with what is so splendidly open and beautiful. It isn't that you are trying to forget-, renounce or abnegate your egoji in the unspoilt solitude of nature or in a Guruji's consciousness. It is not the shock of startled awareness or the compulsion of so much purity-. All compulsion is a denial of the true, the simple, integral awareness-. You can do nothing to make yourself - or help yourself to be part of that wholeness. But you are part of it. You are the integral experiencing. Wu !

It is so. You might remember it, but then your mind would not be of it-, and, if you tried to go back to it, you would never find it.. The integral awareness, the grace of total experiencing, happens - upon you - and You-, as egoji vanish in it. Ego-stillness is not the stillness of death, nor is it put together by thought, coerced and brought into being by the variety of many of human, mortal egojis. It is a moment beyond the measure and the meaning of man, - a movement which is not of time, which has no going and coming, but which is - still - with the unknown depth of the source-. "There shall be no more time - and there was silence in heaven for half an hour-". (Revelation).

You never remain with any feeling, pure and simple but always surround it with the paraphernalia of words, and thoughts, which distorts it. Thoughts, whirling round it, throw it into shadow, overpower it with fears and longings and - important trifles. Ye never remain with pure feeling and with nothing else. Can you aware integrally without the movement of the mind? Can you live with the feeling behind the word-, the symbol, the concept-, without the - feeling - and the thought-chains that these have built up? If you can, then you will discover an extraordinary thing, a movement beyond the measure of time-, a spring that knows no summer, a perennial source-.

One's mind can be aware of the stately trees, the hills, the blue sky the vast akasha - and the noisy egojis around, but the consciousness may also be in a state of contemplation. It may be integral -, with no thought disturbing it. There may be no flutter of memory, no effort to hold or to resist, to achieve or to master anything-, nor is there anything in the future to be gained. The mind in such a state is taking everything in. It is quicker than the eye - and it does not keep what it perceives-. The consciousness is clear, harmonious, integral: The happenings pass through it - as the breeze passes among the branches of a tree. The mind is not experiencing the new, it is the new. Egoji has vanished. The mind has no continuity - and so no death. It is new, not made new. The fire is not from the embers of yesterday. Pure integral consciousness is free in its pliable tools. Be a light unto self-experiencing: "Organise and ye kill": To follow is merely to conform, to emulate, to imitate - in the hope of gaining or receiving comforting rewards.

Organised religion breeds fear and it merely conditions the mind to a particular pattern of thought. Awareness of all this frees the mind-feeling from the collective pattern - and then there is the capacity of karuna-love - and effort-free, choicefree empathy - in consciousness and in mind-free, egofree, integral living. Tao is discovered and is lived from moment to moment in our daily interrelationship, in self-dependence and the rich emptiness with religious beliefs you have filled it with wordiness, with concepts, abstractions and labels, which hide more than reveal the living, wordfree flow - from and to the Source. Freedom, like Grace, - is not a possession, - something you can have, conquer, control, achieve-, attain, become. It is what you essentially are and can awaken into conscious awareness of - and be, integrally, mind-freely, thought-freely-, ego-freely and, so, without craving and lust to assert, share or to give. No one can give it to you. Learning and following and renunciation are of no avail. But ego-free, choicefree silence and inner, integral stillness may reveal it. Being-consciousness dawns in integral awareness, and to meet a free integral psyche is more self-revealing than are the Yoga-display and effortful teaching of wordy Gurujis. Recognise their Silence. Re-cognise your Self in them and rejoice. In awaring their freedom, the quality and vastness of their silence, you aware your Self. You aware the false in the false as in the true. You aware the Freedom in the delusive bondage, that which re-cognises its Self in ever within - and everywhere. Rishi Ramana's Silence is dynamic, radio-active and self-revealing. There is more ananda-joy in Heaven over one unaware ignorant, who is awakened - than over 99 who have no maturity for awakening-, no urge or capacity for the existential leap into integrality. Now as we are authoritatively told, and perhaps experiencing, that the republic, or integral grace, of Heaven is within.

We might paraphrase the above statement from the prodigal Sun thus : There are more ananda-grace and freedom-awareness in the integral consciousness in recognising another fellow-pilgrim, who is ego-freely in grace, in unassertive, integral awareness, than in being instructed and taught about it by a learned and erudite Guruji - of panditic, revealed lore. Wu !

The Free teaches unassertively in silence and in natural spirituality - by Being - by Love-awareness-, by self-radiant Prajna-wisdom-light. Therefore, as Ramana Rishi advised : to awaken integrally into simple, sahaja awareness is the best help ye can do - or be, unto fellow pilgrims in himalayan consciousness. Swadharna is our chief, true, real and essential concern. "Be a light unto your Self" and ye will be a light unto others. Really, there are no 'others' - but the Adwaita Self. Be your integral Self to others-. That which recognises its Freedom-, its Grace, its Self-, is within.

The truth of experiencing is wholly different from the word-symbols and concepts which record it. Becoming and being have no relationship with each other-. They move in entirely different directions. The one does not lead to the other. In the stillness of being - the past is the watcher, as the experiencer is not. There is no activity of time. It is not a memory-, a remembrance, that is communicating, but the actual movement itself-, the movement of silence into the measureless, the ineffable, the invisible real. It is a movement that does not start from a centre, that does not go from one point to another-. It has no centre, no observer - (mind, egoji and thought are vanished-). It is a movement of the total Being, the integral consciousness-, and in it there is no contradiction, no desire-, no wilfulness and no fear-. In this movement of the whole - there is no point of departure and no point of arrival. The whole consciousness is still, mind-free, ego-free and purely reflecting, and this stillness is a movement, which is not the gallivanting of the ego-ridden mind. That reality is not come by or awakened into through mental discipline or through any form of ego-torture. The mind is not capable of going beyond its own barriers, beyond itself. No amount of effort or toil or analyses, can break down the walls, which the mind has built around itself : Is it not possible to approach the problem or mystery of life - totally with the whole of one's Being-, one's integral consciousness, - not speculative whole, not what you think of or formulate as the whole, but the actual feeling-awareness, or experiencing of integrality-, of the intuitive unity beyond Yogic efforts, visions and unions ? As long as there is ceaseless pursuit of fulfillment, - in whose very shadow lies frustration, we cannot aware or experience integral wholeness of Being - or pure consciousness. Our inquiry is not to find out what to do, but to discover and aware this feeling of the whole of one's Being-, one undivided consciousness, to experience it. The experiencing or even awareness, has its own action (Self-controlled spontaneity). Do we ever think-feel integrally ? There is always a withholding and a fear. We never act ego-freely-, there is always a motive, - something to be gained - or avoided-, unless we move in the light of ego-free Karuna-Love-.

Our living is always partial, never whole, and thereby we make ourselves insensitive-, dead among the quick-, through suppression of desire, through mere control of the mind, through denial of the bodily needs, the ascetic makes himself blinkered and insensitive. When desires - and urges of egojis are tamed by suppressing them, they lose their vigour and in this process the perception is dulled. Though freedom and integrality are sought, one has not the energy to find it. One needs integral strength to aware the whole and this energy is dissipated through the conflict, which results from suppression, conformity, compulsion. But yielding to desire also breeds contradiction and ego-blinkers, which again dissipate energy and blur natural spirituality. Total Being, or integral consciousness, - is the simple awareness of being whole, undivided, unfragmented and without conflict, tension or contradiction-, without any pull of desire - or predilection or ego-wilfulness. It is this profound, unpremeditated, intuitive innerstanding that will break down the walls which the mind/egoji, has built around itself, and which upholds the illusory I-, Me and Mine-notions, the false i-identification, the conceit of agency and the delusive bondage.

All activities of egoji are seperative, enclosing and the more it struggles to break through its own barriers, the stronger these barriers become. Therefore the ~~sage~~ sage's christly advice ! "Be Still - to aware intuitively and wholly - the integral Reality-, thy Self".

The effort of the mind-ridden egoji to be free from its illusory self and its delusive bondage only build up its own energy-, its own power and its own shadow-antics-, When the truth of this is perceived, only then there is the ego-stillness and awareness in the movement beyond the measure of the mind-. The mind that is put together through time. The intuitive awareness of the activities of the conflicting mind, which makes up the ego-soul, is contemplation-, revealing effortfree, choice-free Self-awareness. "We are always aware sunya". The Prajna Light is always here. The ego-shadows and duality divisions fade and vanish and there is no i-identification. We are the integral awareness, the inherent ananda, the grace in total Experiencing. There is the simple, joyous ease of being completely awake and integrally alive, - free among the dreamers, quick among the dead-, comprehending-, accepting and Being - the many and the All.

To suffer - and to aware the meaning of suffering - you must look at it-, accept it integrally and not run away from it, - not try to escape, resist or avoid it. Face it ! Recognise it and its dueness, its rightness-, its inevitability - and its behoveliness. Your attitude will change its nature towards you. Accept sorrow, pain, jaring conflicts and noisy cantankerous egojis: they are your self in this or that form and function and rightness, says Muji. If you want to escape from sorrow, conflict and divided consciousness or to be free from it-, you cannot be free in it or aware its meaning, its dueness - and its rightness. If you merely want to escape - then a pill, a drug, a belief, an explanation or an amusement, may 'help' - with the inevitable consequence of dependence and fear-. But if you want to be free in sorrow, in pain and in all your tools - and toys, mind-, possession and relationships, you must stop running away and be aware of and in them without judgment, - without choice.

You must observe it, learn about, it - aware all the intimate intricacies of the mind-, the ego-, the pain-, the sorrow-. Then you will not be frightened of it and there will be no longer the passion of ego-pity, condemnation or condescension. With the integral awareness of sorrow, there is conscious freedom from it - and in it. To aware sorrow integrally there must be the actual, practical experience of it and in it - and not the verbal fiction of sorrow - or mere mental knowing or understanding. Innerstand and experience empathy. Titiksha is this acceptance of suffering etc. The intuitive and cheerful endurance. Such approach, attitude and integral light upon suffering, problems etc. change their very nature. The dark things are aware as creatures of light-, as due trials-, tests and privileges, to profit by and to heal in. Muji advises. Die completely to the things of the mind, and to ego-desires, as if you had only one hour to live in the actual realm. If it can be done for an hour, it can also be done for the days and the years that remain. When attached we aware that there is no real detachment, no real insecurity and no death of the Real-. Integral living is from moment to moment in the awareness that only the Eternal is Real and that spiritual suffering is a contradiction in terms. It is self-controlled spontaniety.

You cannot listen to what you hear if you resist it. To listen there must be attention and where there is resistance, there is no alert attention, no positive passivity, no open receptivity, no mindfree or thoughtfree silence. Empathy is a strange silence : It is not the silence that comes after noise or the brooding stillness before a storm. It is not a before or after silence; but the integral Sunya-silence with its suffusing, tenseless grail. Its being-awareness wipes out all thought, all desire. The mind becomes silent or, rather, it moves into silence without the resistance of its own activity. Thought is not evaluating, discriminating, measuring or 'accepting' silence, but is itself - the sunya-silence.

Contemplation can thus be effortfree, choicefree and ego-free - : There is no mediator, no meditator, no thought of pursuing an object or an end. The Silence is the contemplation. Karuna-Love is not the opposite of hate. Such integral love is not an ego-conscious activity. It is a light of integral awareness-, a realm of empathy beyond the field of the mind-. It is the non-dual experiencing. Ego-loneliness is sad with the creeping desire to be related-, accepted-, not to be cut off; but the rich sense of solitude is integral. Such aloneness is related to everything, part of all things. You can not aware that you are alone, as the I and the you are not : There are tree-friends, rocks, akasha and running water-, birds and insects and natural interplay-, and 'you' are not. Identification is not-. You are only aware of your loneliness-, not of the integral solitude - in which aloneness is all-one-ness. You are the awareness : When you 'become' aware of your solitude you have become apart and lonely-, and when you try to describe it you are not it. Likewise when you 'become' aware of your happiness, your grace, your health or your amanda-, it is no longer the same. "Fool that I was to call anything mine". The ego-conscious sense of duality, of agency, of possessiveness and of I-, Me and Mine-, must vanish in pure, integral consciousness or non-dual experiencing.

Being simple and becoming simple are two entirely distinct processes, each leading in a different direction : Only when the desire to become ends, is there the spontaneous-, intuitive action of Being. We will find the right words, when we have the feeling of simplicity, of integrality, of Karuna-Empathy. We try to find adequate verbal expression without feeling the quality, the inwardness of things. Do we ever sense anything directly, intuitively-, integrally ? Do we ever innerstand - consciously aware ?

Do we sense the essence or the integrality through words-, - through concepts, through definitions ? Do we see through our eyes-, rather than with them ? Do we aware intuitively through word-symbols, labels - mental concepts and emotional abstractions ? Do we ever look ego-freely at a tree-friend, at the sea, the sky-, the form-, without a remark or a thought about them ? Do we look without seeing ? - or see without looking ? Do we freely and consciously innerstand and, so, aware only 'our' self in all ? The microcosm is within.

"Flower in the crannied wall-" : What art thou in absence and integrally ? "See the world in a grain of sand - and Be Eternity in an hour". Wu ! Are we not preventing ourselves from sensing the nature of simplicity, of integrality - and of natural spirituality, by asking for a definition or a method which will bring it about ? The how, the why and definitions are always digressions from the facts and the truth of integral Being-awareness-. The living truth of simplicity, of Karuna-Love or of integrality, has nothing to do with our opinions, word-symbols-, concepts and conclusions, about them. Being-consciousness or Integral Empathy is a state without a cause-, a simple experiencing. Intuit it-, then feel it out and live it-, not verbally or theoretically, vicariously or trying to assert or to define it. Innerstand, aware it integrally and essentially, and so live it unadvisedly- at joyous, ego-free ease. Is not ego-free love such an experiencing - beyond mind and meaning and measure-, without reason and effort, - without trying to get or to hold or to become ? Verbalisation in every form-, all definitions-, all identification with word-symbols, with memory, must wholly cease. Karuna-Love is its own spontaneous action. We are not conscious of being this or that - or of doing, serving or sharing. The intuitive Prajna-Light reveals no others - It is purely, Self-revealing Self-radiance. Only the Eternal is Real. Live it, awarely. Wu !

Darling Sir !

Beloved Krishnaji,

In London we saw you as a youth in Queen's Hall, when Dr. Besant held forth "The coming of a World Teacher", but, especially since your witnessed integrality and strength of integral experiencing enabled you in conscious awareness to transcend the clinging conditioning - of ego-traditions and ego-love, we have recognised, loved and cherished your light of consciousness - or choicefree awareness, and we have sought its expression, when your orbit 'happened' to bring your body near ours, it is ever - refreshing, stimulating and confirming to participate in your oral discussions with your self in us, and easy to 'go with' and to be - in empathy-, though richest we favour your integral, word-free Silence, as at Rajkot - a few years ago-. For ego is the disease and wordiness can be a pest-. Oh for the luxury of not having to explain - or to try' - says Mira, said in the invisible soul, let, though there be jals and jars and cosmetic fog (or 'smog') in ego-wordiness and mental wordiness, there is no real confusion or duplication ! The akasha is pure and the Sun of Self radiates calmly and serenely above and in our mental ego-fog-. Din (i.e. ignorance or unawareness) is swayed in the Conscious Swallow. The seal is not hurt-. It takes no offence ! Spiritual suffering is a contradiction in terms. Dam, God, Self and Grace are one non-dual awareness - a conscious experiencing, in and beyond mere knowledge and understanding-, in and beyond effort and ego. The ego-riden mind or the mind-riden ego - ! What is the difference ? Mind and reason, effort and ego that were helpers - become bars and hindrances in the nature awakening into choicefree, simple awareness. And beliefs are a hindrance. Ego-concepts and conceit of agency must go-, must fade and vanish. Ego-oblivion is Self awareness - in Natural integrality. "I meditate by going for a walk (alone in Nature), by working in the garden-, or writing - etc." Yes we are the contemplation integrally - "The Universe grew I", and I, He and Mine - grew to be naughty words, false term-symbols. 'A' is enough. Silence is the Real Spirituality-.

"Remember your youthful statement; If you are spiritual enough - you would have no sexual problems-". Yes if-; but how few can be sahaja simple, spontaneous and integral - at play ? How few are naturally spiritual - in ego disease ? Fuss and effort, mind and egoji must be transcended before we can be consciously free in them and in all actualities of the divine Swallow. At one stage of consciousness - ego-, sex and other duality diseases reign supreme-. Only so-. In a second and wider awareness - they cease to matter. They are no hindrance. They are accepted integrally - and aware as Self-play, as inter-fusing Luminous - as mutually inter-penetrating - and an order of the One-, non-dual - consciousness. We are free in them - ego-free and unattached-. 'A' ! There is a third mode of conscious Self-awareness, says Muj - in which egos - their sex and other duality diseases cease to exist-. Divisions and differences are not real enough - Opposites are complementary. The devil is God's due playmate, without whom there would be no play-, no fun, no conscious Self-awareness. But even in the second mode of awareness - we are jolly ego-free-, sex-free and God-free ! All is well-. All is right that seems most wrong-. "Sin" is believable in Swallow. There is no real choice-, renunciation or egoji, and no death of the soul that we ever see - 'A' ! Kishi Dasgupta reminded us : "So are always - pure Janya"

We must translate some of your term symbols but we find it fairly easy to "go with" - in your rhythm and its haze of word-symbols. It is the light of conscious awareness, of experienced integrality and of Silence in and beyond - the trying verbosity, that matter - essentially. There is a way of listening objectively - and integrally- in effortfree spontaneity. Likewise also reading a book-, seeing a play or a tree or any seed in nature grows and within. So let the ego-riden mind-, some personal opinions - individual concepts and 'spiritual' abstractions, be in abeyance. In alert and positive passivity we go with - or be in empathy, for the time being, this or that consciousness which asserts or states itself in wordiness or in being-, Natural Silence.

Our egoji and its lusty individuality, or persona mask, did not carry such. The pre-ego or prenatal consciousness - persisted also in ego-play and in practical actualities. Somehow we were still and intuitively aware - in mystic clarity and contentment (though of course not consciously aware), of the mystery of eternity in time, of the whole in the part-play - and of the unitive, deathfree Self in all duality-actives, - assertive, aggressive ego-expression and thus in important trilles. We could 'go with' passively - 'accepting', for the time being, all the blinkered, subjective, masculine and feminine truths. We did not criticize or condemn - and had no urge to contradict or to judge. There was no urge to share, assert or impose our own consciousness and its truths, no ambition to reform the world or its egoji, or to save humanity. Our inexpressiveness, and effortfree awareness in Solitude, in Silence and in natural activities, need not be asserted or explained - or shared with other egoji. No ability, of course, because there was no urge to try. So we were the passive, receptive listener, the reflecting mirror - and often the father-confessor, - even as a child. Egoji, and also tree-friends and so called in-animate things could be open, could come out freely, nakedly as to their Self. Thus we could experience and live many ego-lives, many partial and immature modes of consciousness and of expressions - and 'explanations'. We understood, rather than understood, in a living integral and inherent wisdom, rather than in analytical knowledge. Reason was overshadowed by intuition. A hindalayan Rishi stated unto us: "You cannot be a whole man unless you can love also as a woman loves". It is true; Integrality and psychic health comprise all sexes and all quality-modes. "How man. Shil human a so alienus plato", is very true; but is it true enough? What makes us secure and free in it all in the living, integral and conscious awareness - that 'we' are more than human, more than human, mortal egoji. We! Women have said "You know us better than we know ourselves". "What do they know of England, who only England know".

"Knowledge" of a woman and of a man - (human, subhuman or supra-mental) is not essentially a matter of physical touch - or sight, or of sexual consummation, though these may help and confirm. It is intuitive, immediate integral awareness, - a recognition of what they are and of what they think they - are - as egos, as consciousness. We! Sympathy is the real, integral and effortfree experiencing of others, as consciousness. It is conscious, non-dual self-awareness. Consciousness is one, - ego-consciousness - is one mode. The highest stage is one of eloquent Mune-Silence, where words and concepts fail, but where the invisible reality, communicates arcconsummated directly and integrally with its Self.

Words and efforts prevent full comprehension in intuitive, choicefree awareness. Yet they may not matter. They do not hide pure Karana-love, true sincerity and real maturity. We specially favour your 'Commentaries on living', as Jette voce contemplation, and we wonder if you would find leisure and patience to 'go with' in our light word-play - in mystic-clear, intuitive Gupta Yoga. Sympathy or witness. We eschew word-symbols, concepts and abstractions, such as God, Love, Soul, Spirituality etc., as being too vague, elastic, ambiguous or sickly naming. Knowledge and understanding are too mental like 'learned ignorance, and terminology, such as I, We and Mine, are definitely naughty, says Guru Jiji: So such semantic twaddle! Such ego-fuss! Such adolescent conceit of agency! We! But sins and shadows are behovable, we console the irate, darling duckyji. They are behovably due in the divine Self-interplay. We!

Let us restate our promises as they appear in the facts of experience: We are not the tools through which we function - not the physical, emotional or mental bodies, nor an ambiguous soul, a psychic phenomena or the intuitive tool. We are consciousness, also in so-called inanimate things or dharmas. Life is one, a non-dual one, and birth and death, and other so-called opposites and duality phenomena, are due, manifestations in one life-play. Opposites are complimentary rather than opposing enemies.

They condition each other and one another in interplay and un-
impair, interpenetration. Life is immortal and so are we ! Gods and
egoistic concepts and lust - of Life are passing show - and important
trifles - in the One Life.

"We", as consciousness, are one. Consciousness is a non dual One,
with many voices, aspects and facets. Ego-consciousness is one such
aspect with manifold notes - and facets, it emerges, plays and va-
nishes all in one fulness of time, which is an aspect of eternity..
Only the Eternal is Real. No human, mortal egoistic - and respectable
soules - have no reality or goal. The Real plays in them and make them
move in quality-joy and woe.. It experiences its Self in them; The
play, the shadows (klesha) and the false self-identification are due..
If you call it sin, it is behaviorly. Ego, itself a dis-ease, is born
as sin. We are not born at all and there is no death of the Real that
we ever are.. We ! Nor is there any real choice, real renunciation
or real egoji. Egojis become and bego, conquer and control, attain
and achieve - love and fail. All is illusory shadow-play, puppet show -
delusive antics and false Self-identity. Svadharna is our chief con-
cern; Egos may be told - "Know thy Self", but they can neither know,
nor understand, nor merge in the Self, except as shadows vanish in
the Self-radiant Man - within all things - the Immanent, intwining
Christ. At most egojis can be sincere and mature enough to seek, find
and aware the Source, the Cause - the Self, and die in that awareness.
"He who sees Jeeva dies !"; The he and the she, persona mask and
individuality, - all quality notions and divisions, die in this
choice-free awareness, this non-dual experiencing. There is no freedom
for illusory egojis, no salvation or eternal life, except they be
solved into integrality. Power is not Integral Strength, Power corrupts
in ego-obscure. Knowledge is derived, attained, imposed or acquired,
while intuitive wisdom is inherent, integral and unborn. Education is
to open and bring forth.. Mental efficiency is not natural logic skill
in action or self-controlled spontaneity in relatedness and in res-
ponce. But we can be consciously free in these terms and tools and ego
antics. Consciously self-aware we are free in, rather than of or from,
the suggestive ocean. Ego-oblivion is Self-awareness, this is Being-
consciousness. "We do not" come into Being" or into awareness. Integral,
Awareness simply is - the non-dual experiencing. We !

Words and semantic term-symbols indeed prevent full comprehension
and ego-humble standing under, may the Lord graciously save us from
disciples, apostles, followers and sticky, clinging lovers, says
Gurji. We is a jolly Chinese term-symbol meaning both Yes and No. Hatori
and what not. "Your speech shall (not) be Yes, Yes and Nay Nay", but
simply we ! He excess", says this Chinese Sage and Tibetan masterji.
Chinese "Hsin" denotes Mind and Heart - as the Greek psyche is mind and
soul, - from whence your 'thought-feelings'. Gunya is the plenum-Void -
or integral experiencing in the intuitive light of Being. "Patricism
is not enough", nor is mere love, peace, power and understanding. There
must be the joyous ease of spontaneous living - in intuitive empathy.
Yes egojis are 'darling Hirs', as they are our lovable Self in this or
that - mode, form and interpenetration. We are equal with the lowest,
and what we do to the least and most despicable, we do unto Me,
Immanent, the indwelling Christ. To ego's quest and questions, pains
and problems and woe, there seen no real solving or solution, until
we naturally awaken to transcend ego-illusions and false self-identifica-
tion, and thus be free in them and in all duality-fans. Let egoji
dissolve and cease to 'become'. Being-consciousness is integral. Learning
rhythm in Prana-light. It is co-compassion or empathy, rather than pitiful
and condescending compassion, cold charity or lary love. We have not
this time had, or consciously sought, any external Christ, Gurji or
Masterji; nor have we belonged 'to any exclusive crowd or special group,
society or ideal chess-board. Life is too real and too serious to be
solemn or pundit-faced about it, we can make your sincerity and verdy
playfulness - without being quite as tense, truculent or 'anti'. Our
so-called guru ujji, now safely in the invisible Soul, was our faithful,
bravely convenient and protector for 10 Himalayan years. In his living
he taught us such unknown wisdom - and still he is. His shape was
rather canine, but Bharat-wallahs are not deceived by appearances !
Siva's eye- seen through and reflects purity. So our local avatar, Sri
Ananta Rayee in, alack-voynitly continues and assures us that a "Gur
Obor Gur ujji is not a dog". We did not ask who or what he is.. Silence
is best."We" says Gurji Baba.

You hinder the natural, spontaneous functioning of intelligence in yourself - by your own convictions, prejudices, concepts, opinions, assertions and denials. Simplicity is the way of intelligence, - not the mere show of simplicity in outward things and behaviour, but the simplicity of inward integrality and ego-freeness. To know is to accumulate - and he who accumulates is not intelligent, however intellectual he be. Wu ! When you no longer seek it - help comes. It comes from a leaf, from a smile, from a gesture of a child, or from any book. But if you make the book, the Guruji, the leaf or the image, all important, then you are caught in the prison of your own making. Surely, one must be aware of the myth-making mechanism of the mind before there can be the integral experiencing in that which is beyond the measure and meaning of the mind. There must be freedom from the known and from the past - for the unknown, - the immeasurable to be aware in the living moment. The unknown, the invisible Real, is not to be pursued or sought after ~~in vain~~. Reality is the sine-cere who pursues a projection of his own mind - even this projection is called God ? One has to be a light unto one's Self. Following the light of another only leads to darkness. Swadharma is our real and essential concern - : What are we ? and why are we here ? To experience Love, God, Reality or Integrality-, there must be no opinions, no beliefs, no speculation with regard to it. The word-symbol, or image-concept God - is not God. If you have a pre-conception or opinion about a fact or a truth, the opinion becomes important-, not the fact-. If you want to experience the truth or the falsehood of a fact-, then you must not stick to the word-symbol or live in the analytical intellect-, but aware integrally. You may have a lot of knowledge, or information about the fact of Love-, of lust, of jealousy or of empathy, but the actual fact or truth of experiencing is entirely different. "Die before ye die - !" Experience metaphysical ego-death - before physical body-demise. Put away the book, the description, the tradition, the authority, and make the inward journey of Self-discovery. Love and don't be caught in opinions and ideas about what love should be. When you love everything will come right. Wu !

Love is its own action - and you will experience the grace of it and of Self-controlled spontaneity. Keep away from the authority or Guruji who tell you what love is and what it is not. No authority knows - and he who knows cannot tell-, but can live it. Love - and there is innerstanding, insight, empathy. The egoji, the experiencer must cease for the Sunya-Silence to be complete and to be integrally aware. What one seeks is the projection of one's own desire-. To seek is not the state of search. To contemplate a thing, or God, is not the state of contemplation or Being the Empathy-experiencing. A mind that has been made silent is not a silent mind. It is a dead-eyed mind. Anything that has been brought to a finality by integral Silence be sought ? Is it a thing to be cultivated and gathered. Knowing is only a mental and verbal condition, a process of re-cognition. But the state of Silence-, of pure experiencing-, is always new. There is no freedom within the clinging net-work of cause and effect. Freeness is not being from the net-, but it is when the net is not. Ego oblivion is Self-awareness. Freedom from something is not integral awareness. It is only a reaction, - the opposite of bondage. Freedom is when we innerstand consciously aware and so, free in the delusive bondage-, free in illusory egojis and their conceit of agency-, of power-antics and of learned ignorance. Reality is living grace, - natural spirituality, simple Sahaja-Samadhi-, Self-controlled spontaneity. Wu !

Society knows no compassion. Co-passion is empathy. The act of a total and disintegrated individual, Power in any form is evil : One has an intuitive insight, a vague, but integral, feeling of what is right, and one does it without thinking of the consequences. There is a media-free awareness of what is one's Swadharma and, because the intuition and the act are true, the reason will be adequate-, when reasoning starts afterward.

Intuition is direct and integral action. However logical and efficient one's reasoning may be, it does not lead to that, which is beyond the mind, beyond intellect and thought, but intuition, trained, cultivated and tested, will open the door to integral awareness. Religion is not a matter of dogma, orthodoxy and rituals. It is not organised beliefs or pre-conviction. Organised beliefs kill love and friendliness. Religion is the feeling of sacredness-, of karuna co-passion, of love. In ego-death -, or even in deep, dreamfree sleep-, there is not only complete rest and renewal, but a state which the mind can never touch. It is not some thing to be remembered and returned to; it is entirely inconceivable, a total renewal, an integral wholeness, which cannot be formulated. Being taught - and being free to learn are two entirely different things-. To die to everything that you have learnt - is to learn. This dying is not the final act-, it is to die from moment to moment.

The mind must die to the past. Thought and mind are put together by the past. Attention is a strange thing. We do not look through our eyes, but through a screen of words, explanations and prejudices. We do not listen save through judgements, comparisons and remembrances. The very naming of the flower, or the bird, or the egoji is a distraction. The mind is never still to reflect purely or to listen integrally-. To inquire, sincerely and ego-freely, into the essence and to discover for yourself the truth of freedom and of delusive bondage, is the liberating factor - and not the will or the effort to be free. The ego-humble comprehension of desire is of far greater significance than discipline, - which is mere conformity to a pattern. Only when egoji is absent can we experience Karuna-Love and Empathy-, not the love that is called personal or impersonal, worldly or divine-, but love without the interpreting mind-, love beyond mind and meaning and measure.

A love that can never be jealous, exclusive, possessive or ego-pitiful-. Ego-love is only desire or lust-, a craving for fulfilment, possession or gratification. Empathy is not a thing to be pursued or to be gained. It is not to be bought through practice of virtue. All such pursuits are the way of ego, of mind - of desire-, and with desire there is always the pain of contradiction and of frustration.

Integral comprehension is not mental knowledge, intellectual understanding or wilful attainment. It is a state of Being-Consciousness-, beyond becoming and beyond any effort to conquer, control or attain. Mind and ego, desire and wilfulness, are stilled or merged in the totality of Being. There is no I-, no experiencer - only non-dual experiencing. The whole treasure of life lies within your Self - even within egojis. The method to awareness is in being ego-still and so aware the way of mind and of cravings-. Desires-, urges and the false i-identification-, hide and blur the darshan. There is a letting go-, a letting be, and a forgetting in "the Cloud of Unknowing" - or in integral experiencing. There is no learning, no pure reflection, where there is accumulation of knowledge, of possessions, or of mental understanding. In the intuitive light of Self-wisdom the ego-mind is forced to be still. The integral psyche i beyond the measure of the mind. If you do not understand, no other egoji can understand it for you. You cannot learn it from another. Yet i meet an ego-integrated being-, be still in his or her presence, let go and merge in that pure, desirefree consciousness, and Be it in ego-free-Empathy. There is a transmission-, a graceful recognition - a calm consummation. Even if it be but momentarily or temporarily - it is a real transmutation or transfiguration in the eternal moment. We are the contemplation, the integral experiencing in non-dual empathy. We are the Eternal in time. Wu i

Contemplation is a flowering rather than a cultivation. What is cultivated never endures; it passes away and has to be started again. Civilisations wax and wane. Contemplation is not for the contemplator. Egoji must vanish in pure Self-reflection. The meditator knows how to meditate; he practises, controls, shapes and struggles effortfully, desirefully and willfully; but the activities of the mind is not the Prajna-intuition or mind-free contemplation. Contemplation is not put together by the mind. It is the total Silence of the mind - the vanishing of the shadow, illusory egoji - and its conceit of agency-. The meditator cannot know the natural Sahaja Samadhi-, the freedom of integral contemplation, as it is without object and subject. Thought and mind and egoji are absorbed, integrated, - vanished-, - or 'we' are free in them as in other bodies, tools and things. In Sahaja Self-Awareness the integral Self-, simply Is-. Not this or that but I AM. In this integral aloneness - there is no loneliness-. In the living Sunya-Silence the I-, me and mine, are not.

We analyse and think in compartments, which are sometimes watertight and immune to the rays of the intuitive light of integrality. Sometimes our blinkers are pliable, yielding; but our ego-actions are always fragmentary. We do not aware or experience what total action and integral Being are. So our reforms are always fragmentary. To be active in 'doing good' without comprehending total action, or integral awareness, is, in the long run, to do harm. There is no formula for discovering the invisible Real or for experiencing integral awareness. The intuitive feeling of being whole, complete, integral, is very different from the intellectual or the sentimental description of it. We do not aware the total Being - and we try to analyse and to bring together the fragments-, hoping thereby to have the Whole or to understand it.

The total 'revolution' or awakening into integral awareness, has nothing to do with organised religion, which is another form of tyranny. When there is freedom-awareness, there is no need for search. Freedom-awareness is the end of search-, the end of conscious effort-. Bondage is delusive-. Egoji is illusory-, is not Real enough - to blur the Light-, the Self-revealing Karuna-Glow-, the inner grail in all. Freedom is from the knowing, from memory, from the sense of possessiveness, of agency and of ego-consciousness, of i-identification. Wu! We are free in all beliefs, all conclusions, all concepts and all term-symbols-. The mind is made up of thought and thought exists in the form of ideas, beliefs - concepts, - abstractions - and ideals. The mind dares not be empty - for if it were empty-, it would cease to be - or it would stilly-, purely reflect the integral whole-, the Sunya Self-radiance. Therefore - it avoids the existential leap-, or simple merging, into total experiencing. Therefore it is attached to ideas and concepts, and it cherishes hopes and beliefs in becoming, a progress - and evolution. It dreads the thing, or the no-thingness, that is beyond itself - and it is fearful of merging in the invisible Real - and in the integral experiencing. Egoji fears to lose its individuality, the persona-mask, the ego-i-identity. Being physically alone in solitary places may cause no concern, for we are alone also among the multitudes; but the mind shrinks from being without the things of the mind - and from the unconscious awareness. "We are always aware, Sunya". The struggle of the mind to be silent does not make for silence. Integral Silence is an experiencing that is not to be bought through any form of compulsion or of super impositions. It is not the reward of suppression or even of sublimation. The mind that is not silent is never free and it is only to the silent mind that the heavens of integral grace are opened.

When the mind is silence with understanding, only then can the immeasurable come into being", says J.K. It is true; the tool we shall mind must be still; desire-free and ego-free, to reflect purely that which is, - the invisible Real - in all-things. We must die to the known; to concepts and to ego-values - in order to aware our Self, the Real in the Play, the Eternal in time. It is the ego-craving for experience that is the beginning of illusion, ignorance or unawareness. Yet this 'sin' of ego-play is 'behovely', is due in Swalia. J.K.'s 'Silence' is Sunya, but his understanding, (to us) - is far too mental -: If we understand intuitively, effort-free and integrally, we do not understand or even 'know' mentally. Karuna Love is not a know how or a know why - or a standing - under or over -: We innerstand - intuitively, integrally and essentially in empathy. J.K. would agree that if understanding is merely verbal, mental or intellectual, it is of little significance. There must be an actual experiencing of the thinker and the thought in the act of thinking, an ego-integration into integrality; Right thinking is vastly different from right thought.

We do not favour J.K.'s poetic phrase that "Reality comes into Being". It always is. True integral awareness dawns in the Himalayan consciousness when it is rid of ego-klesha, false divisions and clouds of duality-values. In the Cloud of Un-knowing, we die to the known, to ego-consciousness, to I, me and mine and to conceit of agency. "Die before ye die" advised Mohammed, and Wuji says that ego-death is life's high need - duly necessary for transfiguration and integral awareness. The immeasurable ever is - in being as in becoming, in birth and in death and also in egois. Wu. The state of integral awareness or Self-experiencing is ineffable. He who tries to describe it not aware in it. An al Huq is not true enough - when it is said -. The assertive I, or egoji has vanished into Sunya-Silence.

It is not all craving-, even for the highest grace, the fullest Freedom-, the integral-Salvation-, and activity of ego-, a lust to achieve, become and excel? Svadharma is our chief and essential concern-, and we need not think that 'we' are helping or serving God - or fellow creatures; The cosmic Will is ever being done, - also through us-, as through all things [-dharma-], whether we pray - or agitate - or be silent and still. Egois need not arrogate themselves that they create. Bhagavan knows if it is Her shakti-busyness - and egois may well drop their swell conceit of agency-, their clever i-ness - and their false I-identity. Integrality is not a process of becoming or achieving, but a state of Being-consciousness in which ego-seeking effort is totally absent. When egoji makes an effort to be absent, it is present. All effort on the part of the ego-ridden mind must cease - without any motion or inducement. Such ego-stillness is death to all that is known, to possessiveness; becoming and Memory-, which is I, me and mine. Be simply ego-free and effort-free, and the integral-, namefree dawns in awareness. It always is - in Being - but not always in conscious awareness. Decay comes with respectability. To be conscious of one's virtues is to die respectably-.

Vanity often hides under the cloak of virtue and respectability. We like to think we are evolved and civilized - and are inventors and discoverers of everything, and that the Orient is a jungle of mysteries - and heathenism, tantric tricks, occultism etc., but the fact is that the Orientals undertook the exploitation of consciousness many centuries-, say, millenniums, ago-, only they used different word-symbols with more extensive meanings. Life is one-, a non-dual one-, and is not really depart-mentalised. Analyses and divisions are not true - enough-, and in integral awareness is psycho health-. Wu! Psychology-, as practised in the West, is but a mis-namer for mentology. Carl G. Jung admits: "It is the science of the mind - and we know very little of the integral psyche or of the experiencing called total awareness or cosmic consciousness.

analytical knowledge is an impediment to total, ego-free Self-experiencing. It is the ego-ridden mind that creates and sees divisions - and analyses and tries to understand the integral whole. The walls of our mind can be broken down but mental knowledge, clever techniques and proud standing-under, are not the instruments of that freedom. We must die to the known for the unknown to be aware and lived at joyous, integral ease. Die to the totality of ego-existence, not little by little but integrally. It is the petty mind that tries, that struggles, worries and has ideals and systems, and is everlastingly improving itself by cultivating virtues. Virtue ceases to be virtue when it is cultivated. 'Teh' is inherent virtue. No one can teach you, but you can learn, you can awaken maturely, integrally and abidingly, and so not know and under-stand, but experience and inner-stand in conscious awareness. You can be the grace of experiencing. Karuna-Love implies that those who are loved (awared in the intuitive light of Prajna) be let wholly free to awaken into their own fulfillment (Swadharma), to be something greater than social machines, deams - goges and exponents of ideologies and truisms. Such Love-awareness does not compel - either openly or through the subtle threat of duties and responsibilities. It employs no egosity, benevolent bullying or charitable patronage. Where there is any form of compulsion or exertion of authority, there is no Karuna-Love, no empathy, no integral Awareness.

There is no path to that which is beyond all paths that man has made and trodden. Essentially and integrally we are the Tao and can awaken maturely to aware the pathless, immeasurable and inerrable Reality - within our Self. Then we simply and effort-free awared the truth in the false, the false in the truth and the false in the false. Love is its own action, its own eternity. Wu !

To realise God without innerstanding one's Self has very little meaning. Search is an illusion among many. When the mind is still and have no motive, when it is ego-free and not urged by any craving - or lust to give or to get, accumulate, control or possess; when it is totally still - the integral Reality is -- purely reflected, - awared and lived - at joyous ease - also in actualities, duality-antics and ego-fuss. You, as egoji, do not have to seek it, you cannot pursue or invite it successfully. It does not come, but simply dwains in the mature and pure consciousness. To be thus stilly, innerly and integrally aware in choicefree consciousness, is to be Self-aware in both silence and noise; grace and dis-ease, neither pursuing the one nor resisting the other.

We are rarely silent to be the Silence. Though we may not be talking or making an audible noise, the ego-ridden mind goes right on chattering - carrying on a silent flow of word-symbols, terminages and concepts; arguing with itself, recalling the past or speculating about the future or about relationships. It is restless and fussy, always asserting and agitating. Suppression of the noisy chattering mind indicates control in the sense of resistance. But the integral silence, that is joyous ease in all activities, all ego-noises and all duality-fuss, is not the result of resistance, control or conquest. It simply is, and cannot be gotten, holden or possessed. It has to be awakened into effortlessly, willfreely and ego-freely. You do not have to seek it and cannot successfully pursue it or invite it. It is and is revealed and lived through in pure contemplation. Like God or Self - the Sunya-Silence is awared and experienced in all activities, all mutual interpenetrations, all egojis. Silence nods and smiles to Silence from within each of us and from within all things. All that lives is holy and all is alive. "Full of Zeus the cities, full of Zeus the harbours, full of Zeus are all the ways of Man". Wu !

-- Sri mind may be stilled and have ego-transcendental experiences through years of control, of suppression and of practising various systems of Yoga; or by taking modern drugs. The same result may be achieved over Night, but however so achieved the result is but *pisgah-darshan* - and it depends on a method of resistance, of suppression and of will-ful search. It is not integral awareness, not *Sahaja Samadhi*, not natural spirituality or self-controlled spontaneity. Integral Silence is a state of awareness totally outside the machinery of the mind - and the net of thought. The mind's attempt to reach and to comprehend *Sunya-Silence* is futile - is still part of its own noise. Let go of mind, of egoji and of thoughts, advises Guru Wuji. When there is integral Silence in the teacher or Guru, it will help the chelas or those present to aware and to be this integrality in conscious awareness. But it is all within our Self. You cannot go very far if you don't begin very near. The very beginning is the ending. There is no distance to be covered; no climbing, no point of arrival. Egoji does not become the Self. It rather begins and vanishes in *Sunya-Silence*. Wu Ji Self-contemplation itself is the time-free state, an ego-free mode of experiencing. The mind is free only when its continuity comes to an end. What is important is to die to everything that one has accumulated, for this accumulation is the ego, the I, me and mine. These are naughty word-symbols. Drop the conceit of possessiveness, of exclusiveness and of agency. "Fool that I was to call anything mine", says Wuji: Drop egoji, i-identity and verbalisation. Wu Ji

There is a vast difference between right thinking and right thought; Right-wisdom is inherent. Thought and knowledge and egoji are mental creations, which become and bego. Intuitive wisdom, inherent grace and intrinsic freedom, are of the Self. Bondage is delusive. Egoji and mind are illusory - not real - enough though they be due and serviceable tool. Like also bodyji and intuition, they are not eternal, not your Self. Only the eternal is Real: Live it also in time and in egoji. Wu Ji

You are free in them and in integral grace = when you aware their use and their illusoryness, where they serve and where they hinder. Reason, effort and ego that were helpers, by and by become bars and hindrances and false i-identifications. Verbal and intellectual comprehension is a superficial response - and denotes no essential innerstanding, no inking of integral empathy or of the Karuna-love, which shines through the wordiness - and the often futile effort - to reveal and to explain. Intellect is not intelligence. Mind is but partial and reflected light of the integral pure consciousness - and is not the intuitive *Prajna*, which reveals integrality. 'Tis not the thing, but the light that maketh and revealeth Heaven (within). 'Tis the purer light - upon the things and their interplay, which reveals - empathy, Silence and integral Self-experiencing. This light is also within us and all things (chelas), and it enlightens and guides every human, mortal ego-soul, which cometh into duality-play, the divine shadow-play show. Wu Ji So integral contemplation is not upon things or egojis, but is an intuitive awareness in life, in *Karuna Love* or pure consciousness. Ego-consciousness - and duality-divisions cease to be realities - or even shadows. We and all, are the unitive Tao, the all-comprehending *Sunya*, the simple, integral Way of Life, of Love, of Self. "I AM - the Way, the Verity = and the eternal Life". After the ego-crucifixion follow the resurrection and the transfiguration. All is within the Self. We are the integral contemplation, the constant consummation, the Self-empathy in *Sahaja Samadhi*. i-identification is vanity. To depend on another, - to lean on a leader - or to cling to a Guruji, will take away the aloneness, the purity of the light. It makes for smoke. To kindle the fire of intelligence and to keep it glowing - demands integral alertness and great simplicity - or pure Self-awareness.

This wee Viking-body and I (egoji) have just returned from the hot-, dusty and noisy plain-cities to the cool Silence and Solitude of Turiya sanctuary-. We descended early in January for what we thought to be a 4 weeks stay in the dis-eased ego-realm, but Wuji thought and arranged differently. Plans make themselves and we fit in-, usually willy rather than nilly. Time is delusive, when one lives in Eternity, and, like our egos and their bondage, not very Real.

So here we are in the solitary cave with two months of mail to cope with at joyous ease-. At the Kurukshetra University we were happily 'arrested' during two weeks - and gave free and generous 'darshan' to the learned doctors of English literature, - of Psychology, Zoology, Ontology and ailing I Divinity, who courted our body-presence. One of these guys, Dr. Gupta, had, as a chela in Tapasya, acquired certain gifts of pre-vision and also symbolic trance-vision of the genuineness, quality and maturity of the Consciousness of Saints and Sages, Yogis and so-called Holinesses. Very useful, says Wuji with so many half-baked and spurious ones swarming around us.

In such a trance-vision Guptaji awared clearly - the Goddess Durga-, or Tara, putting an auspicious, holy mark on our serene fore-head Wu ! And at a second time it was verily Sri Krishna Himself ! Who offered us homage and service in the form of flowers, fruit and what not. Guptaji is Shaivata, but it was naturally Krishna Govind appearing in his own, holy places. Wuji was amused and warned that a Himalayan no-body may swell into a V.I.P. some-body, when thus hobnobbing with Gods-, Avatars, Bhagvan Sri Dollar and Real Maha Atmajis. There is great danger of Guru-dis-ease or of Megalomania-, a la the Yankee Shakti and Hippie-head who played at being holy Kali Mata. "Share My Power and million dollar wealth", she said unto Wuji. "Would We not make a swell pair" ? Sri Wuji declined to be hippie-kat at 80 and so got the Shakti's hostility and destructive fury-. Wu ! When we asked Guptaji : "Shall this viking-body visitate Yankeestan" ? The verdict was : "Not in the immediate future-".

We may have related to you the Yankee proposal and offer of a "120 days round trip" in U.S.A. ? It all seemed pre-posterous and fantastic, utterly undreamt of and impossible, yet the impossible might happen and we were not unduly flustered or overwhelmed by the offer. Wuji says all is possible for the Himalayan Lord of Life and His Shaktis. When we inquired : "Can She make a knot, which She cannot undo" ? His answer was - Wu !

It was not exactly an invitation, but rather a "command performance" when Robert Shapiro said : "You will be in U.S.A. in 1974". At once we retorted ; "We have nothing to teach", and his reply was ; "That's why we want you". Virginia Satir chimed in from a distance : "I can see him coming". Sri Wuji chuckled at first, but then said soberly : You cannot renounce or escape your due prarabdha karma. Your body-tools seem to be whole and serviceable and you have no curse of property-, nor attachment to things and bodies-, not even to the Himalayan Solitude and graceful Silence. Remember Ramana Maharshi once advising an egoji : "You should not want to remain in Sahaja-Samadhi." Bodyji cannot die before its time - and You are death-free-, so why not ?

Worry is waste. Drop or let go of all inessential things, thoughts and habits and have Faith in ~~Krishna's~~ Wholeness, Grace and harmonious living. There is sure guidance in the Life-Play. It is Swa Lila and Swa Dharma is our chief concern. We can change our attitude, our mode of acceptance and welcome to things and events, which happen to us-. Mature and abiding awakening into consciousness and integral Self-awareness is all-. Love, Life as your Self - without expectation of reward or requestal. Be your Self - and what you do-, give and get, will take care of itself. Be carefree-, sincere and "to thine own Self true-".

We had, in Delhi, booked conveyance towards Almora-, when Wuji played another trick. He made bodyji fall prone to kiss Mother Earth in the street. It was not a traffic-accident-, and no accident at all, at all, but a due stumbling over a stone, and bodyji was not much damaged. Only the left side of the face swelled up in anger and closed the left eye. Nose bled profusely for a while. "Such waste of blue, noble, Aryan blood" mocked Wuji. It was his trick to give us a week's rest in a lovely garden, there to write His biography. Wu !

April 7, 1974

Yesterday we gratefully received your greeting and gift of your self to our unitive Self. Sri Wuji does play his trick upon us, pleasant or unpleasant, but all good - and right and due. In the Uttara, or so called West, our one and only ambition was to be and remain Self-dependent in the sense of earning our own livelihood - and to ask - , solicit and take nothing from anybody. This ambition fulfilled itself during 25 years but in Bharat it had to be 'renounce'. It is all in the way, the Spirit-mode or manner, in which things are wanted, desired and given. As there is but one Self, this Self gives to and takes from it Self in anandaful Self-interplay and Self-interdependence, says Sri Wuji in the invincible Real: One may give by accepting - and one may get - by giving. Wuji! A truth that - is difficult for western-conditioned egojis to accept and live.

We hope you are well and a vitally playful in Swa Lila- and Swadharma, and let ananda bubble up at joyous ease. Here all is aware as purely Self-radiant and anandaful. The Akasha is pure and freely free. Specially the dawns and dusks - and the nights, are lovely to sink into. In the afternoons strong winds play upon us from the hot plains of Hindustan and there are a few human ego-noises in the day-time, all as due contrasts and differences, so that we can appreciate and joy in the whole.

We must tell you of Wuji's latest trick or due test in our dharic interplay. Just fancy, if you can! On the lovely morning of 2nd of April this viking-body-, 84 years young, was on the roof of the Turiya sanctor cleaning it of winter-rubbish, and then, suddenly, finding itself falling down, upon the stone pavement 12 feet below. Wuji!

Four beams supported the porch-roof - and, of course, we had to sit on the only one that was delayed. It, the porch-roof, rubbish and we at the top-, all came down with a bump and a noise, that frightened Lady Yami. But it was a good fall. How easily bodyji could have broken its neck or its lotus-feet and given up its holy ghost! As it is only a fractured ankle, bodyji has patiently set about healing and restoring the damage. It keeps the pattern and really work wonders, eye miracles, - so call it ji and feed it sensibly - Wuji! Behold how indefatigable it has beaten its heart during 84 years - and has attended to the digestion and circulation within itself. We were able to do the usual chores and to work on level ground - fairly pain-freely, servant-freely, care-freely and ego-freely-, but during 2 weeks the bouncing of the 9 mountain miles to and from Almora, for shopping, mail and typist, were in abeyance. "A Himalayan dis-grace, says Wuji, most grow wings". However we are now our light, ab-normal Self again - and hope to grow wings.

We suspect Sri Wuji of having contrived - The seeming mishaps - as well as the seeming good well-haps in order to give us more time to write His ~~book~~ autobiography. Don't gad about", he advises - and he is not enthusiastic (en dice) about our gallivanting in California -. Behold his trick in Delhi: We were already 2 weeks late in returning to Sri Himalaya, and had booked passage (or the first of March, when, the evening before, as we came gaily bouncing over the Ridge, bodyji had to stumble over a stone and fall prone to kiss Mother Earth rather clumsily. The left side of the old face stelled up in anger and closed the eye - (not the intuitive one) and nose bled, profusely for a while, (such blue, Aryan Viking-blood! mocks Wuji) There was not much pain-, but how we and all our body tools managed in the evening traffic to trot the 2 miles to Curzon Road is another miracle which implies wings or guidance. But we had 11 days in a solitary garden and then a car-ride to Naini Tal. Yes, Wuji apparently wants His autobiography to be written, so we let it bubble up. Wuji!

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A winged Viking has levitated from the wilderness of civilisation to the pure, ego-free akasha, and sends you greeting from this grace-full realm of Him - in - Alaya, trusting you to be free and whole in psychic health and harmony, and that ananda-radiance be in your rhythm on the jolly jive Yatre-Yajna. Wu !

We were 9 weeks among plain-egos-visiting our lovely leper-brethern at Warora - and old and new friends at Sevagrah, where Babuji Gandhi's immortal Spirit still permeates evokatively, (We read his "Brahmacherya-trial" as told by Sri Pyare Lal). Then we dully raided the Panjab - : Jullunder, Hoshiarpur and Chandigarh, and the U.P. realms of Dehra Doon, Meerut, Bareilly and Lucknow, spending but a few days in each home, but living hundreds of rich lives and letting Sri ego melt - in love and gratitude : All is God-, our Self, in playful disguise - and we are equal with the lowest. Wu. Dilli-wallahs perhaps were the loveliest - and needed us the most-. In asuric Delhi we had seven different homes, but they were not all mental ones - ! All our bodies, kept fit and age-free, so we could richly enjoy our Self in them and in all forms of divine Self : interplay - : Such brave and beautiful lives ! Such divine rightness and loveliness in the ananda-full Swalila ! Yes, Sri ego melts in gratitude of Awareness. Swa-darshan is even in Swalila, and our own Swa-dharma is our eternal concern, the one thing needful. Truly there is no real choice - and no death of the Real that we ever are. Egos are being pushed and pulled, used and led - dully and behovely in the divine puppet-play-: Such fun to play - and to watch ! says Wuji.

Now the gay wind of the Spirit, that bloweth us where it listeth and must, has dully whaifted us up to fellow-princes of Himalaya. With Prince Ape of Aundh we hobnob with Rajas and Rimpoches, with Lama-Sahebs red and yellow, and with holinesses galore. Wu ! We float grace-fully and bounce at joyous ease, unburdened by swell conceit of agency, royalties, devans and holy brethern acclaim us as Lamaji, and the clever, learned ones try in vain, to fit us into some fixed sect, respectable clique, or cosy sheep-fold, with label nicely attached. But Sunya smiles, innerstands and com-prehends all at serene ease, even the fuss/y, bossy and cantankerous ego-guys - in will-full, swell Shakti-business, - benevolently bullying in charitable patronage. Wu ! Ego itself is the fell and fatal disease ! says Wuji.

Here, at the ^{of} place and Residency, are many coloured films and slides from Apaji's gallivanting with Indra and P.M. in Bhutan and with Dalai and Tashi Lamas in Bharat and in Tibet, so, in them, we also travel at leisure to holy Lassa and squat on the throne of the gods, which the yellow dragons now try to modernise into their likeness. Such swell Shakti-business, civilising our Himalaya cult or Ur ! Wu ! -, but Karma is duly fulfilling itself in Swadharmic play, and what has to be done through us will be done - willy-milly - whether we kiss or hid. Better renounce worry, fear and the sense of doership. "Thy Will Be Done ! " Can it otherwise - ? asks Guru Wuji ; anyhow All Is Well also on the roof of the v-ry f st-spinning ego-realm.

The elder brother of Dalsei Lama is here and, with him, some hefty Khampa-guys, who have been only 4 months coming to us -. (Sunya). They tell us that a swell ego may need more than four thousand time = months to come to Sunya-awareness. Maturing for the existential leap into integrality - is slow. The real pilgrimage in himalayan consciousness is within our Self- and the highest peaks are by egos named Prajna and Karuna, but, really and truly, Sunya is namefree and ego-free - and God-, like Eternity-Darshan, is nothing outside our Self. Guru-Grace is an Experiencing in Ternity - within. The living Buddhas may well take safe refuge in Sunyata or at least in a Sunya-Cave. Wuji will keep all dragons, red-, yellow, black or deadly white-, at bay - with a Himalayan Wu !

"The Play's the thing !" in Sunya nothing-ness, and "the Rest is Silence !". So Lamajis rest in Sunya and keep a noble Silence well. Wu ! Among Himalayan royalty we naturally play Hamlet, the Prince of Denmark, who to mental shaktis and to solemn and very respectable egos, seems a little mad-. But let the cute shaktis and powerful know-how guys, and even the swell Bhagvan Sri Dollar, beware and be on their guard when Amlet, Prince of the Uttara, be acting strangely. Intellect is not sahaja intelligence and our bloated Prowdness may be humiliated- by mature babes-. Knowledge is not inherent wisdom. Power corrupts and is not the integral strength of purity in Advaita Self-experiencing. 'God' may be Love (and Lust Sri Devil,), but is she Agape, Karuna and the Freedom of no desire-, no willful ego-lust to assert or to shine? "Can She be pitiful, possessive, jealous, exclusive and respectable? Does She ever engage in unhimalayan activities? - asks Guru Wuji.

Guru, God and Grace are one and the very Same Self - experiencing or Christ-conscious awareness within, and so is that of all real Rishis, Sages, Sufis and mature mystics; - may be even of some Saints, (says Wuji -,) if they be not verbose or senti - or supra-mental. Wu ! To assert one's grace and to shout : "An al Huq ! An all Huq !", seems to Him very immature. Wu is more than enough : a noble Self-radiating Silence is best. It has to be lived sahajaly as Life Itself.

Sri Himalaya does not assert or fuse, Gangtok, like Almora, is a himalayan city set on a hill - with vast views and vaster silence-. There are higher summits around us sheltering us from East, - West and North, but Kanchinjunga is higher still, -visible a hundred miles near. Here are lovely tree-friends-, bamboo, tree-ferns and rhododendrons in many hues. Primroses are very prim, but violets and daisies are still untamed - rumping and nodding all over the slopes-. There are temples, chortens and fluttering prayer-flags galore, and the ego disguises are also very colourful. The retainers at the palace and the Residency still wear their hair in pig-tail - and dress in old Tibetan or Chinese robes. Features also are Bhotia or Mongol-. We love well the Sahaja, unherdicated peasant-brethern : They are in Touch - near the Ground-. Wu ! - God is experienced in the sahaja purity of the mature integrality.

Springiness is in the air, but akasha is calm-, and the snowy peaks stir not - likewise the Himaleyan summits Prajna and Karuna of conscious Self-awareness. Uner alles Gipfeln ist ein ewig Ruhe, and likewise within our Self. There God is transcended and experienced in the fullness of Advaita Being-Awareness : The Within, that is also the Beyond, is word-free and God-free.

Bouyancy is all around us and within us, and Sri Ananda will bubble up; yet death is the secret of Life's Eternity in integral, conscious awareness - here and now. Actualities are not Reality-, though Eternity is also in time and the whole is in the part - and the play. The Life is a jiv. -Yatra or ego-yajna. Egos, are shadows of Sorrow and must come to grief-, but spiritual suffering is surely a contradiction in terms. "Die before ye die " ! advised Sri Mohammed. If we, since-serely and maturely, ~~can~~ can manage to die psychologically, again and again into sahaja integrality, until we are starkly and wholly dead - to "what ye call life", then we need not conquer and control, discard or let go of tools and bodies (ego, mind and physique), but can be-, consciously free in them, till they are no longer needed in our karmic and dharmaic role in Swalila-Play - and until death of them - is a sleep and a forgetting".

Mind and ego are synonymous term-symbols, but we may be of some nuisance-value, admits Guru Wuji. He says our blessed soules grow as artful-, mental and mechanical as are the artificial gods and abstraction they serve. He opines that we wallow in holy concepts and ideal abstractions-, unaware of essence and integrality. We are ignoring our Self. Such unawareness and ignorance are the only sins. Wu ! Wuji will not oblige with a sin-complex. God is not, to him, a person - a being or a thing - (or no-thing-ness) outside our Self, but is the Self-Experiencing, the inherent grams and integral Freedom within. "He who sees Jehova dies" - in the non-dual Advaita-Experiencing. He who would save his life must lose it". What a blessed loss !" says Wuji. Bondage, like ego is delusive. Ego-oblivision is Self-Awareness. Wu !

Spiritual suffering is surely a contradiction in word-symbols. Is not that which created misery wiser than thou and Job ? Sufi R. confided unto us : " i died last month - and there is no death !" Such death - or awareness-experiencing is the secret of spiritual, eternal and real life in time and actualities. Spiritually we are aware of - and live the invisible Real, the Eternal in time. There is a great art in being-awareness-, in being a Real Nobody-, or No-thing -ness, in Surya-Silence, consciously aware, - yes also in the mental chatter and emotional twaddle of dis-essed egos, but the art, or artlessness, of Being one's Self is utterly simple-, integral and sahaja natural, says Wuji, an Artist in life, Wu ! He never engages in unhimalayan activities. It is easy to be a Guru, he says, but to be a real chela ? How few there are among the human, mortal ego-soules ! May the Himalayan Bhagavan mercifully save us from our disciples, Apostles, followers and hanger ons. Wu ! Few egos are mature and sine-cere enough to awaken integrally to Simple Self-Awareness. Few are ripe and ready to court-, accept and experience the psychological death. It is a yea-saying to ego-annihilation, an ego-humble submission to Swadhama. To Guru Wuji it seems a gay, existential leap into the unknown and unknowable experiencing, a grand death-aventure-play in delightful uncertainty and in the fear-free wisdom of insecurity. Ye egos must say Yes to this annihilation-, this ego-crucifixion - or Yajna! "The Cross on Golgate thou lookest to in vain, if not within thy Self it be set up again. If Christ a thousand times in Bethleham were born and not within thy Self - it were forlorn!". In vain the pious concepts, the ideal abstractions-, the holy rituals. Wu !

The cave-dharmshala will be truly himalayan, light and sunny, spacious and snow viewy, and will be for odd, casual and temporary pilgrims in himalayan consciousness - who may float around. It is naturally the western conditioned psyche, who offend most in a Himalayan dawn, Wu !, with their mental and notional dis-eases, psychic woes - and the general ego-strutting and duality-fuss. They cannot keep a silence well - or easily be innerly still. To Be to do - and to die to live. So much mere Knowledge, Power and Under-Standing, and so little appearance of inherent Wisdom, intuitive Light-, integral Strength and calm, conscious Innerstanding - !. So much learned ignorance, liberty and licence, and so little awareness in the Swadharmic Being that is ever naturally free and naturally spiritual.

In the terribly swell and fearfully free world (Yankeestan. Dr. Albert Einstein (Y.Y5) 'that old noodle' according to supreme Joe McArthur), proclaims : "I would rather choose to be a plumber or a peddler than try to become a scientist, a scholar or a teacher (if I had my life over again), in the hope of finding that modest degree of independence still available under present circumstances". So much for the Yankeestan Way of liberty, and of democracy - Freedom of thought, and freedom from fear and from want (desire) - and in worthship, were some of the freedoms the adolescent Far West won in the last Great War Wu ! But egos shout too much about independence, which is as illusory as they themselves are. They might be Self-dependant in interdependence - and find the inherent integral Swadharmic Freedom within, might stillly and mightily awaken into It. In their fussy, dis-eased fancy of desire they shout too much about mere Peace-, while their real goal is - joyous ease. The Yankee Way to do - or to 'know how' is not to Be-, nor is death attractive to egos-, and so they fuss rather than live.

So much good-will and generous, well-meaning helping and salving of our poor, backward parts and yet also a himalayan lot of swellness. Such blinkered, adolescent, aggressive and yes, - vulgar Way - of imposing it, as if teaching Himalayan dragons how to bark and to 'know how', or as if learning their great, Great Grandmama how to swell and how to make chapatties. Wu ! - or how to be slave of deadly efficiency, expediency, mechanical gadgets and unholy, noisy speed. Yes-, our deadly white cement-tank reminds us of some stiffened faces and dis-eased psyches-, but at least it is quiet and stays put and it can be made to look less offensively dead, than mere human, mortal heges-, says a Himalayan Monisse - Wu !

Of course it is nothing personal. We have very loveable friends among Yankee guys and gurlies : Carl-, Gustave-, Harry, Walter, Jack Jayananda-, Earl - Rebecca Mary-, Dick and quite a garland of them; nor are the aggressive loud and vulgar, new-rich and ego-made Yankees, who float about-, more than a fragment of U.S. Asers-, but the truth remains as a fact that Yankees have successfully made to themselves despised scape-goats in Bharat, and in Asia in general. They seem worse than the Germans in blinkered bluster and in aggressive tactlessness - and their brave, swell soldier guys and sailor-lads seem to make themselves a himalayan nuisance. The supreme commanders and heroes pull the puppet-strings - with the help of Bhagavan Sri Yeller and His Prophet St. Woolworth - : Their fear-phobia and vulgar, adolescent aggressiveness are really due to inferiority-complex, a guilt-complex - or to an adolescent form of ego-exhibitionism, a strutting desire to be admired and loved-. All swell show in externalities.

Then such representative guys as Nicky and the deadly Dulles come here on good-will missions, or send their Macies-, Cohens and Sohines-. They brush us up the wrong way and make the sparks fly-, and tempers grow worse. What a help dulles is to the Reds and the Yellow hordes-. He has a wonderful flair - for saying the wrong thing in the wrong way and at the wrong time and place. Even in Himalaya our holy city redened and resounded such slogans as "Dulles the damned - go back !" Wu ! when he was quite safe, - a hundred miles distant in Delhi. Himalaya - is not a bit red or yellow - (though rosy and golden) yet our Indian friends assure us that of two evils they wou^d prefer communism to Yankeeism. Behold the pre-occupations-, ideals and values - as typically revealed in the plague of "comics" -, radio and talkies -, or in the Yankee "Time" and "Life" : Such technically splendid inanities. The faces strike us like sledge-hammers and give Himalaya a pain inside, though Shunya-Silence is quite safe. 'Adolescent' seems the most apt appellation-, and adolescence has its wonderful promises, virtues, exuberance and values-; but not in Supreme Commanders, and in dollar-heavy Guys and Girlies-, bullying or flattering their proteges among Asian puppets. Perhaps our first awakening 'ismay was caused by the letters of our then Supreme Commander. The General-Ruler wrote them to Yankee crannies in the Yankee 'middle west' and 'unedit^{ed}' and unwisely, they happened to be published all over Asia. We were called Asiatics, geokies - rabbel and mobs and I-, (the Supreme Commander over the teeming millions), know their despised psychology supremely well and we shall soon "learn" them: The Supreme American Way of Life and the Christian Dulles Path, to Glory - or else kill them off ! - Bas hogea ! Such adolescent twaddle from the Supreme Commander of Yankee-Culture. Wu !

We really feel agefree and supremely supra-mentally, energetic in Shakta-business - and in Himalayan bouyancy. Barbara says that we do not walk - but fly-. She sees the Mercury wings on the lotus-feet-, but really we do touch the earth, when we bounce in existential leaps-, only Sri mind is a little kasha-min^{ed} - and is apt to dissolve into thin, thin ether - Wu ! At Wu Vihara we have had solitary - servantfree inmates and Bob is quite a himalayan success : intuitive, awake and fairly mature at 24-, and rid of many ideals, artful habits, values and concepts that wou^d blur the conscious Self-awareness and the joyous play of the Real, the Eternal, in phenomena. Dick (Kali Prasad) is another hopeful type emerging from Blighty - the dying Hemptire-, which dies to live-.

Francis-, now in London, often broadcasts in B.B.C. on India and specially in Himalaya and on his frequent stays here in Shunya-Silence-. Recently it was on his first darshan of the snowy summits from Binsar. We were visiting Valentine and Aiela in the monsoon and a thunderstorm came and cleared the dusty and smocky purdha-veils around us and from the immaculate face and stark bodies of the Deva-peaks-. And there they were, at himalayan dawn-, incredibly high in the suncharged akasha-, pure and Self-radiant, as if floating in the clouds of unknowing - and revealing the Alaya, the Eternal, in and beyond the quality-play. After such darshan in himalayan consciousness, says Francis-, "nothing is ever quite the same" - yet in Adwaita experiencing all is Samata and Shunya-Silence.

Aldous Huxley has a nice introduction to Krishnaji's "First and last Freedom"-, and Dr. Radhakrishnan writes forwards to Arthur Oshernes new book on Ramana Maharshi, the best, so far-, for the West. We have a good Yankee version of "The Way of Life" - according to Laotzu. Our own transcription of this sahaja-simple Tao has gone to publisher in Bombay - Wu !

How can you flatter Sri Silence - or a mature Maharshi ? Sri Himalaya is neither amused nor impressed - yet its smile is effulgent in Sahaja Self-radiance - and it is this silent transmission of Shunya-mode in Swadarshan, - which is well nigh impossible to convey in words or in trying. "Effort is your bondage" - and why should you try ? The awakened - fellow-pilgrims are aware and the still sleeping Beauty in the dreaming ones cannot be told-. In dharmic truth - "the Tao which can be expressed is not the Eternal Tao" - is not the Sanatan Dharma. The Swadarshan or Self-experiencing must be simply lived - and it is difficult to be grandly, maturely simple - or it is supremely natural Wu !

Yet - there are always the few who are dying to ego-values of Power and assertive display - ex-pression and ego-exhibitionism. There are ever the few - who, near awakening would re-cognise their Sahaja-Self in the radiant silence of a Dakshinamurti-, a Ramana Maharshi, a Mita Repa-, the Sahaja Tao of Sri Himalaya - or original Nature. The few are attuned, - receptive - maturely alert and ready to awaken fully and to re-cognise, - confirm and share the silent Himalayan affirmation-, the supreme All-acceptance in integral and essential living. In truth-, in the Presence of Sri Himalaya-, Sri Ramana Maharshi, Dakshinamurti and any Self-revealing Buddha-Nature-, there is a response -: The Sahaja-Self in all egos recognises its Self in the Shunya-Silence according to our degree of awakening and the quality of intuitive Light, Prajna-; according to our susceptibilities towards the vibrations of Eternity in time and of Integral Unity.

All are susceptible, - consciously or unconsciously, - and the few are further awakened and confirmed - to experience as the Self and to Be - the living Experiencing. But word-symbols mar the Shunya Silence-, unless they be very light, - thought-free and gay - in the clear awareness that it is -Play. The unitive Self is also in phenomena, - and the divine Leela is even in word-play. Wu ! The one and only guru-mantra of the imish, - imp-personal Zen Master, the Tibetan born Muni and Chinese Sage Sri Chow Chuji's Wu, is the creative sound or Shabd -: Wu ! It suffices in Himalayan Play.

Words are always a descent into quality-notions and ego-fuss. They falsify - slightly or grossly. Oh for the himalayan luxury of not having to ex-plain or to try - ! The whole does not assert or fuss - Wu ! Be purely ego-free-, mind-free and concept-free-, and so free to be integrally aware --, says this evokative Wu ! as also the himalayan Shunya-Silence, - within all things ; There Is - no Thing - ! Be the awareness-, the Self-radiant Shunya-Silence. Wu !

But the play - even in words - is good and grandly Himalayan if we ever and always guard and regard that inner Silence - and be simply, sahaja and innerly aware that it is - divine play and that Swadarshan is ever in Swaleela - all the eternal while -, here and now and now-Here. Wu !

Our attempt - in playing upon this silent transmission - or word-free diksa-initiation in "The Darshan", is neither simple nor flattering enough to find favour with the magazine and the Himalayan Holinesses - for whom it was originally written. Some himalayan holinesses have sore corns on their divine lotus-feet and also too tight-fitting haies-, and they bid us be circumpet as to how we step on the Sahaja Shunya Tao. Wu !

How good to be a plebeian and untouchable swell guy in ~~xxxx~~ ~~xxxx~~ Shunya. No Real Holiness is untouchable or exclusive-, but the trouble is with their guardian-angels - the watch-dog protectors, supreme commanders and cute pullers of strings that surround them. Some of these are veritable dragons-, - cerberouses (three-headed dogs,) and fierce, wilful furies - Wu ! so that Chowji seem to pray fervently -: "May the all merciful Nath - in his infinite Grace protect us - from would-be disciples, chelas and shishae-, yes and from all apostles -- organisers - lean-tos and sticky hangers on. Wu !

Intellectuals have no use for 'darshan', but strangely enough "The call" seem to favour it and also the intuitive 'Satori'. Neither of which terms, or experiences-, can possibly find English equivalent-. Swaleela might be rendered Self-play or simply Life-play-, but Swadarshan, Satori-, Jijimuge-, Sahaja Samadhi and even Yugen - Swadharma and Tao - or Wu ! : Do try to acquate - and 'create' a synonym.

"Satori" seems to find favour with Indian P.Ms and M.Ps.--, Pandits and 'high' commissioners, - though it is dressed in purely mahayana and Zen Buddhist word-symbols. It is clear statement of a subtle experiencing and of the delicate nuances of meanings in term-symbols, concepts and experiences, such as Satori-, Nirvana, Sahaja Samadhi and Adwaita-Awareness. Satori is the Bodhi-awakened state-, the mature abiding Self-awareness -- in the cloud of mind-free unknowing and in Self-play at joyous ease. S. is scholarly - intellectual, but not unduly verbose and his own experiencing in essence and integrality-, Satori and Buddha-Nature-, make his wordy exposition fairly simple - and intuitively luminous; He himself like Sri Anirwan, is free in spite of his himalayan weight of learning, - scholasticism - and mere knowledge. He is the sahaja Prajna and Karuna, which his wordiness reveals and elucidates - Wu !

Yes - man seems to flout his inner, dharmic natural law - of Unity-, essence and integrality - and to degenerate in the Self-interplay-, mouthing platitudes about democracy-, Freedom, Peace and Love. Animals and tree-friends still seem steady and serene in their wholeness-dharma - while man has become civilised-, respectable and powerfully dis-eased-. When we, in press and pictures-, vulgar talkies-, radio visions and sport, comics and powerfully ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ atomic explorations - behold the Yankee Way of Life -, it does seem swell and cute but vastly different from the Sanatan Dharma-, the Sahaja Tao and from the radiation in the inner real of intuitive Prajna-Silence. A Fall, a side-stepping or a due degradation into fearful, - comic ego-antics - and vulgar - aggressive exhibitionism ? Swell and powerfully pushing - adolescence is promising and loveable in its way, but is not salutary in our Saviours, directors and Supreme Commanders - Wu ? Power is not the Strength of the unassertive whole. "Know how" technical knowledge is not Prajna-Wisdom. Liberty is not the inherent freeness-, which there need be no fear of losing-. Bedraglet and static 'Peace' is not the joyous Ananda-Ease in Awareness, while speed, - efficiency, expediency and mechanical, time-saving gadgets, are seemingly useless when we do not know where we Are - and what we Are - doing in our ~~xxxx~~ blinding conceit of agency -- Wu ! Woe and Uha da !

A Maharshi, in answer to the question ! are men degrading in comparison with other Mammals or with Natural life-forms - ? said : "The ~~xxxx~~ ~~xxxx~~ and ancient scriptures say that human beings are only just like animals unless they be Self-realised - (i.e. awakened) Beings. Possibly they are worse !". Our local Tibetan masterji and Chinese Sage seems to be distinctly of the opinion that the mere human, mortal egos - are worse. Wu ! But then this Hönisse is naturally spiritual - and alertly awake in inherent wisdom and in the integral ~~whole~~. We cannot help it. Wu !

"Effort is your bondage !" - ~~Wu~~ Duchies and egos try too much to get and to give-, to achieve, attain, conquer or renounce - in powerful, ego-antics. Wu ! Cease your ever blurring fuss and trying and be still - to Be, and so to do, without the blinding conceit of agency. Very well ! If you cannot help trying-, try to be still and to awaken maturely - in the due fullness of time-, which is the dawn of himalayan consciousness or of conscious Self-awareness. You will naturally drop all effort - and Be your spontaneous and inherently Self -- at joyous, timefree, thoughtfree and ego-free ease, which state is beyond mere Peace, Power and Knowledge. "Realisation is there already ; delusion alone is removed -" and elsewhere K. - says : "There is no realisation ! (making real). Who can ever make the ever present Eternal real" ? implying ! who realises what - in non-dual awareness ?

But beware of word-symbols and semantic muddles in Adwaita-realms. You ask how to meditate and concentrate effectively ? In the Upanishads the earth is said to be in eternal dhyana, like the Ramana Maharshi and the masterly Chowji, and this seems very true also of Sri Himalaya and of the intuitive realm - within. But to translate darshan with vision or even God-Vision, and 'dhyana' with mere meditation (as is ~~Wu~~ often done)- is not enough-. It is misleading. There are not in English - equivalent word-symbols for these and many other Vedantic and Mahayana terms and for the experience they point to. In Adwaita-mode there is no visionary and no mediator or meditator. Meditation from its original pure meaning has degraded into meaning exclusive focussing-, one pointed attention and usually implying also concentration upon this or that and what not. 'Contemplation' seems to be going the same way - and be debased-, as also its kindred terms in Greek; Philosphia and Theoria, which now denote mere theory and dererential philosophising. Wu !

Contemplation is sometimes being translated as samadhi-, but Sahaja Samadhi is far from being an exclusive, tool-rigid or specially concentrated trance - or ecstatic rapture, Contemplation, however, is a better word-symbol than is meditation for the experience we call dhyana. M. said "Dhyana consists in abiding unswervingly as identical with ones pure being, without harbouring the thought that one is in 'dhyana'. (or what you call meditation). K. once said to us, (30 years ago), "I meditate by going out for a walk, by working in the garden etc.". So Chowji and Co. also contemplate by letting caves and terraces, himalayan paths and even tanks, body themselves forth through them (as tools and play-things) Wu ! That is, they do not meditate and much less concentrate - one pointedly, but-, when freely alone, they are in a state of contemplation. They are the contemplations, the essential mode of integral experiencing. Work is no hindrance in Sahaja-Solitude. There is wordfree, - ego-free and timefree Play in the Eternal Now-, - Wow and Wu !

M., to the question : How is abhyasa - (concentration or one pointedness of mind) to be made ? answered with the counter question. "Is there a mind -?" and added : "To whom are the thoughts ? If you try to spot-light the mind, the mind vanishes and the Self - alone - remains. Being alone -(and all one) - there is no one-pointedness or otherwise. What could be mere concrete than the Self - ? It is within each one's experience every moment. Why try to catch anything outside Being, the Self ? Let each one aware the known Self instead of searching for the unknown something ?". Why search and fuss in externalities and actualities-, when the Real, the Eternal, is Self-revealed - intuitively and naturally in "the Cloud of Unknowing" within ?

We make no apology for quoting Sri Chowji and Sri Ramana Maharshi. Their clear, terse utterances do fit the cap of your queries regarding social activities and patriotic play. 'Your' inherent Swadharmic 'duty' is to Be-, and not to be this or that -. The Way to do is to Be -, and the Sahaja Tao to live is to be constantly dying, though it be not the 'know how' Yankee recipe. What saying can be more expressive than Sri Chowji's Wu ! ? so thoughtfree-, mindfree and meaning free - Wu !

Some of the supplementary 40 verses on Existence were not even composed by Sri Ramana himself, but were culled from other sources-, for when an adequate verse existed elsewhere, he saw no need to write new ones. So few terms befit the Adwaita mode of conscious awareness. Behold the wise, - concise and essential words - always uttered out from Adwaita Unity-Awareness "What can be more concrete than the Self, which is within everyone's experience ?". Yet, to egos, the Self is a vague illusory abstraction or a fear-ful Nothingness. The concrete that human, mortal egos favour familiarly is mixed with the deadly white cement of respectability and ego-utility, - and not with a playful, impish Wu ! The Maharshi's word-symbols were apt and pregnant-, - yet-, rather than his words, it is his Self-luminous, inner Silence which, - like that of Sri Dakshinamurti and of Sri Himalaya, conveys-, reveals, transmits and communicates the Eternal Reality that he Is, to the less mature lights and fellow-pilgrims in the space-time continuum.

In the Sahaja Tao we find a couplet to this effect : "To teach without words and to transmit without trying -; few fellow-pilgrims are capable of this" - Few are Self-luminous in mature, inner Silence and in natural, sahaja spirituality - and few pilgrims are integrally awake and maturely free to respond, to recognise and to rejoice in the inner Silence-, the full, Self-radiant Shunya-Shanta - That Is-, also all around. It comprehends - and sustains-. It innerstands and irradiates the divine play. It interpenetrates the Self-inter-dependent Swaleela. But Silence is really a poor synonym for Shanta and for Shunya.

In the Sahaja Zen or contemplative Tao we find this. "When Eternity is awakened into it it is awared as being without an ego-substance and devoid of all forms and concepts of objectivity. The inner light is beyond both praise and abuse. Like unto akasha (ether and space) it knows no boundary-, yet it is right here with us, - ever retaining its serenity and fullness. It is only when you seek it, that you lose (sight of) it. You cannot take hold of it, nor can you get rid of it. While you can do neither it goes its won way - in Swadharmic rhythm. You remain silent and it speaks-. You speak and it is silent. He who is wise speaks not-. He who speaks is not the silent Awareness-
Prajna-light and Karuna-rhythm".

Sri Himalaya-, Sri Chowji and Sri Ramana nod in silent agreement-, also as we read further. "In the mountains, - far from the dis-ease of civilisation, we live in a rustic, sahaja-hut. High are the snowy mountains. Vast is the akasha and vaster still is the inner, all-suffusing Silence. Silent shadows play on the ground and softly playing are the winnowing-, glittering pine-needles above. Under a mature and friendly deodar tree we rest quietly and contentedly by our sadhu-home. Perfect tranquility and natural simplicity reigns here. When you are awakened (into Swadharna) all is innerstood. No striving is required. The Play is joyous ease. When a shadow of doubt is still left-, there lies the cause of argumentation, assertion, fear and fuss. As long as there is craving or resentment - no true 'spiritual' insight is possible in intuitive Prajna-light and Karuna-rhythm. But all is forgiven-, all is accepted joyfully-, and there is nothing to forgive, regret or assert. So what life can compare with this, the Eternal Present, the time-false, divine and serenely moving Swa-Leela? Sitting alone by the cave-window or in the Sahaja rock-garden we observe the leaves fall and the blooms blossom as the 6 seasons come and go".

Or we may play at work or bounce along the Simple Way, or track-free path, in gay, existential - sprints - Wu !

In the occult power and tantric tricks our great Siddhi and Tibetan masterji can as easily turn into a hot-water bottle by our icy cold lotus-feet, as into a himalayan dragon, lustily barking at no-lay-, discordant hegos - Wu !. He may be a faun or a phoenix or a what not, but our local Avatar, Behin Sri Ananda Maya, truly says that he is not, and cannot possibly be, a dog. Wu ! Still-, the Ananda is there in all the Himalayan play in integral unity, within and around - our Uttam Uttara Sahaja-realm. - Chowji queries impishly : "Keneth thou that leisuredly, swell guy, who has gone beyond mere learning and power, under-attending and supra-standing, and so does not assert or exert himself in anything, nor play in fixed concepts or conceit of agency ? He neither endeavours to avoid idle thoughts or vulgar egos-, nor does he yearn for swa-dharmic or subjective truths. "Let others defame me, - let others spite and despise me" barks Chowji : Those who try to burn the sky with their torch of truth end in tiring their sweet selves out-. And if they spit at the Sun their spittle may fall upon themselves, for essentially there are no - 'others'-. Wu ! Yet the game is divine. The Self-play is grandly himalayan at joyous ease-, also even in wordiness. "Come play - in the wordfree Wu ! Netre seceil brille toujours, as our Himalayan Self. All that lives in holy and all is alive"-, says a holy Hönisse. The integral and essential Ananda will bubble up in awareness - : Therefore the fun and the free play.

Yes. Jeppe pa Bjerget is a Himalayan drunkard; but why does Jeppe drink ? Wu ! He is an odd guy-, but who is not ? In our funny realm every body is queer-, except thee and me, of course, - but thee be a wee odd - and a leetle queer Wu ! Let's be on our guard when Hamlet, Prince of Denmark is acting strangely-, and let us step lightly and gaily in wordiness-, specially in the Akasha-realm, in the mode of Adwaita and in the wordfree, Self-realized, Shunya-Silence.

Really there-is but One word made flesh and we name the flesh differently. Sri Chowji likes it as bones-, while another Uttara Tantric prefers it as Supernal, - supramental, divine Ma-cult or 'spiritual' Shakti Holiness. Chowji pronounces it as spiritchak Hönisse-, and he sometimes uses a sharp pen and a glib, cutting tongue-. He was born under the sign of scorpio and under the signature of the deadly Phoenix-, or was it the dodo ? - or perhaps the colourfree dragon ? He avers that your vaunted and flaunted 'Peace(and 'Free World' cannot be worth much -- since you can be fearful of losing it, and have to protect it by poison, by body-killing and by deadly dullest Hell-bombs. To Himself - of little worth is all that hath its price, and he does not belong to those who are asked for their why ?'s Wu ! Deep are the woes and the fears of egos-, but Himalayan Ananda-, ah it is higher and deeper still than woe can be. It is inherent, integral and joyous ease Wu !

Chowji has a fair name and fame in our himalayan realm, and we have the respect of even the respectable. It is not specially our holiness that shines through dazzlingly, nor the halo that evokes homage. The carefree Chowji's natural, sahaja spirituality is so simple-serene, unassertive and unaggressive, that it is not noticed by egos, - though naturally recognised and commented upon by our local Avatars and himalayan Holinesses in general. Chowji does not preach or try to save Asia. He makes no assertive claims or aggressive discords and has never had a servant nor any quarrelous and mutual interpenetration at joyous ease. So he is accepted and tolerated when he bounces among the rigid castes and warring cliques-. The real intimacy and sahaja inter-course are, as ever, in silence. The inner Shunya transcends all ego-noises and duality-antics. Chowji's one prayer is : "May the Himalayan Lord save us from being under-stood - Wu ! Yes, and from apostles, disciples-, sticky followers and hangers on" !

"I urge my dharma-friends not to indulge in sadness. Union with the uncreative will make you innerstand Self-nature. Let go of love and hate and attachment to all opposites: Acustomed as I have been to contemplate this life and the future life as one, I have forgot the dread of birth and death, and all conceits of agency."

So sings Mils Kapa in his himalayan sanctuary-cave. It is true that, at the end of ego-consciousness, there is no journey, no path, no effort and no quest. There is Integral Awareness and spontaneous, dharma-play, wholesome and joyous, psychic-ease, and such living Awareness as is a whole-time job - though there is nothing to sell, ~~to~~ to grind, - no grade to make and no fear of failure. The stilling or stabilization of the mind (or ego-soul) is the only true pilgrimage, the only alms-giving and the only penance", said a Self-radiant himalayan rishi unto us.

Now, as a whole represents the all-comprehending Sunya-Silence from which it issues. Turiya is this cosmic consciousness or experience in a fourth dimension. That Gautama Buddha, Rishi Ramana and Dakshinamurti taught, transmitted, - inspired and evoked by their mere presence, - their living example - and the Self-radiance of the inherent, Integral Karuna-wisdom. ~~What~~ what was transmitted was only a fraction of their spiritual experiencing in anandaful Swadha. We can aware, re-cognize and share in experience no more than we bring with us - and can be in effort-free empathy with, - and they were fully conscious of our shortcomings and of the limitation and the falsifying of words and speech. Buddha hesitated to teach in term-symbols and doctrines, which are apt to stiffen into dogmatic classification and learned ignorance. He hesitated to put into words something that is too profound and subtle and living to be grasped by mere logic and mental, human reasoning. We must have an inkling of intuitive experiencing and of integral consciousness in order to reflect purely in spontaneous receptivity. Kanyapa intuited the Flower-Sermon in mute, mature empathy. ~~As~~ Mils Kapa warned: one should not be over anxious to grasp or to serve, and not eagerly setting out to "do others good" before having oneself experienced truth, (Eternity, Reality or Self) integrally in fullness. There is the Guru-dis-ease of benevolent bullying and charitable patronage, the greed of grasping, the lust of giving and the ego-pride of the blind leading the blind. ~~What~~ !

We must freely innerstand the sutana-experiences and so aware the living wisdom and certainty of integral Being. The more we lose Awareness of our ego-consciousness, of the walls of our ego-created prison, the greater becomes the mind-free charity and Karuna-radiance of our being and the convincing integrality of our living. It is in this - through which we really help 'others' more than through philanthropy, deeds of charity, and more than through wallowing sentimentally in ideal concepts and abstractions, pious words of pity, - preaching - and informing. Those ego-souls, however who keep aloof from contact with actual ego-life miss ~~the~~ missing aware the real in the actual, the infinite in the finite and the Self every where. They miss the opportunity of 'sacrifice', of ego-negation, of letting go of what seems desirable, and of real service to others. They miss the trials of strength and of awareness in the temptations and ordeals of the actual life-play. Tests and trials can be privileged and why not give the blessed temptation (and even egoism) a chance? Our greatest difficulties are our best opportunities. ~~What~~ ! To help others and to help oneself go hand in hand - simultaneously. The one is interfused in the other. ~~There are no others, says Ad-waita rishi. Essentially there are no 'others', says Ad-waita rishi. The amrit of life, the essence of immortality, cannot be aware in intellectual research or in ego-desires, - but by the touch of mature, spontaneous intuition. ~~What~~ !~~

Even these Buddhist tantrics - who build their symbolism upon the polarity of the male and female principles, never represent the female principle as shakti's power, but always as its contrary, namely prajna-wisdom, or mudra, the intuitive, integral attitude of unification, the realisation of the Sunya-void. Herewith it rejects the basic idea of shaktism - and its world-creating ego-power and oroticism !

The recognition of the female principle in the process of inner ego-integration, consists in the unification of the two complimentary sides of our nature, namely the male principle of activity or energy and the female principle of prajna-wisdom or positive passivity. Instead of seeking and craving union with a woman or a man outside ourselves, we have to seek and find it within ourselves ("in our own house or family of bodies"). Beyond union there is unity-awareness. The union of male and female nature in the process of inner contemplation is a state of unity, a mode of abiding consummation-awareness.

The sex-ual polarity becomes a mere incident of universal polarity, which has to be Awared, re-cognised and accepted on all levels - and has to be transcended through experience and wisdom from the biblical knowing of the woman or the man. ("I have known no man", states the immaculate Jewish maiden, Miriam, to Uri Gabriel, and so wondered how concepts and conceptions could be manifest -) to the experience of the "eternal feminine" and the eternal masculine in the Mahamudra within the sea dual Shunyata. It is the highest, integral experience of Prajna wisdom and Karuna Love. In integral, intuitive contemplation we Aware and experience the inter-relationship - and inter-suffusing of body and mind, of physical and spiritual inter-action in a universal perspective - and now the cause of all our ego-ness and physical - diseases is in the integral psyche. In such realization we transcend the I-, Me and Mine-disease and the whole structure of ego-centric feelings and prejudices which produced the illusion of our separate individuality. Without egoism and conceit of agency - all is joyous, spontaneous ease, grace and gratitude, and we can court such experiencing in natural spirituality and in active, dynamic, creative and - unassertive strength. wa !

The author of the Buddhist tantras had experienced that the wisdom based in Dharma, or Supreme Identity-experiencing is stronger than the Shakti of subconscious desires-, urges and power-play-, and that Prajna-Karuna is stronger than Shakti-power and ego-control-, Shakti is the 'blind' world-creating power, Maya, which leads deeper and deeper into the realm of becoming and of bondage, of matter and of differentiation, such power is often abused and mis-used by egos, proud-, cute and swelly inflated ego-soules-. wa ! The effect can only be polarised by its opposite-. Inner intuition reveals a balanced poise and transforms the power of becoming into the wisdom of being. bondage is delusive as are egoisms.

We are ignorant unaware that we are ever free and can awaken into the integral grace of conscious self-awareness. God is a hypothesis-, says Guru waji - an ideal concept or a pious abstraction - until we experience her integrally-, sincerely and ego-humbly. wa ! Ego-oblivion is Self-awareness or Samaja-Samadhi.

Dr. Ramana states : Nirvana is definitely no annihilation of ego, because there is no ego to annihilate. If at all it is the annihilation of the false idea of ego-hood. The finite and the infinite, the actual - relative and the Ideal, are not two out one-, an Ad-waita one-, and the mystery of eternity lies in this fact and not in vacancy and negative emptiness. The Jyaya Klenam-Void, as experience, is full, solid and concrete. The All is contained in it and Nirvana is Svasara. The Natural is the Spiritual, says Guru waji.

We are equal with the lowest and in that awareness is our integral Strength. We listened for this feeling-tone of reverence for all life - in India-, for the Immanence-awareness that is ego-transcendence and integral holiness. It is here, - but not very obviously so. It is implied in some rituals-, mantras and forms of vortanship (worship - and work-ship)-, but is not very apparent in daily mundane life - or in 'civilised' modes of behaviour-. Buddhists and Taoists have a graceful habit of entering an old pair of shoes, or even a tooth-brush, with a little burial service and a grateful farewell. How much better it would be if we had this harmless habit; no, much better we should lay it we had it instead of the stupid, arrogant way we have of throwing well-used old things away, as though we were everything and they were nothing. Everything we are, no doubt, but so are they, and are they not as much or as little as we - and how much less vile ! In casting off our notion of an ego - should we not give it a decent burial, if not a decent funeral? After all, however, great a burden it has been, to whatever extent it has made our life a hell, it has not been our enemy, so much as our fate (-parabdha or dharmic karma). Rather is it not like the prodigal son, who must be forgiven whatever horrors and abominations it may have caused or committed-, just because it is our son?

So Sin is behoveley ! Ignorance, unawareness and egojis are behoveley in the due Susharma play. Ego-consciousness is a part of Sush-consciousness. It is the due usurption and false inflation which hide and blur and bar our prestine Self-Awareness. why kill and burry egoji at all ? we can gratefully use it like any other body or tool and be consciously free in it. we are body-conscious when we repair or feed it or disguise it in clothes. wa ! If but once we have innerstood integrally and consciously Self-Aware + and have so transcended thought and egoji, there is but little danger that we identify our integral Self with these useful bodies, tools and ego-functioning.

Did not Rishi Ramana and Guru wuji function in a physical and mental body and even talk duality-language to dear egojis ? We have to, if we talk at all, but Rishis ever talk out from the integral, Self-radiant Silence, that is Ad-waita and is word-free also in verbosity - and ego-free among egojis-. By loving our Self in these and in all forms and interplay do we not also accept and love the funny ego-shadows in duality antics ? The All is grandful Swadharma - and Swadarshan is ever in Swaila. Let ananda bubble up - also in egojis-. wu !

"The True Man of Tao-, with subtle, intuitive penetration and exquisite insight, comprehended the mysteries of the trackless way, and were deep in wisdom so as to elude men's knowledge : who can make muddy water clear ? Let it be still - and it will gradually become clear to reflect purely - like the symbol of Sunya, who can secure the condition of Rest by effort ? Let thought, agitation and ego-consciousness go - or be - and be free in them-, and the condition of joyous ease will gradually emerge and arise-. Where did you learn this from ? I learned it from the Son of Ink. He learned it from the grandson of Learning and he from comprehension, he from insight, he from practice, he from Sound, he from Sunya - and he from seeing Beginning". wu !

The True Man of Tao is the one who is fully integral in psyche and in inherent wisdom - whose nature is in concord with the Tao and has no 'mind' to resist or to assist the Tao. There is no unreality or display about it-. A True Man is unaware of his xx virtue. Teh is inherent in Tao - and I WU--the way "we are born as from a quiet sleep and we die to a calm awakening. wu ! "I sit and forget everything" says sahaja wuji. To forget in the cloud of unknowing is loosening one's mind and being freed from duality-consciousness. There is a kind of cosmic sym-pathy - when one can rest in what has been arranged and has put away all thought of transformation. We are in unity with the empathy with things on Earth.

Tao is without difficulties save that it avoid picking and choosing. "Do you live - or are you being lived through ? Are you in the world or is the world in You ?" asks Guru wuji. He opines that sahaja Samadhi is present also in the practical activities of what you call life-. The Self is always here in outer xxxxx activities as in inner contemplation and in so called sleep-, always in calm integral ease.

A jnani sees no one as ajani. It is the ajnani who super-imposes his xx illusive ideas on others. The Self reflects and re-cognises but itself. "To the pure everything is pure" and the pure in heart naturally and ego-freely reflects - God-, The Ad-waita state abides - whether one is aware or not. Direct intuitive and integral larchan-Awareness alone is true (eternal wisdom), the other modes are relative knowledge and partial visions, so long as there is subject and object - it is only relative knowledge, not integral jnana or wisdom-Grace. wu !

The body and the ego rise and sink together with their due dharna. The direct method of approach in contemplation is not to depend on hypotheses, concepts and abstractions, but to experience, practise and live integrally. Who questions ? whose karma is it ? whose body ? This Self-xxxxx search is more purposeful, more effective and sahaja, than other Yoga-sadhana's. It can be practised by the simple, illiterate and least among you, by most despicable and untouchable egos. Seek and aware be first the inner realm of integral grace and practice your true nature. This awared - all is awared. All is added naturally. all questions, quest and lust, all ego-diseases, desires and willfulness cease, - or you are free in them : mind-free, thought-free, karma-free and ego-free. wu ! Yes free in all ego-antics-, all conceit of agecy -, Transcending intellect you are Self-Aware and can live your natural freedom,

inherent wisdom and integral grace. wu !

The state of no desire is called moksa or integral Self-Awareness. All individual desires are fulfilled or cease to be -; all will-fulness fades into the Dharmic Will, which is ever being done. Ego individuality and persona-masks are not true enough, and are seen through in intuitive insight and in sahaja understanding: There is simple and natural and spontaneous Self-radiation. *tu ! Anadharma is our true and chief and real concern. Why feel elated or depressed? Why care for the result of your karmic deeds. "To work thou hast the dharmic right and pleasure, but not to the result thereof" - work and suffering are one play-, and ananda transcends and transuses all opposites, all mere pleasures and thrills-, ecstasies and raptures. In serene poise of Self-awareness karma is ego-free ananda and action is joyous, spontaneous ease. It does itself, through you-, egoji-, bodicee and other tools. *tu ! Nothing can happen to us or in us that does not belong to us. So better accept - and rejoice internally and 'be of good cheer'. The mystery of ego-life is not a problem to be solved - but a reality to be experienced. In the light of integral experiencing all mysteries, problems and quests, dissolve. Love may be blind to labels-, but Karuna-love is not really deceived. Its light and insight does not depend upon mutual needs or upon it being wanted, noticed, re-ognised or reciprocated. It is pure empathy, pure *darshan in Swailia. To be capable of a Self-controlling spontaneity - sounds to egos, like a contradiction in terms-, but Yoga, prayers, therapies and mental exercises are, at root, only elaborate postponements of the re-cognition and experience that there is nothing to be grasped or conquered and no way and no ego to grasp it, realize it or transcend it. Il faut chercher ce que ne passe pas dans ce que passe". *tu ! "L'enfer c'est les autres", says J.P. Sartre, but *tuji says: "There are no 'others'. *tuji squat and 'forget' I - and everything in Sahaja empathy."******

Body, ego and time-consciousness are mental hindrances to our nature awakening into Ad-waita Awareness, but so is also the notion: I am a sadhu, an ajani, a householder, a saint, a devil, an al-Hug and I and the Source are One. These are all I-notions and duality word-symbols, and so is the idea: I have not realised. "All hindrances," says Sahaja *tuji - in an ego-free *tuji !**

Egos need a lot of 'debunking' -, he says - and sahajaly he dwells on "reversed effort": Try to sink and you cannot. Try to hold your breath and you choke. Try to find egoji and it isn't there. Surely "whoever would save his soul must lose it". Yet seek the Source-, aware the no-thing-ness. We cannot know the Self: "To experience Reality we must get rid of knowledge in the cloud of unknowing. Mere beliefs, concepts and ideal abstractions are hindrances and attachment is a bondage. Hate binds as much as does ego-love. In Sunya-experiencing-, from which egos naturally shrink, we aware that there are no real divisions - and no real detachment. Beliefs are almost the opposites of faith - and insist that truth is what one would lief - or wish it to be, while faith at its best is an intuitive, essential awareness - or a psychic memory of one's experienced realisations. Religious ideas are, like word-symbols, of little use, and are often misleading unless you aware the concrete realities to which they refer. The word God is not god. Changua a son Christ. Each hug his own prejudices, concepts or abstractions. To some God is a hypothesis and not an experiencing: Perhaps an old hairy gentleman stuck on a golden throne, an antropomorphic parent-, benign-, wrathful and wil-ful, or a Ma in creative shakti-busyness. Surely egoji's make their Gods in their own image: *tuji !*

"It is expedient, for your sake, that I go away - (out of your physical karm), for if I do not do so, the Paralytic (holy ghost or integral awakening) cannot dawn in your consciousness". Buddha's body-presence had also to go before Anandaji could a-aken integrally into natural Ananda, but Kashyapa, as perhaps also the fisherman Johannes - A-ared intuitively in word-free *tuji* -:

February 1971.

Greeting and Grace from springy Himalayas : Pure akasha - vast views and singing-, healing Self-radiant Silence. Mimosa is in bloom - and fruit-trees are ablossoming - and the snowy devi peaks seem very near though a hundred miles distant. We trust all is well with you and yours - and that you find things congenial in the due Swadharmic interplay in the essentially anandaful Swa-Lila : Cut from the Silence cometh the Word made flesh and phenomena-. Cut from integral depth-consciousness comes the healing light, solving all our ego-fuss and all questions and quest. Wu.

Now just fancy : The artful Sri Wuji insists that it is written in the Stars and on the cards of fate, that we all (He, bodyjie and i) 'visit' the Middle West and Uttara Viking realms once more. He bids England beware of fierce Viking-raids and a sure 're-conquest of Dane-lagan' - and heaps of 'Danegeld' ! Wu ha da ! On our private part there is no lust, craving or ambition to see people and places, as all our friends are safely here in the cosy Hridaya Gufa and the All is within Sunya's fulness and wholeness. But, also, there is no valid objection to gallivant among noisy, dis-eased egojis. We must say Yes to Destiny-, willy, nilly and best so in the Titiksha mode. In retrospect we may discern and aware the whys and the wherefores and guidance in the play of Prarabdha Karma, says carefree, ego-free and death-free Wuji. We are thus being pushed or pulled out from the Himalayan sanctuaries to wing our way-, probably first to Athens, the City of Light - and of Sophia Wisdom-, and then to the King's Copenhagen, and, later on, to London and wherever the wind of the Spirit may blow us-. Wu !

We may well grip the return fare out from the nearby Heaven (the fifth, not the seventh), but 'peeps must not be taken or sent out from poor Bharat, so foreign exchange is meagre-, and hospitality in the Middle West is not so simple or so Himalayan as in our Bharat. But things will happen beautifully as we toddle along-, says Wuji. So we sally forth safely and at joyous ease - and in delightful uncertainty, affectionate detachment and Self-controlled spontaneity. Wu ! We let Sri Bhagavan worry and arrange.

Sister, now 93, will see her baby-brother once more, but blood-ties are not the most real ones. How will the Viking-Hippiejis receive their Himalayan "Learnmaster" ? We ask Sri Wuji and his answer is Wu ! These western-conditioned guys and girlies have been, and are, an infliction or our erstwhile serene realm, but it is also Sri Bhagavan's business, and we must accept, endure and enjoy as best we can. There are also what Wuji calls Ex-Hippiejis, who have come through and ~~are~~ beyond the adolescent sexy, druggy excesses and irresponsible stage and are, sensetised to the Sunya Radherce. N.K. writes from Mysore : "That's it. That's all. This is absolutely sufficient as far as meeting and seeking to meet dead or live persons are concerned. There is a ceaseless, total, perfect awareness about everything here and now. Sri Bhagavan is always there - in front. Dear Wuji : Thank you for everything". Like J.K. Sri Wuji does nothing 'on purpose', but lets things happen through him : "Let go (of egoji) and let God" - Wu.

Karuna-love - and Himalayan Grace and Gratitude for what you give in Life and for what you are.

Viking Bhai in Sunya-.

9 Kensington
Palace Gardens, London
August 1971

Walla ! behold a Viking or Norse and love-dweller in
a London Palace Garden, a green oasis in a noisy, stoney and
civilised Alderness ! His Viking-guy used to be a hall-
and-tri-loom's profession or not, in second childhood, he
surveys royal palace gardens galore ! There are miles and
miles of greenery below us, lovely, mature tree-friends,
lakes and lawns with cricks and doves and human, mortal egotists.
at ! Eastward we overlook Kensington, Hyde and Green-parks,
and southward are bonesean Chelsea, - Kingtonbridge and
Westminster. Long Princess's resides in next door palace, but
Wuji warns us to be wary and to withhold our dandan and
blessing. Beware of anti-blessing ! The Royal girl might
decline - like Victoria, : " a one not amused !" at !

at ! at ~~xxxx~~ Harcourt, Lord's grounds of Leyton, will see
upon us and take us to tea at the house of Lords and also
Prince George of Greece courts Malayan royalty. at ! at
a recent cricket-reception at Lord's house, Widych, he adorned
with the Lord Mayor of London and other V.I.P. persona cele-
brities such as Y. Lantini and Lord Banker. Bank Easter
and JobWatts of letters will call and kidnap us to the
Hampstead home, and at ! at playing the social lion ! with a
crown on wa-tail. at !

We are duly impressed and amazed at his performance,
his arrangements and magic tricks. He done his sphynx mission of
inscrutable Mona Liza smile - and when we ask him why ? his
answer is an eloquent u ha da ! at !

So far we have survived all the trials and tricks quite
nicely. The intuitive, sensitive ability : at ! body, at ! Wuji
and I, is still on good terms with our self - and with one
another, and thus also with the whole universal Wyo Wile
self-interplay. It is wa ill, and all is well. Our self is
in and beyond the ever changing forms and phenomena. as a
light unto your self egoji ! being - awareness - Grace, power,
at ! team psi ! at !

Though he is a swell, omniscient Sabjanta-willa. Wuji is
at times impishly secretive - regarding what we are to do on
this odysse in the middle east ! It is surely so and so-
, thus or otherwise, if Allah, Jehovah and at ! Bhagavan will it
to be so ! being and living in the time being, the time-
free now and the eternal present, is more important, more
essential, than mere mental knowing, doing and standing under.
We innerstand in all circumstances and all innerstances - says
Wuji. Egojis do not know what they do or what they are, and
so they may be forgiven.

lahaja amadha, the intrusive grace of blindness. "Oh if you could only know!" J.K. would shout at us. "Bister egoji, or thy will keep thee deaf", say the American Indians - and Agji, "When all things were wrapped in deepest silence to be was uttered the hidden word. For the soul has inner freedom" (Bister bokist).

The still lakes reflect gently - the various hues and forms around them, and the sunlit sky-sua softens the lively nuances of green shades-, illy a de lumiere and les tenadre-. The light is also in darkness and death, in the cloud of unknowing - am in egojis-. 01

Also here the long haired guys and girls swarm in parks and streets and under-pouris, but they may not yet be the norm or the majority-, not yet-, and Sri Agji says we may pray for our needs, but not for wants - cravings or predilections-. Our real needs are very few and are already provided for, so we need not pray or pester Sri Bhagavan - at all, at all, except to be ego-humble, receptive and grateful in the mood of self-recollection in inwardness. Harassing one's fate, probing and grievance-complexes aga nst Sri Bhagavan, is futile waste. "We must endure our coming; hither and our going hence. Whence is all, maturity and patience to mature, endure and enjoy our die prarabdha karma. "There is a destiny, that shapes our ends-, rough hew them as we may." Instinct, like patriotism, reason and cleverness, is not enough. The intrusive light will reveal the way and the All Rightness. Meanwhile one must accept one's prarabdha karma graciously in the titikaha mode of approach - and better so willly then nilly-, 001

"You grieve for those for whom you should not grieve,
The wise grieve neither for the living nor the dead.
Never at any time was I not for that,
Nor these princes of men, nor shall we ever cease to be.
The unreal has no being,
The real never ceases to be."

Sri Agji quotes St. Augustine : "That which is now called the Christian religion existed among the ancients and never did not exist from the planting of the human race, until Christ came into the flesh, (the soul awakes into Christ-consciousness), - at which time the true religion, which already existed, began to be called Christianity. Thus saintly and cosmic experiencing created the esoteric tolerance and insight in Agjis : Nothing about "Only through Christ", or "born in sin" Sri Agji would agree : Only through Christ-consciousness to self-awareness, and he says we are all immaculate conceptions ! and one with the source of all. One wonders if Sri Agji, by Sri Pope, would be called a graceful Christian, a fellow holiness - or a Monise ? ut ha da !

"Verily verily say unto you, the time shall come, and now is-, when you shall worship neither in these mountains nor in Jerusalem's temples-, but in spirit and in Truth". This was said to be a Samaritan woman, who "lived in sin"-, and to a Pharisee in nightly, esoteric teaching, it was said - "Ye must be reborn in spirit and Truth-. Unless ye re-become as little children (child-like not childish, babes not clever brats), ye can in no way re-enter the realm of Grace. Art thou a sage in Israel and know not these esoteric truths ?". Such death is the secret of life-. "Die before ye die" advised Sri Kobanand-.

"The cross on Golgata thou lookest to in vain -
If not wiu in thy self it be set up again.
If Christ a thousand times in bethlehem be born
But not within thy self - it is forlorn-".

It is truly lovely to have your greeting and news, and to ken ye well in the jolly, divine Maya-Lila-. We were to say 'bravely' well-- , but there is really no bravery in such loveliness-, such sahaja, integral Ananda-awareness-. Virtue, merit and acquital are natural, are inherent-, like the Teh of Tao. Ain't us - rich ? When we swear, simply-, that there is no real detachment (and no death of the Real) then all sticky attachments dissolve, our clinging and our craving, - our pining and our pity cease to blur or cease to be - Possessive Love, condescending pity-, praud exclusiveness and swell, 'know how' cuteness, are as spurious, and as delusive as are bondage, egos - and their blinkered conceit of agency-. Wu !

Guru Wuji is still bouncing and playing in the invisible Real. His advent-, or return into a visible guise - among egos, will be in the Spring, when we shall return from Viking raids among plain-egos, and, perhaps, from Sikhim, Bhutan and Tibet ! We have a standing invitation from Prince Apa (Ambassador-Excellency-) and also from F.I. and Indra Gandhi-. But - at present our Lhasa-trip is off. The deadly duller played his vulgar Shakti-antics in the near West and the Far East - and, so, Jawahar Lalji could not manage Tibet in September. Also Apa suggests that Sri Chow-en-Lai is duly apprehensive of Chow Chu Wuji and Co., (and even of Jawahar Lalji, who calls us Bhaiji and Guruji) and is suspicious of our benign influence upon the living Buddhas on the roof of the world-: The Dalai and Tashi Lamas. "Perhaps Chouji is - jealous, - envious of 'our graspish !", suggests Chowji. Wu. When we squeezed his yellow hand in our deadly, white one - in Delhi lately, - he did not 'see red'-, but was 'ever so' jovial, jolly and moon-f ced-. In Chinese we said to him a diplomatic. Wu ! which made the Zen-moon shine ! Less well received was our gospel truth - "Unto him who hath shall be given etc.". Lama Govinda is in next door cave, and it is well to have such holiness and all the Himalayas as back - ground for our Maya Lila.

We are glad to have Con's address, and we may write him. All the other Fircroft-friends of the early twenties do suffer our himalayan missiles (balistic, clean bombs ?), so why should he, the loveliest of all, escape ? It would not be karmically fair to the Truth of life-, 'Wu !-, and he will probably - survive.

Was it yesterday, yesteryear or a mere quarter of a century ago, that our bodies met and - parted ? Surely time, like egos, is an ephemeral illusion, or an artful, creative Maya-Artist, at least in Himalaya-; but Eternity-, like our Self, is ever playing in time, - and we 'have' all there is-. Integral Self-awareness is blurred, veiled or hidden, only by ego-consciousness, by our duality-fuss-, fleeting values and power-antics. Wu ! But this 'sin is behevoly !' - says the masterly Wuji. The sin of ignore-ance, or unawareness, is due, - is expedient and inevitable, until we re-awaken. Then reason, effort and ego, that were helpers, become bars or mere nuisance-value. - Wu !

"Heaven is Eternity. Mark well my rhyme : Hell is but everlasting Time". Yes our hells and happinesses, births and deaths, are all ego-made or projected-, and we can enjoy heaven and Nirvana here and now-; The Christ, the Kailash, the Kabe, is within. Eternity-grace or Self smiles in all interpenetrations-, as in all our follies. The Artist in integral Swalila - is also this anandaful Smile of Life. Do ye remember, "The Phoenix and the Turtle" ? : "Hearts remote yet not asunder -, distance and no space was seen"-, "Two distincts, division grow together : Love hath reason, reason none, if what parts can so remain". "It was not their infirmity : It was married chastity-". Ah - age-freeness, ego-freeness and Eternity, are mysteries - to egos. Wu !

We have mystery-letters from C. from K.S. and from Noahji, who has been presented with his, first babe, Rachel - last July-. Barbara is his third better half. Wu ! : Wuji congratulates, condoles and consoles. There are also, occasional letters from J.L., W.R., F.B. (in Lipzig), and G.D., now retired to Florida : stranded on Jonsens beach - Wu ! So all these guys and girlies do - remember-, and all the eternal while they have been safely in a cosy and comprehensive Himalayan Hridaya Gufa or Ecart-cave. Lovely cavemen and gentle cave-women-, sahaja and nakedly : decivilised ! Ain't us rich ! Why trouble to travel - when every thing, every body, all no-bodies, non-entities and even I-entities, are safely - Here - ? Yet, also-, why not toddle off and bounce on to the roof-, to the Living Buddhas - next month - ? Wu !

And the Francises swarm - though 3 of them are at present in dear old Blighty among the other deadly-white egos-. One is in London broad-casting our Himalayan fame and unexcelled (anuttara) holiness on B.B.C. and there is F.R. floating around in dharmic play - still in his bodily tens or twenties, himself a himalayan babe, - while living here in heaven, - trailing clouds of glory and aware in the word-free eternity-language : The grail - the self-speaking Stone of the Wise-, the Amrit of integral life-. He was the Being-Consciousness - also when the becoming and begoing shadows of ego-consciousness had begun to usurp and blur-. Aye some babies are wise - in integral and ego-free consciousness, and some of us are surely wise before we took birth, and remain unconsciously aware-. Grace-, Wisdom, Freedom and joyous Ease, - all is inherent, intrinsic and quite safe within-, no-thing to war or strive for, - nothing to conquer or control, renounce or - chose-. Wu ! "We are always aware, Sunya" : We are the Eternal-, the deathfree, - fuss-free and ego-free. We cannot help it-, only awaken naturally and abidingly to experience and live - It in conscious, integral awareness, - in playful, sahaja iramelpa Samadhi. Wu ! Jee Francis was terribly sensitive and vulnerable-, yet we do not feel in the least apprehensive, appeared or pitiful on his behalf. He had balance and poise and a hard or rather touch, light and flexible, shell or shield against black dragons and deadly white, or beafy-red, asuras. He will come through and beyond-. He will manage his many deaths quite healthily-, and births too, into integral, joyous ease, Phoenixlike.

Then there is Capt. Frank Panshend, who, for some reason and since 25 years, has signed himself 'Francis' - to us. At 71 he is still in the family-way-, with a blessed-, still unborn, baby-bob-; Wu ha da ! as yet unnamed and only conceived. May it be an immaculate conception like Ithara. As name we have suggested "Being-Consciousness" or "Transfiguration" (For-klarelse); for, as ye ken, Francis is already the humble and able conceiver and creator of 'Heaven' and 'Hell' and mere 'Earth', also "Becoming" and the 'final' 'Amen, Amen, Amen'. Wu ha da ! Yet, be fear-free of Hell - and read "Earth if it rolls upon you. It is a harmfree and clean, iki-kicky-dulles atom-bomb-play-thing. Wu !

This Francis is very English-, a fastidious, meticulous and deep, but duly blinkered, Gentleman-, yet, with at least one of his many skins, or facets, quite disrespectful and almost de-civilised ! He takes a pension from India-, but has very little 'feel' or intuitive awareness of the real Bharat. But he dearly loves our himalayan atmosphere, pure vibrations and - climate. His body has been here for years off and on-, and may well come here for the duration, when birth-woes are endured, enjoyed and done with. A babe is conceived and projected, suffered and enjoyed - and "La-Bap" have died a little more into integral freeness and fuller grace --: Toujours il faut nourir une peut -. Wu !

Our Francis has faithfully promised-, but not forsworn-, that "this will surely be the last" (book) : But it is always like this - until the next one pushes and pulls and wishes -, nay wills, to be born. (We are not the pusher, the puller or the doer-. Wu !). He admits he is helpless in the matter and says : "The remark of Earls that you quote : "I wish -- Oh, Emmanuel ! : I wish I had not got to paint !" -, reflects rather my feeling about my writing. But one cannot help these things. However I have given up having any fixed time-table - and feel free to take as long or as short a time as it needs. To get out of the way, and let the work write itself-, is the secret. The conceit of agency, you so often mention, is the obstacle". Yes, ego-oblivion is Self-awareness and free creativeness : Let the work 'happen' in-avoidably and in the due fullness of time, - Let word-symbols fall at joyous ease-, like ripe fruit from a mature tree - and in healthy Ananda-awareness. If Sri ego be got out of the way, we are the Tao awarely, in natural creativeness in simple Swadharmic Swalila. So our Captain has mellowed into a certain maturity of acceptance in Wu Wei artfulness-, which bodes well for babyji. : but little strain or tension, - little lust of life and but little conceit of swell, cute doership. To Be is so much more important than to do-, and to 'cc' others-, at least in Himalayan Bharat -(inner realm) : To Be - awarely, and not to be conscious of being this or that holiness or captain of industry, or creator-, conqueror or possessor - of that or of this. Our due births and deaths become relatively easy-, or at least - schaja natural, in healthy maturity. Wu !

By habit-, by practice in patient acceptance of ego, we come to ken, - to know how-. There is easy Yogic skill in action as in inaction, although each new death be different-, beautifully different-, into ever wider, integral awareness.

Having died and touched the Source - we ken that there is a Ground - and intuitive wings. "Blesseth is he who findeth his work !" cried shrill Carlyle, and it is true that Swadharmic work is our chief business and true concern, just as we are the Lord's concern (and perhaps His or Her chief head-ache or worry. Wu !). But our Swadharmic work will surely find us-, (like a hound of Heaven)-, and it is no earthly use that we curse or kick - at what is irksome. We only hurt the tender corns on our lotus-feet and may easily get a too tight-fitting hallo eckew !

The swadharmic karma that has to be done or effected through us, will Be Done, - willy-nilly : whether we pray or curse -- and like it - or not-. So why worry or fuss unduly ? We may, at times, be still and ego-humble to listen, to ~~face~~ aware and to recognise our Swadharmas, and so submit and accept gladly or at least patiently - and without willful and fussy interference, patronising or 'spiritual' bullying in regard to a fellow-pilgrim's due Swadharmas. In "The stoop of the psyche, which is ~~not~~ bending upriser it too"-, there is a U of Base - It can be a grace-ful stoop 'up' into integrality, into a realm in which we are equal with the lowest. There is joyous ease, no possessiveness, - ambition or exclusiveness, no sticky concepts or clinging, ideal abstractions, - but the freedom of no-desire, - the Grace of Being-awareness. What so ever we 'd-o' unto one of the littlest and least one - among us (- be they fellow-pilgrims in human form - or tree-friends-, insects or flowers, friends or enemies), that also we have naturally and schajaly done unto Me-, Emmanuel -. All that lives is holy - and all is alive-, also the stone-slap Guru Guji's uate upon-, all is holy - and nothing is - specially holy-. It is our Self in all forms and phenomena and play-ful functions. So let's simply Be our Self, naturally awake and aware, says the ever alert Tibetan Guru Guji. He Be and lets be and lets ananda bubble up - at joyous ease : Swadharshan is ever in Swalila-, Be but Swadharmically awake. Gu !

Willing tools cause but little friction-, but Being and living (integral life) are often lost sight of in our artful doings and ego-wilful, 'creative' antics-, in ~~the~~ "what ye call life" and actual part-play. Earl Brewster left his bodies here last year. They were then 20 years old and for more than 60 years he had intensely and play-fully enjoyed painting the various faces and sculces-, moods and aspects, of the Himalayas, of Italia - and of fellow-pilgrims. Yet-, as we wandered alone, and as we had quoted Pavid L. Lawrence (his intimate friend for 10 years -) : "I have been a tree within a wood and many a new thing under-stood - (or imposterstood), which was rank folly to me before", he could distfully sigh and say : "I wish ---- Oh Emmanuel ! - I wish I had not got to print".

So much integral, Being-awareness is lost sight of, - lost insight of, in mere knowledge, technical 'know how' swelness-, in blinkered headucation - and in the stiffened prewdness of learned ignorance. (Yet sin is behovely-. Gu !). How (naturally-, simply, integrally and effort-freely) to Be the whole consciousness of a tree-friend, - of a Self-radiant Morning-flory or of the flower in the crannied wall - ?, ~~where~~ we, in the living, immanent and all-suffusing Beauty-, see with our eyes-, with our prejudices, opinions-, ideal concepts and abstractions-, rather than - through them ? : When up pops a thought, - an image, an idea, an ideal ? Beauty is in the eye of the beholder-, and we see no more that we are, or are awake and aware to re-cog-nise-. That which we recognise is within our Self. It is our Self that we aware in all things-. Ontologically and intuitively we aware and Be the integral whole-, but analytically we behold details - part-relationships of lines and lights, - and we may lust to paint or to assert such facets, - masks and fragments. "There is nothing either good or bad, - but thinking makes it so", said Hamlet, Prince of Denmark. Guji says : Simply and sanely go out of your ego-riden mind - : Let be of thoughts and of will-ful conceit of agency - and so Be - at playful, joyous Schajja-Ease. Gu !

Kali Mat, Almora, U.P.
27.10.1960.

The old Sri Viking-body is bronzedly sunkissed in its naked beauty and in the Himalayan cult of Ur, as we send you this dipawali-cum-birth-day greeting on the 70th anniversary of its Uttara birthday. In the sahaja, cultured jungle it feels naturally age-free and ego-free, and ye ken there is no birth - and no death - of the Real that we ever are, Wu ! Still we play in words and in various pliable bodies and tools in the Himalayan Bharat, trusting that yours are still serviceable and enjoyable in the divine Swaila-Play of karmic and dharmic rightness. The mental body is often the most troublesome one : "Sure a swell, cantankerous and humptious guy I says Wuji, but, really, all our bodies (and things in the whole) are interdependent in Jijimuge Self-interplay. There is perfect, mutual and unimpeded interpenetration, though it seems that our klesha, blinkers and delusive bondage impeded the joyous ease in the divine play. Ego-oblivion is Self-awareness. Truly ego-consciousness - and duality-values blur the conscious, integral Advaita-Experiencing Wu !

We are about to launch forth on the usual Viking-raid on Delhi-wallahs in particular and on plain-ages in general, such dear ego-soules. Guru Wuji in the invisible Real opines and avows that our Hale is too tight-fitting on a swell, though mind-free-, head-, and so he tries to tilt it aschew. Wu ! But we skip and bounce in himalayas, angst-free, existential leaps and bounds-. We have to in order to keep the bare lotus-feet warm, flexible and corn-free, Wu ! Wuji bravely protects us from the fell Guru dis-ease and from the swarming himalayan holinesses, spurious, or genuine ones, from yellow dragons and Lady Yetiji's vital, creative, and artful shakti-business - or wild power-play, and from asuric egotism in general. Ye ken that Sri Bhagavan-, (not Bhagavan Sri Dollar) pulls the strings in the puppet shadow-show, the divine Swaila-Play-, all in due, dharmic, karmic and ontological fuiness of time-. Wuji, ye ken, is an eternity-wallah or Advaita-guy, care-free and ego-free in Self-controlled spontaneity. - Wu !

Really end of a himalayan truth, 70 is no age for a body when the younger, and youngest sister Jennin in Copenhagen is 82 years young. Mary in Jutland is 84-, and they are still well and kicking, but have wisely ceased to kick and nag-, in smother-love and in benevolent bullying, their ugly duckling-bhai, who transcended the Welfare chicken-yard on the mark of the Danes - to be a Param-Hansa-Swan in the Uttara, - ego-transcending Him-Alaya. Wu he da - ! They have ceased to do him good and so find time to be good and to contemplate their very own Swadharma in patience and peace - and in ego-kushala Kuness. Wu !

Cherry-blossoms are festive and the krishna-blue akasha - is purely Self-revealing against the translucent, snowy peaks a hundred miles near; Just beyond the nearest ridge. But, in truth, the ego-transcending Alaya-ground is also, within our very Self (Sanya). All is experienced there, and here you are quite safely beloved in the Hridaya guha. We innerstand. Body-freely and ego-freely, we are in touch, in sahaja empathy, beyond all r/m and reason, yes, in and "beyond mind and meaning and measure", wess and Kuness.

Lamaji's and Dattaji's are again in next door caves, back from the wilderness of European civilisation, and they rejoice in the Himalayan cult of Ur. Wal French Karuna Mayee (72, Sannayassai, but not yet 100) has left the Sanyata cave for the her winter lair in Bengal. Canadian Jules has launched forth in Bharat life to gain Self-experience in relationships and in death's galere after 18 months in Wu Vihara cave. (We are still enfolded by the Sriya one. Wu !). Dutch Albert is here again after salutary deaths by the river Jordan and under the Solars of Lebanon. He, and even his bodies-, are as if transfigured, but further deaths may be due. He is eagerly returning to dharmic work among the beloved leper-brethren in South India. There are 20,00,000 of these in the holy Bharat. Wu ! Pariseen Daniel is out of the Lion's den in Algeria, where his bodie were unsuccessfully pricked and pillied, insidiously conditioned and thoroughly brain-washed pour sa gloire de la Patrie and into proper, respectable comme il faut-ness. Wu !

Yet we send ye bubbling Him-Alayan Ananda, Karuna grace and gratitude from Viking-Bhai in Sanya and from the naturally spiritual Wuji, Wu !

We send thee a himalayan birth-day greeting. Wu ! Our Indian birth-day cult is to give - give give - rather than to get, grab and gobble up-, but a rich nobody-, save-man-simpleton and Aryan crank may have Nothing, in Sunya, to spend or expend, except Agapa or Karuna, and it is fairly inexpensive and harm-free. We grip it out of the thin, thin akasha and it blesseth the giver more than the recipient. Some guys-, however, can give by receiving and can respond without replying or answering in trying wordiness. Effort was the helper. Effort is the bar-, and like-wise with Sri Ego and mere reason and respectability. Silence is true eloquence. Be ego-still to listen integrally and to reflect purely. Buddha's mute Flower-sermon made the intuitive Kashyapa smile. He did not laugh or enthuse. Ananda is more than happiness. When we have been dead, like Lazarus - we are not impressed by technical criminality or with ego 'know how'-ness.

On October 1st and for a whole week our bodies and bundles were all ready to glide to Gangtok to spend a lovely birth-month with Prince Apa of Aundh and with other himalayan royalty. But Sri Bhagavan in the form of Paniswaliah is a better planner and plotter. - He, or She, sent an October-deluge so abundantly that rails and roads, egos and even bridges, - collapsed or were breached. So after three Nos, we gladly gave up the ghost - of desire to gallivant, and here we are - still attending to Lord's business locally. Such Himalayan business and fun - ! says Wuji. It is often like this : We have to say Yes-, to accept fully-, sine-cerely and in integral wholeness-, and then the Thing, the trial or the joyous task, do not happen to - or upon - us. Our use is elsewhere, and it is well to be flexible and adaptable tools in willing and pliable bodies (or no bodies) - and to enjoy the game-, the divinely gracious Swaila. Prince Apa writes : "Do come. November is good here. Come whenever you can make it : Sunya does not take any place. Sunya can stay in Nothing and Be - everywhere. Wu !".

We may 'make it', push or pull-, in early March when heat, Holi - and holligans - make us levitate to the transcendental, anuttara Him- Alaya. In the Sikhim Homa-realm there are other himalayan fellow-royalties : The Russian Kurik or Roerich Excellencies, Peterji and Irene of Greece and Denmark, who write us in Danish. There are English and Canadian Bhikkus, - gone himalayan native and accepted by local Holinesses galore, - and also, in that lofty realm, we will surely swear the gracious Guru Wuji playing in a new body and jolly in fresh frolics. Wu ! There is quite a risk that we may be re- cognised. Ye ken that only the Maha-Atma (the Real in every body and in every thing), can truly re-cognise-, a real Mahatmaji'. So, our local avatars, Sri Ananda Maya Ma, who calls us Bhaji, could see through her eyes, and through the disguise of Guru Wuji. Very cryptical-ly she confirmed : 'Sri Chow Chu Wuji is not a dog', and thus let egos wonder, what - He may be and what they themselves Are ? Wu ! Egos surely have some nuisance-value-, opines the tolerant and essentially kind Wuji. Forgive their foolish antics and tantric tricks-. They do not know what they do-, who they are or whither they be going. They are being pushed or pulled in due dharmic right-wiseness.

A Hansji has let Sunya enfold him at joyous ease. He is not yet a fully-fledged Param Hansaji, but is enjoying the Homeward journey on the Middle Way. Sweden is a 'little Yankee-teen', as regards prawn, mental and mechanical civilisation, technical criminality and swell ego-blinkered ways of life-. Wuji never engages in unhimalayan activities or in cute ego-subversions - and he asks : "Can anything good come out from Nazareth" ? - We remind the mind-free and thought-free fellow of his beloved Texas Guy-, his Angelo-Indian Love, a German, Karl and even a South Indian Pandit. Wu ha da ! and we bid him sniff at Hans. It will smash his prejudices and his himalayan pre-convic-tic Hans is marvellously sane and balanced in a healthy psyche and in integral wholeness. - a Sigfried-looking sweet Swede in a body of 27 automs. He is delightfully uneducated except for manual, practical work and travel and he has sampled work in England, Holland, France, Spain, Greece, Sudan, Kenya and, now, alum-work in Delhi. In Sunya - at present, he takes to Zen Buddhism as a duck takes to pond-life, - or as maturity takes to the Guru-free Silence and the inner cult of Ur. Wu !

In a himalayan Sunya-sanctuary we muse unto you on the eve of the so-called new year, - wishing you grace and joy in the divine Swailia of 1959-, and we thank life for every greeting and gift of your Self. Wu ! Gratitude is a natural glow of Ananda. - Appreciation and recognition are implied in conscious Self-awareness. Let's Be - unconsciously aware ! says Wuji. Be the aware Unconsciousness ! Love-awareness is God-experiencing. Wu !

We have lovely winter days, - or they have us. - Clear and calm and still is the Sunya-Silence within and around-, Sahaja simple and natural is the Mas of Christ. The birth of Christ-consciousness, - like the death of the past, - the old-, the transcendental, is within our Self-, and all births and deaths are good, - are due and behovely, says Guru Wuji in the invisible Real. - Guru, God and Self, - ye ken, are one and the very Same. 'u !

We are just on the wobbly point of descending in gentle viking-rsid on plain-egos-, such hapless, dis-eased flowers of the wild civilisation, says Wuji, who is at jak joyous ease in the himalayan Cult of Ur. He never engages in unhimalayan activities-. Wu ! We may go to the lovely leper-brether n at Marore, and play with dilli-wallahs and with fellow prince of Bharat. But everything is a delightful uncertainty and we move in the safe wisdom of insecurity. We have frequent, small earth-quakes - or joy-tremors, as if Sri Himalaya is still aloof-, bouncing, kicking up his heels and groving heavenwards-. Are we age-freely 7 or 70 years young ? asks Wuji-. 7 naturally, as within such span all the mere physical body-matter has been transmuted into newness, while our Self is age-free and death-free. Wu ! Mental bodies may be more rigid or deadly prisons than are physical ones, but ours are not very confining. In gay, existential leaps and bounds we bounce out of our mind at joyous ease. Sri Wuji is delightfully mind-free, fear-free, ego-free and care-free. He makes faces at us when we, so very unnaturally shave, but faces as such, and lovely wrinkles he ignores in divine indifference-, as the Original Face, or Christ within, is what the clair-voyant guy focus and discern. To our dear, local and Welsh missionary, who apparently is washed deadly white in the blood of a lamb, he says : "show us the grace of Christ in your living, and we will believe in your Jay", Self-radiance or sahaja, living Grace is the test of authentic and mature Self, Guru or God-experiencing : The Jay-victory over power-knowledge and ego-swellness.

We are deep in "Olson's Folly", which like the "Stone of the Wise" has recently been hurled at us from the anuttera viking-realm, - like some bomb-astic, ballistic missiles, but folly cannot be contagious among reine Tore, ball-bearing cranks and our inmates of happy, harm-free fools - Wu ! We keep open to be used in the jolly divine Self-interplay. "To live is happy - and happy he who has risen free - above his striving-, - to ~~not~~ stand from fear set free, to breathe and wait--, to hold a hand-uplifted over hate--, and shall not loveliness be loved for ever ?" It is well to play -aily in the freedom of no desire-, and in the himalayan strength of integrality : No fear or fuss, - at least, no lustful, craving whims or wilful urges to Be anything else than what we Are, or to Be anywhere, but exactly where the wind of the Spirit may duly blow us-. In the Eternal Now, - Being is Himalayan unto our mole-hill doings and fearful fuss. Wu ! Forgive the funny egos, - says the funful 'uji : They do not know what they do nor what they Are, nor whither, whence, how or why. So let's drop our swell, praud and cute conceit of agency and of I and Mine and Meh ! Meh ! These are naughty word-symbols to Him in Alaya. Whatsoever ye have done unto one of the least and most despised among you, that also have ye naturally done unto Me, Emmanuel, - the Self-radiant, immanent and all-comprehending. Wu !

'e innerstand ego-freely - and it is the inherent, integral freeness - that is essential. Seek and find ye first the ineffable realm of grace within. Then live the experiencing word-freely, - namefreely-, free in holy concept and ideal abstractions. If thy intuitive eye be single and pure, - all bodies, tools and things will be aware as brimful of Self-radiant light. Eternity or Christ-experience, is Here and Now.

The Real Is in actualities and in time. So let's Be Life steadily and wholly and sahajaly. Wu ! "Lo I-AM always with ye : whether ye live or die ye dre in Me, Emmanuel". Love will shine through - hallowing all. Is not He who created ego-misery wiser than thou ? We are equal with the lowest and therein is our Strength. Let Ananda bubble up ego-freely-. As our Jay-Amanda ken : "There is so very, very little that needs to be said", "We are always aware, Sunya". Let's live the awareness. Wu ! is enough. Wu !

-We have had the Call to write on "What Ramana Maharshi is to me" - and as usual our emissions overflow upon you. Are not I, ^{me} and mine, naughty word-symbols to Ramana Maharshi and to Advaita wallah Wuji? They seem incongruous and unbefitting also in our experiencing of and in integrality. What is Guru, - God and Self to Me, but the sahaja Experiencing? We are now wallowing in "Praternatural experiences" which to Wuji seem quite normal and sahaja natural. Naturally he yaps impishly at tantric tricks and at the supra-mental antics of hogos -(We ask, the vulgar cockney-guy are there also shogoes?). Naturally helquiz at solemn-faced pandit guys-, at snobish, patronising, blinkered, benevolent and spiritual bullying. He has somewhat irate patience with supernal, sentimental clap-trap, mellifluous, euphonic eulogies and perential philosophising: Experience, integrally and essentially, God-gurur and Self. Be the experiencing sahajaly and consciously aware-. Then you will live out from it maturely and unassertively as did Ramana Maharshi-, and you will not jab-jap. Wuji enough. Ramana Maharshi's Self-radiant silence suffices-. It is livingly eloquent and he lived and died in public for 48 years - without needing any privacy from egos-. But did He die? asks the immortal, - more than human, Wuji.

Die before ye die ! " Ventakaramaji made a good death when his body was 17 years young-, and Sri Ramana Maharshi emerged to live that death in death-freeness. In maturity and by practice such death, like - deep sleep and sahaja contemplation, may, become a habit, - a salutary bath in the healing Source or Integrality-, consciously aware. It is probably what Wuji calls our Original Face, Sahaja Samadhi, Satori-experience, the ever present sahaja origin and what not. You cannot will or force such experience ducky - much less understand it. The art and craft of dying is not a matter of swell power, cute knowledge and ego-know how, but rather of integral strength, inherent wisdom and mature intuition. Willing, tension, trying-, desire and the sense of agency must go, must be let be, - or transcended or easily interstood, so that you be naturally and simply free in them.

So do not will or try or fuss in fearful or prawd doings; - rather be still to Be. Be stark-naked, sine-care, rid of rags and fig-leaves and ideal prejudices. Let go or let be of concepts and abstractions, thought and minds, and, so, be free in them and in all tools-, free to experience and live them unfeelingly. Be simple, simple as one is sahaja before God. Drop your finery, - preconceptions and beliefs into the well of experience. Push in also your swellness, cuteness and virile lust of 'what ye call life'-, your respectability-, conceit of agency, duality-fuss and ego-values. Be rid of them or at least free in them. Do not cling or crave or try. Effort, Reason and Ego, that were helpers, - become bars and impediments to awakening into freedom, - into integral Self-experiencing. But aware that it is Swalila-Play and, awaring things essentially as they are-, you are free in them and can dance as in seeming fetters, for real bondage, like egos-, is delusive. Ye need not renounce or reject, kick or curse, starve or kill the poor ego. Accept your Self in all things and you will let them be, - resting in their own due swadharma. You will help by non-interference-, you will heal by being what you are in your own Swadharma. Sharing, - in your sense, is a bit of a farce-, not real enough. - Love is not real enough unless it be Karuna-identity-, inherent co-passion or adwaita. Aware of and in your Self, you are naturally free with and in all things and with all fellow-way-farers. Compassion often degrade into condescension and pity-, and love without insight grows cold like charity.

A willing without desire-, a freedom of no desire-, no choice, no lust and no trying. Desire and the lust of giving, and getting must go, and do go along with the conceit of agency. If there be a willing it is not yours to possess, - direct, use or abuse. The Will is ever being done playfully-, whether you pray or bray-, bleat or beseech. Wu ! Just remind your littley: "Thy will be done". It enjoys its shakti-antics as its own swadharma at joyo us ease. No ducky suicide is - no remedy - and why fuss about and dissipate in drugs and sexes, and spurious duality-unions - when the integral Unity, the sahaja consummatum est here all the eternal while? Wu !

Ye must be born again. This integral rebirth is the subject of the intimate talk of Jesus with Pt. Nicodemus: John the Baptist was the greatest among men, - but was as the least in the realm of Grace and integral Awareness: Unless ye be as babes, ego-free and sahaja, - ye can in no way and no wise enter this realm here and now. Death is the secret of this re-birth, - this reawakening into conscious Self-awareness. Will "Art thou a sage in Israel and have not experienced these things?" Wu!

You cannot rightly will to heal, to sleep, to die or to awaken-. Like also faith and love, - grace and ananda-, you cannot force, compel or command the integral death - or birth, - awakening or ego-free sleep-. "We are always aware *Shunya*". We can and do experience this ego-free awareness - or deep sleep-, whether we know it consciously or not. Do you fear to lose your Self in deep, profound-, ego-free sleep? or in the healing bath in integrality or the Source? Grace, Buddha-Nature or integral Awareness, is not your birth-right, - (Were you born now?), but is your true, sahaja nature, your integral Self. So better awaken naturally and abidingly to Be it, - Experience and live it - consciously aware. Wu! Ripeness-, readiness and the usefulness of time are all. Begin by letting go of attachments-, willing and ego-values, all shakti-business-, craving, killing and conceit of agency-. Letting go and letting be, ye can go and Be freely-, can experience and practise your Swadharmaic truth and lila at joyous, psychic ease. Wu!

"Thou shalt not kill!" thundered Jehova to egos: Thou need not kill or conquer, eulogise or denounce or renounce, dusky, says Wuji to us quite calmly. Just awaken and you will submit ego-humbly-. You will accept effortlessly, and consciously Be the awareness, the Grace-, the ego-free, profound death in life. Be angst-free, fearfree and fussfree. "Behold I AM - always with ye!" confirm Christ, Sri Emmanuel, Wuji and Ramana Maharshi, - nearer than breathing-, closer than egos and lotus-paws. Aware the Immanence that is your Self and then experience and live it. Give out from it as does the Ramana Maharshi. Wu!

You do not fear the sound, refreshing mind-free sleep or the profound ego-free contemplation - or Sahaja Samadhi, so why fear. the seeming loss of persona-masks and strutting individuality - of ego-values, willing and trying in so-called death or in Real ego-free life? Why fear to lose face? Why cling to persona-mask when you are the Original Face - that is sahaja and unloseable? Deep dreamfree sleep is such temporary death or bath in the healing, integral Source. In this mode you are will-free, thought-free, mindfree and ego-free and, in dhyana-contemplation, you may court similar experience consciously aware- Contemplate until you Be the contemplation, practise and experience until you be the experiencing, the non-dual Advaita-awareness, comprising the One and all tripatis. Such contemplation and consummation may be not only a habit but a dire necessity like body-sleep, a frequent healing and salutary bath-, refreshing and restoring. So let's practise the art and craft of dying, advises the art-free and guilefree Wuji, meaning: transcend and understand the ego-walls, which are as arbitrary, artificial and delusive, as are iron, bamboo and spiritual ones. Be akasha-minded-, cosmic souls and integral psyches and bounce Mallistically at joyous ease. Integral experience-, like deep sleep, is timefree and spacefree in so far as it is a matter of depth or inner profoundour, rather than of length and locality. It is a pupna, sahaja completeness or integral wholeness, rather than space-orientation - or seventh heaven. It is unconscious or collective awareness or akashic memory, rather than individual, or ego-soul-, consciousness. Retain and practise this integral memory. Be it also in constant, living contemplation, - and you are ego-free also in actualities and trivialities-. Unattached and Self-recollected you are starkly free in all ego-fuss and duality-antics. Seek and find ye first the Source of ego-hood, the sahaja integral and inherent Grace, within your self: The wisdom-light of Prajna-intuition, the Karuna-rhythm of Swadarshan in Scallia-. Wu!

Dear, darling Panditji, says Wuji - You seem to be grievously shocked, annoyed or peeved because we suggest that great Wisemen, holy Rishis, - Uttara Masterjis, divine lias and mothers of Gods - were and are probably illiterate, uneducated and unlearned in shastras and in orthodox dogmas and supernal doctrines-. Wuji did not mean to provoke your panditic ire and he folds his lotus-paws in ego-humble - pardon. Wu ! Please remember the Standards of Living, of erudition or of, himalayan civilisation were not so high nor so highly worshipped in the past. There were no Bhagavan Almighty dollar - than-, no Bhagavan Science - or empirical Know-How-ness usurping then. Inner, integral wisdom were there rather than imposed part-knowledge. Inherent Freedom rather than 'free'- world - power-play - and the cult of Ur rather than mental and external cute, prawn, swellness and art-ful shakti-business. Wu ! These were genuine values, and Standards of life in intuitive and ontological awareness. No doubt these ego-transcending psyches and integral fellow-guys, or fellow-pilgrims in himalayan consciousness, were perfectly 'respectable' beings-, even your camel-driver, your mad-Baul and your professional beggar-maid in Basra, but dear Panditji, - they are foreigners, aliens and untouchables to you-. Would you touch them or let them touch your deadly white-, pinko-grey or beafy-red skin-robe. Are you equal with the lowest- ? Are you your Self in them, in us-, until we are safely dead - ? Would you really give Dr. Wuji and his Himalayan chelas a meal on your very own tall in your holy kitchen-, as one of you, - as the uninvited guest, as your Self or Bhagavan in that form ? Your better half would not. And yet this miracle even may happen in Himalayan Bharat and not only in the homes of the, to you, spurious Kashmiri Pandits. We remember distrustfully once - after a kirtan - late at night, - Dr. Wuji being feasted-, yes, in a holy, orthodox kitchen-, ~~we~~ along with Jhadesh Marayana and other himalayan holinesses. They were on each side and so enabled him to squeeze effortfreely into the heaven of pious, respectable orthodoxy-. "Respectable family". Nearly all earthly Bhagavans were (or were alleged to be) of such ancestry, though Buddha discounted such descent, and Dr. Wuji has happily forgotten if his Ma was very respectable or - not-. He does not care a fig or a Wu ! for respectability or homage, and is happily illiterate and delightfully unlearned in shastras, doctrines and dogmas. Illiteracy is no shame or crime or handicap to him-. Civilisation was not rampantly usurping or deadening in his babyhood. There was faith then, in the invisible Real, and in the cult of Ur.

There was memory (pre ego and pre-natal perhaps) of Swadarshan, and there were corroborating, inner and genuine experiences of 'God' as a Reality, rather than as pious. The very word Pharisee has come down to us ~~xx~~ as a term-symbol of any formalist or ritualistic, ego-righteous persona-task or hypocrite : A solemn, Pandit-faced persona - given to strict observance of law and seremonials. Scribes and Pharisees are now by-words, even Orthodox R. C. Churchanity.

Really ducky-, there are no records in the Jewish or Christian bible of Jeshua ben Miriam being educated-, civilised or literate, nor of him ~~being~~ being ambitious of originating a sect, a ritual cult, an organisation or a Christianity. At 12 years of bodily age he could confound and amaze the learned scribes and pious pharisees in their holy sanctuary, but could he read and write ? Only once in the Christian bible it is recorded that "Jesus wept", never that he ~~laught~~ laughed. He could lose his temper over the greed and antics of money-lenders-, banya-mentality and rigid phariseeism, but he had friends among the sinners, publicans, prostitutes, (Miriam of Magdela) and pharisees like Nicodemus, so he was not given to untouchability-, touching even the rich, the powerful and the respectable. The only record of Jeshua's writing is when these respectable citizens and ultra-respectable Pandits brought a fallen sister for him to judge and condemn. She had been discovered in the act of adultery. (Why not bring the male offender also ?). It is recorded that with his finger (or a stick) he wrote in the sand besides him, where he was squatting. What did he write ? Aramaic ? Greek or nothing at all ? Perhaps the pharisees even - could not read his scrawl, and the others could not or did not like it -, so there is no record of this important writing, - no danger of it being crusified in doctrines and standards. What is recorded and remembered is the living Word-, uttered : "Judge not : Let your speech be Yea, Yea and Nay, Nay - or Silence. Excess is evil; Let he among you who is without guilt cast the first stone-, or first condemning word. Does any man condemn thee Sister ?" (Silence was pregnant)" nor does the Son of Man condemn thee. Go and sin no more-". And Magda Lena did so.

Education, - literal learning and panditic erudition make you ever so respectable and worshipped by egos, but not specially so in the inherent and intuitive light of Ur-, Prajna or Sophia.

(P.T.O.)

P. T. O.

- Your derived knowledge is not intrinsic wisdom. Your
swell Power is not integral Strength - your immaculate behaviour
and outer cleanliness are not the purity of ego-humility or
ego-transcendence-. Your 'spiritual' bumptiousness, subtle
bullying and conceit of agency, are not the essential power of
spirit. Blessed are the poor in Spirit-, to the pure all is
pure, the pure in heart shall experience God". - In the pure
Eridava guha all is reflected and re-cognised in pure receptivity.
Wu !

"I have been a Tree ----"

One must be at psychic ease and integrally whole in order to aware and to Be the whole also in the part and in individuals-. "I have been a tree within a wood, and many a new thing understood - that was rank folly to me before". So asserted David H. Lawrence who usually postulated blood knowledge for intellectual cleverness and integral experience. 'I' and 'have been' is the past. We are our unitive Self in the tree friend, whether we merely understand or not. The word-symbol understood, befits the rhyme, but not the experiencing. Having experienced the fatal 'see-change' Sri Ego may be humble enough to understand and to remember a mode of authentic experience in which there is no mental knowing or trying and where Blood-knowledge and intellectual proof are, like patriotism 'not enough'. Sri Ramana Maharshi - is enough. Wu !

"I have been a tree within a wood !" Have you as consciousness been the consciousness of a stately, dignified tree-friend or other individual within the whole (wood) ? Then you will not sense this experience as a limitation or condescension. Pity and compassion, - sub or supra-, do not enter. Simply, consciously and untryingly, you are your Self-, the whole in the part-play as also integrally that part-play in the moment of time. Karuna-Love is not compassion with any sense of patronage or pity. It is rather co-passion in sahaja, effort-free - i-identity, the non-dual experiencing in prajna intuition-, in the light of the inherent, integral wisdom-sophia, which we essentially are-. It has but lit^u to do with derived and analytical knowledge or mental understanding, - nothing to do with doing or with trying-, but rather with simple, sine-cere Being - and being integrally aware in Swa-lila-, Swadarshan in a particular form and everywhere, - in the Self-interdependence as in the mutual, unimpeded interpenetration. It is all Here and Now within our integral Self.

Miriam - the mother of God - said wonderingly unto the announcer and messenger Gabriel : "How can I conceive when I have 'known' no man -(in sexual orgasm) ?" and Sri Gabriel responded : "Be purely receptive and do not try to understand the ineffable. Experience It. The comforter (or "Holy ghost") will come upon thee. will overshadow thee, and thou wilt conceive the inconceivable THAT - beyond knowing, - understanding and trying. The Christ will be revealed and will manifest in thee !". Miriam obeyed ego-humbly and harboured this message in her Heart-cave - along with many seemingly harsh and strange words-, later on, from her incomprehensible son : "Who is my father and my mother ? (the Source). Woman What have I to do with thee ? Do not fuss, woman. Hold thy tongue and abide in patience -: the due fullness of my time has not yet come - etc." The Mother harboured such words and such treatment of her secret, lacerated heart-cave (Hridaya guha) and brooded upon them. She did not curb her motherliness, the Ma-urge and the shak business, that was her true Dharma, but she trusted intuitively - where she did not understand. Ego-humbly she let herself be used in the Swadharmic play without undue conceit of agency. She had her due crucifixion-, re-surrection and transfiguration along with her Son-, "the Son of Man born of woman". The immaculate conception and the birth of Christ-consciousness ever take place within the integral psyche - in the due and mature fullness of time.

"Blessed are the poor in Spirit". The erudite theologian meister Eckheart, - says mystically : "As long as ye desire to fulfil the will of God and have any desire after eternity and God so long are ye not truly poor : He alone has true spiritual poverty - who wills nothing, knows nothing and desires nothing. Contemplate the mystery in the secret heart-cave. Doubt not that if thou art travelling for thy ego or for the friend-, no birth of Christ has taken place within thee : The birth is not over till thy heart is free from care-, free from fear and pity". This seem^u pure Advaita-awareness as does Ramana Maharshi's - : "There are no 'others' !".

This is a deep point in every acceptance or real experience of the guru. It is before the unknown and the God cannot be known - but it is experienced, (ne) realisation of the moment whether it be so : the conscious or unconscious or the mystic unaware awareness. This is the 'and if ear, readiness to hold back, this is called Mukha' and it is the experience of the emotional plane. This is 'and is typically depicted by the bride and groom at the wedding feast.

It is the shakti in the form of the bride and groom. It is the shakti in the form of the bride and groom. It is the shakti in the form of the bride and groom.

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There is also Shakti with open eyes called Umashai Shakti, which is the Shakti in the form of the bride and groom. It is the shakti in the form of the bride and groom.

In the Kata Upanishad we read : "Draw back your speech in your mind (jnana) and the mind in the state of Jnanatma is the Mahatma or the cosmic self and transcendence. The awakening in that realm is by the method of speechless thought and by disciplining in high emotions. Think with a few words as possible as aphorism like the sutra or in paradox and mantra. Reveal essence in suggestion, hints and key word-symbols : The speech must go back to the bija (seed) mantra in the "mala" of the mind and the heart. It is the shakti in the form of the bride and groom. It is the shakti in the form of the bride and groom.

Here begins the interdependence of the senses. Silence is the language of the Real. The Real teaching of great Gurus is speechless and even speechless in spite of words. It can be communicated when both the master and student know the secret of speechless and speechless thought and adamantly intuitively, sense the quality of the nature. Silence, Sunyata and beyond thought and word-symbols. Even by 'japa' the physical consciousness slowly disappears and the void itself becomes the 'body'. Speech then is only a vibration of the body-frame. Therefore the Sunyata advise : Be Shakti within the body. Be conscious in Shanti - a man in the Shakti outside, in calmness and radiance, and be a Jainava with others combined in interrelatedness.

the form of inner, eternal grace).

Adolescent Period Krishna with the gobis, Suka : ever young and Narada, youth Krishna, Krishna in the Bhagavad Gita, displays also the aspect of Shiva, the fighter, the relentless transmuter. Shakti Kali is also whole, displaying the aspect of benign mercy in Maha-Karuna. Old age can seem to be disintegration or total loss, but may also be maturity, a wise, ripe and rich quality of silence, un-realised experience, in essential acceptance of central self-awareness and calm identity-living.

The natural necessity and fulfillment is to "create" - (project or re-ignite the child or the spirit. If any body particle enters limits composition, it becomes a prakasha that lives, but may not generate and be fruitful.

India has four great poets: Vyasa, Valmiki, Kalidasa and Rabindranath Tagore. One line of Tagore's reads: "In life I fear death in the South in death I may find life". Life is as a whole - It is birth and death that are complementary opposites - a whole happens for a while must be a life of complete sincerity again and again in innocence and now we must awaken into awareness of the eternal - so that we - if we care - may well be able to celebrate a great birthday at least every month. In our birth our inherent freedom, the awareness in our self, must be experienced a fresh every day, must be a central awareness in consciousness, lived at joyous ease from moment to moment.

Tagore reflected a great deal from the Beatles who themselves deliver a lot from the Beatles: "They know by practical living by their natural, auditive state in nature, what the divine Aurobinda and other occultists at the other opposite of research and supramental discoveries know in a willful power and sublime Shakti business in both realms of consciousness are non-mental, and free. Shakti is aware, uninitiated and lived at the 'bindu' of spirit, in duty-awareness, but the one seems strikingly wilful and often ego-assertive.

Ashtanga, whether they be solitary hermitages or Yogic retreats with disciplines, apostles and ritualists around the lotus feet of would-be holiness, are like kinder-gartens or they serve a period of training and discipline for juveniles or adolescent souls (if not for escapists, emotionality and indolence). Most of the disciples seem to stick to their meditation or some kind of breathwork, Yogic practices which may be faithful and non-raptures, and a bit of a "samadhi". There is but rarely the maturation into the universality of life, into the freedom of unity-living, and of being freely in touch with the self, also in all actualities, all relatedness, all interdependence in the natural, divine Leela.

Through knowledge and discipline we may be awakened into awareness in our inherent wisdom, but knowledge is not that most joyful and untroubled, satisfied and leaden in knowledge, learning, meditation and academic blinkers. The Gopi is ever in love with Krishna, and we but recognize and love what we are, and what we are awakened and recognized - and experience spontaneously. Some few souls may be born mature, - and so able to awaken quickly and speedily and sincerely recognize the other, mystical dimensions and depths of balanced living and of the awareness in Unity, Being and All-acceptance.

Very few of the present and past Sufis, sages, seers and mystics, in the sunken world, seem to have been fostered - or awakened in an Ashram - (except perhaps for a brief, intermediate period, or phase of experience). Rama-Krishna came through in his

own Vaisnava-tantric way. His Shakti-Guru, and Totapuri were for him a pause, a due interlude, as also were his Christian and Muslim experience in Sadhana. In the mind of a devotee, sometimes, takes the form of a child-like awe and reverence for the guru, and a desire to please and obey him. This is the natural state of the mind when it is in the presence of a guru. The letter (and the form) killeth. Siddhartha Gautama, living 40 years before the birth of Christ, had time and patience to establish a Sangha to embody his truth without image-worship and duality-God; but he seems to have been aware of the risk, when he prophesied that - "For a thousand years the pure teaching will remain (pure). Then, for another thousand years it will be adulterated and falsified, after which, for further thousands of years, it will decay and Matraya will appear to manifest the grace of Unity-Awareness."

Rama Maharshi, Ram Tirtha, Ananda, Mahi, Ramdas, Kabir and many others did not issue from Ashrams or special gurus. Most of them had the inner veiled Shakti-radiant as guru, awakener and illuminator. A. and K. and S., at present, seem to be a most anti, or antagonistic towards Ashrams, gurus and spiritual organisations. They have experienced their abuses too painfully perhaps, and have no doubt that Christ, Rama Krishna, Buddha and even his Holiness Aurobinda (-i.e. the living-, Self-aware and Self-experiencing spirit) is chiefly outside Ashrams, mats, Churches, Sanghas, Gans and holy elects or organisations - which were help to become bars, walls of separation.

Ashrams grow up around a personality - (sometimes a liberated soul on liberating Shakti) and it dies with its founder - and even with modern propaganda and Shakti-business. Life does not die - but it wriggles out of trying and fixed forms. Of the Shakti comes and is allowed to create on its own terms, but is also often a deadening veil. Each man kills the thing he loves. It is his nature to do this. It is his nature to do this. It is his nature to do this.

"He who tries to catch a joy (Ananda) does its winged life destroy, but he who in part tends consciously, can freely to feel enjoy and appreciate." He who kills the joy of life, dies in Eternity as sunrise. (Sri Aurobindo) The living freedom and joyous ease of Beyondness in the immediate we see in practice and lived in individuals, who are alone beyond loneliness, wise beyond knowledge and ignorant and trying. They are usually but side Ashrams, to be seen in the form of a man. They are not unpractical or impractical. They are essentially in touch and in living, actual unity-awareness - a more spiritual than natural.

Sunyata is the Ultima Tula, the Uttara, mystic worth, the magnetic pole beyond words, opposites and play. It leads us beyond the Heavenly Gangas. Even the subtlest sense of light and darkness is spinning globe not from between and the course is in the eternal womb, the one-way ease and essence of Sunyata. The Uttara is the long and the tree in the sky. It is a matter of waking into unity-awareness, true Self-identity and of being oneself - aware, consciously and at joyous ease.

Truth cannot be expressed wholly or purely. It cannot be explained, conveyed or spoken - except in hints and suggestions. It is experienced and lived. That which recognises is within. It is our Self.

... The age of Sita was 8 and of Rama 15 (not 12 "just less than 16 years" as Valmiki very significantly remarks when they married. These numbers have been chosen deliberately I think. Remember the theory of the waxing Moon connected with the ritual of Soma-Yupa in the Veda and the same theory of the waxing of the Woman-Power in the virgin held in the Tantras. 16 whether representing the Shodasha Kalā of the Veda and the Upanishads or the Shodashi Kalā of the Tantras always represents the perfection of the Absolute. 8 is just the half of 16, the 8th or the ashāṭaṅka Kalā (meaning either "a phase" or "a creative power" is technically known as Jaya in the Tantras, meaning "the Victorious One". This is the intermediate Jaya who has attained victory over the life-force and after this victory, there is no chance of forces running down. It is on these grounds that the 8th 'tithi' of bright moon is held so important in the Shakti-cult. This Jaya was united with Ūrna (the Perfect One, here represented by 15 which is "just less than 16"; here again you have a broad hint about the theory of "Incarnation of the Divine" in Kam-Sita's marriage.

I want to make clear my idea about Tapasya, a word mis-translated as penance, asceticism and so forth. Even Shri Aurobindo's "energising" represents only one aspect of it. I always use the word in its Vedic implication, the nearest approach to which in English will be "radiation". Two ideas are connected with it, "heat" and "light" - Shakti and Jnana. It is distinctly "the creative energy and wisdom", so often described in the Upanishads as the first manifestation of the Creative Urge. One Upanishad goes so far as to say that "it is a radiation devoid of any specific characteristic (alingam)". The real tapasya will mean being one with the creative power of Supernature. It brings us closer to nature as she really is. My Tapasya we drop all accumulations and become simple. The forest-life of Sita and Rama is the perfect representation of the spirit of tapasya and achievement with a perfect representation of the only the tumbling means adopted by the ignorant soul to attain that perfectly natural end. You be Sita and radiate your Power - that will be Tapasya. Being is timeless intuition and tapasya is its becoming in Time.

Only another thing. Great Expectations (in the sense of creative imagination or "kalpa" as the Vedic seer says) always carry with them infinite patience. I would quote to you a line of a song of a Baul of Bengal: "O thou man of cruel impatience, wilt thou roast in fire the bud of the spirit to make it bloom?"

In another letter to *Sūnyata*.

"The day belongs to Mitra the Friend and the night to Varuna the brooding void", says the Veda.

And who is this Mitra? "the friendly light that urges mankind to stretch forth" again says the Veda. The same idea you find in Kaha Karuna and Sūnyata, is it not so? The whole day spent in radiation and the night in "the calm of the void, in the no man's lawfree land". Is that not the eternal rhythm of Being? and anyhow it is the night that gains over the day - the day being that radiant robe of the night, the mysterious yogini whose heart no man has ever known? At least such was the idea of Sri Krishna when he asked Arjuna to turn the boisterous day of the ignorant into the night of the Wise and again keeps awake throughout the night when they sleep in ignorance.

And the spirit of the night is the spirit of love. Love is silence. So is night. Do we give ourselves? Then we don't speak. Do we want to communicate our thoughts, that surface-froth of the Jeep running stream of Being? Then we talk. Is there any sense in talking when you have your own Self to radiate?

And yet when the radiance rises on the horizon it makes the birds burst forth into songs. Songs, not words. Songs do not communicate, they create. Words drop away which are finite, only the tone lingers, creating a sense of the infinite as Tagore used to say. Words melting into music and music creating the experience of immortality - the Gandharva the celestial musician guarding the Soma which was won for the mortals by the Vedic gods, of love as the Vedic hymns say. From words to music and thence to the joy that is Sunyata. Such is the course of love, that is ours.

How are ye bouncing-, enjoying the Grace-ful Swails within and around? How will ye give Sri Himalaya your darshan - and let egoji be pressed? All in the due fulness of time and in light of eternity. Let Bhagawan worry-, arrange and fuss: It is Her business. Wa! The desire-free Kailash-, the calm grill-glow, the -aha-, the Christ-, is within our self to be aware-, experienced and lived ego-freely and integrally also in actualities-, dualities and all ego-fuss. "Ripeness is all!" : Nature readiness for the simple, - natural and integral awakening into conscious self-awareness-, for the ego-free, existential leap into the Sunya Parama-void. We simply Be - fully - integrally and livingly awake in choicefree, ego-free and conscious Awareness.

Here the rains have come upon us-, cooling and cleansing the hot and dusty air and making the Himalayan earthly playground a lush green. We can again breathe, deeply and calmly, the Krishna-bine akasha in Giva's realm and lose egoji in the vast-, limitless Sunya-Shanta-, Turiya or Sahaja Samadhi, - which Waji calls Natural Spirituality. For some weeks we could only grieve and endure patiently - in the titiksha mode of suffering cheerfully along with plants and tree-friends-, or simply-, like them, give up the ghost, the body-tools and the jolly ego-play-. We may live in Eternity's sunrise with all doors and windows of perception wide open-. Wa! Many deaths, metaphysical, psychological, ontological or otherwise, can be duly experienced, but there are no deaths of the soul that we ever are. Only the eternal is real, ye ken egojis may awaken naturally to their own illusoriness and delusive bondage-: In awareness of the Source they duly vanish - or we are free in them. Wa!

Since our ascent from the Netherlands we have been living busy-bodies and karma Yogi among 'the dead and the quick'. Faithfully we have removed-, if not a whole, Himalayan mountain-, at least its peak, which for 20 years was a palatial hermit-cave. In rich silence and stark solitude, it has now re-incarnated itself-, through us as tools, in the Karuna-realm below-. Demites loved the wood-work to well, so the new baby-cave is still hatless. We must give it a para plu for the monsoon-time. This is the time that plain-egos invade our delectable, holy and cranky ridge. They overflow, swam and buzz, - but we survive. Even the swell missionaries do not sting-. They are lovable guys and gitties: Our self in this or that form and mode of interplay. Dutch Albert has come all the way from Kabul to bathe, or merge, in the ego-free Sunya in preparation for his karmic Sudharma among Ioper-brothers in Himalayan Swat. He is unfolded by the old Sunyata cave-, while we are safe, - though not leakfree, in the Turiya one. Bath are conducive to Sahaja Samadhi and to ego-free, natural Spirituality. Wa!

In Sri Vihara is Mark Webster in an English body of 18 autumn, since the nature age of 4 he has gradually awakened unto his Buddha-nature - and has now some great or stipend for research in Tibetology and Sunya-science. He and also Albert, though Western-conditioned, are really no trouble or nuisance: value in Himalayan Sunya - in regard to food-fuss, bathing-routines, civilized respectability or outer Karma-alinging. Wa! "Always take consent-birth" advises Waji in the invisible soul and: "Neither a master nor a chela he" -: No followers-, sticky leeches or stuffy sheep-foals for him, and no solemn - Pandit faces. Wa!

Practical mystics simply immerse - and have no urge to assert or aggress - in exhibitionism or in trying to explain or to share the ineffable. There is simple, integral and intuitive self-dependence and pre-ego or pre-natal wisdom and inspiration in Prajna-light and Karuna-rhythms. They see, witness, know, visit and rest rather than know or stand under in mental antics, and so they see Be-, richly solitary - at joyous ease, in psychic health. Our Gurus walk as servant-free and almost word-free aiming at ego-freeness - The freedom of no desire and no conceit of agency, of leadership and of identification. Ah, so there is no pitiful dis-ease, no febrile flutter, no unwholy fuss. Ah! The cosmic Will is ever being done and, willy-nilly, consciously or unconsciously, we, as egojis, are being used, pushed and pulled in karmic Swadharmic play - and interplay. We are being led and guided - quite safely - in delightful uncertainty. Mujji bounces in the sure wisdom of insecurity, for we are essentially and integrally ever certain and secure. "We are always aware, Gurus!" But are we always integrally awake and consciously aware? Ah!

Be innerly still to drop egoji-, advises the playful, himalayan guy-. Thou shalt not kill the darling Uri egoji-, only let it be-, ignore it or be free in it. Simply let go of the chains of thoughts, of desire-waves - and lust-itches - and of wilful trying to hold, to conquer, control and conceive. Let go of concepts and abstractions, and court experience. Experience God-. Be naturally and sanely out of your ego-ridden mind and tool-identity-. Who art thou? Who has a body-, physical, mental or sensitive feeling - ones? Who possesses - a ghost, a soul, a spirit or an egoji? Be innerly still to know, witness and rest. Experience your self - and ye cease to know and understand, to fear and to care. Immerse at joyous ease. Ah!

Often we bounce the 9 miles to and fro the himalayan city set on a hill a thousand feet below us-. It is salutary and solitary exercise for bodyjis and egojis-, but gives little leisure for dissipating in scribble or vocal verbosity. So it is well that the real correspondence, transmission and communication, are all word-free in intuitive oneness and Karuna-rhythm. Gurus Silence is most eloquent in the invariable, - ego-free Real. We need but aware the Shanta-Shanti - or contemplate the vastness of aroaha - or the snowy peaks of himalayan summit consciousness, stilled in their own Self-effulgence. Its highest summits are, by egojis, called Prajna and Mahakaruna; but they are really namefree in Gurus's light-radiance. The inherent, intuitive light leadeth and enlighteneth every human, mortal ego-soul, that cometh into the lime-light of duality-play: If thine intuitive eye be single and integral - all thine walking bodies-, eye all no bodies and things-, will naturally be awared as beautiful of Prajna-Light.

Stilly and ego-free we can contemplate and reflect purely - and so be the non-dual contemplation - the Self-experiencing. The real is in all actual activities, all actualities and all ego-fuss. Just awaken to aware and to be - and there is joyous ease: Nothing to regret, resent or forgive, no grievance-complex against Bhagavan. Ah! All our friends are here in the Hridaya Gaha-, Gay cave-dweller-, nearer than breathing-, closer than hands and lotus-feet. Ah! Gurus does not know or stand under in learned respectability, but is all-comprehensive - so that also Christ is within. Ah!

Himalayan grace and gratitude from

SUNIA

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Winged thought and calm love have gone unto you in serene empathy from one of the 'Appy', armfree and mind-free fools and ball-bearing cranks on this transcendental and, to egojis, ugly ridge. Wujji says that as inmates we have also some ~~un~~ untamed, de-civilised guys - some de-headed and de-egoised, cave-men and cave-ladies-. Wu ha da !, some respectfully dis-eased, but mostly at joyous ease and all loveable and due parts in the jolly play-, the divine Swalila, and ye are herc-, swell cave dwellers, in a Himalayan Erijiya Guha xl in a consciousness vast as the krishna-blue ar-asha. Janya empathy makes us rich and more than royal, - equal with the lowest - the most disrespectful and despicable fellow-being, - and also purely reflecting the vast vistas around - and the darshan within. To the pure all is pure and all that lives is holy-. Wu ! All is alive and a himalayan darshan is for ever and a lay-, says Guru Wujji. We are the innerstanding, and empathy has but little kinship with clinging love, sticky attachment, mental knowledge, learned ignorance and clap-trap truism. As we innerstand there is no solemn or ego-humile standing, under in pity or in condescending compassion, benevolent bullyin; or charitable patronage. There is no need of holy nearness - or of mental touch nor of possessiveness, wilful shakti-busyness or conceit of agency-, no lusty, - sumptuous ego-craving-, to give or to get, to teach - or to share or to shine unto egojis. Wu ! So let us treasure and cherish empathy in constant awareness and in rich gratitude, says Adwaita-Wallah Wujji-. He is still safely in the invisible Real chasing yellow dragons, asuric egojis and jolly, playful Yetijis. So thin a veil divides us from integral self-awareness : Only ego-consciousness. Drop egoji and so avoid Guru dis-ease : Empathy is more than love - and our care-free adwaita guy sings daily : I empathise ye beyond mind and meaning and measure. What a light it is - so free, so new like nothing else on earth, in hell or in heaven. Wu ! When ~~we~~ we are eternity-wise like Him, we cannot be solemn - or respectably come ill faut.

He likes St. Francis "Hymn to Sister Death" :

"In youch I thought thee sterner,
: A monster to my view !
But I was then a learner-,
: Sternity was new-".

But he avows - that 'ternity or integral self-awareness, though it may seem new to illusory and delusive egojis-, is here and now all the eternal while. It is both new and old and neither - according to taste and experience. It simply is-, and, in maturity, we awaken to aware and experience that we Are the eternal, the invisible real, and that there is no death of what we essentially and integrally are. Wu !

We are writing a series of deaths-, physical and metaphysical, which we have experienced-, at least vicariously - in empathy or in himalayan consciousness. Brimati G.B. still mourns her son's physical demise so full of the ego-pity - that clings and craves-, pines, regrets, - resents and tries to hold back - the unclutchable. Such bondage and misance to him - : Such ma-love is a sticky, clinging, subjective and feminine truth-. But most egojis are conditioned in blinkers and delusive bondage-, so, also mother-love may become smother-love, and shakti-busyness - a liddy dis-ease. Egojis are apt to hug their hurts and brood on their scars - and stick in their experiences - (often personal, important trifles), instead of realising them, live through them and - pass on - free in them and free also in the ghosts of memories-, details and ego-artics-. The essential memory of lessons learnt in tests and trials, suffering and deaths, may remain-, but it can be lived without being inflicted on fellow-pilgrims in details and in verbose word-symbols. Wu ! is enough says Wujji. By our regretting, resenting and condemning-, events and fellow-pilgrims, with the cosmic Will - that is ever being done-, willy - nilly, whether we pray or bray-, and, we retard and bind our dear ones - by our perenial philosophising, our craving; our willing-, our desires-, ego-pains and regrets.

Spiritual suffering is a contradiction in terms. Only because of our awareness of the divine Atma, (our Self in this or that form and Self-interplay), is the beloved form dear-, lovable and - 'divine'. "What so ever we have done unto one of the least and most despicable among you, that also have ye naturally done unto me". Immanuel, the inherent, immanent and indwelling - Christ. So I AM always with ye. So be of good cheer-. Wu ! So also Brinati J.B's body-free son - is nearer to her than breathing, - closer than hands and lotus-feet, and we advised her not to let him find her a sad-, aggrieved and pitiful egoji. What blunders ! What unawareness - ! What 'sin' : she craves body-nearness, mind-nearness * and rejoice that every day brings her body-death nearer - and so nearer to him ! Wu. In glad empathy she might smile upon him lovingly-, and drop the craving-, pitiful dis-ease called egoji into the freedom of no desire. God, Guru and Self are one and very same, integral and grace-ful advaita-experiencing, says Wuji.

After two years in Himalayan retreat-, lately in the Wu Vihara cave, G. has left for the play among Bharat-valleys - in the wilderness of civilisation. We are glad he makes good and easy contact with Bharat-brethren-, always the 'right' guys and gurlies-: Experiences always bounce against us in the due fullness of time. Are we ripe to profit, open and receptive to aware in alert passivity and in controlled spontaneity ? It is in the tests and trials of relationship-, in crises and various kinds of deaths, that we awaken to aware and to experience our Self and our fellow egojis in empathy and in Wu-ness. So we did a. good speed in births and deaths in the one jolly advaita-life : "Joy shipmate ! Joy - !". Aware the bubbling ananda-, out do not dally or dawdle" : Do not linger where Buddha is (specially), and from where he is not - do hasten away in one existential-stance - We immersehand, says Wuji, and have no time for pity and possessions, when there is such Himalayan lots to appreciate, enjoy and smile to on the Eternal, Tao.Trot along - and enjoy your Self-, says Guru Wuji. Wu.

We will not trouble your physical and intuitive sight-, insight and divine patience with our undecipherable viking-runes - and doctor prescriptions (Wuji is a doctor of ailing divinity and of Himalayan dimensions), but, for full postal weight and measure, we may enclose some respectfully typed twaddle, - which will surely be mystic-clear to you in the light of simple, Himalayan consciousness. Wu !

We trust you and your dear ones are all divinely well and at joyous ease in all your bodies-, and in all bodies of some-bodies, no-bodies and egojis around. There are here Logic masterjis and Himalayan Holinesses (or Monissers), who in word-free Sing's Rhythm, effortlessly and will-freely, teach egojis, how to be de-civilised, de-educate and de-conditional, eye re-ego-ised-, and healed into integral, psychic wholeness and inherent grace - or Sahaja Samadhi. In empathy and natural spirituality they playfully tease us out of thought and time and wind, - out of the blinkered concepts and the conceit of agency. Wuji says : Mind to be ego-free in all the wars and peaces, hot and cold, within and around-, in your so-called free realm. Each egoji his or her own special prison makes and - unmakes-, and both bondage and egojis are delusive. Wu ! Yet all weather is good weather in Himalayan consciousness-, and all is essentially and integrally Well. Sin is also behovely in the amandaful Swadha. Sin is but ignorance or unawareness. Jolly fun ! says Wuji : without asuras and Sri Devil there would be no play-a no Swadha. Wu ! Yet drop your power-antics and ego-fuss; wish for nothing (Sunya ?) possess nothing and will nothing - but your own true Swadharma. He quotes another Meister saying :

"When I pray for naught, my prayer goes for naught.

When I pray for naught, I pray as I ought.

When I pray for some one, I pray at my weakest.

When I pray for no one I pray at my strongest.

And when I want nothing and make no request,

I am praying at my best-". Wu !

Himalayan grace and gratitude from Viking Bhai - in Sunya.

Guru Wuji is a himalayan doctor of ailing divinity and of diseased psyches-, split persona-masks and divided consciousness-. He opines that it is one thing to die before you die and so make a real, salutary and natural death into integrality or Sunya individuum, - and quite another cup of tea - to live one's deaths, - live one's reality in actualities-, the infinite in the finite, eternity in time or adwaita-awareness in ego-antics. It is either naturally easy or impossible to Be the Adwaita-walla - or Eternity-guy-, to Be the monadual, experiencing at jeyous-, sahaj and carefree ease. Wu !

Empathy is einfuhling or integral i-dentity. How do ye innerstand and experience it ? - asks Guruji. Since the learned doctors of ego-ridden minds and of mind-ridden egojis fastened the label: Empathy, on us as denoting our special disease. Wu ha da !, - we have almost run the blessed word-symbol to death - in use and abuse - and in books of words -: Some dictionaries are surely mental cases. Wu !

Empathy is more than sympathy - and more than possessive, pitiful and powerful love-merging. It is Adwaita co-passion-, in-pathia, in-feeling, in-suffering and conscious innerstanding. It is not vicarious suffering, but we can experience and live innumerable lives; consciousnesses and objective-subjective truths in one life-span-, because Consciousness, Ram, Tao-, the Truth and the Life is One -: An ~~Om~~ Adwaita-One. All is within our Self and the whole is in the part-play, wherin sin (or ignore-ance or unawareness) is behovely-. Wu ! Integral Self-experiencing in conscious awareness (of or in God-) is more than beliefs in dogmas and doctrines, - more than learned ignorance-, clap-trap truisms and orthodox comme il fautness. Wu !

Ego-oblivion is Self-awareness. Karuna-love is body-free, ego-free, effort-free, sex-free and timefree, and also Empathy is beyond mind and meaning and measure"- . Only because of our unitive Self in this - or that divine interplay or form is the beloved form and function dear-. "What so ever ye have done unto one of the least or most despicable among you, that also have ye done unto Me"-, says Emmanuel : ~~Yaxxxxxxxxxxxxxxxxxxxxx~~ the indwelling Christ". "So be of good cheer : I AM always with ye". Let rejoice in gratitude - rather than grieve and resent, criticise or condemn - God-, Guru and Self. They are one integral Experiencing in anandaful grace. Wu !

"I love ye beyond mind and meaning and measure", chants the sahaja, mindfree Guru Wuji in one purposefree himalayan Wu ! Empathy is more than love and hate and unions in duality-play. It is Karuna-Agape i-dentity - with no space left for I and Me and Mine (Naughty word-symbols - say the fastidious-, meticulous Wuji)-. It is intuitive adwaita-awareness - conscious-, integral innerstanding and Ananda-'suffering'. Wu! Such emphatic, concrete and pure experiencing is Empathy"-, so free-, so new-, like nothing else on earth", in hell or in heaven, says the immanent Eternity-wallah-, who is freely at home everywhere. He keeps that El porte del paradise is always open. The gate-free gate invites you to Sunya-experiencing : "Gate, gate, paramgate, sampuragate Bodhi Swah", says param-uttara, himalayan Guru Wuji in the invisible Real. Our whimpering is human - and we are apt to cry murder over ego-important trifles-, for inst. when Wuji 'happens' to step duly on the tender corns on letus-feet, or to tilt our too tight-fitting halo aschew. Wu !" Homo sum. Nihil humanum a me alienum pluto" is all very well says He, but the supreme I-dentity or integral truth of Being is that we are more than human, more than ducky - mortal ego-soules. Ye must transcend your humanity and so be free in it. Wu ! The human circus, the puppet shadow-play and our swell-, cute and proud ego-antics are really divine Swalila. So aware and enjoy the Self-radiant all-suffusing Ananda - in ontological Being-Awareness. Wu !

Suffering, like God, death and Self, is a mystery to egojis; but is an open secret or key to integral life-experiencing. We cannot successfully court suffering or salutary deaths, but we can greet them cheerfully and accept them calmly and politely - when they come upon us - and, may be, we can divine intuit-, sniff and smell in empathy-, when they are due also in fellow pilgrims.

Thomas S.E. in "Journey of the Magi" ends not with a whimper, but with a calm: "I should be glad of another death". It is all within your Self - where ever ye Be. - Out of course, here is the Himalayan Wuji in the uttara, invisible real, to keep you awake and constantly aware with a spell: Wu! Ann! or Ah Nohisse! But better not come bodily just yet: He is no officious - glibly officiating mid-wife or Maman: specialising in furthering pain-less births or birth-control (When egojis around Ram and Rishi discussed contraception and artificial insemination - He was heart to matter. "Let them find out the art and craft of dying-". One is alone in due births and deaths and the greater the pain, the greater the integral victory. The strength is inherently within our Self. Wu!

As egojis we do not know what we do nor who or what we are-. So we may well be forgiven and even loved. We dinna ken how or when we are to touch psychically - or whom we really meet - or help or hinder in the due dharmic fullness of time; but if we can love spontaneously - and empathise - intuitively in the divine Self-interplay, and do not will, - desire or assert in ego-swell power-play and cute, proud egotism-, we are fairly harafree, karmafree and lust-free. Ego-oblivion is Self-awareness. Just awaken to "be integrally, consciously Self-aware in All. Not the Upanisadic dictum" Become what thou Art", but simply, sahajaly Be - what thou eternally art-, - consciously, integrally and abidingly aware. All that we need comes unto us - or happens in the right and due fullness of time-, and so also the dawn of Himalayan consciousness - in Sunya. In retrospect we ken that All is Divinely Well. So make a good death and come when ye are thoroughly dead and gone and carefree. Ye may sojourn 3 nights and 3 days in Hell, as a rest from mind and egojis, and to gather bhuyant strenght for a Himalayan resurrection and simple transfiguration. Laxman may be rather vulgar, adolescent, mental, ego-gria or guffaw, and death, if it is real, is too serious for laughter or for solemnity. Lazarus was natural-, sahaja simple, neither solemn nor verbose. Like nature, he smiled the Smile of integral life to his Christ-conscious friend: Joshua ben Miriam. "Soul" pertains to egojis - also do your God-concepts and love-wallowing. "He who would save his soul, or life-, must naturally lose it, says Wuji. Who is the owner, the possessor or the controller of a soul, - a Self or a suchness? Experience your God-concepts. Wuji favours simple, natural and sahajaly controlled spontaniety.

Words are often a pest and may prevent full, integral comprehension and sahaja innerstanding in conscious awareness. Your speech should be Yea, Yea, Nay Nay - or Wu! Excess is evil - or at least dissipation. Ego-consciousness is the mental, adolescent disease. Wu! Who wants to be stood under by egojis clumsy feet, when we can bounce gracefully at sahaja ease and in Himalayan leaps and bounds? Labels and language may prevent the silent adwaita experiencing, but Wuji says Wu to a goose and even to a Swan. He can hear the Swan-song of Himalayan Paramhansajis. They swarm near the calm, mental lake, Manasarovar, and swoer around the imperturbable Mt. Meru and the Sri Kailash of desire-freeness. Wu!

Your angst is a natural reaction due to the salutary death-birth-throes. The birth of Christ within us - is not over until the Heart is free from care - or carefree in care and in ego woe-, says a sahaja, mindfree and thought-free adwaita - guy. Who but the illusory egoji wants to be saved - ? It must simply mature and patiently die; and so be 'saved' from itself and its own delusive bondage. The No-thing-ness-, Sunya, must be experienced nakedly - without figleaf-disguise or artful artifice-, not explained or verbalised into negation, vacuity or ~~xxxxxx~~ vagueness-. The Plenum-Void is a concrete experiencing of Silence unto us, unasked and un solicited. He is the Awareness, the Grace of Christ consciousness, the anandaful Self-radiance. So art thou. So is every thing-, but our awakening into conscious awareness must be Real-, more real than death. It must be essential and integral. The crucifixion must be genuine - and not a sentimental wallowing in make-believers beliefs, euphonic eulogies or cloy trap truisms-, ideal concepts or vicarious suffering. We reawaken into conscious integrality - and so re-cognise our dear Self everywhere in and beyond egojis solemnity and cant "Deep is woe-, but joy!-

P.T.O.

Ah Ananda is deeper still than we can be-", says sahaja
Wuji. K's radiance is Self-evident everywhere, if we be but
ego-free-, free in shadows-, in suffering and in all ego-woes.
Wu ! It is not easy to die the Death, for death comes when we will
and must, and not when we will it. We can be dying, dying, dying
and longing to die, yet death will not come. The ego-soul will
drift and be submerged, but not merged in the dark - or mystic-
clear oblivion. It must merge into integrality-, into the Sunya-
individuum. In real metaphysical death, Sri egoji must say "es to
this annihilation. Inner silence and sincerity are survival-
values-" "To thine own Self be true". The inner voice will guide
and reveal in Silence. The Lord of Dyana within is that of integral,
inherent wisdom, the bodhi-prajna-Jyotri light, not intellectual,
but the intuitive, spontaneous wisdom due to which we do the right
thing without speculation of reward or advantage. - Wu ! Western
psychology is still but mentology and has yet to break its shell
of intellect to aware and use intuition, admitted to exist. Intui-
tion functions in an awareness utterly beyond the ambit of thought.
It is beyond mind and meaning, beyond ego-measure-, time and values-
Wu. The Unconscious remains in the field of psychology, which must
itself be transcended to reach the ontological realm of direct
Integral Being-Awareness-- , beyond the becoming and begetting ego-
consciousness. Are ye having or being the Spirit, Gurn, God-, Grace
or Self ? Language may kill the Adwaita-experiencing, but we die or
awaken into Sunya-Silence. Wu !

"But what is more concrete and obvious than the I-Reality?" - asks Ramana Maharshi. - Concrete! Each of us can have direct experience of it at any moment. Each of us --- Moreover the Self or I-Reality is the only thing that is unquestionably experienced by us, the only thing-".

Perhaps, however, we can use the ego-shadow as an indication of the where-about of its Source. The removal of the false i-identification reveals the Self-effulgence, - the High-radiance. Egojis are bubbles, calling one another names. Prick them (Wa! Bang!; Imaginary bangs of imaginary bubbles. They have vanished- What is left? Wa! A school, or the Yankoo Way of life, are often efficient instruments for enforcing the stranglehold of the so-called egoji - says Waji.

The Jivan Marti lives his life without conflict and usually devotes himself to helping the unenlightened to rid themselves of their erroneous attitudes, concepts, values and subjective truths, their false i-identification and conceit of agency. He need not try - the very effect of his Being-Consciousness evokes response. His light of values - and of his integral Silence - is the transcending of ego-concepts and duality values, and the ordinary man, or fellow-pilgrim in Himalayan consciousness, is free to rid himself of the veil of ignorance, - the sin of unawareness or ego-klesha, which blurs the pure reflection and hinders the integral Self-awareness. Wa! Living can be a perpetual benediction: The time shall come and Now is-, when ye shall worship not in external temples or mountain-sanctuaries, but in Spirit and in Truth, in integral Being and Eternal Reality. The living wisdom of Jesus Christen will be revealed and lived increasingly in the living Rhythm of mankind. More and more will awaken to aware, experience and live the Christen within. Buddha-Nature is within and - every where. Nature is a living and ever open book. So is our flesh-bound volume - if we be open to aware - ego-freely. "He who runs may read," quotes the illiterate Guru Waji-. So let's bounce and dance gracefully in the mystic-clear and divine Maya-Lila self-interplay and Be at joyous ease. Wa, Living is a perpetual benediction. Be the grace and the gratitude. Wa!

The three Semitic faiths Judaism, Christianity and Islam are formally dualist. Their esoteric aspects are Kabbala, Gnosis and Sufism-. In Christianity the dualism of creator and created is resolved - in what is implied by Godhead, but this is not developed in the theology; moreover the recorded words of Jesus are few and are chiefly addressed to the simple minded - (shepherds, artisans - and fishermen) who may be intuitive, but are hardly intellectuals, and the esoteric doctrines were cast out by the Council of Church-fathers and Church-mothers, of Constantinople in A.D. 553. Therefore the authentic Christian evidence of the Essential Wisdom of Advaita-Experiencing resides in the gnostic records that are little known, in the early Fathers - and in sages and saints, such as Meister Eckhart and St. John of the Cross, who were obliged by the dogmas of the Church to cloak the non-dualism, which is implicit in their realization of the Truth, the Self or Eternal Reality. Thus - but little has been available to the Christian public since the excommunication of Origen in A.D. 553, three hundred years after he wrote his works.

It is said that they who are consciously in Christ have crucified the flesh -(the ego-, the word made flesh and ego-play 'with the passions and lusts thereof'). But who are they who have crucified flesh and egoji in conceit of agency? Who has a soul, a Spirit or a Christ Within? Wa! Each of us can naturally awaken into conscious awareness, into the fullness of integral grace and of Self-experience, then the sense of having, of possessiveness-, of I and mine-, vanishes - and the term-symbol Christ is no longer idea, a concept or an ideal, plus, abstraction, but an authentic, integral experiencing in Advaita nada-. Darshan is more than visions, trance rapture and shrieks of ecstasy or of pishah-sights. It is calm insight and integral Self-experiencing. When the invisible soul is experienced in mystic clarity, God is aware integrally - in intuitive, immediate and mediafree Swa-darshan - or Bepathy. Be consciously, integrally aware that it is Swa Darshan in Swa-Lila and that Swadharma is our chief, real, true and essential concern. Wa!

How we aware as through a mirror in which the reflection will not be clear, only so distinct due to klesha-beliefs and ego-values. But darshan-Pathy is not only 'face to face', conscious union and mutual re-cognition, but simple consummation in I-identity-experiencing "Now I know in part, but then I shall know integrally - even as I see know", it is still ego-language-, still a swell in which asserts and knows - and intuits-.

Knowledge, now-a-days-, is far too mental, derived or imposed, to be true insight. It is the inherent, integral wisdom-light, Prajna, that reveals and illuminates - also the ego-soul on its pilgrimage, where is the child-like, integral wisdom we have lost sight-, insight and intuitive awareness of in imposed learning and accumulated, analytical knowledge ? : It is safely within your Self ! shines in Guru Waji in the invisible Real-, "u ! The biblical meaning of Knowledge had almost the meaning of experience, as in Kikkur Miriam's statement "I have known no man !", likewise Theoria and Philosophia had the implied meaning of darshan and authentic experiencing, while now we wallow in mere theories and perential philosophizing. "uch ego-valgarisation in Kali Yug - ! barks Waji, but the Advaita-experiencing is ineffable and word-free.

In mysticism verbal exactness is impossible. If a term or word-symbol is to effect communication it must carry an agreed meaning and a meaning, agreed among two or more people, derives from their common experience of what the word stands for. Without that community of experience, meaning is lacking. The word akasha or sky, - to a man blind from birth - cannot mean the actual, sensual perception which sky or akasha means to the rest of us-. The word-symbols Love, Karuna, Grace, Ananda or Prajna cannot be innerstood - or under-stood in their inwardness, by one who has never - experienced Karuna etc. in his own consciousness or aware experience. No attempt to describe or to explain the sensation or authentic experiencing, which we call mystical - can convey any true notion of its nature, still less conviction of its reality, to those in whom the mystical sense seems to be always and utterly lacking. There must be an inkling of similar awareness-, or an intuitive intimation of such experiencing. The nature mystic keeps wisely dumb about the ineffable-, as assertion and trying wordiness are futile dissipation. He lives his awareness serenely and does not run about shouting, or even whispering, "An al Hag ! An al Hag - !" (I am God). The I-cause is gone - into I-identity-, nameless and ego-free-.

No stranger to pain-joy or to ego-suffering, no dealer in drugs or in dreams -, in visions or in miracles-, the nature mystic yet brings us throughout the ages - news of an eternal joy, a divine spirit - the grail or Christ within. A suffusing, - Self-revealing and leading Prajna-light is shining in our ego-darkness - and confounding duality-fuss - and beyond it. If we sense an inkling of it, if we ourselves have ever experienced - and re-membered the Self-revealing, integral darshan-, a glimpse of its grace and integral darshan-, a glimpse of its grace and a whiff of its Advaita-ananda, we shall listen stilly to the silent Being-radiance of the Yellow-pilgrim on the mystic path in Himalayan consciousness. The intuitive Gupta-Yogi in natural spirituality radiates that integral Being-consciousness, - or Self-awareness, that is beyond our becoming-consciousness, our ego-antics - and efforts-. It radiates through their Silence - as in their response and doings. We need but be open, receptive and ego-fuss. But if what they are strikes no bell in our Being-, their rhythm and light will seem mock idle and empty. The mystic, integral experiencing is its own proof. It is Self-revealing, Self-radiant and Self-affirming and need not assert, exult or try to prove - There is self-controlled spontaneity. We can learn nothing from the report of another, that we have not aware, however, dully, or however; however, dumbly, for ourselves. The Himalayan Guru Waji truly says : When I am alone, alone, there is no I-, no salvation, no effort and no blurring ego-fuss ! The Play is joyous ease. "u !

Only in the mystic heart-cave do we experience thee,
Thou Guru, who art beyond our human reach.
Lo, in the labyrinth of words - we lose Thee.
How can we touch thy silence with our speech.

Not all the explorations can work faster,
Within our heart than one swift look of thine.
How childish is our clever, mortal mind o, master,
How very ignorant and undivine !

Grant us the boon of Silence, let it serve
As a deep ear to listen to thine own.
O let it catch each subtle line and curve
Of thy great speaking hush, tone after tone.

Grant us the grace to listen and rejoice :
Without insulting thee, O guru, with our voice.

At first a hush of peace, a sound-free calm descends
The struggle of distress and fierce impatience ends.
Mute music soothes my breast, unuttered Harmony
That I would never dream till earth was lost to me.

Then dawns the Invisible, the unseen its truth reveals
My outward sense is gone my inward essence feels.
Its wings are almost free, its home, its harbour found
Measuring the gulf, it stoops and lures the final bound-.

The water is so deep that after the experience we can gambool gaily on the surface and gaily blow bubbles of mirth-. If one has experienced the ~~xxxxxxx~~ mystic consciousness in childhood, - the wise Babe in us is fearfree - and does not re-approach the abyss in dread of mere vacuity or negation only. Freely the Babe ~~xxxx~~ strips, and starkly, almost gaily, as to a refreshing, healing oathe, one swoops into the Void, the Sunyata-fulness. On intuitive wings one's rhythm is light-. It dances or bubbles gladly without touching the ground of ego-sediment. We are the Ground, the Touch, the Why - and the Experience-.

"Be still my soul and know that thou art God-" ! As a mantra it seems far too long and too mental. The "know" we would replace by "experience", and the advice, or experience, may profitably be essentialised by eliminating each tail-end word in turn beginning by eliminating 'God'. 'Be still !' Then simply 'Be', and the next step in experience, or move in consciousness, is Sunyata-, the word-free timefree and effortfree, in and beyond Being and non Being-, in and beyond Projection and withdrawal".

"Does the idea of helping people in the dream, occurs to one who has awakened from it ?" queries Ramanaji. Does not the idea of helping others fix the consciousness of seperation in duality and multiplicity ? The sage, or wise Babe helps, but without the idea of helping or the consciousness of virtue or merit. As Ramanaji says : "Your business is to Be Swadharma and not to be this or that in seperateness, distinction or in conscious power-play. !

How easy it is to heal the symptoms and say to the diseased body : "Arise and move in wholeness"; but useless, because there would be a relapse, unless one could effectively say the far harder word of grace : "Thy sins be forgiven thee". Awake into joyous ease and remain abidingly and integrally within. Be still and whole to reflect purely, to innerstand freely and to experience our unitive Self everywhere.

The inner silence is ego-harmonisation-, living without the sense or bondage of ego. "Mouna" is a realm of awareness which transcends speech and thought. It is contemplation without mental activity.

Deep active contemplation is eternal speech. Silence is ever speaking. It is the perennial flow of 'language'-. It is interrupted by speaking-, for words obstruct this mute language. "Silence is unceasing eloquence".

Love is Silence. Do we 'give' our egos in love - or Mahakaruna-, then we do not speak. Do we feel the diseased urge to communicate our thoughts, (that surface-froth of the deep-running stream of being) ? then we talk. Is there any sense in talking when you have your own self to radiate - and are busy in Swadharma?

That which recognises is within-, is our unitive Self. We reflect according to our ripeness. Nowhere and in nothing do we see any more than we are-, are matured-, experienced and - sine-cere to see. When we 'see' God we are God-. We experience and recognise but our Self.

Our truth cannot by effort be expressed wholly or purely. It cannot be explained-, conveyed or spoken except in hints and suggestions. It is awakened into, experienced and lived-.

The awakening into the realm of pure consciousness or 'purna sahaja' is by the method of speech-free thought-feeling, until we consciously innerstand and transcend in radiant Self-awareness. The 'teaching' of the real guru - (the Eternal within) is speechless or speechfree. It is communicated inspite of words when 'both' - (guru-chela is really one) experience the secret of speech-free thought. But the quality of the maturely radiant silence, Sunyata, is sensed clearly and intuitively also in word-symbols and inspite of explanations. What is said or left unsaid is surely innerstood-, and as Ramanaji says : The communication in thought to one another becomes necessary only if the sense of duality exists. Be still and behold - : The Way is Self-revealed. Naught is : Sunyata comprehends.

"Look for the flower to blossom in - the silence that follows the storm". Not till after the storm, the ship-wreck-, the suffering, humiliation, - ego-crusifixions and mystic death, does the thousand-petalled Lotus - unfold - and reveal its mani-jewel. Only then do we maturely awaken to Be our Self. And in the radiant Silence the mysterious event will occur which will be authentic proof that Life is the Way-, and we have done with dying and trying. We experience Swadharma in freeness.

As he walked alone one day in the fields Jacob Bohme beheld the mystery of Being and non Being revealed. It was opened or uncovered unto him. Suddenly, directly and immediately, in unveiled radiance he experienced it : In a quarter of an hour I saw and knew and experienced more than if I had been many years in a university together. "At which I did greatly wonder and rejoice-, and knew not how it happened".

There is a sense of rich gratitude and of certainty in this experience in Life-, a deep and abiding awareness that all is well, quite irrespective of what happens to us personally and individually. "If thou canst for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable word of God-".

Alfred T. experienced it : "A kind of waking trance quite up from babyhood, when I was alone. The individuality itself seemed to dissolve and fade away into boundless being or non-being-, and this not as a confused state, but the clearest of the clearest, surest of the surest, utterly beyond words, where death was an almost laughable impossibility; the loss of personality, if so it were, seemed no extinction, but the only true life". Eternity experienced itself in time.

We must be stark and still and "poor in spirit" to experience the mystic cloud of unknowing and awake in the Eternal ~~Kṛmā~~ Presence-, where there can be no real fear or fuss - or wilfulness. Knowledge is but of or about-, while wisdom is inherent. Understanding is subservient or mental -, but we innerstand freely in the intuitive light. Samadhis are various, - mindless, egoless, timeless, careless and thoughtless-, but in Sahaja-experience - we are naturally free in all our tools, mediums and functions. Mind is not contrasted or, stopped-, thoughts are not discarded, time does not stand still-, but we are - thoughtfree and carefree and free in time. Hankering and dis-ease have departed-. Craving-, desire and wilfulness are all harmonised - in "nity-Awareness-, in Identity-experience. There are no fear and no idle thoughts clogging the flow of life-activities. "Consummatum. Est-, all the eternal while.

There is an inmost harmony of thought and experience in all real mystics -, whatever regions and religions they may manifest in; - and, really, in the depth of human souls regardless of outward accidental differences. "The sobriety of union"-, or Unity beyond union, - is a realm of consciousness in which, the mystic passes from pure oneness to plurality in oneness - and to seperation in union. By returning to ego-consciousness the integrally unified mystic is enabled to fulfil Swadharma and to radiate serenely and freely in action and in non-action.

One is freely alone beyond loneliness, and never lonely when one is alone. A central peace and a joyous ease subsist at the heart of endless agitation and in the constant shadow-play. It is beyond the struggle of final acceptance : Must it be ? It must be ! Egos can almost scent the grand affirmation : Naught Is ! They glimpse It before they finally die or harmonise into nonentity-. They almost touch, and wholly interplay-, the pure, impersonal serenity. The death that is implicit in every completed experience is the means of self-recognition, and there is a perpetual possibility of renewal, re-birth or clearer awakening into that which is, into conscious awareness in the Eternal, which we ever are -; into our death-free Self.

Our unity must be authentic experience, and the experience of union must be purely and maturely realised and passed through, so that memory does not stick, cling or clog. The lesson and the experience are essentially parts of our psychic wholeness, while, to egos, memory is often "the scar of incomplete action" or immature reaction.

Facts and feelings, mere opinions-, beliefs and attitudes can be expressed-, by egos, in word-symbols, duality-awareness or ego-consciousness. But the truth of our wholeness in integral freeness is experienced, - constantly realised and lived. It lives through us. Let it ! Be still to be-, to experience "God", the Self, - the namefree invisible Real-, everywhere.

Ramana Maharshi had no 'death wish' and no lust of Life-, no need to "return to the womb" of Source, (to be re-born in Spirit and in Truth). To his human, earthly Ma, who had come to crave his return to her-, he (being in mouna (word-silence) wrote : "The Ordainer controls the fate of souls in accordance with their prarabdha karma - (destiny to be worked out in this life-play, resulting from the balance-sheet of actions in past life-plays). Whatever is destined not to happen will not happen, ~~ix~~ try as you may. Whatever is destined to happen, will happen, do what you may to prevent it. This is certain. The best course, therefore is to ~~xxxxxxx~~ remain silent". He was aware in his Sva Dharma, while we, as egos, go through all sorts of austerities, to "become" (aware of) what we already are. Wu ! Efforts are simply to get rid of mistaken impressions - that one is limited and bound by the woes of sansara (this life-play). R.M. said ; "There are two ways in which to 'conquer' destiny or Be - independent of, or from, in it, One is to inquire, who undergoes this destiny and discover that only the ego is bound by it, and not the Self-, and that the ego is non-existent, (i.e. not Real - enough). It is passing and evanescent-, becoming and begoing-, and only the Eternal is Real - enough. The other way is to 'kill' the ego by complete submission and surrender to the Self (God or Guru). In other words complete effacement of the ego is necessary to 'conquer destiny' or to experience Self-hood, whether you 'achieve' this effacement through Self-inquiry or through devotional sadhana. If the experiencing is Real you are ego-free in the dharmic interplay of actualities or 'what ye call Life', - free because not identified with ego or with bodies.

J. Krishnamurti teaches the method of effort-free and choice-free awareness-, and Ramanaji's comments were ; "Effort-free and choice-free awareness - is our real nature. If we can attain that state and abide in it, that is all right. But one cannot reach it without effort of deliberate meditation or Self-contemplation. All the age-old Vasanas (inherent tendencies) turn the mind outward to external objects. All such thoughts have to be given up and the mind turned inwards and that, for most people, requires effort. "Effort was the helper. Effort is the bar". Wu.

"Of course very teacher and every book tell the aspirant - "to Be Still"-, to keep quiet-, but it is not easy to do so for immature egojis-. That is why all this effort is necessary. "Even if we find somebody, who has achieved this supreme state of inner stillness and intuitive calm, you may take it, that the necessary effort has already been made in tests and trials in a previous life-pray". So effort-free and choice-free awareness is attained only after deliberate meditation. This can take whatever form most appeals to you. See what helps you to keep out all other thoughts and adopt that for meditation. Contemplate and adopt that for meditation. Contemplate until you Be the contemplation - and egoji, or I - consciousness, has vanished. Now it is impossible for you to be without effort. When you go deeper, it is impossible for you to make effort. When ego ceases to exist, actions become spontaneous-. Therefore Wuji is self-controlled spontaneity.

As the indefinable power of the Self ordains, sustains and controls everything, we need not worry what we shall do-, or have the feeling "I am the doer". We can drop our blinkered conceit of agency, of power and of knowledge. "Do not worry ; What-. as work, has to be done through you will be done, whether you approve or disapprove-, willy - nilly-, irrespective of your predilections, all according to your prarabdha karma; but, in Self-awareness, you'll accumulate no more karma, good or bad-".

Grace is here all along. Grace is the Self. It is not something to be acquired. All that is necessary is to aware its existence - and thus experience and Be It in conscious awareness and glad - gratitude. That which re-cognise the Source is within our Self. We must turn our attention and intuitive insight in its direction and focus the Centre-. Yes grace is to be desired, sought and awared by effort, although it is here and now. So long as the sense of being the doer remains, desire does also. But once the I-sense goes, the Self shines forth in its purity. The sense of being the doer is the bondage, not the actions themselves. Be Still and experience the I AM" - Here the stillness is total surrender of ego without a vestige of individuality and ~~xxxx~~ persona-mask, ; the freedom of no desire.

Grace, or Anugraha, is Self-experiencing, or awareness in conscious immediacy of immanence and omnipresence. There is no individual (act of bestowing grace - Being ever present the manifestation of Grace is not confined to any particular period of place. Mature awakening is all. Go to the Source and stay there, at joyous ease. wu.

Hinduism does not necessarily enjoin physical renunciation for active, spiritual seekers, as did-, for instance, the original teaching of Jesus and Buddha. It is the feeling "I work" that is the hindrance. Ask yourself : Who works ? Remember who you are, then the work will not bind you. It will go on automatically. Make no effort to work or to renounce. Your effort is your bondage. What is destined to happen, will happen. If you are destined to work you will be forced to engage in it. So leave it to the Higher Power. It is not really your choice whether you renounce or retain. There is no real choice, no real renouncing and no Real egoji-, says Wuji. Some values fade and drop off-, some attachment becomes "affectionate detachment" - or "divine indifference" - and there is joyous ease - and Self-controlled spontaneity in the play.

"Brahmacharya means living in Brahm", says R.M : "It has no connection with celibacy as commonly understood. A Real Brahmacharya is one who lives in Brahm-awareness, and finds his joy - (ananda) in Brahm, which is the same as the Self. Why should he look for other sources of ananda-grace ? In fact it is the emergence from the Self that is the cause of all misery-". So retain awareness of your pre-ego consciousness and pre-natal wisdom. Celibacy is one aid to realisation among many. "Certainly-, married or unmarried, a man can realise the Self, because the Self is here and now. If it were not, but were obtainable by some effort, at some future time, and if it were something new to be acquired, it would not be worth seeking, because what is not natural cannot be permanent. Only the Eternal-Self (God-grace or pure consciousness) is wholly Real. It is here and now and It alone IS. Awareness is a matter of fitness of mind, of ego-humility and of mature intuition. Egoji must be mature to accept death willingly. It cannot die before its time. "There is nothing either good or bad-, but thinking makes it so - !". So go simply out of your mind, egoji, and transcend thought and the conceit of agency, of doership and of being this or that -: Just Be - the I AM ! Wu !.

Sannyasa means renouncing one's personality-, not shaving one's head and putting on saffron robes. A man may be a house-holder, but if he does not think he is one, he is a sannyasin. On the other hand he may wear ochre robes and wander about homelessly-, but as long as he thinks - he is a sannyasin, he is not one-. To think about one's 'renunciation' defeats the purpose of renouncing. What do you mean by 'taking sannyasa' ? Do you think it means leaving your home-, or wearing robes of a certain colour ? Wherever you go-, even if you soar up in akasha (thin, thin air or ether-space), will not your mind-, or ego-sense, go with you ? It is wrong to suppose that if one is fixed in the Self, or merged in Self-awareness, one's dharmic duties in the life-play will not be properly performed. An actor may dress, and act, and even feel, the part he ~~is~~ is playing, yet be innerly aware of who he is in the so-called ego-reality-. Nothing the body or the ego do should shake you from abidance in the Self. "Homo sum. Nothing human is alien or strange to me." Very well - ducky-, there are many modes of consciousness and many languages and modes of expression, and it is well to be these, in empathy-, but always remember-, aware and re-collect that you are more than human, mortal ego-souls-. You are immortal Spirit, the intuitive, ineffable Self-, says Wuji in the invisible Real. The Self cannot be found in book or in teaching, you have to aware and experience it for yourself, in your Self. Mere beliefs may well be hindrances, but faith is nearer to intuitive, unconscious wisdom, or 'knowing' from mystic, earlier experiencing. Wu.

"Is a vow of Silence useful ? The inner Silence is ego-surrender and that means living without the sense of ego-. Solitude is in the mind of man. One man may be in the thick of the world and yet maintain perfect serenity of mind. Such a person is always in solitude. Another may live in the forest, or in a Himalayan cave, but still be unable to control, or to transcend, his mind. He cannot be said to be in solitude. Solitude is an attitude of mind, a man attached to the things of actualities cannot get solitude, wherever he may be, whereas a detached man is always in solitude. "There is no real detachment, from the Real in things and, so, no sticky attachment", says Wuji. Wu.

The purpose of a vow of oral silence is to limit the mental activities provoked by speech. If the mind and the ego are controlled, silence becomes natural in self-controlled spontaneity. Being impermanent - the ego-mind has no reality, and so is easily subdued in the light of Self. The Self alone is permanent, eternal Reality. Renunciation is non-identification of the Self with the non-self-, the changing forms. On the disappearance of the 'sin' of ignorance-ance, blinkers and unawareness, the non-self cease to exist (as reality). That is renunciation.

"It was my prarabdha destiny to leave home for Arunachala", stated H.M. "One's course of conduct in this life-play is determined by one's prarabdha-. My prarabdha lies this way, yours lies that way. Whatever you have to do, you will be made the instrument of doing it at the right time. What is your Self? If you are the body, there is a physical world also, but if you are the Spirit-, there is only Spirit". "To the pure all is pure-". All things are Spirit, are spiritual in essence. The Natural is the Spiritual, 'Samsara is Nirvana' -, says the mature Buddha, aware of Buddha-nature. "You are spiritual ducky - says 'uji. A mature mystic aware that 'all that lives is holy' (one whole Unity) and that all is alive and lovable-. "There is One who governs the world and it is "His" task (Swadharma) to look after it. "He" who has projected life to the world knows how to look after it also. He bears the burden of this world, - not you". Wuji has no father-complex and to him God, or Self, is no creative, sexy "He"--. "With one fragment of myself I projected all these universes - and multiverses : I remain", says Sri Krishna-, or Sri Silence. "In the beginning was the Word-. The word was with God and the Word was God", states St. John : The word was made flesh", phenomena and interplay - in projection and withdrawal, birth and death-, becoming and begoing. Why did the Silence project a fragment of itself in forms and noises - ? To aware its Self and play with its Self in the anandaful Game-play-, says Wuji : Even Egoji have some nuisance-value. Wu.

"Without understanding-, or consciously innerstanding-, your Self, what is the use of trying to understand or over-stand the world. The power that created you, created the world as well. If your God 'created' the world it is His, or Her business to look after it, not yours-. Sri Wuji agrees. Until you attain the state of Self-realisation and thus wake out of this illusory, phenomenal world-play, you must do social service by relieving suffering, whenever you see it. It is your dharma, or prarabdha-karma, in the game. But, even so, you can do it without Ahankara, that is without attachment, without a sense of "It is I who am doing it". Instead you can feel that I am the instrument, being used and lead and surely guided-. Similarly you must not be ego-conceited and think : "I am helping a man who is below me-. He needs help and I am in a position to give it. I am superior and he is inferior-". You must help him as a means of worshipping God, your Self -, not any body else. Ramana Maharshi endured 50 years of daily worship and adoration. Curious seekers and devotees entered his Presence - and greeted his greatness-, often in South Indian fashion, prostrating the whole length of a wriggling body before him. How did he endure it? Simply by greeting them first as the Self, this or that body or form. He needed not to bow down or up -; In a place he awared but the Self and so was neither flattered or condescending-. There was no ego to be irked or hurt. Only egojis take offence and accept insults and flattery. Wu ! Sri Wuji also finds that even Karuna, (Compassion) can be condescending and even pitiful, so he uses : Compassion-, i.e. empathy or 'participation mystique', the unitive self-awareness everywhere and all the eternal time. So there is anandaful, joyous ease.

"Is it not my duty to be a patriot". Ramana was asked : "It is your duty (dharma) to BE and not to be this or that. I AM THAT - I AM sums up the whole of the truth (of Being). The method is summarised in BE STILL". (Ego-still and Ego-free. Wu). To Sri Wuji - I-, me and mine are naughty word-symbols. Wu !

There is no manifestation of Shakti apart from the Self. Never mind whether there are visions or sounds or anything else, or whether there is void. That by which all modifications, including the ego, and all its creatures, and their absence (the void) are perceived - is always there. First one awares the self as objects, then one awares the self as void, then one awares the self as the Self as void - and be the awareness, - the experiencing. Integral awaring is being. The mind is pure by nature, but contaminated by taking in objects - instead of purely reflecting. Posture really means steadfastness in the self and its nature. All thoughts come from the unreal, the mind, the ego or a thought. Remain without thinking, so long as there is thought - there will be fear. The mind, or egoji, is not to be strengthened out to be eliminated. Contemplation (samadhi samadhi) is your true nature. You call it meditation now - because there are other thoughts distracting you. When these thoughts are dispelled you remain alone, all one, that is in the state of contemplation free from thoughts, and free in them. You are the state, - the integral space of Samadhi or pure contemplation. There is no secret technique. It is all an open secret. But to all such-etc. nature egos, or minds, the enquiry about the "I"-source and its nature has an irresistible fascination. Still it is by any name god, self, the heart - (Hridayam) or the seat of consciousness, "the essence of mind" - and of every thing. The point to be focused and comprehended - is this, that heart means the very core of one's being, the centre without which there is nothing; whatever. Pure consciousness includes all, and nothing is outside or apart from it. Pure Consciousness transcends the mind and other bodies and is a matter of direct experiencing. Saints, sages, seers and nature mystics aware and realize their body-free and eternal existence, just as an awakened man knows his bodily existence.

But the experience in consciousness can be with bodily awareness as well as without it. Being-consciousness can include becoming-consciousness, co-existing and one thing, as there is no real division. The self is also ego-free in reality - and in becoming-consciousness. In the body-free experiencing, Pure Consciousness, - the self-fulfilling self - is beyond time and space - and no question about the position of the heart can arise at all. Body-consciousness is merely a miniature reflection of the pure consciousness, in which, at least, has realized - his identity. For him, therefore, body-consciousness - or mental consciousness is only a ~~miniature~~ reflected ray, as it were, of the self-fulfilling, infinite and integral consciousness, which is himself. It is in this sense that the outer senses like the eyes and ears are aware of their bodily and mental - existence.

We are all covered or covered over in the avidya-guna. Its existence, or even position is not grasped. In animals and nature there is instinct-awareness, while in all people there is the light of unerring intuition, but few are wholly and purely aware to aware, focus and live by it, - consciously and integrally.

Samadhi says: The mental seat of the intuitive eye is supposed to be in the forehead - and the heart or love-force be the heart - (the Sanskrit word-symbol - manas comes from man and heart, like psyche is mind and soul and u! is res and so.) For the purpose of practice the mental ego's may concentrate between the eyebrows - in the line, it would then be beyond of a imaginative contemplation of the mind, (in order to transcend it), where as the supreme state of samadhi, or shakti-realization, with which 'you' become wholly identified in which 'you' - individuality is completely dissolved, - transcends the mind and other body-consciousness. Then there can be no objectified centre to be experienced by 'You' as a subject and separate from it.

The self is the ultimate source of consciousness. Fractise in self-enquiry leads to integral awakening - or ego-transfiguration - and to the experiencing of the identity of the name, word (Logos) or self - (whatever you may call me, perceive It.), with the essence and the integral - centre. Pure Consciousness, the self of the heart, is the final anubhava-realisation.

The Universal Being-Consciousness is all-pervading - and therefore immanent in all. It needs not be cognised by reflection alone. It is self-radiant-. Therefore the seeker's aim must be to drain away the vasanas from the heart, and let no reflection or klesha obstruct the pure light of the eternal consciousness. This is 'achieved' by the sincere search for the origin or source of the ego, and by diving into the heart-Java-, or Hridaya-Hridaya-Samadhi. This is the direct path to self-experiencing. One who adopts it need not worry about mudras and shaktis-, kundalini-powers, breath-control, ego-conquest or the six logic centres. All that is necessary is to give up the mistaken identity - and, that done, the ever shining self will be awarded and re-recognized as the single non-dual reality. "I wish the intuitive eye be single ~~xxxxxxxxxxxx~~ etc.". Self-inquiry dissolves the ego by looking for it (and its source) and finding it to be non-existent; whereas bhakti-devotion surrenders it; therefore ~~xxxxxxxxxxxx~~ both modes of approach come to the same ego-free goal, which is all that is required, since all the countless worlds are built on duality-concepts - and on the weak and non-existent foundation of the ego-, they will disintegrate when the atom-bomb of the ego intuitive, integral wisdom (vijaya-dhana) falls on them. Do not delude yourself by imagining the source to be some god - outside you. The source is within oneself: "Father, friend or yourself. Who?)" "Can the gods 'service' deceive the Lord? Does 'he' not know? Is 'he' asking for these egoji's services? Would not 'he'-, the pure Consciousness - not in turn: "Who are you-, apart from me-, what presumes to serve me?"

To say that one is apart from the divine, and the source is itself a perversion, so did not one, divested of the ego-, becomes pure and yet retains individuality only to enjoy or to serve the Supreme is a deceitful stratagem. The duplicity is this-, first to appropriate what is really 'his' - and then pretend to - experience or serve him?

The state we call realisation is simply being one's self-, not knowing anything or becoming anything. If one has realised-, he is that which alone is and which alone has always been. He cannot describe that state - or try to share his individual mode of conscious awareness. He can only be it. Of course we talk loosely of self-realisation - or wait for a better term-symbol, but how is one to realise or make real what fiction alone is ever is real? What all egojis are doing is to 'realise', or regard as real what is unreal. (Only the eternal is real). This habit has to be given up. All intuitive, or 'spiritual' effort under all systems is directed only to this end-. Then we give up regarding the unreal as real, then reality alone will remain - and 'we' shall be that consciously aware. We are that "Jnan, tat tvam asi"-. There is self-controlled spontaneity and joyous psychic-ease-, no ego-, dis-ease, du! Whatever may be said to suit the different capacities of different men, the truth of experience is that the stage of integral self-realisation, or complete awakening-, must be beyond the trial of ignorance-, knowledge and know-, as beyond all abilities. The self is the self; that is all that can be said of it: "I am - that I am!" du! Ramana Maharshi did not try to describe or to reveal that advaita-State. He simply was and is It, - and he spoke unto us in ego-word-symbols - out from It-, rather than about and about It. "People think that moksha, (ego-liberation) is somewhere outside them to be sought for. It is the mind that is the cycle of births and deaths. (Samsara). Mine is one self - all-inclusive. du!"

Swadarshan is more than visions - and vision-insight - of the Eternal. It is a kind of empathy. Appearance implies disappearance, becoming implies becoming. Therefore a vision can never be eternal. Your vision of Siva, of Christ or of Jehova is not as real as you imagine it to be, because it is not intimate and inherent. It is not first-hand. It is the result of several successive phases of Consciousness. Consciousness alone does not vary. It is eternal and only the eternal is real. The thought of 'I' - and 'I have not realised', is the obstacle. Give up the thought of I-ness and Awareness-Experiencing is there. Ego-oblivion is Self-awareness - and Self-controlled spontaneity. A vision of God is only a vision of the Self objectified as the God of your particular faith and described in local term-symbols. You have to awaken integrally, to aware and experience the self and, in empathy-darshan, Be the non-dual experiencing.

The Maharshi said (to the question: "Love postulates duality. How can the self be the object of love?"): Love (Agaruna) is not different from the Self. Love of an object is of a lower type and cannot endure, whereas the Self - is - Aruna or Agape love". "God is this love". The pure Consciousness. The mind first engages itself in invocation and contemplation and then sinks into its own source. Real, joyous ease is Ananad. Pleasures and ego-happiness do not produce or reveal or awaken it. It ever is. We simply and integrally awaken it to conscious awareness in it - and Be it. We! J.K. uses intellect to commit suicide. He tries to break or remove our klesas and false concepts, conditioning and ego-identification. He takes mind to the brink of Sunya - and bids it face it and its own non-entity; but when he says - "Reality comes into being", he may mean it to conscious being-awareness. We may aware the real in the unreal and the unreal in the real - at play, but Reality is One, the non-dual One.

Sometimes Maharshi pointed out that to speak of Self-realisation is a delusion, an illusory escape from an illusory prison and from delusive bondage. Ego's questions are endless. Why worry about these things? Does the rational course in knowing the answer to these questions? Knowledge about these important trifles is a hindrance. So I tell them: Never mind about liberation! First find out whether there is such a thing as bondage. Examine yourself first. In a sense speaking about Self-realisation is a delusion. It is only because people have been under the delusion, that the non self is the Self and the unreal the real, that they have been weaned out of it by the other delusion called self-realisation; because, actually and really, the self is always. ~~because~~ the self and there is no such thing as realising it. What is to realise what and how, when all that exists is the self and nothing but the self?"

Heaven is as real as your present life. But if we ask who we are and discover the self, what need is there to think of heaven? Your God is as real as all that you see around you, and as real as yourself, egoji. The self is certainly within the direct experience of everyone; - but not in the way people imagine. It is simply what it is - and darshan-awareness involves not merely the numbing of ego or mind, but its complete dissolution. "He or she, who sees Jehova dies!". When the ego is gone, awareness, or grace, results naturally. We! Do you know the present here, that you wish to know the past and the future? Will the past and the future be the Presence, the Ananadness, and then the rest will follow. Even with you present limited knowledge you suffer much - distraction and confusion. Why should you burden yourself with more knowledge? Is it so as to suffer more - to aware and live the inherent, integral wisdom and Ananadness. The Self-realisation of grace is a plain yourself and if thy intuitive eye be single and integral all thy body, eye all bodies and things (Ananad), will naturally be aware as brilliant of self-radiant, self-revealing light.

(By Shunyata Himalaya)

Before we can understand Hui Neng's mind being "at once enlightened" by the casual recitation of the Diamond-Cutter Sutra, we must consider Buddha and Contemplative Buddhism, which so greatly evoked and influenced the art of the Tang Dynasty in China and the culture of Japan. We must specially consider the inherent faculty of Bodhi, the intuitive wisdom-light, Prajna, and the Karuna-experiencing, which transcend intellect and the experience of a love, which is far too often possessive, exclusive and inflated ego-love - and not Self-experience in identity.

In Siddhartha Gautama's within-going, or Homeward journey, he sought the darshan and the learning of the greatest minds of the times. They taught him their theories, doctrines, gospel-truths and practice of extreme asceticism, - desire-killing and ego-conquest; but the Shakya Muni despaired of them all-. No outer guru and no ideal teaching availed the inner, intuitive Way to authentic Self-experience or enlightenment. None knew the natural spirituality of Sahaja Samadhi.

By the Way Siddhartha Gautama had developed, and then ignored as useless, or as hindrances, the siddhic or merely psychic powers, so beloved by Shakti-Yogis - and by credulous egos. The goal was Freedom, not Power-, integrality - not exhibitionism in part - play. In his dire extremity of desolation and weakness the Aryan Prince of Himalaya, now a pitiable beggar, suddenly re-collected his pre-natal wisdom. He remembered his Babyhoods experience in the harmony and joyous ease of Sahaja Samadhi "under the Rose-Apple tree, while his royal father was ploughing". This memory of the first Dhyana coming upon him just then, became a vital turning point.

Gautama henceforth let go of all austerities, fasting, rituals and outer tapas. Instead of being on this or that arbitrary path, he went on the intuitive Way - within-, and soon he awoke to be the Way, awarely illuminated in the intuitive light of Prajna-Wisdom, and enlightened in the unitive rhythm of Mahakaruna.

Again Siddhartha took nourishing food and regained bodily and psychic strength and health, and - then, in the full moon of May - under the Gaya Bodhi tree - and in Sahaja contemplation, his conscious awareness expanded fully and clearly - in purna, intuitive radiance. In the dawn of himalayan consciousness the psyche awoke in identity-awareness of essence and of integrality - and in ego-free deathlessness. The beggar-prince awoke to be the fully Enlightened One, - the Buddha, and this was a unitive spiritual experience - outside doctrines, dogmas, beliefs and concepts. Buddhism, or at least Zen or contemplative Buddhism, is a record and a practice of this authentic, unitive and intuitive experiencing - in Sahaja Samadhi - in and beyond duality-modes of ego-consciousness.

Be an intuitive light unto your Self ! Be awake and aware - ! Alertly and delightfully seek ye the inherent Freedom, - the namefree Tao - ! Who are you ? Find out ! Experience your Self in essence and in integrality. Be Still - to Be-, consciously aware-, the eternal Presence ! Seek ye first the inner realm of grace and joyous ease - and all mere things and parts are naturally added, and all quest solved in the intuitive light of the whole-, the Holy, the Self. The essential advises are One, and the Same - everywhere in different word-symbols.

The mystic India of Himalayan awareness regard Siddhartha Gautama the Shakya Muni as the greatest of her sons - and as the real awakened Brahman, Ramana Maharshi and Hui Neng are equally "sons of proven worth" to be worshipped rather than worshipped and word-shipped. But comparisons are odious. Some rishis may seem "greater" than others in apparent influence, but who can estimate and fix the greatness of intrinsic wisdom and Himalayan worth? Is Sri Kailash greater than Mt. Sumeru? Is Gauri Shankar greater than Dakshinamurti's Arunachala "Judge not!"

Intuition is the faculty in the light of which we, directly and mediafreely, awake to aware and experience (as distinct from knowing about) the Shunya-Self or Shanta Atman that we inherently are, and religion may be called the science of this unitive, intuitive Self-experiencing in and beyond ego-consciousness, in and beyond wordiness and any other mode of duality-assertion. Godhead-, Brahma, Shunya or Immortality is an experience-, a mode of functioning in self-awareness, - or of Being in ego-unconsciousness, and whose awaken-, as did Siddhartha Gautama, Hui Neng and Ramana Maharshi, into this essential ego-free awareness in integrality, is a true fount and source of re-ligion, - of Home-Coming and of the Him in Alaya. Their is the experience of and in the Silence -, the Void, the Plenum and the Akasha integrality.

Dhyana or contemplative Buddhism has been summed up as: "A transmission of Enlightenment outside the scriptures, no dependence upon words and letters. Direct pointing to the Self-experiencing in one's integral Nature -" i.e. inherent Buddha nature in the inner radiance of the Bodhi-Light.

So, in Dhyana Buddhism, intelligence is cultivated rather than intellect, mind and part-play-; and Freedom - rather than Power. The unitive light of intuition tends to harmonise all our usurping tools, so that we be free in them. Where reason predominates and orthodoxy be too rigid - and egos too wilful, bumptious and aggressive, - the mature, intuitive light shines through and harmonises all - bodies and concepts-, all our spurious values and ego-fuss, so that we be free in it all and at joyous ease in phenomena and in part-play. The whole does not assert - in essence or in integrality.

In simple, mature and Self-taught psyches the natural Sri Simplex may irradiate and heal all complexities inhibitions and sin-complexes, and so we find the illiterate faggot-hawker, Hui Neng, "at once enlightened" by hearing the Diamond Cutter Sutra being recited casually in the street of barbaric Canton. The conditioned and the unconditioned Shunya were equated and held no fear, 'angst' or problem before the simple lad's consciousness. Like the Maharshi Ramana, Hui Neng must naturally have experienced ego-death or harmonisation, so as to be thus essentially at ease and at Home in life-, in the vast as in the minute, in the macrocosm as in the microcosm. In his natural spirituality there was no cleavage; contrast or real division between phenomena and nomena, between actualities and the invisible Real. Like Ramanaji-, Hui Neng is a natural Artist in life.

The introspective lad Ramana - was also drawn towards the lives and inner experiences of Sages and Rishis with the mystic flair for kindredness, essence, validity and worth, but, in both these examples of intuitive awareness, many years of gestation and of slow maturing were needed in which to re-awaken fully and, - consciously, be the Purna experiencing also in the outer realm of actualities. That later on, the sudden school of immediate, direct perception and media-free Satori developed from Hui Neng's teaching, is no real contradiction. In the mature fullness of Time there is the dawn of the Eternal in a Himalayan consciousness. Gleams like Arunachala, the Diamond Sutra, Shunya or Grail, - may seem as sudden-; yet they are essentially in the due, mature fullness of time. Readiness and "Ripeness is all".

Devotee : "Will Maharshi give his opinion of the future of the world as we are living in critical times" ?

M : Why should you worry about the future ? You do not even know the present properly. Take care of the present and the future will take care of itself.

Devotee : "Will the world soon enter a new era of friendliness and mutual help ? or will it go down in chaos and war - " ?

M : There is One who governs the world and it is Its task (Dharma) to look after the world. That which has given life to the world knows how to look after it also. It bears the burden of this world-, not you-".

Devotee : "Yet, if one looks around with an unprejudiced eye, it is hard to see where this benevolent regard comes in. As you are so is the world-. Without understanding yourself (egoji), what is the use of trying to understand the world ? This is a question that seekers after truth, or integral wholeness, need not consider. People waste their energies over all such questions. First find out the truth behind yourself (egoji), then you will be in a better position to understand the truth behind the world of which yourself (egoji) is a part".

Devotee : "Why is the world enveloped in ignorance" ?

M : "Look after yourself and let the world look after itself. What is your Self ? If you are the body or the mind - there is a physical world also, but if you are the Spirit, there is only Spirit".

Devotee : "What do you think about social reform" ?

M. Self-reform automatically results in social reform. Attend to self-reform and social reform will take care of itself".

Devotee : "Should I try to help the suffering world" ?

M : "The Power that created you created the world as well. If God created the world it is His - or Her business to look after it, - not yours-".

Devotee : "Is it not our duty to be patriot" ?

M : "It is your duty to Be, and not to be this or that. I AM that I AM sums up the whole of the truth. The method is summarised in "Be Still".

Devotee : "Is the vow of silence useful" ?

M : "The inner silence is self-surrender. And this means living without the sense of ego" - (ego-freely among egojis).

Devotee : "Is solitude necessary for a sannyasin" ?

M : "Solitude is in the mind of man. One may be in the thick of the world and yet maintain perfect serenity of mind. Such a person is always in solitude. Another may live in the forest, but still be unable to control his mind. He cannot be said to be in solitude. Solitude is in an attitude of mind. A man attached to the things of life cannot get solitude, wherever he may be, whereas a detached man is always in solitude".
(When one experiences that there is no Real detachment there can be no sense of clinging attachment or of bondage).

Devotee : "I do not understand what work I should do and what not"

M : "Don't bother. What is destined, as work, to be done by you in this life, will be done by you, whether you like ~~xxxxxx~~ ~~xxxxxxxxxxxx~~ it - or not.

D : "What is the goal of the Life-process"

M : "Self-realisation : Realising the Real ~~xxxx~~ ~~xxxx~~ what is the nature of the Reality?"

- M : (a) Existence without beginning and end - eternal,
- (b) Existence everywhere-, endless - infinite.
- (c) Existence underlying all forms-, all changes, all faces, all matters and all spirit (names and forms).
(Immanence, Omni Presence-, indwelling Christ-consciousness).

"Know thy Self Realise the Self" : Even this is not correct, for if we talk of knowing the Self there must be two Selves, the one knowing the Self, which is known, and the process of knowing. The state we call realisation (salvation or grace) is simply being one Self (consciously aware) not knowing anything or becoming anything. No one can describe this state. We can only Be it - awarely. We loosely talk of Self-Realisation for want of a better term. How to 'real-ise', or make real, that which alone and ever is Real ? What we are all doing is, we 'realise' or regard, as real, that which is unreal. This habit of ours has to be given up. All Sadhana-, under all system of thoughts - and Yoga practice-, is meant only for this end. When we give up regarding the unreal - (actual ever-changing phenomena) as real, then the Reality alone will remain - as our Self. Why should you conceive of anything ? Beliefs and concepts are hindrances to integral awareness. You have only to aware wherefrom the I - or ego-notion - springs". (Experience the Source, the Uground-, the indwelling grace, and the ego-shadows vanish.)

Ramana mentioned a Kamanala woman, and said "She was like a Rakshashi. She would daily go round the hill and then come and cook and bring me food-. After a time she began assuming control over everybody including Palmiswami. (Shakti Business - complex-Ma) and feminine truths. W. J.) If others brought food etc., she would give some to me and whatever remained she used to take away with her". Of food supplied regularly M. said: "You don't know what trouble all such regular supply involves. Those who make it expect some control over you. It also creates some 'aham' (egoism) in them. Everyone of them expects you to take something, and would feel: "Serve something (Prashad) with your own hand. Each would serve something-. The quantity would become too great. Any number of people bring any number of things, and at all times, and you must accept - and take them -. Sometimes we used to mix up all things received, milk, food, porridge etc. and drink it if the resulting mixture was a liquid. Swami-hood is very difficult. You cannot realise it. I am speaking from fifty years' experience. After such experience in Gurumoor-tham cave I wanted to avoid it by not remaining in anyone place. Another ~~xxxx~~ time too I wanted to run away from all the crowd and live somewhere unknown, freely as I liked. That was when I was in Virupakshi Cave. I felt my being there was an inconvenience and hardship to Jadaswami - and some other swamis there. But on that occasion my plans were frustrated by Yogananda Swami.

I tried to be free on a third occasion also. That was after Mother's passing away. I did not want to have even an ashram like Skandasram and the people that were coming there then. But the result has been this Ashram and all the crowd here. Thus all my three attempted failed-. "Also this Vasu and others quite opposed to it. But Vasu pleaded with me: "It is for us and so Bhagavan should not object", and they celebrated it that year for the first time.

A case of re-incarnation was mentioned in the Maharshi's presence-. It was that of a boy now 13 years old and reading in a high school near Lucknow-. When he was 3 years old he used to dig here and there. When asked, he would say he was trying to recover something which he had hidden in the earth. When he was 4 years old a wedding, a marriage function, was celebrated in his home. When leaving the guests humourously remarked that they would return to this boy's marriage. But he turned round ~~xx~~ and said: "I am already married. I have to wives-". When asked to point them out he requested to be taken to a certain village and there he pointed to two women as his wives. It is now learnt that a period of 10 months elapsed between the death of their husband the birth of this boy-. We also related the seemingly authentic case of our friend Shanta Devi in Delhi. A lady who was present and had lost her only son - asked Ramana Maharshi if it was possible to know the after-death state of an ~~xxxx~~ individual? M. replied: "Some are born immediately after, others after some time, a few are not reborn on this earth, - but in some higher region and very few get absolved here and now. The lady: "I do not mean that: Is it possible to know the condition of an individual after his death"? M. "It is possible. But why try to know it? All facts are only as true as the seeker-". Lady: "The birth of a person, his being and death are real to us". M. "Because you have wrongly identified your own Self with the body-, you think of the other one in terms of the body. Neither you nor the other is the body. The birth of the I-thought is one's (ego's) own birth, its death is the person's death (The death of the persona-mask). After the I-thought has arisen, the wrong identity with the body arises. Thinking your Self the body, you give false values to others and identify them with bodies. Just as your body has been born, grows and will perish, so you think the other was, grew up and died. Did you think of your son before his birth? The thought came after his birth and persists even after his death.asmuch as you are thinking of him, he is your son. Where has he gone? He has gone to the source from which he sprang. He is one with you. So long as you are he is here too. If you cease to identify yourself with the body - and aware the real Self this confusion will vanish.

You are eternal. The other also will similarly be found to be eternal. Until this truth is experienced, (realised, - oplevet-), there will always be this grief due to false identity. Get rid of the ego-I-thought. So long as ego is alive there is a grief, when ego ceases to exist there is no grief. Consider the state of deep, dream-free sleep or of sahaja, anandaful Samadhi- in which there is serene, joyous ease. Wu.

Regarding Consciousness and Ramana Maharshi Sri T.P.R.L. writes : "My special subject in college was philosophy and so I had some knowledge of both Eastern and Western systems of thought and to some extent I was conscious of this. My first appearance before Ramana Maharshi in the Old Hall set me free from any such ridiculous feeling. When I entered the hall there was a discussion going on about the nature of Self and of consciousness and unconsciousness. KKKK Book-learning being fresh in my mind - I began to express what I had read about the various grades of consciousness in Western systems and particularly mentioned, and explained, the super-conscious and sub-consciousness-, "supra-mental" and intuitive awareness. Sri Ramana listened and reacted sharply. He remarked : "What Is is only Consciousness. It is only with reference to something that is, that you can postulate a super or sub state to it. Only to that which exists can you postulate higher or lower grades ; You never talk of adding to or subtracting from a non-existent. Consciousness is Existence and every living being agrees that it exists ; so that which Is is consciousness." Consciousness is Truth. (Being - Awareness - Grace) Other postulations of it are creation of ignorance - clouding the mind - but appealing to the intellect. Peel off the postulations, ignore the supra- and the sub- and Be as you Are. That is the truth known even to a child. Truth is simple and direct - Stop your supra-mental and literary gymnastics and intellectual sentimentality. Drop your learned ignorance and your blinkered conceit of agency, and Be - awarely your integral Self. Being always Is -, it knows no variation and no becoming-. That which Is-, consciousness-, has neither appearance nor disappearance, therefore, what exists is consciousness - call it by any name Self, - God, - Atman, Brahman, Christ---".

Our friend adds - : "I did not only hear the words of Ramana Maharshi - but experienced something else - also-. How can I speak of the grace and ananda-Bliss I experienced that day and which still surges in me by the grace of the Sat Gurm". Gurm Miji says W! You ARE Consciousness, the non-dual One, which egojis cleverly divide into supra and sub-, collective and unconscious consciousness-, pre-natal, pre-ego- and post-ego-consciousness, - or common ego-swellness-. You are the clear Light of the Void-, of Sunya and of every thing. "Let there be Light". Let it Be manifested-, "the Light that never was on land or sea" - "because it ever Is - and is "the Light which leadeth every human ego-soul that enters this realm of it ego-woes - and mental blinkers-. His Self-radiant and shines also in darkness and death-, but egojis aware it not. "Tis not the object - but the Light that maketh heaven-". "Eternity is in Time-. The whole is in the part-play-, the micocosm, Heaven, Christ-Emmanuel, is within. Mature awakening into integral, abiding and conscious awareness is all-". "We are always aware, Sunya".

Gurm Miji awares and loves the Light of Himalaya and of Him Nayan-, consciousness-. It seems ever livingly changing in modes - and feeling-tones, in nuances of serene interplay. At dawn and dusk it is so starkly pure that it makes the ego-transcending, snowy-deva-summits blush-. These are a hundred miles distant, but seem very near-. The akasha is still and pu ely krishna-blue (or Shiva-blue) - and Silence intone Emopathy, Prajnana, Mahakaruna and Integral Grace. W! !

Warning us against the insidious Guru-dis-ease Wuji cites Ramana Maharshi, the Christ-aware Muni, who endured 50 years of daily body-prostrations from hundreds of devotees-, who, in South India, prostrate the full length of body - and wriggle for a while in the dust before the lotus-feet of the Sage, the Rishi, - the Sufi and the mature mystic - and even before saints, though saints, - propets, - genius, jogis-, siddhis-, tantrics, artists, - poets-, pandits and swamis, are Holinesses of a lesser degree, - Honisises still on the path to integral wholeness or Self-awareness. The Christ-conscious Ramana Maharshi did not want our gifts of things or our prostrations, but he endured them, - suffered them, as he suffered our desire-vibrations, lust and craving and ego-fuss around him. The lust of giving often implies the greed of getting. In this case blessing, prasad, ~~the~~ grace - or at least the attention or notice of the divine Bhagavan. Can ye imagine Wuji or Sunya prostrate and wriggling before any form and name - or ~~the~~ Thakur-image, or persona-mask? Such antics may make bodies flexible and ego-souls humble-, but is the show Real - enough? We assert our ego-humility - like Wras Heep "I'm so 'umble." Wu! We enjoy our mellifluous eulogies-, our intellectual sentimentality-, literary gymnastics and 'gift of the gab"- . We enjoy the lime-light, - the poetic eloquence, the subtle ego-flattery-. Egojis want to be wanted and noticed (-even loved and under-stood,) - and only Egojis take offence or accept abuse and flattery, only they crave and agitate and fuss-. Wu! Ramanaji did not want or appreciate our prostrations or our gifts of things-, and, of course, he, figuratively and unaware, - "prostrated" or greeted Himself in us before we could wriggle and try to touch his lotus-feet. A silent "namaste" used to mean: "I bow unto Thee" (: I aware and re-cognise our unitive Self in you). "Only because of the Atman (the common ground), the beloved - ~~child~~ (child-, wife, husband or friend) is dear-. Ego-oblivion is Self-awareness, and only the ^{eternal} is Real. Egojis may lose their lust of becoming and their conceit of agency. Wu!"

"Serene and radiant is your face Brother Saraputra. In what mood (mode of consciousness) have you been today"? "I have been richly alone (in all oneness) Kashyapa bhai, and in active and integral contemplation (i.e. in prajana and mahakaruna rhythm) and to me never once came the thought: "I am attaining it, I desire it, - I have got it or I have emerged from it".

Where nothing is said all may be innerstood-. Wu! Mahakashyapa innerstood Buddha's mute "Flower sermon - and a smile was all-sufficient-. Sri Saraputra was beautifully alone and integrally whole in natural spirituality-, fulfilled, content and anandaful. While Sri Ananda Bhai was mental and fluctuating in emotional and physical desires and lusts -- and also clingingly attached to the external GURUji. Only when the Buddha had left his fleshy body - for the invisible Real could Sri Ananda be an Arya-Light unto the Self. Saraputra and Mahakashyapa seem to have innerstood the Self-radiant Silence-, so we hear less about them. Likewise we have no record of the John, whom Jeshua ben Joseph (specially) loved-. He of the gospel and he of Patmos were different Johnnies. Empathy cannot be truly told, - said - or asserted. The Christ conscious Jeshua - also seems to have said: "It is expedient that I depart (from this body) so that the ghostly Spirit, - (ghostly whole or integral awareness) can illumine, enlighten and grace you". So the Avatars or God-men must go from our ken-, so that we can aware Heaven, the realm of Grace, within and "God in every man", as the Quakers put it-. "In every being and every thing, even in egojis", says the himalayan Wuji - "If we have awared the Kabe in the heart (Hridaya Gaba), - what need is there to go to Mecca"? The adwaita Rishi - prayed: "Forgive me, Oh Shiva, my three great sins -: I go on pilgrimage to Kashi (Benares, now Varanashi) forgetting that you are omni-present and immanent. (The innerstanding Emaan-u-El) In praying to you I forget that you are beyond words-. In thinking of you I forget that you are beyond thought "Sunya-Silence is best" - says Him Alayan Wuji. Wu!

In "the only Sutra composed by a native of China" Hui Neng tells us about his childhood. "His father had, by the powers that be and for some unstated reason, been banished to be a commoner in Sun Chow near Canton. He died - leaving the boy and the mother miserable in dire poverty. Hui Neng took to peddling fire-wood for their living. Outside a shop he one day heard a man reciting a Sutra, and he describes the incident thus "As soon as I heard the text of the Sutra my mind at once became enlightened; I asked the man the name of the book he was reciting and was told that it was the Vajrakhe-dika or Diamond Sutra. I further inquired whence he came and why he recited this particular Sutra. I learned that he came from the Tung Tan monastery and that its abbot was Hwang Yan, the fifth Patriarch of Zen Buddhism, that there were about one thousand disciples under him and that, when he went there to pay homage to the Patriarch, he attended lectures on the Sutra. He further told me that the Patriarch used to encourage the laity as well as the monks to recite this scripture as, by doing so, they might realise their own Essence of Self-Nature and thereby awaken into Buddhahood directly".

Certain Word-symbols-, such as Jijimuge, Leela, Sunyata, - Karuna, - may in certain souls, - in quite young bodies, evoke a certain memory or re-cognition. The boy Ramana-, hearing the sound Arunachala as a word-symbol for something actual and factual, as well as for some inner Reality, awoke as to a natural call - or mind-free recollection; this was his Reality; his Home or Himself, and, as ties of mere blood-relatedness dissolved, Ramana shed his family-attachment and went on his Father's business seeking the Source, the Silence and the further Jurna Self-illumination. So also the Chinese illiterate lad, hearing for the first time this most abstruse treatise on Sunyata or Awaitsa-Self, not only innerstood, but re-recognised, in intuitive, light, his own experience - expressed in word-symbols, evoked and evoked was the memory of the Darshan of the Self, the Real, the Eternal.

We meet these intuitive types also among manual workers and simpletons. Untaught by outer gurus and unspoiled by education, or by mental, emotional and ritualistic super-impositions; they have an intuitive siffit or flair for essence and for worth. Happily mute and word-free they are inherently wise and perhaps, like Hui Neng, at home in the Vedantic Awaitsa-experiencing and in the concrete symbols of the Rig Veda. They may well be re-recognising their Self in Rembrandt's interlusing light and shade-, in the light wholeness-rhythm of a Kalidasa and a Chekov-, as in Beethovens last, mature and word-free quartets.

Pantheists and professors-, doctors and would-be gurus - often find such types tiresome and troublesome. The trained intuition has but little patience with ponderous authority, traditions and studies, and the intuitive psyche has little interest in verbose philosophies - and intellectual analyses-, when they (or their inner guru) in direct insight and media-free oversight can aware and experience in intuitive synthesis and natural spirituality. Why toe the rigid line and trot laboriously when one can levitate, soar and averse freely in the Flamm-Void on intuitive wings? Why be diseased in things and in mental problems when one can be, at joyous ease, in the no-thing-ness, freely harmonious also in mind, thought and ego?

Soon after Hui Neng's first recorded enlightenment he was given ten TALELS for the maintenance of his mother-. This grant set him free, and his benefactor, who perhaps recognised this scope of consciousness and the depth and maturity of the lad's inner life, advised him to go and have the darshan of Sri Hwang Yan who encouraged simple lay-men and common fools. "It took less than 30 days for Hui Neng to reach the Tung Tsan Monastery", but travel was free and joyous in a still want-free and fear-free world-.

At their first inter-view the Patriarch asked the lad whence he came and what he expected to gain ? and Hui Neng replied ; "I am a ~~commoner~~ commoner from Fun Chow of Kwantung. I have, travelled far to pay you respect and I ask for nothing but Buddha-hood !". Mark ~~xxxxx~~ his single-minded dignity before Holiness : an illiterate commoner-, a plebeian, artless ignoramus asking for Buddha-hood or integral Self-Awareness.

Hwang Yan commented : "You are a native of Kwantung-, a Barbarian ! How can you expect to be a Buddha ?". Hui Neng replied : "Although there are northern men and southern men north and south make no difference to their Buddha-nature. A barbarian is different from your Holiness physically, but there is no difference in our Buddha-nature". The Patriarch was going to speak further, but the presence of disciples made him stop. Then he ordered the lad to join the crowd to work. "May I tell your Holiness that Prajna often arises in my mind. When one does not go astray from one's own Essence of Self-Nature, one may be called "the field of merit". I do not know what work your Holiness would ask me to do ?". "This Barbarian is too bright" Hwang Yan remarked, "Go to the stable and sneak no more". Then Hui Neng withdrew himself to the back-yard and was told by a lay-brother to split firewood and to pound rice, and no more notice was given to him or to his quest of Buddhahood-.

More than 2 months after this darshan the Patriarch one day saw Hui Neng and said : "I know your experience in Zen Buddhism is very sound, but I have to refrain from speaking to you, lest evil doers should do you harm. Do you understand?" "Yes Sir, I do !" Hui Neng replied, "To avoid people taking notice of me I dare not so near your hall".

Thus the simple innerstand and commune almost word-freely, and our plebeian prince in the vast empire of intuitive silence remained a lay-brother well hidden to the learned pundits and well ignored by the ambitious monks. Silence is the best teacher and hardly any words are needed from a Hui Neng to a Ramana Maharshi. Later on the illiterate Barbarian happened to compose a gatha on Sunyata, which in insight and inherent wisdom confounded all the learned ignorance of the clever and schooled ones and which conferred upon Hui Neng the Robe and the Begging-Bowl as symbols of his succession as Patriarch. But, for years afterwards, this stipitan, like the oil-crowned David, had to flee for his life from the jealous and powerful ones.

A kind of poet laureate competition was going on for the successorship as Patriarch, but none had dared to compete with the chief intellectual disciple, who had written this stanza :

"Our body is the Bodhi-tree and our mind a mirror bright. Carefully we wipe them hour by hour and let no dust alight".

Hui Neng had not been told, but came casually to know and somebody read to him the gatha. Then, spontaneously, he composed a stanza and asked a scribe to write it. It read thus :

"There is no Bodhi-tree, nor stand a mirror bright. Since all is void - where can the dust alight ?".

The Patriarch happened to see this Sunyata-Wisdom, but, also, seeing that the crowd around was agog with amazement, he rubbed off the stanza with his shoe, lest the jealous ones should do Hui Neng an injury.

The next day the Patriarch came secretly to the room where the rice was being pounded, and, seeing that Hui Neng was working there with a stone-pastle, he said to him: "A seeker of the path (道) risks his life for the dharma. Should he not do so?" Then he asked "Is the rice ready?" "Ready long ago", said Hui Neng, "only waiting for the sieve!". The Patriarch knocked twice with his stick on the mortar and left. This was their crying and intuitive language to ward off the harm of jealousy and of Power-intriguers.

"Don't despise a besinger. Hui Neng had said to the scribe who was reluctant to write the simpleton's stanza. "If you are a seeker of supreme enlightenment you should know that the lowest class may have the deepest wisdom while the highest may be lacking in integrality. If you slight others you may commit a great sin".

Kanpauli discarded the outward symbols of his Brahmanhood at the darshan of Sri Arunachala. Equal with the lowest he escaped the jealousy pertaining to plebeians, - but not the power-entices and falsifications of egos around. He is divinely indifferent and needs no protection. But young Hui Neng had to flee for his life and to endure years of exile, danger and persecution as he was simple and unlearned, yet free in life.

At the third watch of the night following their talk about rice and readiness to die, Hui Neng and the fifth Patriarch had their Christ-Nicodemus-like meeting in the Patriarch's secret chamber "protected by the robe" from ego-intruders-. Hui Neng was given the Robe and the Begging Bowl as signs of selection as Patriarch-designate. He fled that very night with them and with the Patriarch's grace and blessing. The two did not meet again bodily-, nor was there any need of this as the darshan had been complete in absence and in Eternity. Consummation is - here and now.

Years went by and many hardships came to Hui Neng during his wandering and hiding in exile. As predicted, the fifth Patriarch left for Para Nirvana 3 years after the stanza-incident, but it was several years later (15?) that Hui Neng was recognised and acclaimed as the rightful successor and radiated as the sixth and last and greatest of the six Patriarchs of Zen Buddhism in China. His intuitive Silence and practical teaching by Being brought about a vital flowering of art and culture and enlightenment through Zen in China and in Japan. And still his Sunyata stanza and inherent wisdom-Karuna radiate mutely.

In Hui Neng's time there was a schism in Zen Buddhism - and the intellectual and dust-wiping rivals formed what was called the northern or gradual school; but this branch, after a while, dwindled and became extinct, while Hui Neng's intuitive and wordfree tree, then called southern and sudden, remained supreme, and its intuitive Prajna and Karuna are still the pinnacles of Buddhism to-day. The terms 'sudden' and 'gradual' - regarding enlightenment are not very real divisions. Sudden was specially in regard to intuitive insight and direct perception, and Hui Neng's Zen has, throughout the centuries, focussed the developing, training and disciplining of our intuitive faculties so that they can be used in living interrelatedness as harmonised, reliable tools, towards essential and integral wakening and conscious self-awareness. Nothing really happens suddenly, no, not even a satori, a flash of lightning or an earthquake - All happens time-freely or in the duefulness of time. We cannot choose or renounce as we will and think, but may well shed our conceit of agency.

Flashes of insight or of satori, samadhi bliss and Ananda are but fitful, momentary, temporary and adolescent gleams - and not the calm abiding flood-light in inner poise - of maturity. The awakening must be into purna illumination, into a central/in essence and in integrality --, and it must be lived rather than professed, explained and exhibited. Words, term-symbols and pet phrases confuse and blur their own truths to prejudiced minds. Our God-experiencing may be the same, but concepts - and ideals hide and we do not recognise our merely mental and subjective truths, if they be dressed in slightly different wordiness - accent and emphasis.

There are many dialects within any word-language and we may wallow in semantic muddles and ideologies and subjective truths, until we, in the cloud of unknowing, aware the innerlight of wisdom-Karuna, and, in Silence, worship the wordfree, invisible Real. Wow ! Wu ! Aum and Sunyata are delightfully meaningfree.

We will quote you some of Hui Neng's recorded words of wisdom and leave you to remember the equivalent common-sense and eternal truth in Ramana Maharshi's utterances. The unlearned Patriarch begins his talk thus -:

"Learned audience, our Essence of Self-Nature, which is the seed and kernel of enlightenment (Bodhi) is pure by nature and, by making intuitive use of this essence alone, we can awaken into Buddhahood directly. All things are the manifestation of Self-Nature. One should use one's mind in such a way that it will be free from attachment. Buddha-Nature is Non-duality. He who awares his own nature is Buddha".

"Learned audience, the wisdom of enlightenment is inherent in every one of us. It is because of the delusion under which our mind works that we fail to realise it ourselves - and that we seek external guidance. As far as Buddha-Nature is concerned there is no difference between an enlightened man and in ignorant one. What makes the seeming difference is that one awares it, while the other is ignorant of it. Do not talk about the Plenum-Void all day without practising it in the mind. Be still to reflect purely".

When the intuitive Buddhists hear about the Diamond Sutra, their diamond-minds respond and aware that Prajna is immanent and integral in their Self-nature and that they need not rely on scriptural authority, since they can make use of their own inherent wisdom, by constant practice in intuitive contemplation. (Karuna is co-passion or wisdom in identity, - being one's Self, consciously aware, in this or that form.) It is by our inherent and intrinsic wisdom that we enlighten our Self "Be a light to your Self". We need no extraneous help. We should distinguish between felicities and merit. Our mind should stand aloof from circumstances. To understand intuitively is to immerstand freely. "In thought-freeness we aware all dharmas (things) free from attachment. When we get rid of the idea of an ego and that of a Being, Mount Meru will topple" (drop your conceit of agency and your consciousness of being specially this or that ~~ix~~ form or name in 'Apartheit').

Buddha is to be aware within your own nature, and there is no need to look for mysticism from without. "What is emancipation?, some one asked, and Hui Neng asked in return "Who put you under restraint?". "He would not discuss Dhyana and Emancipation, but would only discourse on experience in Essence or Self-Nature; "When we free our mind from attachment to all things - (forms, - modes and interplay) the Way is clearly revealed; Otherwise we put ourselves under restraint. Be - quietly, without letting an idea arise in your mind". Be your Buddha-Nature-, unattached in mind - in concept and in thought-, free in and beyond-.

"Non-attachment is characteristic of our Essence of Self-Nature, a fundamental principle. All things good or bad, beautiful or ugly, beloved or behated, should be aware as void" -(as unreal Leela in the sense of non-eternal. Only the Eternal is Real-, but it plays also in forms, in the divine Leela, the Unreal Reality). "Do not suppress or control the mind from thinking, but Be, stillly, simply and Self-aware. (Trying is your bondage. Be spontaneously and at joyous ease). "Self-nature is the embodiment of the Plenum-Void. Be-, innerly and essentially still and Self-Aware and, so unfainted and undefiled in all circumstances".

"You are always in my presence. Experience this. What is the use of taking the trouble to come here, face to face, from so far away? "I am illiterate, but if you wish to ask the purport of this work please ask". "How can you grasp the meaning of the text when you do not even know the words?" E. asked, and Hui Neng answered; "The profundities of the teaching of the various Buddhas has nothing to do with the written languages. The reason why you cannot comprehend your Essence-wisdom, or Buddha-Nature, is because you speculate on it". The more you assert, analyse and discriminate, - the farther you are from awakening, awareness and Self-Experience.

"Be still - and reflect intuitively and purely. Within the mundane existence the King of dharma is revealed. Seek not enlightenment from without, nor talk about Bodhi all the time. Having aware the spirit and the essence, one may dispense with the make-shift names and symbols, dogmas, doctrines and gospels.

Who is puffed up by the thought; "I am now enlightened" is no better than under delusion. Distrust with the statement of anyone who asserts. "I am saved - I am enlightened" - or who shouts "I am free!". A mature pilgrim on the Way does not cling to ~~any~~ sensible existence, nor does he shun it deliberately". (The idea of ego, persona or mask is foreign to him. There is neither attachment nor aversion. Freedom is within, all the eternal while, - and all around, within his reach all the time. He is at joyous ease in all circumstances.)

Ego-illusion is harmonised rather than annihilated. Self is lived rather than argued, asserted or spoken. The Emptiness is not vacuity, but Plenum-Void. "Is it attainable by training?" asked the Patriarch from an illiterate, but Yoga-inclined Bhikshu, who replied "It is not impossible to attain it by training, but it is quite impossible to polute it". "The state which you can chase or renounce and which you can abide in or leave off is not grand (Sahaja) Samadhi. Let your mind be in a state such as that of the illimitable Plenum-Void, but do not attach it to the idea of vacuity. Let it function freely, but do not cling to or stick in things or modes. Whether you are in a state of rest

let the mind abide nowhere. Forget the discrimination between a sage and an ordinary man. Ignore the distinction of subject and object. Let the Self-Nature Essence be in a state of thiveness" (Patness). (Then you are awake in Sahaja Samadhi all the eternal while. But do not try ; Effort, striving and wilful quest are your delusive bondage.)

"All dharms are intrinsically nirvanic, how can there be gradation in their essence ? He who in conscious awareness experiences the Essential Self-Nature, may dispense with such doctrines as Bodhi, Nirvana and "Knowledge of Emancipation".

It makes no difference to those who have awakened naturally into essence of Self-Nature whether they formulate all systems of dharma - or dispense with all of them", (i.e. they may remain in or leave this world at their own free will-, enjoy the time-play or quit it) "They are free from obstacles, impediments and bondage. (They are free in these-.) They take appropriate actions as circumstances require. They take appropriate actions as circumstances require. They give suitable answers according to the temperament and the need of the inquirer. They aware in synthetic apprehension that all Nirmanakayas are one in Self-nature. They have awakened into prajna-freeness and psychic integrality of Sahaja-Samadhi or natural spirituality, which enables them to perform the arduous tasks of universal salvation as easily as if they were only playing. Such are the men who have awakened into essential Self-Nature. Without effort on my part the Buddha-Nature, ~~with~~ manifests itself. This is due neither to instructions of my teacher, nor to any attainment of my own."

The Ultimate is here and now. Experience It. The philosophy of Zen Buddhism starts from pure experiencing. Prajna creates its own methods of expression. It is behind and beyond logic yet may use it in word-play. It enables Sunyata to be aware in itself. Sunyata is empty of all concepts and therefore inconceivable. Experience and live ~~the~~ it. There is beauty in Suchness-, joyous ease beyond the sway of opposites in which we pass our illusion-ridden days and nights -. Trot beyond the appearances and rest in natural spirituality all the eternal while. Zen is. It is not about-. It is word-free. "In these things there is a deep meaning, but when we are about to express it we sudden forget the words-". Wow ! Wu ! Am !

Here is an account of Hui Neng's passing into Paramanirvana :

"Having recited the stanza he added ; "Take good care of yourselves. After my passing away do not follow the worldly tradition and cry or lament. Neither should messages of condolence be accepted, nor mourning be worn. These things are contrary to my teaching and he who does them is not my disciple. What you should do is to know your own mind and experience your own Buddha-Nature, which neither rests nor moves, neither becomes nor ceases to be, neither comes nor goes, neither affirms nor denies, neither stays nor departs. Lest your mind should be under delusion and thus fail to catch my meaning, I repeat this for you to enable you to awaken into your Essence of Self-Nature. After my death, if you carry out my instructions and practice them accordingly, my body's being away from you will make no difference. On the other hand, if you go against my teaching, no benefit would be obtained even if it continued to stay here".

Then he uttered another stanza ;

"Imperturbable and serene the free man practises no virtue,
Self-possessed and dispassionate he commits no sin,
Calm and silent he gives up seeing and hearing;
Even and upright his mind abides nowhere".

Having uttered his stanza he set reverently until the third watch of the night. Then he said abruptly : "I am going now !" and, in a sudden, passed away".

He left his body, - he shed time and tools, - but where can one go to in Eternity, which is every-where and now here ? Hui Neng's mind did not abide anywhere, but after twelve centuries his intuitive, free spirit or Essence of Buddha-Nature has been evocative, educative, - harmonising and purifying in millions of minds in China and in Japan.

Immediately after Hui Neng's passing, the usual phenomena occurred : A peculiar fragrance pervaded the air. A lunar rain-bow seemed to join the earth and heaven. A strange luminosity prevailed. A soft radiance issued not only from Hui Neng's discarded body, but from things and tree-friends. Birds and beasts were awake, alert and gaily elated, and only ego-egos lamented solemnly and sobbed mournfully. Woe-begone egos can be very cloying.

Emperor Hui Chung conferred on the Patriarch the posthumous title : TAI KAN ; the great mirror of great seer (reflector - like the solid crystal-bell symbol of Sunyata). The epigram UN WO LING CHIN (Harmonious spirits shine forth simply -, or radiate in natural spirituality) can still be read on the stupa built to honour the light that is Hui Neng-, Wai Leng

A kindred light, or fellow-prince in Eternity, is Maharshi, Ramana; but Sri Arunachala is stupa enough to co-memorate his radiant Silence. Sri Dakshinamurti teaches word-free in the inner heart-cave. Let us not fill up this sanctuary with our lamentations and ego-woes or clutter outer skasha with deadening shrines and images and fussy ~~man~~ conceit of agency. Organise and you kill. Formulate and you stick in the forms and the ideal concepts-, or let them falsify and corrupt the formfree Self-radiant Silence that is Maharshi Ramana and Hui Neng, fellow-royalty in the vast Empire of Silence.

Our Zen Sage and Himalayan Holiness, Lama Chou Guuji, only utters his monosyllable : "Wa !" Does it mean yes and no ? Nay or Certainly ? Who but a mature Rishi-, a mystic Gufi or a wordfree Monisse can tell. And why tell-, when a smile and a mature Silence be enough -, true and true enough - ?

The remarkable fact about Hui Neng, while he was working in the kitchen and store-room at the monastery of the fifth Patriarch, was that he did not seem to get any special attention or any literary or intellectual training, by the fifth patriarch, as preliminary to his high office as Sixth Patriarch of Dhyana Buddhism. He was a layman, a barbarian and a menial servant without any need for monkish or Yogic discipline. He seems to have been left purposely unnoticed and on his own device to mature in the Tao and to Be the inherent Swadharma, while being engaged in the various practical affairs, chiefly manual, of the monastery.

Probably the Patriarch recognised in Hui Neng, the intuitive word-free type of fellow-pilgrim, the born mystic, who had a flair for direct perception and mediafree transmission, and who thus could be taught in silence and by his mature, inner stillness. So he had better be left alone - unspoiled, by knowledge, learning and ~~many~~ wordy explanations. The simple flair for essence and integrality can easily be blurred by analytical discrimination, imposition of concepts and of part-explanations, while, if left alone to mature and to purify, it simply irradiates and comprehends the parts in the integral wisdom-light of the whole. The solid crystal-ball, which symbolises Shunyata, reflects stillly and purely-. The Fifth Patriarch's mute presence was there - and, as Maharshi Ramana says : "The Sadhu's company, or nearness, provides the needed strength, unseen by others". Evidently Hui Neng's dhyana was to be extracted from life itself as it is lived by every one of us in interrelatedness and self-dependence, and not only to be known about in the abstract, - as argued and asserted by scholars and professors, by clever doctors of divinity and of psyches and by would-be gurus and holinesses. The successive Dhyana masters often practised the direct, word-free transmission-, as we also have it in Buddha's mute "Flower-Sermon" : A golden flower was held up to speak - and only Mahakashyapa smiled - and innerstood.

The first darshan shows that Hui Neng was not unrecognised by the Patriarch. The scholding remark : "This barbarian is too bright. Go to the stable and speak no more-", as well as the following, seeming neglect-, was also partly due to expediency, so as not to arouse the ire, jealousy and enmity of the learned scholars and of the ambitious cheelas around him. Silence can hide and shelter as well as reveal, to egos it is merely the absence of sound.

The development of Buddha-Dhyana along this intuitive line of silent teaching in China and Japan, is what really distinguishes it from Indian Buddhism - as well as from other schools of Buddhism. In the direct succession of Dhyana-, the intuitive Mahakashyapa was the first - transmitter. Ananda was the second. It was not the presence of Buddha's body, which prevented Ananda from fully awakening until it had gone, but his usurping intellect and consciousness, as well as his clinging to outer guru. He did not smile in re-cognition to the Flower-, nor did he aware the very significant Samadhi-experience of Siddhartha Gautama, which happened in his babyhood under the Rose-Apple tree, "while his royal father was ploughing". Nor did Ananda aware the significance of Gautama's vital recollection of this Dhyana mode of Self-experience after 6 years of sincere and strenuous search and seeming futile tapasya: The very memory and re-cognition of the validity and authenticity of this childhood experience made Siddhartha Gautama seek the healing shade and the inner light of the Gaya Budhi-Tree; and the mature and purna awakening into essential and integral Self-Awareness happened beautifully-. The Void was the Plenum-radiance, there was nothing to renounce or to fear in the existential leap into Shunya-Nirvana. Eternity is here and now and Alone.

As Maharshi Ramana says : "You cannot choose or renounce wilfully" - in powerful Yoga antics or in conceit of agency. "Effort is your bondage, do not try to be still !". But we can be still, and patiently mature to purify the harmonised tools and bodies and, so, let the awakening happen beautifully in the due, maturefulness of time. 6 years - or 60- or 600 - are as naught in Eternity's Sunrise in our Sun-Self. It is not easy to make a good birth or a good death, and yet, in the maturefulness, it is inevitable and naturally easy. Thus also in the dawn of himalayan consciousness - and in the Strength of no desire.

Remember the records of Siddhartha Gautama's "slow maturing", - the gnawing dis-ease, the gleams of Self-memory and of uneasy awakening. Then the due letting go of bounds of love and of racial attachment and the "going forth" on the Homeward journey-, like the return of the prodigal, disipated Son, who "came to Himself".

We are told of 6 years of outer and inner trials and tests in sincere mystic research and quest of essence and of integrality. Siddhartha had courted the most advanced Siddhis and Yog is in hatha and in tantric artfulness. He had learned to control tools and appetites and, specially, the mental and the sentimental bodies. He had learned to meditate and to concentrate upon the Voidness of things and to attain states of awareness beyond duality-concepts, thought and mind. But these methods and media, rituals, tapasya, renouncing, killing and control, did not reveal the Self-illuminated path to Self-experiencing and Integral Freedom - also in ego and in phenomena.

The Shakya-Muni carried asceticism, neti, neti - and penance to the extreme limits, but the effort was still in intense, wilful tension and not hallowed by radiant ease in simple naturalness and in dawning awareness of death-free life. No simple, natural spirituality or Sahaja Samadhi ensued.

The search was for a solution or for an ideal path, rather than for a mature awakening into Being the Tao, in which egos and their problems are simply resolved and disintegrated. After 6 years of wandering and of sincere practice in silence and in word-spinning, the beggar-prince is depicted as "a bag of bones", spent and prostrate on the ground, stark as undressed wood and unable to move from weakness and voluntary suffering incurred at the inner call - natural and divine.

In this state of utter deprivation and hopelessness an intuitive memory came to Siddhartha. It was not a trivial ego-memory from boy-hood, but, rather, a flash of vivid re-experience in vital, authentic and integral consciousness. Effort-freely he suddenly remembered the contemplative mode, which he had experienced in baby-hood. How was it that being a mere boy, without knowledge, without effort, penance or ego-torture he had entered into the Sahaja contemplation - of time-free, Self-radiant Grace-, for which he had since been striving with so much pain and exertion ? Are effort and assertion our bondage ? Are knowledge, and wordiness but shadows and veils in our wandering and our awakening into Self-hood ? *Our birth is but a sleep and a*

when I forget our Self
To the pure everything is pure. All that lives is holy-, and all are alive. If thy intuitive eye be single and whole - all thy bodies - and things will-, to thee-, be brimful of unitive light-, and, Self-aware, - you are naturally free in the All. There are no real divisions or detachments in the Self-, no binding attachment to forms and functions and no real death - (ing. death of the Real-), but there is the Grace of Unity and the Ananda of joyous Ease.

Sri Ramana Maharshi once said to himself in someone :
"There is no Ishwara !" : There is no God apart from the Self " which alone is. There is no you apart from the name-free Self !
Ramanaji was wise in Identity.

The eternally young Sri Narayana, Prince of Himalaya, once whispered to K.H.H. Chowji-: "I don't believe in God. Do you ?" Chowji winked - and then the two radiant masterjis beamed at one another, - joyously, like small suns.

When we experience God, in our Self, we no longer believe : We live - Swadharma. Beliefs become hindrances - as do our ideals, - loves and trying-, or anything we are attached to, cling to, lean upon or stick in.

Like our prejudices, pre-conceptions and pre-convictions they all become hindrances and impediments to our awakening into Self-Experience in Self-Identity.

Egos often feel goodly and gulpily unselfish if they manage to forget their little selves in doings or in love, thoughts for others-, other egos-, while they may only be wallowing in sentimentality and in inflated ego-consciousness.

Egos and specially Super Egos-, simply have to die, to harmonize and to cease to usurp. Sunyata is not empty of ego-, but is void of ego-consciousness. Duality-notions must vanish like the light of a candle in Sunlight - or like time and mind in the dawn of the Eternal, pure consciousness.

All the powerful I ! I ! I ! : strutting and noisy assertion of truths is vain conceit of agency, is false self-identification. Our shouting and trying to share in intimate ego-revelation are but a diseased fuss, a vain opiate or ego-exhibitionism.

It is not our Self that is affected by changes of states, moods, fortune, consciousness or bodies. The pure Sun of Being radiates stillly and is full of nothing but Light. No shadow appears except they play lightly-, gaily and harm-freely.

Shadows, thrive and grow fat, sticky and frightening to egos in our delusive doing and busy trying : Be still - to experience God !

The mere idea, and more so the simple experience of Sunyata, or even of stillness, is repugant to immature egos-, is frightening to busy-bodies and to the clever usurping mind-, worshipping power, - cleverness, - Sri dollar and supreme commanders. Yet stillness is the key to the Whole-. If music was all sound, it would be noise merely, but Silence gives the pause, which makes music possible-. So Sunyata-silence is the mystic Ground, the Aleya, the abyss of sheer consonance, the radiant smile in the All-, in and beyond.

Don't you intuit that the abstraction called 'the World', like individuals, is unhappy, dis-eased, disterpered and war-complexed because it is ignorant of the Real Self, the death-free-, form-free Eternity-Experience in Sunyata-, which alone is in and behind the ephemeral-, appearance and disappearance of forms ?

Truly, as egos, our highest glory and freedom are where we die and cease to exist. Some while before he left his body Ramana Maharshi said : "They say that I am dying, but I shall be more & live here than before".

It is true-, and having once really met in Identity awareness-, in the radiance of this presence, - in the quality and Grace of this silence-, there is no real parting-, no pining to meet in union or in physical nearness. Unity Is and we Are - in touch - in immanent touch - everywhere : Himalay's "silence" and radiance reveal Ramana Maharshi.

That Life is equal with the lowest-, no supramental trying or sentimental verbosity-, no trying to rake Heaven down upon us-, but, the natural Wholeness in living Grace. That silent radiance or effulgent smile of pain-purified Life is a living relatedness, Self-experience in constant Touch.

Ramana Maharshi was constantly aware in the intuitive Wisdom-light and therefore free in Mahakaruna. Maturely and abidingly he was and is the Conscious Awareness - and he lived and spoke out from it rather than about and about.

Display of knowledge, worship of Power-, - miracle-working and all so-called feats of what passes for Yoga-, all implies duality-consciousness as does all wordiness. They are plays - and displays of egos. Egos love mystery, cleverness, Power and miracle, and this they assert in noisy exhibitionism.

Jages, Sufis, mystics and Rishis, (transcending mere Saints, Heroes, Artists, genius, Philosophers, scientists, Prophets, Scholars-, Holinesses, Power-politicians-, Supreme Commanders and master-magicians, because more humble and more whole) are still here in Himalaya as in Uttara Tula and even in "Gandhi's own country-", but they are not likely to argue, assert or explain - except by the way, in the dharmic Way of Life, - and chiefly by their spontaneous living examples and silent radiance.

They are the radiant Silence or they speak simply and tersely out from Reality into our unreality of immature consciousness. The feels and fancies-, ideals and mere opinions of egos are not very important in Self-experience. But the Way may be recognised by fellow-pilgrims, who are maturely on the path, - near the Way-, near Awakeness.

Harmonise the tools, - specially mind, thought and will-, by being still in the whole. Stillness of ego, equipoise in central essence as in integral psyche; this stark spiritual poverty is the key to the Holy-, the pure consciousness-, the abiding, Eternal in and beyond the birth and death of tools-media, forms and names. "Your dharma is to Be, not to fuss and try to be this or that." "I AM THAT I AM" ! Stuns up the whole truth in Swadharma. The method-, the art of mature awakening, is to Be - still - innerly, centrally-, intuitively.

If we go innerly, - stilly and maturely enough we can 'know' everything - i.e. experience our Self - everywhere-. Our bondage-, our blinkers and our trying - like our ego - is delusive. The Eternal is really free, - also in actuality-, in media and in play-. The Maya-Leela is the unreal Reality-, the rainbow-radiance in Sanyasa.

Brahmani ! Soham ! Tatwam-asi, ! sarvam belvidam ! - Niti Niti ! " Yes, but why shout and assert the obvious ? why fuss and enthuse and ex-plain ?

Words falsify unless they be uttered 'sote voce-, whispered intimately to our Self, unless the still Wisdom-light (Prajna) be clear - and we in intuitive equipoise within ; the experiencer and the experience being one Unity. Why assert and blur the clear Silence ? Live It ! Experience It ! radiate it untryingly, effort-freely - also in actualities, - also in words !

So says the naturally 'spiritual' Chowji and he quotes the story or fate of the excited Sufi, who sentimentally, and unwisely shouted " ! An al Haq ! An al Haq ! " (I am God)-, and had consequently his head chopped off by the true Believers-, the in-experienced and fanatic children of God-.

"serve him right for asserting, shouting and making a fuss about the obvious. He might have worshipped Sri Silence or said only Wow ! Wow ! Wuff !" mutters wise Chowji, and he wrinkles his long plebeian nose into a royal one.

The experience was true-, but not true enough - not mature - not the Unity in and beyond union-, ecstasy and ego-fuss.

It was still the little ego, telling egos-, - still duality and assertion, power-play and exhibitionism,-; slightly falsified in telling as also is "I and my Father are One".

"Thy vast Self we name, but do not know-, and in the naming break the mystic spell. O Shiva, if the Silence be Thy hymn, Teach us to sing it well". A thought once uttered is untrue-. Words are nearly always a falsification, a veiling rather than a revealing in real Experience-, a "come down" from the name-free into opposites, duality-consciousness and telling about.

Sunyata has no opposites, but is all opposites at play. It is incomparable as Experience. It plays freely in the many and in the One, - even in words, but, gaily--. It is Play ! - It is the divine Leela in projection and in withdrawal, in and beyond-. The rhythm is in the Prajna-Light of Mahakaruna and the twain are a - Unity, an unitive Grace.

Like all other real stiffs, Rishis, sages and gay, practical Mystics - our Sri Chowji ignores, or playfully scorns the cult of Sri Dollar and the cult of siddhis, i.e. physical and psychic feats-, wonder-working, occult miracles and spectacular 'spiritual' powers.

In order to assert and display siddhis - there must be other egos to recognise them, and to be duly impressed. Duality-consciousness in the displayed plays to an audience, if not to "the gallery"-, and such conscious shakti-business -(power-play of egos) is a trying and a willed-exhibitionism. Such assertion and immature antics make Yoga-power-, specially Laya, Tantra and Shakti- a dangerous game to egos. Siddhis are; They come and go - by the Way-, but are not worth a thought or tail-wag, says thought-free, ~~goka~~ guile-free Chowji ; Simply live, keep naturally aware and zestfully alert in joyous ease ! Abide whole in psychic health-, awaken naturally into the Eternal. Be - the conscious Unity-Awareness.

Only egos improve, attain, achieve, progress and evolve into Super-Egos or into Death. They strut in Power-antics and in the conceit of agency. They usurp and blur the Self-Radiance. They play noisily in mind-made shadows, rather than freely and stilly in and beyond them. They flutter and fuss, kicking up dust-, sediments and impediments, rather than dare the "existential leap" : into the spiritual Void. They fear to be still and to realise what they are-: "airy nothings".

It is not union, - tool-rigid samadhis-: Orgasms and - ecstasies that matter much, except for the Unity in and beyond these ; - the conscious, - silent awareness in single and natural Samadhi (Sahaja) ; The conscious freedom in actualities and in tools. Why renounce, - kill and conquer - when we can be gaily free in our bodies, in phenomena-, in our unitive self ?

We are apt to stick in our media, cling to our means and lean upon our gurus-, - friends and masterjis-.

Often we even identify our Self with our tools, - with mind and even with our physical bodies-. But our bondage is delusive, mind-made, ego-fashioned-. Spiritual suffering is a contradiction in terms-, a divine paradox. Awakening is all : sincerity, - patience, maturity and ego-humility to die into the whole-, here and now, in immediacy. In sternity-experience there is no ego-fear and no fuss about expediency-, efficiency or about time-, and yet there is "Yogic skill in action" and in inaction.

Man stands in his own shadow and wonders why it is dark ! "How wondrous, supernatural, how spiritual and miraculous this ! I draw water, I gather wood" ! I bark playfully at noisy egos ! "An old pine tree radiates wisdom. An untamed bird warbles the truth. Not knowing how near the all-pervading Truth of sternity is, egos seek it far away, in books and in Gods, in Gurus and in trying."

They are like him who in the midst of water cries out in thirst so imploringly. But even Oneness, when, held on to, is wide of the mark. So let's awaken maturely and move freely beyond Yoga and Union into Unity-Awareness or Self-Experience, and Be consciously aware in all activities, tools and ego-antics, free in them, rather than from or of them. Let's freely die and freely awaken into the dawn of the Eternal in consciousness-, here and now, aware in Being what we ever Are. Only the free can really meet - intuitively, - effort-freely and in spontaneous im-mediacy.

perhaps Sri Buddha - (Siddhartha Gautama) was more concerned with the real work of awakening fellow-pilgrims into real self-identity and eternal living - here and now, than with satisfying their useless curiosity about after life-, God and Siddhic miracles.

How can we 'know' God except in Identity wisdom ? or before we experience, who or what we ourselves Are ? What is it that re-incarnates ? "Who cares ?" says Chowji - "who am I ?".

Be a light unto your Self ! Lean not on crutches, ideals or idols, (such as Sri Comfort, Sri Efficiency or Sri Dollar).

Seek ye first the essence, the root, the realm of Grace within- before ye fuss and seek it in externalities. seek it within diligently, - alertly-, sincerely and in zealous patience !

In its Prajna-Light and Karuna-rhythm all ego-problems, paradoxes and dis-eases are healed, - are solved - or at least dissolve as problems.

First find out who or what you Are - in right relatedness and in free interpenetration. who are you ? and who is asking this pertinent question, - so impertinent to egos ! Sri Silence will reveal. Go within starkly naked and sheerly alone.

But few fellow-pilgrims like to be still, they take refuge from their emptiness in noisy movies and crude talkies-, in noisy ego-chatter, in sex-, drugs and sensation, in speed-, sport and efficiency, trying to deafen and deaden their psychic eardrums to the still small voice of Self-enquiry. Their ego-antics and ego-noises do not reach the 'thundering Silence of Sunyata, nor even the Himalayan peaks of consciousness.

People do not like even to hear of the Simple Way of Awakening-, whereas they are eager attending to sport-heros, sex-stars, technical wonders, magicians and supreme commanders. - All rather noisy, hollow shallow and blurring values, adolescent, juvenile-, childish Power-antics, - not childlike, not mature like the golden Babe of the Vedas Yet the Wise Babe is within our tools, and unless ye rebecome (re-awaken) as Babies-, ye can in no way re-enter the eternal realm of Grace, no, not even when we strut in this or that ideology and Yankee-way of ego-life.

This is written on Earl Brewster's birthday to tell you that his body was cremated at the holy Vishwanath sangam on the 19th September 1957 evening. He left it very peacefully and it all happened beautifully like his ideal, artistic, himalayan life-play among us here during 22 years. He was solitary, quiet-living and semi-invalidish for a long while - with bodily impediments and occasional pains - all a due part of his himalayan Sadhana, and, on the whole, it was harmonious, accepting, artistically enjoying - and transcending. Although his body at 79 was frail and discomforted at times, there was not much acute and prolonged pain. He was able to enjoy, and to paint the face, the body and the soul of Sri Himalaya all these years, until a month ago. Then a minor, pain-free but very urgent operation was performed and it gave instant relief, but the clever doctors diagnosed so many internal complications and warring woes that they gave the body but weeks of lastingness. Since then Earl kept mostly to his bed at 'Snow View', quietly and cheerfully preparing for his Homeward journey, saying it would be a relief. He was visibly weakening and rapidly withdrawing from our jagat-realm of values. Consciousness did not stand to alert attention and he felt it irksome and tiresome to listen to ego-voices, opinions-, abstractions and loving solitudes. Memory and imaginations wandered and he seemed to be communing, listening or contemplating in modes of being and realities away from our actualities and mundance ego-fuss. He preferred to be left lovely along on the border lands contacting inner values and more real relationships.

Early this week, however, as pain increased and nights were cumbersome, a dose of morphia was administered and Earl 'slept' for 22 hours, till on Thursday evening, he suddenly came back perfectly clear and painfree, for some 10 or 15 minutes. He was again himself at his charming and gracious best and it so happened beautifully, as if by due chance, that all the neighbour friends had called, just then, to inquire (Lama Govinda had been an intimate friend since 1919). Earl greeted all and each one separately in gladness and gratitude, and said humourously that Sri Uttama had been more patient than impatient to a Patient. Daughter Harwood's birthday letter was read aloud to Earl and he was glad and grateful to all and for all, saying cheerfully: "I am going now. I feel between two worlds. All is arranged well. All is as it should be-. I am thankful to you all".

Apparently he had been in touch and had full assurance that All Is Well. The doctor had come only 3 minutes before the end-. Earl tried to swallow some fluid and could not manage. With a slightly convulsive movement he gave it up and at the same instant, also his body. A few hours later it and the friends were on the way to Vishwanath-, two steep miles below our holy himalayan city set on a hill, and by dawn - "Consummatum est", the body had been transformed, transmuted and translated by Sri Agni into ashes and aasha, while in the inner vastness still sounded: "Ram ! Ram ! Satya Hai !" in sure affirmation of the eternal that we ever are. Why flutter and fuss ? Why grieve or pity ? There is no death of That-, so why fear and fret ?

"A relief like death", yes - Bob -, Dr. Alexander, also succumbed to the death-wish - lately. It is easy to go and let go of bodies, tools and thing, and of ideal concepts, abstractions and conceit of agency, when one is free of the sticky, clinging and cloying ego-attachments and when one's due, swadharmic lila-play is fulfilled. Sarga, the Plenum-Void, underlies and comprehends all phenomena, the so-called empirical reality, and we can simply and integrally experience the restful, joyous and wordfree no-thing-ness, which is the essence of every thing : Swadarshan in the inherent light of Prajna-intuition and in integral Karuna-rhythm. Ramana Maharshi reminds us : "We are always aware Sunya". We are the integral awareness, the plenary experiencing-, consciously aware.

The Patriarch Hui Neng truly said "So far as Buddha nature is concerned there is no difference between an enlightened man and an ignorant one. What makes the seeming difference to egos is that the one is awake to aware the light, - while the other is not". We are all Mahatmajis. Our sin, - or ignorance, is just this unawareness - Wu ! Earl Brewster's physical movements here were very circumscribed, but he travelled far and wide and well in inner realms and in artistic modes of apprehension and appreciation, and many fellow-pilgrims came to share and to enjoy his art and himself "Not the work I shall produce, but the real Me I shall achieve-, that is the consideration". It is not the outer, travel - or doings that matter most, but our Being-, and being richly aware in integral, inner life. We can aware the meaning of existence "without looking out of a window, without going out of a door". The Homeward journey to integral grace is to the Source within our Self.

Achsah's body also suffered a himalayan transmutation at Vishwanath-, and there were Ma, Sri Yashoda Mai, Webbia, Bertram, Michael, Ranjit, Arpita Devi and now Bob and Earl. All leaving their bodies and the visible Swaila. So many intimate friends have gone into the invisible Real, some in our solitary presence - and wishing it so. Not once have we wished or willed to hold back, - and-, somehow-, they seem nearer and freer-, - relieved from many prejudices, blinkers and pre-convictions, when they have left the trammels - of ~~the~~ dis-eased tools (-bodies and minds)-. "Where can I go in time-free eternity ? - I AM - always Here !" said Ramana Maharshi - when egos said he was dying. Friends do also live in our Hrdaya-guha consciousness and our Karuna-Love. A real darshan is for ever and a day - says Wuji, so body-presence and ego-opinions and antics are not essential: the song goes on - and we can part-freely, unclingly, for seeming appartheit and have gay himalayan funerals.

Specially we remember the festive passing of Amma, Adele ~~Stutterham~~. It was celebrated in October-radiance, autumnal fulfilment and serenity. It so happened beautifully that the town had been festoned, just then for the visit of some official guy, and the roofs of the houses were gaily bedecked by women and babes in their gorgeous best-, like a colourful flower-spread, as our procession came along from the Cantonment, through the mile-long, narrow and uneven bazar-street, and there was Adele's strong, motherly head uncovered on the bier, shaking and bobbing up and down, as if still alive in a last, joyful greeting and contented, thankful nodding to the town, the simple folks and the himalayan nature, that she loved well. Then the two steep miles down to the sangam-, the wedding-place of the two himalayan Ganga-streams-, all in monsoon-washed clarity and grace !

The festive cherry tree-friends were ablossoming - (springy in autumn-), and our himalayan lads were playing on flutes a la Govinda. Fellow-peasants sang - and shouted as their buffaloes ploughed the steep and narrow terraces. Royal eagles soared and swerved in the Krishna-blue akasha above and around us. Sri Ganga chuckled and glittered, serenely flowing towards its Alaya and it reflected the snowy deva-peaks a hundred miles near, as they graciously had discarded their purdha-veils for the darshan of Amma's funeral.

Aum ! Wu ! and Ram ! Ram ! Satya Hai ! sounded in vast vistas and in the vaster integral silence, as Sri Agni flickered and dancingly translated a dis-used tool into ashes and purifying akasha. Earth and air, smoke and fire, water and ether-space, all the elements partook harmoniously - and interpenetratingly in the Aryan rites-. Yes, our himalayan lilas in due transformation can be gay ones. Sri Nataraja dances cosmically and transmuttingly ever in sure, poised and in joyous, integral ease. Ananda will bubble up. There is free Self-interdependence and all-acceptance in grand affirmation and sahaja grace, and it is no earthly use asking guru Wuji to be solemn and pandit-faced about it-, nor about our adolescent play with gola Hell and cobalt toys.

He bounces angst-freely in gay, existential leaps and bounds and in himalayan hups and downs : When Sri Ego has died integrally and maturely a few times, one can die, again and again, fearfreely, fuss-freely and body-freely. Having experienced that there is a Ground-, a Source, a pure, integral Alaya, death may become a habit, a healing bath in the Source. "Die before you die !", advised Mohammed and in Keats 'Hyperion' there is this play and capability. Ramana Maharshi made a good death when his body was seventeen. Such death is the secret of eternal life here and now. "I have awaigened into Nirvana. Nirvana and Sansara are one-", proclaimed Siddhartha Gautama, and the Christ-conscious Jeshua ben Miriam affirmed "the realm of integral Grace is at hand-". Aye it is within, nearer than hands and lotus-feet. The mature fullness of time is the dawn of the Eternal, -, the Self-experiencing in integral, conscious awareness.

The clair-voyant and ever alertly aware Wuji bounces at playful, joyous ease. His is the simple and natural Sahaja samadhi in effort-free spontaneity. Really, verily and of a truth, he is a himalayan Paramhansa Honisse-, a swell, cute, mind-free and care-free Adwaita-guy - in masterly disguise. He never engages in unhimalayan activities.

Kripa, Karuna and bubbling himalayan Ananda to you all from Viking Bhai and Adwaita Co. in Sunya. Wu !

A sahaja Hansji has let Sunya unfold his body at joyous ease. He is not yet a fully fledged Param Lansaji, but he has strong wings and intuitive lotus-feet - and is serenely enjoying the Homeward journey on the razor-edged middle way within as in the outer Uttara-Alaya, all in tactful balance and wise timing. Wu ! Sweden is a 'little Yankeestan' as regard the well, civilised standard of living, prawn, mental and mechanical 'know how' show, technical criminality and ego-blinkered cult of Ur. So Guru Wuji, who never engages in unhimalayan activities, was muttering : "Can anything good come out from Nazareth ?" We promptly reminded the mind-free and thought-free fellow of his beloved Texas guy, his anglo-Indian love, a German Karl and also of a South Indian Panditji. Wu ha da ! - and we bid him sniff at Hansji, who seems marvellously sane in a healthy psyche and balanced in natural awareness of essence in integral wholeness, at Home in Life, in manual activities and Self-fulfilment in harmonious inter-relatedness. Wu ! Sniffing Nothing like God-experiencing to smash or disperse our pre-conceptions, and ideal abstractions and claptrap truth-twaddle. Wu ! Hans is in a Sigfric-looking body of 27 autisms and seems delightfully uneducated, - except for practical manual work and travel in inner and outer realms. At present, here in Sunya, he seems to take to Zen Buddhism as a ducky takes to pond-life or as ~~mature~~ maturity takes to the Guru-free Silence and the inner cult of Ur. Soon we will all talk, the Wu-language, if any utterance be behovely. Wu ! Our Aryan "Swan" seems to have no axe to grind in Bharat and no kites to flutter from the himalayan summits. Clairvoyant Wuji can discern no skeletons in cupboards, and no bees buzzing in respectable-looking bonnets. - Hans needs no artificial covering of hair and natural skin, and he has not come here to teach his Grand-Ma how to make chapatis, nor to chose any special and supernal Guru-holiness, sublime, divine Mas - or himalayan spirit-wu-ality. So he is not likely to flop or flounder in occult siddhas, masterly yog- unions, or - spectacular, tantric tricks. No swell, adolescent antics ! says Wuji. His jiva yatra or sadhana, discipline in these healthy bodies has been in inner and outer travels - and tests, 'in Being's flood and action storm', in actual, manual worth - and fellow inter-relationship - Wu ! Wuji finds him naturally sahaja in inherent wisdom. An intuitive guy sanely balanced in psychic health. Practical actions and dirty, creative work have been his play during the last couple of years in England, Holland, Spain, Greece, Sudan, Kenya and elsewhere in East Africa, always among natives, - dagos, gookies, Asiatics and golly-wogs. Wu ! What fun ! From slum-work in Delhi's monsoon-heat, he has now levitated to pranayam in the pure Akasha of the Anuttara, transcendental Him in Alaya. Wu ! Wuji advises us : "Always take peasant-birth-in touch with the Ground", and he opines that Hansji is so sahaja-whole and in natural touch, that he need not be de-civilised, - deeducated or liberated from mental egos-, sticky rituals, - holy Mas, - Gurus or Gods. He smells wholesome - as he is, and seems in tact and tune, accord and 'rapport' with the sanctified Sunya-realm on the top of the spinning world-. Wu ! Such jolly, - creative, himalayan Self-interplay, says Gookie Wuji : Even an untouchable guy - or wog is safely in touch in a Wu Vihare sanctuary-, placed between the Sunya and Turiya caves-, and with Guru Wuji bouncing protectively (against Dragons and Egos) in the invisible Real. We are equal with the lowest, - and, naturally, himalayan with the Gods-. Wu ! Guru Wuji, now at joyous ease, playing in the invisible Real, never engages in unhimalayan activities. He is a sahaja master in the cult of Ur-, sometimes impish, untouchable and seemingly irrate, like the Zen master Chou Chu, who wisely answered the profound question : "Is there Buddha-Nature in a dog ?", with a profound "Wu!". But our Wuji is truly in Integral Touch and 'kinde like a mature, himalayan babe. Wu ! Often, with a very solemn Pandit-face and a sphinx smile, he has begged, implored and besought us with folded paws - not to shelter any more discordant phillins in Sunya-caves : a Tibetan name for foreigners, - specially the nasty, blue-eyed and deadly-white kind, - trailing clashes and psychic - dis-eases - in semantic muddles and non-understanding. He shivers in remembering a Baron Hellephant in the sanctuary-, a pathological Jew, febrile, - parasitic and grasping, and another guy rather immature, pampered and ego-pitiful, also living on his ego-charm and wit. No degrading manual work for such guys and no healthy play in free bouncing.

and there was the black or hybridised, esuric dragon in unaryan, vulgar ego-fuss and dis-eased tantric tricks Wu ha da ! But dearie, ducky Wuji ! Ye ken there is no real choice, or renunciation, in our karmic and Swadharmic Play-, so why any conceit of agency ? Willy - nilly we must accept what the Himalayan Bhagavan sends along, so why not willy or at least passively and as gladly as we can-. "We must endure our coming hither and our going hence-. Ripeness is all". Ego's attitude and acceptance - and gratitude-, denote their maturity. Wuji sniffs and opines that it is Sri Devil who sends some guys along-. Very well, ducky, also Her shakti-business; we must endure and enjoy-. It is our due test, ~~xxx~~ trial and privilege in the sahaja Swadharma. Is the not the due and necessary play-mate, without whom there would be no divine Kaya-Lila Self-play ? Wuji volunteers a grudging - Wu ! : The devil has no playful curl on her nasty, straight and respectable wag-tail ! Wu !

Our peer had swayed and had intuitively followed an ancient road, a homeward journey way, frequented by the wholly awakened ones of olden times. All mental concepts - values, ideals and idols have to go in the realm of the poor in Spirit - "There ceases the five sense-knowledge together with the mind, and the intellect stirs not". Consciousness arises and finishes; awareness remains, free from all theories and ideal abstractions. There is neither old age, nor fear, nor dis-ease, nor birth, nor death nor anxiety, but a state of serene and exalted calm, which has been called Nirvana, - Turiya or Sunya plenum-void. It is void of ego and so, purely self-effulgent - Adwaita-experiencing. Knowledge, power and possessions are found to be flimsy values when integral strength and inherent wisdom dawn in Himalayan consciousness - on the Jiva yatra, but, before that, they are as night-marishly actual as is the Almighty phagevan Sri Dollar. Wu !

This dying to ego-values, this inner, - integral purification and transfiguration from the realm of mind and desire (klesha), are normal modes or happenings - which occur or manifest in any saint of Aryan stature, any real Sufi, sage, Rishi and mature mystic, but the process is generally silent and innerstanding, not dramatic, sensational or spectacular. Finally it is not a mere silencing and deepening of attachment or detachment on the surface or actual level, but a complete cessation and annihilation of all that could give rise to the realm of names and forms - and other klesha-divisions. With-out name and habitation is this time-free and place-free Nirvana-experiencing. - A limit-free Sunya is this ever present Akasha ocean of Self-existence, Being-awareness or I AM ness. It is not a special place or plane of experience, but is the Experiencing, and our peer was pushed to the withdrawal from the ego-world and its blinkered values, concepts and subjective truths - into It. Wu !

As there were more leaves on the tree than in the palm of Buddha's hand, so there were more truths withheld - than were revealed by the self-radiant Rishi, Soul and God, and the nature of the ego-transcending Adwaita-experiencing, were such withheld, but implied truths. Nirvana is empty of ego, of duality-values, concepts, abstractions and divisions pertaining or belonging to divided consciousness and to "what ye call life". Such bondage is really delusive - and egos are illu sory nu-isance-values, - but ~~xxx~~ jolly playmates sometime, says guru wuji. Just awaken into integral and conscious awareness, says the alert and sahaja masterji, and be grace-full and grateful in ananda self-radiance. Simply Be - at ~~xxx~~ joyous esse. Wu ! Consumption is - all the eternal while. There is effortfree transmission, recognition and response. Unbroken perfection is in and over all. Wu !

In his experience of Nirvana Sri Anurovindo Ghosh lost all trace of individual ego-soul, all sense of persona-mask and body-tools, time and place, willing and desire. He wrote, "I myself, had my experience of Nirvana or Silence of the Brahma. It came first simply by an absolute ego-stillness and blotting out, as it were, of all mental, emotional and other inner activities. I did not become aware of any pure I, nor even of any Self, impersonal or other. There was only an awareness of THAT, as the sole Reality - all else being quite unsubstantial, void, non real, as to what "realised" that Reality - it was namefree consciousness, which was no other ~~than~~ than THAT. So one could perhaps say in retrospect, though hardly so much as this, since there was no mental concept of It, but no more. Consciousness - (not this or that part of consciousness of an 'I' of any kind), suddenly emptied itself of all inner contents and remained aware only of uncoloured surroundings, and something Real - but ineffable -----".

How egos wallow in verbosity, intellectual sentimentality and in delightful reminiscences ! We simply are the Experiencing, - the grace in conscious self-awareness, the word-free, ego-free Silence, or Shanta Manan, or Purush Shakti, - without shakti-business - and without shadow-divisions. It is afterwards - that one consciousness becomes aware of another, and we wallow in mellifluous, euphonic eulogies and delightful verbage. Wu ! Dissolve, unloosen or cut the knot called the mind-, or ego, and directly find release in the - transcendental core or essential ground, there within that is also Beyond, the name-free, formfree, and self-radiant and conscious awareness-, neither self nor not self and without any name or dharma-labels. Egos may call it ~~xxx~~ the Nirvana of Buddha, the Sunya Plenum Void, Turiya or supreme, eternal Brahma, which can be called neither Being - nor non-Being. Silence is best-. Egos may be silent and still in the Experiencing - Wu !

Adwaita-experiencing is an absolute silence of mind, a cessation of desire, thought and trying-. It is ego-submission in all-acceptance, gratitude and Grace. Also the passive sense-, the whole, actual ego-realm of values and relationship is emptied of its stability and reality. Things appear only as unsubstantial forms with out any real habitation-, or else floating in something - or no-thing-ness, that is name-free - infinity-. Within every thing - there is the no-thing-ness, and this infinite (or else something still beyond and innerstanding it), THAT which alone is real, - an absolute, serene calm. A joyous esse in inherent freedom and Ananda-gratitude is the ineffable Being in the Adwaita-experiencing. Wu !

The Vedante has declared as much as Buddha did the impossibility of describing the transcendental experiencing in the language of the mind, but it did not shirk the responsibility of evoking our memory-, of conjuring it in images and symbols and suggesting it in parables and paradoxes-, and the Tatageta suchness, or Thusness of Nirvana, is in Vedantic word-symbols the Soham and Tat-tvam asi-, as well as the Neti - Neti and Sivasam ! Wu ! The Self reflects and recognises-; but preconceptions and pre-convictions are a ~~tri~~ trap or shelter to egos, and Buddha's "Noble silence" about that which is beyond ego-comprehension - is best-. "Wh y do ye prate about god? When ye speak about God or God-head, it is not God ye speak of or out from", said the erudite, mystic Meister Eckhart and Rishi Ramana said to some egos : "Leave God alone", implying : awaken into conscious Self-awareness and let be your Bhagavan-twadiddle and clap-trap truisms. Sri Aurobindo Ghosh and his holy, divine Shakti Ma seems to content that jivas aspire and, in ripe maturity, ascend to their due death in the God-head -, or that the supernal and supra-natal Bhagavan descends, coming down upon us (like the Comforter or Holy Ghost overshadowing the Jewish maiden) and putting on the limitation of earthly ego-life, -, in order to evoke this ~~saxtha~~ ~~initiation of earthly ego-life~~ awakening unto death-, or merging of the shadows of ego-consciousness in the Self-Sun. But why this popping up and down of sub and supra, when Emmanuel is immanent and omnipresent ? Just simply and naturally awaken into conscious and abiding Awareness-Grace. Experience Christ within : Ego-oblivision is Self-awareness. Wu !

To die is easy-, says Guru Guji-, you do it every night in deep, dreamfree sleep-. There is ego-free integrality, a relief like death-. No doubt, by practice and repeated experience-, ego-death becomes - easy - or impossible, but, for egos, death is not easy, except in profound sleep-, touching the ground. It may be easy for sahaja-fellows and sahaja samadhistas, like the masterly Guji, to be consciously aware of and in the core or ground or Godhead-, also in sleep as in actual ego-play. "We are always aware Junya !", the Rishi Ramana reminded us-, and we suspect that the seeming sleep of the ever alert and aware Guru Guji - is out Raeesovn. We are the Awareness, the grace of Contemplation, the constant consummation.

Ramana Rishi died successfully at the bodily age of 17 and lived that death - in 40 years of administration and play among egos-, - as did the Christ-conscious Buddha. His tools (-physical, feeling and mental bodies) were traditioned enough to survive the inevitable neglect - and ignore-ence. Poor Ramana Giri's bodies were not and so had to go ~~aged~~ 32, as so many, many other bodies - specially western-conditioned ones, in Yogies Padhna. Did he 'come through' to the birth of final awakening ? Who can tell - ? His 'final' letters to us - reads genuinely simple, and may well be a 'last' word-stuttering about the ineffable. There is noth'ing to regret or grieve about-, but much to rejoice and to admire in gratitude. The jiva yatra had ended in time and ego had been transcended.

Ego-crucifixion may be easy or not, lucky Guji, but no doubt, it is a blessing and a grace to be in rich solitude for such events-, and for the alone to aware the alone - in pure reflection before pure merging. Death is a solitary business : One must be purely alone to be in the inner and uttara pilgrimage or Jiva-yatra-. Yes, and mature to die into Life-, and live It livingly among egos. Wu ! Sincerity-, like "Gith" Cavel's patriotism, is not enough. Some egos lack the patience to mature salutarily and healthily (in bodies as in psyches) into integral wholeness - and ~~dwains~~-living-, and we often lack purity to re-cognise intuitively - and ego-freely. Guru God and Self are one and ore, like Christ, within. Aware and experience It calmly and wholly and then, with a steady awareness in the whole, radiate and live it effort-freely-, at joyous ease, also in part-play-, duality-antics and ego-fuss. ~~setyam - Sivan - Sundaram~~. Wu ! "Abandoning all the duties (dharmaes), all rituals -, methods, forms and techniques of meditation -, come unto me for completion".

Sri Arnold distinguishes three waves of colonisation : The Spanish, Portuguese, the Dutch, French, British and Japanese-, and the Yankee-American and Israel-. At present this last wave may also be in retreat. All round the globe the white minority is under fire from the accumulated resentment of its fellow human beings over whom it has temporarily been exercising dominion. Fitzarias rape of Peru, Opium wars against China. Bristol's and Liverpool's slave-trade and countless other white misdeeds now begin to avenge themselves. So to-day, the white minority of mankind is on trial. "Forgive" : They do not know what they do - or have done - in dramatic destiny.

Since half the submerged 20 per cent of their fellow citizens are negroes, a racial, civil war, is the retribution that the affluent white Yankees are bringing upon themselves if they harden their heart. The mirage of monolithic world-communism flicker in the horizon - and the Yankees find themselves coked in bottle, not with world-communism, but with an emotion played up by the accumulated resentment provoked by a century of white domination there. Meanwhile, at home, the very thing overtakes the rich Yankee, that he has been seeking to keep at a distance by waging wars on the other side of the globe. The Vietnam war is being fought on American soil and the pitch of the American Negro's anti-white feelings is even higher than the pitch of the Viet Nam peasants. The negro is a still longer score to pay off; Two centuries of slavery followed by one century of illusory emancipation--. Wu !

You may condemn resurgent youth for seeking the 'new' consciousness, or wider, truer and more integral awareness-, through drugs-, but they cannot be condemned for seeking beyond - and rejecting the blinkers and deadly obsolence of the old values! The present consciousness; The powerful ego-union and more knowledge, pentagon morality and Yankee Way of Life-. The quest is for authentic self-experiencing. Wu.

SILENCE

Silence is the mode of wisdom - not knowledge. Yes-, K.P. after 20 years "Silence", felt the urge and need to write cosmologically - "Man is the measure of all things", and, like "the Secret doctrine" written on the same "Stanzas of Dyzan", it is terribly intellectual, verbose and obscure to direct intuition. We get as much from reading the Rig Vedic "Hymn of Creation" - and find verbosity and intellectual spinning a la Aurobindo Sapu-, utterly tiresome-. In the 1930s, when K.P. was writing his excellent comments on "the Yoga of Kate Upanisads"-, we remember asking him : "why do we write" ? and his answer : "We write to our Self - and then we have to clear up the mess"-. Yes we write to our Self - to clarify our Self to our Self, the Antaryami-, and we often make a mess and semantic muddle of our attempts. The Self may prefer Silence to our verbosity-. words often falsify the Word-.

Regarding pre Existence we find this from a mature Christian mystic, whose word-symbols may be congenial to you : "The created ego-soul is a creature of time and has its beginning on the 6th day of creation. But the essence of the soul, which were then formed into a creature and into a state of distraction from God, had been in God from Eternity, or they could not have been breathed forth from God into the form of a living creature. That which thinks and wills in the soul is that very same Unbeginning breath, which thought and willed in God before it was breathed into the form of a human soul. Thou beganest as time began, but as time brought out into creation-, and as time is neither part of Eternity, nor broken off from it, so thou art a part of God nor broken off from him, yet born out of Him".

"pretty good !" - comments Wuji-. Projected or breathed forth rather than created out of nothing or out of mud - "With one fragment of my Self I projected all these universes and multiverses ; I remain", says Sri Silence. The Word became flesh and wordiness, and only in poetry, paradoxes and Sunya-Silence, do we get nearest to the wordfree word-. In the beginning was the word and the word was ~~the word~~ with God and the word was God". And beyond God is the Godhead. Wu.

Beliefs and ideals and concepts are often fatal hindrances to simple Self-experience or integral awareness - especially if we cling to them in sticky attachment - One must be simple and stark and ego-free to experience God or integrality. You think you have lost your belief in God because you can no longer take seriously the naive pictures egos have made of him. God is not this or that ; every picture or concept of him is a fiction and a falsification. We say he and him for lack of alternative, She and Ma are no better substitute. The Source or Sunya-Silence - or Tao is namefree and conceptfree. God is an experience, the essence of which is beyond the utmost reach of thought. It can be aware, experienced and lived, but not imposed or explained, nor truly - ~~xxxxxx~~ asserted - or denied. Word-symbols and trying falsify and blur. The Shanta Atman smiles in Sahaja Self-radiance. Silence is best. Where nothing is said all may be transmitted, aware and apprehended.

So let be and let go of ideals and obsolete beliefs, of misleading concepts and of the limiting pictorial phraseology -, theories and beloved abstractions. A fourteenth century mystic said : Of God himself can no man think : By Love (Karuna) may he be gotten and holden (as an abiding experience,) but by thoughts never". Remember Buddha's advice : Measure not in words the immeasurable - Sink not the string of thought into the fathomless - Who asks doth err - who answers errs. Say Naught". Mind and thought are often troublesome - and ego is the devil. - Wu ! So let them be ! Court experience - and so be free in them. Forget the He and the Him-, the holy divine Ma and the supernal heavenly Brauji, if they (as concepts) stand in your way of Experience and of integral awareness, or Swadharshan.

Forget the judge, the Creator and all the other pictures, concepts and abstractions, which obstruct your mature awakening into the Sahaja darshan - the integral Adwaita-experiencing-, the ego-free, mind-free Identity. Nothing is outside or apart from your Self : The eternal, living Reality - in which we all live and move and have our being - which is immanent and without which egos could not exist nor subsist. Simply and sincerely court the experiencing, "To Thine own Self be true". Egos may well drop their conceit of agency. There is a wisdom light (Prajna) in and beyond our darkness and ego-antics. Our sin of ignorance is simply unawareness of who and what we are. There is an all-embracing Harmony - that makes music - of all our psychic discords and fearful confusion -, all the ego:woes, crucifixions and ego-deaths. Do not fear the existential leap - Have no angst of losing your Persona-mask or individuality in the Individuum. ALL IS WELL. Ye are - Sunyata. Wu !

"Do not complain or cry - or pray, but open your intuitive eye and aware Swadharma. The glory -(of Self-radiance) is all around you - and within, and it is so wonderful, so beautiful, so far beyond anything that you have ever dreamt of or prayed for, and it is - for ever and ever-". (Siddhartha Gautama).

You have lost only your blinkers-, crutches and illusions ! Better leave 'God' alone. "God and I are one in the act of avering Her !". Practise the home-ward journey of the flight of the alone in the Alone, the integral Sunya. Be the experiencing. We have you in our heart-within the Shanta Bridha-Gula - in the Sunya-contemplation (which is a kind of desire-free and willfree prayerfulness, or integral Unity-Awareness). And "God" has us both and us all. Wu !

Beloved Selfji

It seems a small eternity since we had your news-, but in the psychological time in himalayan consciousness we are quite safe. We are starkly, sincerely and ego-free in the Hridaya-Turiya-Guhya - in the uttara light and integral grace of Karuna-Love. Yes quite disresp. comola, sahaja-cave folks in the himalayan realm of the Within that is also the beyond. Wu. We trust that all your bodies, tools and dear ones are likewise at joyous ease in Swalila-. "Let ananda bubble up ego-free!" Says Guru Wuji in the invisible Real: Sin is ohsovelly - and so also the relative bondage and funny, illusory ego-shadows - and puppet-play - are behoveable - and All Is Well. Grazia per tutto.

Doth'er clock-time-, ego-Russ and duality-antics when we are really quite safe in Bhogavan's business and care. "Lo I Am always with you!" assures the Immortal Emmanuel-, the Christ Within. We understand-. In her, we live and move and have our illusory being and play, whether we merely know and understand - or not-. So better be, integrally awake and consciously aware in nature, sahaja grace and glad gratitude-. We understand - but egos forget or ignore - that 'we' are more than human, - more than mortal souls - and ego-guys-, and this ignorance or unawareness is the only sin-, says sahaja Wuji. Let sin be ohsovelly: Only as we love and give (-irradiate spontaneously, and sahajally) - so we live integrally and fully - and as we grab or harm - or hinder this integral awakening, so we die - or at least stiffen, stagnate or flutter distractedly and dis-easedly. Breathe properly-, deeply, and fully! Says Wuji: Remember and re-collect that ye are more than human, mortal and swell ego-guys and girades. "L'espero'est les autres"-. But ego to be of some uniface-value, and, essentially, "there are no others" but the adwaita Self - "we are always aware beings". Wu.

Here we are all in himalayan well being-, ego-free and bouncing on the dharma way and gaily soaring and swerving in the Krishna-blue and ego-free Krishna-, levitating frequently into the nearby heavens - and consulting Guru Wuji in Sahaja Samadhi. Our thought-feeling often go unto your brave, heroic pilgrimage on the jolly jiva-yajna-. Essentially there is joyous ease and divine rightness in the swadharmic Swalila. Wu! You are closer than hands and feet and ego-jis-, so body-lessness does not matter - to no bodies, - says Wuji.

Our good neighbor Adolph Jay, who paints the lilly purely-, has also creatively revealed our funny, himalayan psyche, - quite abstractedly. It looks formidable yet fairly ego-humble - and anyhow, we have to endure and wackily live with it. All the inmates on the cranky ridge have been 'gone' and abstracted psychologically-, except artful Lama-life-, sweet and tragic Mary - and St. Bertrude, who is Boston aristocracy and centre of the centre of our himalayan culture - (i.e. officially in the civilized Continent) and what funny guys we do look without respectable lip-leaves and body-disguises - ! Such lovely crack-pots and pure fools ye be - to be sure, says impish and nude Wuji - ! The Grecian Lily, who played in Sanya and Wu T'iana caves lately-, did interpret the colour-plots and criss-cross lines intuitively well: "marvellously-, incredible - amazing and wonder-ful how she got the feel of them"-, the psyches, in and behind the symbols. Ye hear that Ru' goes out of the ego-ridden mind or mind-ride. ego quite simply-, safely and healthily, so let's the psychic symbols create themselves through his tools - let's them come through as may have done the stone-deaf Bethoven, when the universal melodies-, harmonics and integralities of the nature, last partets wanted to body forth.

We have many other himalayan Wizards-medias and Miracles - on our uttara ridge of cranks. There is the Masterly Michael Ivanov-, a "white Brotherhood guy with swarming chelas in the abstractions we call East and West-. He is still rather gullable after himalayan siddhas, and ego-wilful, tantric tracks, which are neither spiritual nor natural-, however he may soon levitate - and time-freely manifest simultaneously and globally at the same time to chelajis in various realms. But he still uses the naughty word-symbols 'I' and 'Me' and 'Mine'. Wu ! Ninkaroli Baba can stop trains by his will-power - and perhaps even make them go to time. Sufi Suray Baba can clairvoyantly smell and tell the past and the present when hearing your voice and the sound of your father's name. But what non of these can do one simple word - (Wu ?) or one simple, - stark moment of "sahaja-beingness" may effect or reveal - integrally. The Word is always sounding in Sunya-Silence, and, in lucid intervals and mystic-clear moments, we may ego-stilly hear it and intuit-, aware and experience our integral, - eternal Self-. Wu ! With Indian brethren we greatly enjoy the word-free integral Silence of ego-free Beingness. Muni Ram Baba we had recently suspected of being a hidden Shakta, an ego-free jiva-mukti or Baul-Wallah, often hiding protectively in gay banter and wise baby-babbling and chuckling. So in a friend's home we contrived to have a richly confirming Silence - alone - together. After a time-free ~~experience~~ and word-free while on that sunset verandah - Babaji imperceptibly swooned into a nice, tool-rigid trance or subtle Samadhi, which was quite unusual to him in public since his body-youth-. So now our reputation as a Himalayan Wizard - is soaring sky-high. Look out and beware : Sri ego may swoon in Sunya touch and nearness. Who dares risk our august darshan or touch in body-nearness in himalayan silence - may hear the word - and experience the Sunya Plenum Void. Wu ha da !

Equally spontaneous and more spectacular than this was our recent effort-free conquest of a Bengali Bhaiji-. Rather westernised, but unhybridised in blood, he had in eager youth fallen a victim and convert to Churchanity and to the swell, externalised standards of living and of lust-ful craving. Now from a brief stay with Brother Stanley at the Sat-Tal retreat, he was pulled or pushed by some inward, compelling Christ-guidance to ascend to our holy, himalayas specially and solely to convert us to the true sheep-fold and to invite us to a nice bath in the Blood of the Lamb, - thus saving our erring and dirty souls from hell-fire and eternal condemnation. Wuji shuddered-, not at the thought of blood, but of 'bath' - ! Ye ken that Tibetan masterjis are naturally clean and need no bath-rituals. Wu ! However : Loand Behold ! the would-be crusher and proselytiser himself became a victim of love at the first darshan. His blinkered, swell ego fell plump into the Sunya Void, merged in the integral experiencing and nearly drowned in love. The calm Sunya simply enfolded and dis-armed the hapless, aggressive and zealous, crusader guy. Like Saul of Tarsus on his fiery road to Damascus-, this Bhaiji had his blinkers smashed in an upward, salutary fall into Karuna-experiencing. Intolerance and sticky, clinging, pitiful, possessive and exusive love-lust, and the rituals of I, me and mine, all vanished as ego-dew before the Adwaita Self-Sun. Now his body and psyche are back in Bengal, - brim-full of love and ego-humility, which will steadily mature and overflow into Karuna-Radiance! There is ever a steady, calm consummation in the Self-aware innerstanding or integral adwaita-experiencing, in which there is no sticky, clinging attachment to the ever-changing forms and phenomena. There is always re-sponce and re-cognition, though there may be, seemingly, no apparent reply in word-play. "Never never tell thy love, - love that never can be told-". Never try to tell the ineffable. Let it radiate and irradiate sahajaly. Live It - ! says Wuji.

Then another dread-ful thing happened duly unto us --: A Himalayan calamity, a rape of Sunya - and no barking Wuji-guardian. Wu ! : Another terrible Bengali-bhai intruded in Turiya-to-convert us lustfully-, this time not to Churchanity-, but into bread - and butter-news and Himalayan fame. Wu ha da ! We naturally received and accepted this bhaji graciously in due Aryan-Pliebian grace and sahaja spontaniety, - as we, willy, nilly, have to - in regard to what Sri Bhagavan or Sri Devil seem to send along, but we did not suffuse this plain-walk with love at first darshan. But - oh, Ma Mother of God ! barks Wuji, Ye should see swell Sadhuji's funny face, - the natural image or physical persona-mask, as it appeared and manifested in the Delhi Hindustan Times and several U.P. dailies of July 20 etc. under the ambiguous caption "Holy men from the West meet in himalaya" or "A Himalayan colony of western Saints". Why not holy women ? Why offend St. Gertrude, Lama Wife and the host of Shaktis here in artful smother-love and holy dead-lock, Now Saint Sunya is called "the guardian angel" of the swarm of western-born, saintly guys and shakti-girlies on the mystic-clear ridge, and our himalayan fame is soaring heaven-wards and spreading all over Bharat and even in Uttara Viking-realms, where Jens Bjerre's Himalayan colour-films and Birgitta Valvanne's book "India was my Home" - are steadily booming our holiness. And Brother Stanley has proffered us with the Grecian Lila as food in "the Readers Digest", a texas ma tells us. Our sweet image in the Times does look himalayan, etherally and eternally well : quick rather than dead, perky and age-free as if ready for heavenly levitation fox or fox bounding in existential leaps and bounds. Wu ! Only one of the lotus-feet sticks out fore-shortened and looks suspiciously like elephantiasis. Wu ! But deary, ducky saintji Cheer up ! (console Wuji) - Behold the divine Aura, the glorious Sun-radiance of the guardian angel's holy countenance ! Such radio-act,ivity ! : It is surely an arch-angel--, and what lovely, flapping wings - Wu ! Wow - Wu, Wu !

The heavenly halo does seem a bit wobbly, as if tilted askew-, but thus it is not too, too tight-fitting and will not cause acute or chronic head-aches or fell Guro-dis-ease. Nor is there any immediate danger of being merely known or under-stood - or even recognised by swell egos. We innerstand at joyous ease and sport a fix firm, yet playful, curl on the anandaful wag-tail. We also ken well that Guro, God and Grace; Karuna, Self and Nature, are one and the very same integral experiencing, - ego-free and non-dual. We should like your mature light and balanced judgement on Alan W. Watt's book : "Nature, Man and Woman"--. The sahaja, Being-consciousness or Kama Kuan-contemplation, therein described, seem to have been our simple, untaught mode of ego-free consummation from babyhood or earlier-, eliminating or harmonising the lust, craving egoburges to assert or to court other Yogic unions, power-antics or tantric tricks, also the quest for mental knowledge - and intimate ego - under-standing. Wu ! In and beyond all unions and yogic desires and efforts there is a living, integral and inherent Unity-awareness - or purely intuitive Being-consciousness. A sahaja consummation is - all the eternal while, and only our blinkered ego-consciousness, false Self-identification and strutting conceit of agency, bar the mature awakening into conscious and abiding Self-awareness or integral experiencing. Our fatal ~~divorce~~ divorce or alienation from sahaja Nature and healthy spontaniety is paralleled with the modern, dis-eased interrelationship called Man-Woman, and also of Alan Watt's sex-love or 'Kama Yoga' we fully approve, - and may well bounce a bit further. (Much is implied-, unsaid-) So much naturally divine and healthy - integral Grace, in mutual interplay and in ~~unimpeded~~ unimpeded, - joyous interpenetration we swell egos seem to miss in our blinkered lust of giving and getting and assertive grabbing at ego-gratifications and fulfilments, which are but temporary and momentary. We want to be wanted, needed, used and even loved on the jiva-yajna or ego-pilgrimage Homewards. Ego-blinkers that were helpers are definitely the bars. The truly Natural is surely the truly spiritual, as Nirvana is sangsaras - and as Devi compliments God. Wu ! L'enfer c'est les aure : Il faut chercher ce qu'il ne passe pas dans ce qu'il passe. Sunya.

Illusory time and egos float by speedily, and winged thoughts go freely to friends and fellow-pilgrims, be these far or near, quick or dead, inner or external ones. If we have really met and re-recognized in the form-free darshan - in essence and in integrality, then the seeming distance, division and duality-play are but as "airy nothings given a habitation and a name" to play with-, and "the plays the thing" and can be a gracious game if we bounce at joyous ease-. Wu !

But the mouth is the gate of woe ! according to the almost mute Tibetan sage and Chinese Maestro, - the himalayan Sri Chow Chuji, and writing is a kind of dis-ease unless there be joyous ease in the spontaneous word-play. Only a crude, adolescent ego-fool would play seriously and solemnly in word-symbols-, says Chowji quite gravely, but he loves wise fools and mature clowns, specially mindfree, timefree and worffree ones-, and die reine tore. He contents himself with the ~~Guruxxxx~~ Guru mantra Wu !, which among many other things signifies: No! and Yes certainly-; and then there is the curly signiture, which conveniently means - everything and yet leaves vast spaces for free play and free interpretation.

His Himalayan Highness can keep a silence well and he spends the Guru-purnama in the cosy Sunyata-cave and mostly in Sahaja Samadhi, when no egos are about, - or, clair-audiently, he may listen approvingly to our reading of William Shakespeare. This Willy is really a wise fool-, willy nilly, but a very illusive will-o-the-wisp in his vast objectivity. Chowji marks how his fools and clowns-, Yokels and maddened egos, say the wisest truths in most apt, euphonic elquence. The less than human Caliban has delicate senseibilities and poetic flow in human noises, and the intuitive, winged Ariel is susceptible to the invisible Real.

"What fools these mortals be !" our masterji echos, puckishly-, so deadening tiresome and unquickened ! He avows that the merely human ego-souls are most noisome and troublesome illusions, Wu !

"We must endure our coming hither and our going hence : Ripeness is all !" We quote soothingly at the irate and impish Zen master; but he declares that the trouble is, that so few of us awaken into conscious awareness, integrality or Self-nature, in and beyond the ego or duality-play. There is no real becoming or begoing, understanding or supra-standing-, birth or death, ye ideal, senti-mental snobs and blinkered bullies : Just awaken ye guys and girlies and lo, ! like the Eternal, "I am always with you". Only if you have made a good death into eternal life, here and now, can you play madly, ego-freely and at joyous ~~xxxxxx~~ ease, ~~xxxxxxx~~ with a permanent curl on your wag-Tail. "Death is your gain". Look at Willy's heros-, younEdgar, old Kent, eyeless Gloster, - mad Lear and the officiating fool, all dancing on that stormy heath in the process of dying-, or of being naughted into integrality. There is the intellectually gloomy and mad-playing Viking Prince and a vast, gay procession of wise fools, mature clowns - and simple Yokels, - untroubled by learned ignorance or by clever power-antics. Some of them we see, as egos, humble and crumble into Nothingness-, into the joyous simplicity of Sunyata-Awareness or integral Self-experiencing; and then they may utter and mutter simple madness, foolish wisdom or play in wise foollies - or be joyously mute in Self-radiant Silence and in unimpeded interpenetration.

Chowji oozes natural spirituality and loves tales "told by an idiot"-, by mindfree play-fellows and by such egos" as dreams are made on". In his sense of values, as also in Willy's and Kalidasa's the term "fool" is a complimentary word-symbol. Some fools are lovable, wise and quickened artists in life and they smell good-, like fresh chapatis - and pure Himalayan air.

Some egos, like the other monkeys, do blur their glassy essence in power-antics, noise and tiresome exhibitionism-, playing such fanatastic tricks before high Himalaya, as make the deva-peaks laugh, and then we have nirth-quakes. We have had four shakes this year, but it is easier to smile ; Sri Himalaya is mature as well as young - or age-free.

Our Lama Seheb approves of cool Wast Hotspur's musing : "Thought's a slave of life-, and (ego)-life's time's fool ---- and time must have a stop !". In Eternity's Sunrise in the mature integral and himalayan consciousness, time and thought and ego-fuss do cease to matter and even to exist - (as Reality). There's free play in tools and media, in ego-antics and in the conceit of agency.

A wise African girlie said about love (- or was it sex ?) : "On one level of consciousness it reigns supreme-, in another realm it ceases to matter, and in a third mode it does not exist". Our himalayan maestro in joyous ease can playfully bounce from one mode or level to the others and be at home in all realms-. Has he not topped - the non-dual summit of the ever dancing Mt. Sumeru, That pushes up beyond birth and death into timefree Eternity ?

There are many deaths in Shakespeare's life, and are not his works his best autobiography ? Where else is the objective Willy, but in the gallery of figures and shadow-interplay-, which his consciousness experienced and projected so livingly ? The canvas is vaster than in "War and Peace" and the play is more universal-, in and beyond ego-consciousness. Is Willy hidden or revealed in his objectivity - ? Is Anton - ? Is Kalidasa ? Is Rembrandt hidden in the mystic clarity of his play in Light and Shades ?

"He who runs may read !", He who is quickened may behold Shakespeare's deepening and unfolding consciousness - through the early light play in comedy, and through the purifying stress and ego-crusifixion in tragedies of the middle period - to the gay freedom in and beyond comedy and tragedy-, in and beyond duality-play. In "The Tempest" and "the Winters Tale" of weal and woe-, we are beyond War and Peace-, tragedy and comedy, - cool-wrecks and schizophrenia; and, also in the tragedies-, we hear in "Macbeth" the sound and fury signifying Sunyata - preceeding the stately "Ripeness is all !" in Lear; and, in the Tempest, there is full, effortfree acceptance ; "We are such stuff as dreams are made on"-, denotes awareness in the Alaya.

Prospero reflects the mature Shakespeare. He is beyond tragedy already in the opening of the play-, safe on his magic ~~else~~. The ego-shipwreck is placed in the very beginning of the play, - and there is play within interpenetrating plays. Prospero is aware, (in the shipwrecks, the dis-grace and the ego-death he causes,) all the eternal while, so he pulls the strings in serene ease, and his loss of temper is play in balanced poise. After the ego-crusifixion and death comes the healing Silence-, the wordfree, joyous and integral Self-experiencing. "The rest is Silence" were the final words uttered by Amlet-, prince of Denmark, and, truly, Silence is the Rest - in and beyond.

Tim of Athens is another maddened fellow on the rack, who at last could say ; "My long dis-ease of living now begins to mend and Nothing brings me all things. Go. Live Still ; Death is your gain". So it is before the existential leap and merging into Sunyata-experiencing. Sunyata contains all mere things and all healing remedies, and Lama Chowji avows that many fools and clowns and almost mute mad-caps, like himself, do play gaily and freely in and out from Sunyata-, at joyous ease in Swaleela.

Here it rains and rains, nights and days, cats and ~~gagx~~ dogs! All is fairly tupay turvy in the sansaric realm, but Chowji insists that all weather is good weather; and he is upish and impish in the gay shadow-play. Plants and tree-friends grow and grow and will push into the nearby heaven-, so that we have to cut a Middle Way through lungs and arms and soft, live bodies-; but, really, there is only one Way and we are it. In our play it is the survival of the fittest to survive, and Chowji and fitful Co. feel very fit in Himalayan play. He opines that the weather vagrancies are quite naturally caused by the Christian hatom bombs, (anugolas), which the adolescent Yankee guys and girlies play with in fearful lust and ego-power-. However we feel safe in the essence of the Plenum-Void and in the holy hill-stop cave, above a holy ~~straddling~~ straddling on its saddle above a still holier sangam. The good holinesses ~~are~~ and the integral Sri Himalaya will survive the deluge.

"Heaven is here. Heaven is Eternity, mark well my ryme : Hell is but everlasting Time"-, says Chowji's expressive Wu ! So beware of Hell, ducky. Do not stick in time and space, mind and thought. Be free in them - and beyond-. You ever are free-, inherently, essentially and integrally, - only awake, maturely to Be-, consciously aware in what you ever are. Then there is a natural, harmonious poise in the mutual inter-penetration - and Self-play. There is Yogic skill in action as inaction, a serene balance in Self-interdependence and joyous ease in psychic health and in Swaleela. This is implied in Maestro Chowjis - Wu ! and spontaneous life-play, as also in Natarajas mute Tandava-dance above the Sunyata hearth. Chowji can lightly bounce out of mind and thought and time-play, and thus be free in mental knowledge, time concepts and supra-impositions. He is naturally spiritual and cannot help it.

On our holy ridge there is about a dozen solitary Holinesses, all, and each one seperately, a leetle queer, but fairly harmfree and happy-. Some even feel richly content in desire-freeness and fulfilled in the Plenum-Void of Himalayan Ananda. The all-joyous and all India Ananda Maya Ma is ever here, and even her Maya-form were here for an eternal while; but Jayananda's body has left us for the Yankee-realm of wild texas and home-, one of his many homes-; The body is a portable home or ashram-, and his awareness of Jay and Ananda, as well as Sri Himalaya, India and the Universal Source, will go with him. He will carry them with him as some snails do their homes, and, like Sunyata, they are burdens of no weight.

We are part of all that we have really seen experienced and been -, been able to aware, re-cognise and appreciate. It is us as consciousness-, and, if not in surface ego-consciousness, it is stored in the great Alaya of the vast Unconscious. Also all that we gave, we have and are-. There is neither choice - nor waste.

Friends and fellow-pilgrims keep on leaving their bodies, to vanish into the invisible Real; but if we have really met in Swadarshan, where can be the parting-, the divisions and the difference ? Where can friends go in the eternal, spacefree and timefree Present. They are freer and nearer than ever. "Death is your gain !". They are gone ; it is true, - but only part of the Truth, - it is true but not true enough. In the Eternal Life, here and now, there is no real death-; so die before you die! As Kalidasa wrote and experienced : "The world is not made for man. Man reaches his fullature only as he realises the dignity and worth of a Life that is not human". Only awoken and transcend in free innerstanding. "God is nearer to us than we are to our Self".

Sri Chowji has actually, truly and really transcended, conquered, beaten and mopped up Sri Himalaya ! It happened in natural play, - and, except to official egos, he does not strut in such heroic terms, - but utters only his Wu ! It was in his babyhood in the Uttara, and quite unaware, that he happened to bounce up-, climb, ascend and top the ever-dancing Mt. Sumeru and to experience the cosiness of the summit-cave of desirefree Sri Kailash ! No virtue or prowess is claimed by our hero, and he entertains no ambition, pride, humility or fuss. The thing just happened without search and sin-complexes-, and his curly truth-proof signiture is quite authentic and irrefutable.

In his Kripa-Karuna he revealed the high himalayan secret to the red-tape-swaddled officials, and have now much fun in beholding how the snobs stumble over their own stiffened legs and dignity-, in their eager effort to prove us to be Nepalese, Indian, Tibetan and Chinese nationals, patriots and heroes, as well as plebeian Viking-royalty-, princes of Himalaya and of the mystic-clear Uttara realm-. They "protest too much", too wordily and too clumsily, - and not in Chowji's elegant and inimitable, curly way of play. But mind you : Softly ! --. Guard ye the himalayan State-Secret ! Do not whisper it in Giza or on the Rialto, nor to the Mackinacs, Ikes, Winnis and Jawaharials.

H.H.H. must not risk infame and pawing. He loves die reins Tore, but would decline to lend his lotus-paws to autographs, auto-mobiles and autobiographies.

He is divinely content to be illiterate and, like Ma Ananda, Sri Socrates, Jesus and Siddharta, - he will not write a word, nor sign his name-, except on water and in the sands of time-. Who was there first - to cast the first stone ? Agression doesn't pay ! But the mouth is the gate of woe and of Wu, and, as to mere human glory and ego-honour ; how absolutely terrible to be a Sir Chow and to have toy-suns, stars, George-crosses and other ego-gaud dangling around ! Why, there is not even a fig-leaf for them to be fastened unto !

But Sri Chowji is safely and well disguised to egos, though his inherent and natural spirituality will ooze out. He is but one of our many swarming holinesses on our local Olympia and, as a Viking-Prince was advised to sojourn in England, where his madness would hardly be perceived, so we advise His Holiness, not to leave our holy himalayan realm, to be idolised-, mobbed, etlogised, - bhagavanised, or perhaps stoned, - by sentimental egos. Surely, like you and I, he is innerly wise in intuitive flair and in pre-natal wisdom-, ever aware in his intrinsic Buddha-nature and freely, consciously aware in his original face, which is his before his parents were born. Like Sri Narayana and Sri Ananda Maya, this Sabjantawalla, or Sumeru-guy, is himalayan and innerly free. Few are that, innerly and consciously aware in the Alaya-essence and integrality-, as in the mutual Self-inter-play and interpenetration. We are apt to stick in our rituals, traditions, habits and attachments, and to let our tools and media be our prisons, rather than to push on and bounce freely in the existential leap into Sunyata-Experiencing and thus to be gay in and beyond the duality-play -. Wu !

The rain-clouds do enfold us softly or fall down upon us in soft patter and make chuckling sounds as they flow into the valleys. The emptinesses mere things swell and push up in the Sunyata jungle, so that we have to cut a middle way, through it. It is the survival of the fittest to survive, and Sri Chowji and Co. feel powerfully fit and upish on the lofty ridges. Sri Himalaya will survive the deluge. The ever alert and aware maestro is often impish and puckish when he bounces in artful, timefree games with himself, - and when he issues from his Dhyanas, Sama^{his} and Sampatis, which are also playful notes of Sahaja-Jijimuge-Ananda.

To-day is the official date for the official arrival of our official monsoon, but, carelessly and time-free, it seems to have wriggled out of all red-tape constraint and to have been with us for weeks. It must have nearly exhausted itself in excessive play, giving us duckies and Sri Himalaya a ducking. Boundary walls along our roads, and our desirable mansions, are collapsed, and parts of our ridge-way has slipped down in the cut, making us safe from small cars and civilised egos. Rivers are in spate in the valleys, and what if good chapati-folks get drowned? We gently try to evoke the pity of the Himalayan Holiness, but he is far from tears and seems to be divinely indifferent to the merely human, mortal ego-souls below. He only hopes that, before they lose their illusory bodies and heroic killing, they will - awaken and be freely aware in the Play. There is really no pleasing the duckies. While here we were sweating, shivering and shivering, the brave Pathans, or at the least the Peshawar ice-cream-wallas, were devoutly and fervently praying Allah to bless them with warmth and cloud-free sunshine: "Ask and it shall be given unto you", but be careful in what you pray and lust for. Now that Allah has swished the heat upon his devotees, they give up their hefty bodies by the hundreds. A thousand has died from heat in Attock district alone, and Chowji hopes they have gone to a cool heaven, where no ice-cream be needed.

In our local heaven Chowji avows that all weather is good weather, and he enjoys it spontaneously in natural spirituality and without praying or fussing in grievances and in desire-complexes. There is no complaint against God on the files or in the pigeon holes: Egos will chatter and assert and the mouth is the gate of woe, Wu!

Yes believe! cannibal - and so beware of what goeth in and what cometh out of such charming gates. Beggary is good for egos, but Chowji, who needs it not, has taken to play the himalayan beggar in masterly antics before the butcher, the baker and the boot-maker. Up he trots and take his stand before the open shop - (all shops are open to flies, fresh air and egos) and he looks ever so innocent, yet alertly observant. He says not a word, - but just stands and exudes a powerful strength of Silence and of masterly presence. Even fussy egos note his radiance and mute holiness, but pretend not to see and to be indifferent. Then, as time is short, up goes his folded hands in a dignified mute namaste-kar-greeting and out comes his red tongue in Tibetan fashion of blessing, and, if egos still be unresponsive, he may even utter his owlish: Oh Wu-woe-ou! to attract the tardily forth-coming ego-notice and due dhan. Like Bhairji Tan Singh, Chowji's smile and curly signatures are irresistible even to woofy and respectable egos. Even mental folks and holinesses have been seen to smile in response to Chowji's Moula Lanza grin. It is all a game of Self-interplay and of unimpeded interpenetration, and Lama Chowji surely enjoys the masterly, eternal Leela, - innately, actually and word-free. He takes great care in regard to what cometh out of the blessed gate of woes and of Wus. His Holiness does not assert or court name and fame, and very few egos suspect that he is a Sabjantawala, a Sumeru-guy, a Kailash Lama, and a Chinese Sage in disguise. His natural spirituality will ooze out, but not enough apparent to egos to bring down upon him Sir = titles, stars or George-crosses. Wherever should he fasten and dangle such ego-play-things? Wu!

Yet H.H.H., in spite of - or because of, his muteness, may well turn into a world-famed institution, a kind of sublime, supernal and supra-himalayan oracle, more divine even than the Olympian Pindi, Delphi and Delhi. In the 9th Delhi we have the terribly patriotic, all-India Ma, Shradha Mataji, whose fuss and faith can easily move ministers and mole-hills, but not Sri Himalaya, except in myth. At Pindi resides the holy, divine and all-powerful Ma Richard, with Sri Sita as apprentice.

Would you apply as prophet and high-priest 'to Sri Chowji' ? His oracle-interpreters must be terribly intuitive - with delicate sensibilities and exquisite susceptibilities, clair-voyant, clair-audiant etc., in order to interpret rightly - the mystic-clear rhythm of Lamaji's himalayan Silence and his word-free "Wu !". First the question or supplication must be put rightly, sincerely and in tact and tune with Sri Himalaya. No use popping ego-questions or asserting any subjective truths. The translation, transmittance and interpretation of Chowji's "Wu !", or of the Self-radiant Silence, naturally, essentially and integrally depends on context, feeling-tone and cosmic Parshan, rather than on tele-vision, scriptural authority or adolescent, atom power-antics. Our Mackies and IKs and Rhes need not apply.

"It is not a matter of explanations, of knowing, of understanding or of power-policies in trying ego-fuss. One must be very still to sense, to experience and to reflect purely the Wu and the Self-radiant Silence of the Plenua-Void, the Turya or Fourth dimensional mode of awareness. Jijimuge and Rijimuge, Sunyata and Asunyata, Wu ! and Samaja Samadhi, are some of maestro Chowji's specialities and favourite term-symbols in the playful, word-free Himalayan Silence. To Himself it is just simple babyhood-experience, childlike rather than childish. No virtue, no pride and no humility or sin-complexes. He cannot help his inherent, natural spirituality - nor his curly signature.

This mystic-clear realm of Jijimuge and of Sunyata-experiencing, however, is not palatable or amusing to egos. There is no glamour of artful cunning, no sex or sin-appeal and no fussy, mindful shakti-business, senti or supra-. All is in the simple, natural and spontaneous Wu ! and in Silence. No idealised concepts or supra-divine spirituality. You simply show us your original face and the source of your Ananda curl, - which are yours before your parents were born, Voila tout, Sri Simplex-Wu !

"What fools ye mortals be !" we echo puckishly : Such charming, loveable-fools, - and Chowji rather likes Willy Shakespeare's Wise Fools and clowns and cranks, that are a leetle queer and cracked - so that their inner light can peep-through. Cranks are useful in making the wheel of life move steadily, - specially silent, ball-bearing ones, and Chowji specially likes die reine Tore-. Egos, he avows, are but hairy nothings - given a habitation and a name to play with. ~~Asaka~~ "Death is thy gain !".

~ Make thou how Willy's fools and flunkys, crude plebeians and vulgar, uneducated fellows, often are made to utter the most apt wisdom in most exquisite wordiness : Poetic Calibans, mad Viking Princes and kingly fools with no usurping mind to trouble them. We do agree with Lama Chowji's pre-natal wisdom and original face experiencing, but simple folks do not usually trouble to assert or to eulogise their intrinsic wisdom. Their lips are in their lives; their living is poetry in word-free silence. Words and concepts and trying need not blur - Wu ! suffices and is more than enough. Literacy and learning are not necessary to integral living, but may well blur the light of essence, the intuitive, inherent wisdom and the simple, conscious Self-awareness. "We are always aware". Let but Sunyata be aware in itself - in Silence. Only a foolish clown plays seriously in words.

Mature masterji easily trot beyond existence as dualistically conceived, and serenely be the Unego conscious. As a matter of Himalayan factness and truthness, there is an open akasha-air of mystery and of eternality in Chowji's nature-mysticism and simple Chinese rhythm. He is mind-free and so not immersed in the mire of individualisation and all the obstacles that rise from our obstinacy in taking the world of relativity as the ultimate limit of reality. Realism and factuality are not the Eternal Reality. Just wake up and aware, says Chowji's Wu ! He is intuitive and so need not fuss to discriminate, analyse and think.

"There is nothing either good or bad but thinking makes it so !" So trot along beyond concepts and trying-, and be consciously free in thought, time and ego-play. When the ego-veil is lifted and our dream dissolved in Self-awareness, the obstacles are swept away or vanish like airy nothings. The Self-nature of things present itself in the aspect of integral Suchness, and there is mutual, - unimpeded interpenetration. Unbroken Perfection is in and over all-. There is Self-interdependence and joyous ease in the Self-play everywhere, and you are quite safe, sticky. Contradictions, problems and living paradoxes are so deeply seated in ego-life, that they cannot be eradicated from consciousness until ego-life is survived-, transcended and surviued from a centre of innerstanding, which is more essential and more integral than itself. "The Play's the thing", so play it well, says masterji. In this open mystery of No thingness there is free play and joyous ease.

This mode of conscious awareness in Being the transcendence in innerstanding and the essence in integrality, is what you may call God, Grace, Satori; Sahaja Sama'hi, Nirvana or Self-experiencing. It is the simple, harmonious freeness in tools and play, in phenomena and in actualities.

God is an experience and, then, the experiencing. Be a light unto your Self. Seek ye first the realm of Grace - within. Who are you dusky ? Please show us your original face-. Be awake and aware, in your intrinsic Buddha, Christ or Self-nature. This is the one thing needful - and the method is to be Still-, sincerely and effortlessly-, so as to reflect or contemplate purely the Essence in all things, and to be the experiencing-, the Self-radiant Silence in all modes, in all phenomenal interplay-, freely aware in integrality as in interpenetration.

Wu ! or Wu-hsin ? is often translated as no mind or mindlessness-, but our mindful, positive Chinese Sage says it is mindfreeness-, the blessed Unconscious. It is the lovely, spacious akasha-abys-, the Plenum-Void-, the playful pure Alaya. There is defilement when the ego is asserted; there is purity and ease when it is not asserted. A man, says Chowji, is not defiled by birth and death - or by other duality-play. He is prenatally free and ever aware in Ananta, wherever he plays. He may not seek to achieve anything specially excellent, but this will come by itself-, by the Way and in due play.

When the Buddha is sought after, he is the cause of transmigration". The Buddha-truth is in full manifestation, why not, awaken to Apperceive and live it ? About this insight and outright or Swadarshan, Chowji, like another Maharshi, would say: "Who has ever lost it" ? We are always aware Sunyata, only let not your insight or arshan be interrupted through all the period of time, and you will be at ease in whatever situation that comes to you, befalls you or falls upon you. "Lo ! I am always with you !" says Chowji, and being a Zen master, he makes no attempt to systematise his intuitive play or to utter his inner and integral experiencing in mere word-symbols and ego-assertions. He plays freely and alertly on the jungle-surface and with the swarming holiness in Himalaya, or he scratches and digs deeply into the mind-free Alaya-cave and sports in simple Sahaja-Sama'hi, Wu !

"Gone ! gone ! Gone beyond ! Gone altogether beyond !
 O what an awakening ! All Hail ! Wow ! Wu !" Bhairji Ju Ching
 explains this to Sri-Dayan: "Mind and body-consciousness
 dropped off, simply dropped off like mind and body-consciousness-
 like ripe fruit from a mature tree. This mode must be
 experienced by all of you. It is like piling fruit into a basket
 without a bottom. It is like dropping water into a bowl with
 a pierced hole, or like dropping our superfluities, rage and
 toys and chains, into a bottomless well or into the Sunyata-
 Alaya. However much you may pile or pour, drop or discard, you
 cannot fill it up. When this is aware the trying ceases. The
 emptiness of all things and all dharmas is experienced and you
 are consciously free in the delusion of bondage and of mental
 entanglement. The aim of effort is to drop all effort-. There-
 fore Be Still-, but do not try to be still. You are the
 awareness, - the experiencing, the freeness, - but are not
 specially aware of bondage or of freeness. As long as there is
 a trace of consciousness, which makes you say or think : "I
 have this understanding, or innerstanding - this experience, -
 this illumination", you are still playing with unrealities and
 with quality-toys-, rather than in them. Attachment is bondage
 and "I" and "mine" are naughty word-symbols. Yes-, you trans-
 cend also the consciousness of "I AM THAT I AM" - and of
 Sunyata-Experiencing. The ego-consciousness and the Self-
 consciousness, and the conceit of agency and of differences,
 are finally let be-, and Ramana Maharshi's Self-radiant Silence
 conveys this transcendent freeness, in innerstanding, this
 quality of lightness and ease in joyous Self-interplay and
 free interpenetration.

* Sri Bibia, the free beggar-girl of Baura, expresses the
 Advaita-mode of awareness, when she says : "If I worship thee
 oh Beloved, for the love of heaven, withhold thy grace, and if
 I worship thee for fear of Hell, let Hell engulf me".

Meister Eckhart says: "----- as long as ye desire, to
 fulfil the will of God and have any hankering after Eternity
 and God, so long are ye not truly poor. He alone is spiritual
 poverty, or power-free emptiness, who wills nothing, knows
 nothing, possesses nothing and desires nothing". Do not hanker
 after Sunyata. Drop your desires, your ego-will and your conceit
 of agency into the bottom-free well or Source-, or at least
 harmonise these ego-urges and your tools and media so that you
 be free in them, Self-aware in and behind and beyond-, and
 lightly at Play.

The doctrine-, or experience, of interpenetration is
 related to that of Sunyata; but it is an awaking, an experienc-
 ing, a safe innerstanding, rather than a doctrine, a theory or
 an ideal, that can be stated, conveyed and merely understood
 in ego-concepts and in words-, words-, words-. Did Choji not
 innerstand awareness and experience his natural spirituality in
 babyhood or before ? Show us your original face - ducky ! Who
 or what art thou anyhow ? queries the English artist in life-,
 and off he bounces to chase an ugly duckling-, a himalayan
 Parabhansa or perhaps an ego-honisee.

Jijimuge - perfect, mutual, unimpeded interpenetration
 may well be expressed mathematically and in the terminology of
 causal relativity, static and dynamic, particular and individual
 and identically in integrality. But in this case the terms must
 be played with in a much higher and deeper sense, than ego-
 concepts; for the Turya-realm of conscious awareness is not
 that of forms and appearances, which is governed by such laws
 as mechanical causation or teleological, biological causation or
 static mutuality-. In the Swadharmik realm of experiencing, each
 one of the particular objects is identifiable with every other
 particular object. The Self is not only aware-, it is the
 Awareness - everywhere. Let Sunyata Be - conscious in itself !

Whatever lines of division and separateness there may be, apparently, between things, those, though true on a certain level or mode of awareness, are not true enough in essence and in integrality. Maestro Chowji is the living Self-experiencing in a stone as in a bone, in his Wu and winged Silence as in Willy Shakespeare's and Dante Babu's euphonic word-flow, but no testimony or legal proof are necessary, no trying to express or to share; only a Mona Lisa-smile or occasional Wu and a curly signature. Voilà tout ! We are always aware; but Self-awareness reveals itself freely everywhere and so also in Chowji's spiritual insight, pure reflection and integral-contemplation. It is an insight awakened into only by transcending the dualism of being (asti) and non-being (nasti), says the sometimes nasty Chow Chuji.

You cannot, understand understanding, sunyata or interpenetration ducky, so do not try of fuss. You cannot know your Self nor really realise what is directly and ever Real. You cannot eternalise Eternity, but you can and must be re-awakened time-freely into conscious awareness - or unconscious, natural, spirituality. Barhan, Swadharma, Jijimuge, Sunyata or simple Self-Experiencing is freely awakened into only when all the traces of causation drop off from our ego-vision, and our subjective truths, ideals and concepts fade in intuitive light (Prajna). Self-experiencing in interpenetration; as in Sunyata, is directly aware and experienced without the media of concepts and of trying, which is to say, not as the result of discrimination, analyses and intellectualisation. It is also in this sense that this world - (actual and factual rather than real) as constructed by the notions belonging to the category of causation, is declared by Mahayana Buddhist to be empty (sunya), unborn and without ego-soul (-asvabhava).

It is empty also of word-symbols such as God and Devil, Sunyata and Asunyata, Jijimuge and Bijimuge, which are all duality-play. Let all is in the full Self-radiant Plenum-void. This declaration is not only, or chiefly, a logical interference, but is the intuition and experience of the mature Mahayana genius, as also in the Rig Vedic and Advaita-light of integrality and essential Swa-moksha.

When this is interpreted as relativity or as connected with the idea of casual and causal relation of ego-ideals and of effort, the spirit of the statement is altogether lost, and Mahayana, as also Sunyata and Jijimuge, turns into a system of philosophy and dogmas and doctrines galore, and of mere understanding. The Emptiness of all things (sarva-hatmaya) is the all-fulness, enveloping, as it were, all the worlds, universes and multiverses with their multitudinous objects and interplay-, wheels within wheels-, in unimpeded interpenetration.

All this is essential, mystic-clear integrality to word-free, Himalayan maestros like Chow Chuji, and this light of mature experiencing makes possible the intuition of interpenetrability and unobstructedness in the Plenum-Void. Chowji goes with - in the play of joyous ease - and lets illusory time-, thoughts and ego-shadows slide by. Sunyata and Jijimuge are co-related - and complementary in a radiant Unity, and the Plenum-Void-, like Barhan and Satori, is an experience in Reality itself, but, when it is conceptually constructed, the significance of the perception, conception and experiencing, is completely blurred and obscured. Swadharhan and Swadharma have nothing to do with analyses or with proofs. Essentially and integrally it must be experienced and lived word-freely and effort-freely. Its proof is in a Wu ! and in a curly, gay signature, avows the carefree maestro Chow Chuji in Sunyata.

It is Sunday - or, perhaps, Monday in Himalaya, but we see neither Sun nor Moon, only grey rain and unfolding greenness around us; however there is always Sun in Sunyata; the mystic-clear light - plays around us and within, and the children of Narayana's sun and moon are as ever gambling freely at joyous ease.

The monsoon plays upon us in excess. Sri Himalaya seems over-liberal in his blessings and a little wobbly or unbalanced on the Middle Way. He has even rocked and quaked, - as if shivering and shaking his youthful body, 4 or 5 times since January. Is it in mirth or impatience with egos, or just local shrugging of his shoulder in vexation or in divine indifference? The rightwise, himalayan Lama Chowjia who is intimately in touch and in tune, opines that all is well that seems most wrong. Egos get all and no more than they deserve, and if they would but be still to realise that they do not exist or matter much in the play of Sri Himalaya, well, they would cease to grieve, - to fuss and to chatter so grievously.

The himalayan Rhythm is in perfect tact. Unbroken Perfection is in and behind and beyond all mere things and phenomena. Eternity is here and now, - immediate and media-free. Just awaken; open your intuitive eye - see through and aware. All is simple, grand and divine Self-interplay, - says the naturally spiritual maestro, and "tact", according to him, is just being, - saying and doing the right thing in the right way, at the right time and in the right manner, and this right-wisdom is inherent, intrinsic, - suffusing our real nature and Being. We but awaken maturely into simple, conscious awareness in essence and in integrality - and lo! There is free, mutual interpenetration and divine Self-Play at joyous ease Wu!

The Self-righteous - himalayan Sage has no sin-complex and, so, is beyond salvation and trying. At present he keeps mum - and spends Guru-purnama and most wet days in profitable and harmfree Samadhis. There are 40 different modes to vary and 40 psychological "hides or skins - so thick and hard" - to wriggle out of before we are starkly sincere. "Show us your original face which is yours before your parents were born!" The impish maestro suggests - in his "Wu!" or "Aum!" before he vanishes into the plenum-void Samadhi.

But instead of being this eternity we snatch a bit of time in which to play unto you in ego-rhythm - and duality-antics. We scribble thought to you instead of merely thinking them upon you, though there is no real difference between Nirvana and Samskaric play. In the himalayan consciousness, in and beyond thought and time, there is no I or Thou - no real divisions or trying, no 'apartheit' and no sticky, possessive clinging. So we write to our Self in you - or bounce freely beyond mere thoughts, concepts and time. So do not look for mere reason or meaning - or ego-flattery.

We stay put in the cosy cave, cherishing the gift of silence and of Eternal Solitude, as we cannot well move safely in the outer jungle without the protective presence of our samadhi Co. : There are dragons, abominable snow-women and even - egos, and these may make us ego-conscious and body-conscious in quality-shadows. Ego-presence, - assertions and aggressions sometimes have these effects, - dulling, - darkening - and depleting. We do not mind the soft feminine touch, - caress and enfoldment of "Sister-Rain", but we disfavour burdens, other than Sri body, and the clinging, artificial wetness called clothes may stick to one for hours.

The naturally spiritual way of Sri Chowji is as ever the best. Rain rolls off his naturally oily hair-, and he has not even a fig-leaf or loin-cloth on which he might fasten and dangle his expected george-cross and other human toys. We were going to our Uttara cave, only 120 himalayan miles North-, for the monsoon, but only when maestro revealed that he is a Mt. Sumeru-waifa and has topped Mt. Kailash, did we get the official freedom of Himalaya, and can gracefully bounce over inner and outer lines, (-arbitrary - invisible and not very real ones). So you and Sri Himalaya may soon see us trotting or bouncing along - in the natural himalayan rock-garden, hairy and happy - in wetness and in shine - & la Sri Adam, or like Yuhistira and his Dharma. It would need a civilised - Eve, a very respectable ego - or a very solemn holiness to make us aware that we be naked, unnatural and sin-complexed. Maestro has prenatal wisdom and self-Memory and is always alertly and zestfully aware. It was in his Uttara babyhood that he happened upon the heart-cave called Sri Kailash, and bounced onto the top of the dancing Mt. Sumeru, - all in play; no virtue, : he could not help it-. But as irrefutable truth-proof of this himalayan "heroism" there is a certain curl as signature-, authentic and inimitable. It could not only move mountains, but could galvanise, electrify and illuminate even the feebly stiffened, red-tape-swaddled official guys into speedy action! They stumbled over their dignity in order to prove him a Nepalese, Indian, Tibetan and Chinese national. Naturally, to them he used their ego-vocabulary, and we spoke gliply about assaulting, conquering, beating-, straffing-, liquidating and mopping up Sri Himalaya-, but it was Chowji's curl and radiant smile that did the trick.

Shall us send you the immortalised image of His Holiness, - which we sent the tough guys for visa-purposes and to charm them? We tried to look benign, but the would-be-gracious smile turned into a fixed streek, a grin and a Gr-r-r-r-, and this we can reassume any day and night when we smell snobs and bullies and mental egos, senti, sub and supra. How few are awarely free Bhairji? How many have such beings as Chowji, Krishnaji, Ramañaji-, Bindo Babuji, Sri Narayana - etc. evoked, awakened and educaed into conscious freeness and unitively aware artists in life, in essence and in integrality? Not these who still cling and try in ideal somnambulation and emlogies, or euphonise their holiness and holinesses.

Poor, carefree Ramañaji is being Bhagavanised in human Cal's divine - and worded about and about. Such stiffening, deadening, falsifying sentimentalising is inevitable among egos-, says wordfree Chowji. Organise-, formulate, theorise and ritualise the living life and the authentic Experiencing, and you inevitably blur and dull and falsify it lovingly and well meaningly, and, also, you usually stick in the form, - the ideal and the pleasant media - instead of pushing through and beyond. Our trying and our assertions falsify the spontaneous living-, the intuitive light of Self-awareness, and our gifts to "others" be cloying super-impositions. Be - a light unto your Self. All efforts are eliminated in co-passionate Karuna, in real word-free Self-Awareness.

Habit, repetition, imitation and emulation deaden and dull the leeld. May the all-merciful Sri Himalaya preserve and save us from disciples, apostles, lean-to followers and blessed hangers on. "The letter killeth". So Lama Chowji will not write a letter to you nor a word- except "Wu"! Like Socrates, Siddharta Gautama and the Christ-conscious Jesus ben Miriam, he is not crusified in ideal concepts, but is richly content to be illiterate: "Let the blessed, would-be disciples do their worst, Wu!".

Lama Chowji avows that the mouth is the gate of woes, and he utters but the meaningless mantra "Wu !" or "Wu nien !". He teaches in Silence and in Sunyata-rhythm by simply being and doing in contemplative samadhis and in unitive play. Everything and every body are his playmates - and his Tandava-dance is one of carefree, masterly impishness. Even the all-knowing-, solemn, respectable Honisser he may tease out of thought and time-bondage by twisting their tails and by his joyous "Wu !", although these deaf, ducky darlings cannot bounce and may have supernally tender corns on their divine, lotus-paws. Also - often - their halos are too tight - and cause headaches and efforts.

Do not cling to habits, - thoughts and subjective truths, but be free in them. Do not stick in mere opinions, ideas, - ideals, idols and concepts, but bounce and play in them and Be yourself freely. "Lo ! I am always with you !" to keep you alertly awake in silence and at play. "We are always aware Sunyata - !" Where can we go in the spacefree - timefree and playfree Eternal Now ?* To help you out we call the namefree-names like Buddha-nature, Self, Christ-consciousness, The Unconscious-, Sunyata, original Face, or I ! I ! It is the essence-awareness and the integral experiencing that matter, - not word-symbols or concepts.

By throwing your light inward - aware by yourself, what is this body-, this mind or ego of yours. Be a light unto your Self. Seek ye first the inner, inherent realm of grace in integrality. "Awake and aware, experience and Be "the one" thing needful", and all other things will naturally be revealed, - experienced and lived at joyous ease. All sin-complexes, - questions-, problems and ego-fuss cease, or cease to matter. You are free in the Play. Lean not on outer gurus, bibles, gospels or scriptures, but simply and maturely to experience your Self !

"The letter killeth !". Forms and organisations deaden and imprison, what we therein try to preserve and conceive; and our words and concept confuse and blur what we would reveal, - unless they be stated or asserted play-fully and in carefree spontaneity. The mouth is the gate of woes and of "Wu !", also the mouth of the scratching pen ! Say naught but Wu ! or Yea ! and nay ! nay !. Excess is of the devil. Trot along wordfreely and bounce gaily on the natural, spiritual path ! Keep the swadharmic balance and central poise on the Middle Way. Play alertly and zestfully - on sound lotus-paws and exercise the wag-tail curl, advises the Zen maestro, Sri Chow Chuji : "Nothing brings me all things-. Death is your gain !".

The constant advice given by the Zen masters to the monks and to the would-be hangers on, is : not to cling to the letter or to concepts-. The letter is what technically is known as 'Upaya' or "some means to help one in the understanding of Dharma". But understanding is not aware innerstanding, or darshana-insight, and knowledge is not inherent wisdom. They are true but not true enough in integrality and in Self-experiencing.

When asked "Who is the Buddha ? (Who am I ?) the master Chen-ching laughed most heartily, and to the disconcerted questioner he said : "I laugh at your attempt to get into the meaning by merely following the letter-. Your understanding, as ever follows the letter". In need and in truth, as Maestro Chowji implies by his word-freeness : The mouth is the gate of woes, and writing is often a dissipation. We write to talk to our Self and behold a mess of wordiness ! Better think-feel to your Self - and, better still, - in the intuitive light, Be yourself in and beyond thoughts, concepts and time. Awirely Be the Eternal, the invisible Real and, so, egofree and uncaught in concepts and in the letter that killeth. Words are heavy to the psyche on intuitive wings, so play in them freely or utter only the guru-mantra : "I ! I !" or "Wu!".

We have some aggressive trifolias with pretty, lush-green foliage and perky pink flowers. Like the humans they multiply and spread all over the place, and above ground we have the parasitic pest, called "deadly seal", to cope with in ego-defence. They spread insidiously, like the Red and the yellow peril, and powerfully, like Sri Dollar worship and Yankee civilisation, and are apt to mop all fellow-beings in 'ever so' peaceful penetration. So up they go and into the more natural jungle. Like the hickies we must "learn 'em" what aggression does not pay. Chowji stretches vigorously and the tiny, bulb-like roots fly about and grow again. He opines that they are not natural, more spiritual jungle plants, native in India. They are "angry" foreigners - like the Yankees in Red Indian realm and like the bur'fenful, pure whites in colourful Africa. They are really parasites introduced and superimposed by the pink-grey, pale-face aggressors from the cock-sure little-nest. Like "Lady Horton's curse" (Satan) in Ceylon and in the Terai, this pretty curse has acclimatised itself powerfully.

Just fancy, lucky, we have a man so mystical in Himalaya as to read Willy Shakespeare. No, not re-read - for half of his alleged plays he had neither read nor seen staged. (Damanaji smiled and old man Gundhi even laughed joyously, when we confided that we had "escaped" education). So we have been in Vienna, Italy and Greece with Willy - in his early and late playfulness, and even the youthful word-play is an entertaining as is any modern novel, "know how" and "whos'unt" games. Chowji specially likes the other wise fools, "clowns and" even bards. Into their mouth and speech Willy could earnestly put the highest wit and the profoundest wisdom, as also in the mouth of babes and sucklings. Wisdom is not really communicable in words. "Who speaks knows not. He who knows speaks not" quotes the word-free Chowji. The wisdom which wise men tries to transmit through words often sounds foolish, solemn and tiresome. "Swadharma must be lived". We! Only fools play seriously in words.

Wicket, the flock, the king, the prince, had to disguise his warty wisdom in feigned madness and twaddle - in order to be safe and tolerated among the clever and powerful ones; and born fools like Polonius, the Calibans and the more than human Ariels, had delicate susceptibilities and "divine" susceptibilities to voice in haunter, in exquisite poetry, and in Vedantic wisdom. We are all prenatally wise, and always pure in integral health or essence-integrality. Only mind and ego and duality-consciousness blur and usurp the unconscious awareness and the Free Self-Experience. We simply forget and dream - befogged in the shadow-play - as we toddle or bounce along. And likewise, simply - we may awaken to aware and to live Self-radiantly.

We are specially interested in Willy's last - nature plays - beyond the light, early comedies and later, middle tragedies. The Age and the essence-wisdom is aptly captured in the interplay of "The Winter's Tale", and the beyondness is clear in the unspoken and "hardest". In both the respect and the shipwreck are survived in the very beginning, and the play goes on (plays within plays) as if was real - reality more real than realism. "Timon of Athens" is, to us, somewhat dark, not mystic-clear in the full-on, as if the's essence and integrality had been recorded, padded, veiled and thick "completed" by several souls and minds. Chowji likes the cave-dweller Tim of Athens, perhaps because, in spite, of his curses on the human egos! It is a magnificent tale of ego-freehood, generosity and grand, gentlemanly ease, - gradually hurt and jelled into disease, bondage and bitterness. But the death - or re-awakening into real life-play is not necessarily or clearly revealed to Chowji's consciousness. The light of freedom in and beyond this detachment and death is not aware in the word-play - and ego-interplay. The ending of the tale is not a curly wag-tail with a pure after-hush, as we have in Hamlet's: "The Rest is Silence!" Silence is the rest, - the mind-peace, the Self's joyous, radiant ease.

We are soon to bounce down upon the joyous Ananda Maya, the illusory body of bliss. Sri Chowji can scent an illusory Bengali meal and he does like 'kheer'; but is not particularly attached to food or to food-fuss, nor to emotionality and supramental play. The joy-radiant, all-Bharat Ma is in Himalaya, but Jai Ananda Yankee Guy has left us for the wild Texas there to play in the tests and trial of the realm of adolescent U.S. Aesa. He will be quite at sea for a month and intends to return to our lovely, sunny Alaya and Sunyata in 18 months time; or perhaps it be 18 years, or 18 hundreds of years.

Lama Chowji reminds us that time is only an invention of illusory mind and fussy egos, and it does seem to be a delusive phenomena when we awake and move and find our Being in the intuitive light of compassionate love and the free, eternal game, which our Lama Sage plays so well in spontaneous and natural spirituality. He is the prenatal wisdom and utters only the word-free mantra : "wu !" which among other meanings signifies : No ! and Yes - certainly !

This himalayan Muni confides to us that in the timefree past, which is also the eternal present, he has more than once topped the desirefree Mt. Kailash in the mystic Uttara - and also the dancing, unshakeable Mt. Sumeru, which reaches well into heaven and is not merely 30,000 feet sticking up in the sky, as is our Gauri Shankar. Chowji does not in vulgar adolescence and aggressive ego-strutting speak of sporty beatings or of starchy conquests, patriotic flags and firstness. Until now he has us keep mum about his trotting 'en haut' in delightful solitude, as he is well aware that he might be boomed and benighted, befuddled and bedraggled into lime-light and infame, or flood-lighted and illuminated in Bengal-lights-. How terrible it would be to use one's lotus-paws in giving autographs and autobiographs - and to pamper and pander to the whims of noisy, fussy egos, and how absolutely and abominable to be entitled Sir Chowji !

Our bouncing masterji would need a protective gas-mask in the foul, stifling ego-air below and in the exhaust-fumes of conversation, as he is born and acclimatized in the human-free, pure and thin air of the Alaya. He quotes another Zen master saying - "Show us your original nature which was yours before your parents were born !" That will be a valid proof of your Being aware in the Alaya on the summit of Sumeru and in the Darshan of the uttara peak of Gauri Shankar. He can well imagine Bhairji Ten Singh and the other proudly bumptious humans-, like tifty, black ants, almost invisible even to his intuitive insight and perspicacity, - panting and puffing-, clinging and crawling up on the still, unblemished flanks of Gauri Shankar, - and calling it conquest or himalayan beating. Sri Gauri Shankar was not tickled enough to laugh or to shake avalanches at the human ants - and, like the true, brave Britons-, He was probably not aware of being beaten and conquered-, straddled and mopped up.

It is true that during the last 6 months the youthful Sri Himalaya has shaken, quacked and quivered 4 times as in laughter and fun, or it may be in anger and righteous wrath to shake off these blatant ego-intruders and their heroic antics. Also it may be just local animosity or kind laughing fun-, seeing so many crawling or swarming holinesses, Chowji's mouna Monna Lizza smile is non-committal. Fancy egos topping Sri Arunachala, Sri Sumeru or Sri Kailash and shouting-. We are master of our fate-, Captain of our souls and monarch of all that we survey ! - "Such heroic artistic conceit of agency", opines Chowji. The Buddha's-, the old-yong Lao Tze and the mature Milarepa, - who lived and died in the shade and light of Sri Gauri Shankar's integrality, had no apparent desire to top the summit-peaks - nor to tell their vital and authentic experiencing in the inner cave. A sure poise in essence and in integrality is better than a monetary grasping on the top, - for innerstanding is also transcending, and the toppers risk being benighted and begifted with property and exclusiveness - and thus deprived of the central light of non-quality and of consciously being equal with the lowest.

Sri Chow Chuji most naturally happened to bounce up and down in artfree playfulness - and he is quite familiar and friendly with the abominable snow-women. He is fearless in sex as in magic wonders - : Shivohom on himalayan summits of consciousness - as in the mystic clarity of the inner cave. Apparently-, to judge by the natural spirituality of his holiness, when you have really awoken on the top of Sri Kailash and Sri Sumeru-, or in the heart-cave of the integral Gauri Shankar-, you are ever fearless in births and death and in all other quality-play. "You are desirefree, playfree and carefree." Once you have danced in the rhythm of the immovable Sumeru and the desire-free Kailash-, practise their himalayan catholicity - (which is neither Roman, Greek nor Yankee), and have experienced the interpenetrability and the Self-interdependence in the Tandava-Leela, you have a heavenly and permanent curl on your wag-tail. In truth, and in mere fact, this wag-tail curl is the one and only proof Sri Chowji cares to show of his natural spirituality and of having topped Mt. Sumeru-: his ego-irritating, impish and (Zen)-masterly sense of fun and freeness and of gay play in spontaneous leela-.

In pitifree co-passion and karma-rhythm he simply revealed-, also officially, his open himalayan secret to help us, to rescue us, from the clutches of bureaucracy, - nepotism, jobbery and snobbery. Through his Guru-Grace and after 3 months of supra-human wait-and-see patience-, we obtained our Indian passport - enabling us to bounce freely north and south and to flutter and swerve and soar on intuitive wings all over Himalaya, - east and west, all under Bharat protective wings. Chowji who is safely dead needs no visa to go to heaven or to hell or beyond-, but his generous revelation about having topped Mt. Sumeru and Sri Kailash (and his infallible proof thereof) electrified and galvanised the re-tape-swallow official snobs into action. They do look funny guys when in a hurry, and now Chowji's reward is to see how they stumble over their own stiffened legs in their eagerness to claim us as Indian, Nepalese, Tibetan and Chinese nationals - and to prove their contention with proofs a la Chowji.

When we fumed and spluttered - the mature masterji did council - calm and carefree patience. The old so stiffened - strutting, solemn and supra-important Guys do look immured and imprisoned, and even the pity-free Chowji barks at snobs and bullies - though he rarely bites, - no not even mental folks, senti and supra-, nor the solemn-, supernal and exclusive Holinesses-. - Bark, but not bite, hiss, - but not sting, are some of his mantras, - and all in light play-freeness. It is most often unawares if, in his dancing and carefree gait, he happens to step on the tender and not always corn-free lotus-feet of Holinesses. To orthodox touch-me-nots we are naturally untouchables-, but Chowji's natural charm and spirituality may break down all prejudices and make the Jeriko-walls within walls crack and crumble. With orthodox holinesses he has quatted and feasted in their kitchens! and also had arthi offered to him in homage by devout Ma's. He prefers chapatias-, but enjoys it all with hardly any predilection.

Sometimes the high-born masterji bristles playfully at snobs and smugness, - ego-arrogance and 'spiritual' pride-, and he does feel constrained in mental homes, both senti and supra, but he usually endures gracefully, and nilly if not willy, with himalayan culture and inherent discipline. He awards the Leela and Himself in the light of interpenetrability - and sure Self-interdependence, and so is neither irked nor pitiful at the sight of strutting, fussy - or laissez-faire officialism and the not quite human bureaucrats-, who have no tradition of Demos and who, like himself, are really more than human. Awareness is all. Sri Kalidasa experience - "that the world is not made for man, that man reaches his full stature only as he realises the dignity and worth of a life that is not human".

" The important thing is to awaken^{an} to live everything, an^d Lama^{Chowji} seems to live his Sur^{dha}-Nature-. He sometimes quote Siddharta Gautama Buddha : "Do not complain or cry or pray, - but open your intuitive eye and^{see}; for the light is all around you, as within, an^d it is so won^derful, so marvellous, - so far beyond anything you have ever imagine^d, dreamt of or prayed for - an^d it is^{for} ever an^d ever-. So just keep alertly an^d zestfully aware an^d at joyous ease-, says Chowji. We are really - quite safe-, even from the fearful atombomb-makers an^d the officials, - strutting in conceit of agency.

The dears have officially termed us "ascetics", which looks terribly funny to our Lama masterji, who has renounce^d Nothing an^d accepte^d - all in the whole, full Planum-Void-. He experiences himself as equal with the lowest, as with Plebeian Viking-royalty. He has accepte^d Himalaya an^d simply lets spurious values, - complaints an^d sin-complexes drop away naturally. - "You cannot choose or renounce as you think or will-", yet in^{an} beyond^{concepts} - thinking an^d willing, - there is free an^d joyous play. Lama Chowji is really carefree, but he firmly declines any honours an^d word^{fuss}, purses an^d palaces, - order an^d decoration. Why, he has not even a loin-cloth to fasten them on to, an^d there is no spare akasha in the cave^{for} ego-clutter. There is a limit to his himalayan patience, an^d he has pronounced a dreadful, globe-shaking curse upon Macky, Wimpy an^d Jawahar Lal if ever they call him Sir ! or breathe a ghost of a word in ego-publicity concerning the esoteric, himalayan State-Secret : His Holiness 'Conquest' of Mt. Sumeru. His Wu ! an^d his Curl were overwhelming proof, = quickly accepte^d even by the terribly busy an^d red-tape-swaddled officials. How otherwise prove to them that you are a Paramhansa or Sumeru-walla ? The proof is in Self^{radiant} Silence. "Show us your original Christ, Shiva or^{Buddha}-nature, which is yours before your parents were born !" demands Lama Chowji.-

He^{would} recognize at joyous ease-, but what heroic-, heretic-lean an^d himalayan task for stiffene^d officials, - an^d civilised egos in general, to unbend an^d to discard^{all} the tape-, the concepts an^d the disguises of skins, fancy^{dress} an^d false identification, an^d simply to awakenⁱⁿ essence an^d in integrality-, - time-free in the Eternal an^d starkly sine-cere, without polish-, fuss an^d fig-leaves-. But even the Artful, artificial Honissar recognize the authenticity an^d validity of Lama Sahaji's truth^{proof}-. The open secret is live^d, - rather than asserted or uttere^d, an^d that which recognizes its Self is ever within. Wu !

Mt. Sumeru - an^d its rhythmic tree of immortal life - are the centre of the Universe an^d can dance a "can can" - at joyous ease an^d inherent wisdom in the invisible Heel. This dance is not a Kanke "klow how" ; not a tango-mango-choke-walk or crazy whirl in noisy modern^{giddiness} and power-libido appeal. Like the dance of the atoms an^d the rhythms of the Spheres, Mt. Sumeru's dance of interpenetration an^d of stillness is invisible to egos, but it is wholly revealed in the rhythms of pure Silence an^d in the spontaneous radiance of a Nataraja, a Niranjana Sri Narayana an^d a Ramana Maharshi.

But even humans can dance visibly with half their bodies or with wag-tail only. We behel^d the Malabar Guruji^{of} Uday Shankar, who later left his body to Sri Himalaya. He could^{squat} quietly on an^d ~~the~~ in his asan an^d dance with half his body only : The left side was calmly still, serene, benign an^d seemingly immovable, while the other half (-his right side, face, arm an^d leg) was all aquiver in animation, passion, anger, righteous wrath or in smiling grace.

It is no wonder that the clair-audiant an^d naturally spiritual, Tibetan maestro - can hear the thundering Silence-, the global war-cries an^d the song of essential an^d integrall Unity-. From^{the} Centre an^d top of Mt. Sumeru he can aware an^d share in the dance of the atoms an^d of the multiverses. He can simply joy in^{the} rhythmic interpenetration, all safely within the Self^{radiant} Planum-Void-, Sunyata.

We have been our beloved Sun-Self on the Himalayan hill-top, this holy Sunday, raking pine-needles-, tending tree-friends - and watering plants. Then, before feeding, and reading a little, we dipped Sri body in the water-tank to the undisguised disgust of the naturally clean and naturally spiritual maestro Chowji. His throne of vantage is the cave-roof - from where he surveys the Himalayan realm and alertly looks out for eves and egos and other monkey-folks. Eves are delightfully scarce and egos fairly shy, while monkey-folks have little cause to be aggressive, as there are hardly any fruits for them to share this year. "Pitiable are they who work for fruit" - and who are attached to form and play and gain. The monkey-folks do seem to live this Gita-precept Like maestro Chow Chuji, 1108 Tibetan Lama Sakab, they live the Leela, play the dharmic game and joy in the Eternal moment. Work is play-, is exercise in Self-dependence and in unimpeded interpenetration -, and we also like moving about in naked, natural beauty, doing things in contemplative, play-ful ease, in Yogic skill in action as in inaction and without much conceit of agency.

Freely alone in Alloneness - we do not see that we are naked or apart, divided or different. There is no idea or conceit that we are the doers or this I or other - apart from the holy whole. "The universe grows I"-, may it is always I. Sri nataraja dances transmutingly and Sri Narayana suffuses and sustains the joyous, divine Leela. "I ! I ! is the best mantra, better even than Aum and Wu". So, beloved Chow Chuji, - where there is such awareness in intimate Unity, - there can be no distance-, no time - and no trying or craving to cling or to share. 'Consummatum est' -- freely - all the eternal while - Narayana impregnates Sunyata.

"Heaven is Eternity ! Mark well my rhyme - Hell is but everlasting time". So beware of time - and of egos-, don't stick in or to them - warns Chowji, for however much egos cling to the idea of immortality - and of becoming supra-egos in everlasting time we can hardly escape an occasional feeling of concern as to how they will get through it. For busy-body, know-how doers it is difficult to Be, stillly and simply at joyous ease, in and beyond mind and thought, ego and time. It is true that Johnny of Patmos reveals, in "Revelation" that "there was Silence in Heaven for half an hour", and that the blessed M.C. Angel cursed and "sware by that which liveth for ever, that there should be time no more". Fancy that jolly and fanciful Chowji ! Just fancy !. So few who "go forth" Homewards seem to get beyond ego and power-play, but there ! : We cannot really choose or renounce at will. Things happen beautifully in the due and mature fulness of time - and so also our simple death and mature awakening into the ever-present himalayan realm of consciousness and of freedom-awareness, all integrally, inherent and intrinsic - in our essence-nature. We may well drop our conceit of agency-, shed it as a good riddance on the jolly pilgrimage to Home or to living integrality. Few fellow-pilgrims are free to die maturely into life-, to Be and to let be - and to dare, in aloneness, the existential leap into himalayan ego-freeness.

How well to be of the Uttara royalty, the Uttam Alaya, and, so, free in the arbitrary division of East and West. "Surely we were wise and more than human before we took birth !" avows the Zen maestro Sri Chowji. "Our pockets nothing hold, but he that is the Gold, the Sun, our great Friend-, his spending has no end -"

It is well to live on a globe, he crines.: One can trot off in any direction - and push straight on in Sahaja Samadhi - until one comes home. Or one can stay put and travel within and so be ever at Home. With a sure poise in essence and in integrality - and with a sure intuitive flair for Home - Chowji finds that the play of the Real in illusory time is jolly fun. He is happy to go out and also happy to return. Often when we enter through the first St. Peter-free gate (and before we reach the second - (with the Samadhi-bell), maesterji sets up his Wu-howls of joy at being at Home; but really we feel a certain sober harmony and repose in things and do not shout or enthuse or fuss in supernal ecstasy or in senti or supramental, sublime verbosity. Time is like a faint shadow cast upon the timefree and ego-free deeps. We bounce through the shadow into the deeps - and merge in the All-. Chowji is amused at the blessed damozel looking over the battlements of heaven and seeing Sri Earth spinning like a midge below-, whizzing round and round as if chasing its very own wag-tail. Yes, heaven is intimately near, within our easy reach, - but we play with veils and shadows-, egos and things-. Our "Wu !" needs no reply - or answer. The response is clear in the Silence. You Beloved and Narayana are ever in Sunyata. Experience it freely -.

It is truly simmertime here and the hapless plain-folks sweeter and sizzle and simmer so that their bodies and egos must by now be hard-boiled or fluid and quite inured to the heat of hell. Dust-storms have been "worse than ever before". It seems as if the Rajput desert, in self-defence, aggresses and means to re-conquer the Sth Delhi. At night in ~~straight~~ ^{straight star-light} we can see the thick, blanket of dust southward and westward-, 20 miles away.

Our heavenly realm is fair and our naked bodies do not sizzle, but turn a radiant-golden brown. "Children of the Sun and of the golden race" says maestro Chowji. We have star-suns and Sun-Self to enlighten us, and the devi-peaks are coolingly clear or at least visible towards the ~~mark~~ north, the Uttam Uttara-. They are still free from civilised poison, / Christian atom-bombs and the free world-. So we continue to enjoy the eternal Now-, sometimes alertly trotting and sometimes furling ~~our~~ wings and tails in holy Samadhi. A hail-storm has cooled the air, but quite seventeen years young tree-friends are wilting and Sri Earth is surely bonedry-, through Chowji scratches and sniffs and can scent no bone. There are many Christian cannibals in the nearest bazar - and 5 butchers worship the Zen maestro ! - Often he must be 'attached' and, so, saved from temptation. He does come to grief and sin sometimes but recover in eternity, and we have no real trouble, - nor any need for doctors of ailing divinity or of integral Holinesses. We had a third earth-quake since January and plain-news: papers make it severe and violent. (We make the most of our petty woes !), but we have heard of no damage and only our doors and pictures and crockery danced and rattled.

We are reading Suzuki's third volume of Essays. Very little has been written on Intuition, yet in Budhism is ever the Prajna, light and "Self as the Lord of self". The life of Buddhism is the unfolding of the inner life of the Buddha himself rather than his exposition of it recorded as the dharma in Buddhist literature". Buddhism is the life:force which carries forward a spiritual movement called Buddhism. It is therefore strange, though human, that Buddhist scholars everywhere are so engrossed in the so-called teaching of the Buddha, that they neglect the study and the practice of the spiritual experience which gave rise to the teaching. "The cross on Golgata thou lookest to in vain, if not within thy Self it be set up again". Buddhism is a record of Enlightenment and the way that leads to it, As some Sufi puts it : Those who tread the Swadharmic path never tire, because it is both the way and the goal". We are pilgrims on the homeward path and yet ever at Home, and "we are always aware Sunyata".

It is truly summer-time even in this Himalayan heaven. Egos and their bodies swelter and sizzle so as to be ignored to other hells-. We keep our hair on-, but need no unnatural disguises - except the inevitable, royal turbans, the sign and symbol of a plebeian prince, - which protect our noble head from excessive warmth (-and from coldth in winter) in Himalayan naturalness we do not see that we are asked - or divided or apart. Lama Chowji would look conspicuous - as a funny guy with a loin cloth. He seeks the shade and spend much of illusory time in Samachis or in Eternity. His occasional utterance Wu ! means : quiet time, but never say die; just die, - simply - into natural spirituality - and keep alertly aware. But sometimes it has no more meaning than has a flower or a poem-, music or the song of nature. It is like Himself - meaningfree. How strangely disguised the mere humans are, not only psychologically-, and the strange/super-imposition seems that of ego - with its power-antics-, heroics and conceit of agency-.

Every summer seems like this -, better than ever-. The free world of Rajput and Sind deserts seem bent on re-conquering the 8th Delhi - and perhaps our Himalayan realm, Gauri Shankar (Mt. Everest) and all-. Our spelt heroics and Yankee way of existence are partial to such heat-ideologies-, beatings - and blastings, conquest - and ego-victories-, and only 4 freedoms (-freedom from rather than freedom in). Or perhaps our simmering and atmospheric trials and tests are due to the Christian Atom-bombs and lovely germ-warfare, - psychic poison and peace-fuss or to the general worthship of Sri Gollari and St. Woolworth. We have had our third Mountain-shake in 6 months, as if young Sri Himalaya - be tickled or tired of the human egos; but only our doors and windows, pictures and crockery rattled and danced, and there are a few more cracks in the cave-walls - for ventilation.

Mastro Chowji puffs and utters his wordfree Wu ! It means "No !" and "Yes certainly !" - and so comprises the merely dual-, negative and positive-; and he is always right-wise, inclusive and unpossessive. Lack of winter-rain makes even our grown up tree-friends wilt and wither. There are no fruits for the other monkey-folks to covet, to share or, to agree for and to conquer in ego-defence. Due to quake and draught and psychic causes the local springs have given up their spiny ghost, and others run thinly. Our two new and costly water-reservoirs are defective, one has been bone-dry for months. So canisters of river-water are heaved up from 7 miles below and doled out to the fortunate and deserving humans in the holy city set on a hill. We straddle in holiness on our saddle-ridge - and, in magic skill in action, we manage to extract strength from harmony and nourishment from the pure air. So we help the welfare-state and avoid all the fuss of competition and of dying. We bathe in a saucer or in air and sunshine. Mastro Chowji is naturally clean as he is naturally spiritual and divinely indifferent.

Mornings are heavenly with a pure breath from the uttara snowy peaks-, then our 70 degrees pushes up to 90 - and the breeze changes-. For a while it holds its breath in outer silence or is breathing breathfreely in its Self". Such nature-stillness reminds us of Janny of Patmos who, in 'revelations', reveals that "There was Silence in heaven for half an hour !" Chowji favours the blessed angel who cursed and "swore by that which liveth for ever that there should be time no more". "Heaven is Eternity", he opines -." mark well my rymes ; Hell is but everlasting time". So be alertly aware - and beware of fussy egos and illusory Time. Wu ! ; There goes a hege ! It vanished into Eternity's Sunrise or Sunyata !

With these doubtful, local attractions to egos there are few interrupters-. Some missionaries swarm but do not sting. Their heyday sun is setting and so their pushing aggressiveness is on the wane. The truthful Vera subsists on the fervent hope that to-morrow may be the day of doom; of levitation and translation into glory for all the righteous or right-wise virgins-. Our artistic Yankee-Earl is also balanced in Sameness (Samata), and we have a newly 'become' Yankee Lioness, who to Chowji's dismay turned out to be only a journalistic Lyon - with no curl on her tail -. Yet after some sniffing we accepted her. She is a 'know how' also to make cookies and this is some compensation and consolation. His Holiness favours Yankee Gy Jaijanda even without chapatis, - but he is a Texas-walla and sonet American, likewise Argentine George and Canadian Elsie, - our other solitary neighbours-. Chowji has a sure flair for values and worth or he would soon get confused as to who are Americans and who are not-, who are saved and free and who merely think and assert their glory and their himalayan Way of Life. Sometimes he imagines Sri Liberty engaged in Unamerican activities, - or blushing - or blue and black in her face in the menacing torch-light as she turns her painful back on the aggressive, freed world -: "Freedom from fear and from want -(desire)-, and what are the other two freedoms that we died for ?" he asks -. It is all puerile and confusing in mystic cleverness. Why only four lame liberties ? Better be alert-, awake and freely alive in them all, he opines. Those terribly wished Unamerican activity - and mere fact-finding missions ! what are they - ? Peace may break out and clash with sport-heroics-, film-suns and Sri dollar-cult - on the war-path of adolescence, ; we suggest to neey Sri Chowji.

The nigger-boy, Ralph Bunche, was given the Peace Noble Prize and this is surely enough to brand him as Unamerican. Our noble image happens to be shown in our local cinema this week besides that of Ralph. We ~~xxxx~~ were "topical events" in Delhi six months ago and are now topical in Himalaya's time-freeness; but maestro Chowji is not implicated and did not smell Ralph in the civilised jungle.

Jainanda has just visitated us. He looks quite jatvic in faquir lein-cloth and 'barserk' - and, with flowing shawl and natural hair and beard Chowji is horrified at his notion of visiting Taxes. It would be suicidal-. He would soon be suspended for 'new looks' and "not knowing how" to toe the line in the righteous, free world. His outlook and insight would soon be liquidated, straffed and mopped up-. Wu !

Even himperial Hengland, before its sun declined, did not officially arrogate itself to be exclusively European or to have European Embassies-. American Embassy ? Chowji naturally queries it to be that of the real Americans, the Red Indian bretheren, - or that of the Mayas or of the Firy folks on the southern wag-tail. For Yankee folks he suggests US - Aes and k. he quite accepts Jaiji as a fellow-Ass. He is ever the mystic clear babe in the heart-cave, and, in the real darshan, there is neither craving nor distance nor death. Sri Chowji is delightfully illiterate - and so, like old Socrates and the tub-relling, Sun-loving Biogenes and Jesus ben Miriam, he will not write a single line of Himalayan wisdom. He awares the folly and the falsety of the written word. He babbles and utters his Wu at egos and enjoys the All as a 'Jeux d' esprit' in Himalayan Leela. Was Jesus literate ? W/what did he write in the sands of time about stone-throwing ? Chowji does not favour stone-casting. He barks at egos and other monkeys-, but playfully and without biting -, unless it be - BONES ! Wu !

19-3-1980

Dear Sunya,

Thank you so much for your letters. Your last "Jai Bhajwan" scripture was so beautifully expressed, so direct and to the point, without unnecessary wordiness. Another 5 weeks or so, and we will have a baby. This is very much a daily reality, the divine child is moving briskly in its watery pre-natal Buddha-field and appears to be of female gender. At the same time the child is being born more and more and deeper and deeper within ourselves. It is a parallel process.

We had a wonderful stay in Sri Lanka, where we lived in a hut of palm leaves on the beach, often in natural state, with plenty of succulent tropical fruits. Then we were nearly 7 weeks in Poona, where the energy is even at a much higher level than one year before. It was there that our name shone through more and more: "King of Bliss", "Intensity of Grace". The benediction was there, daily, often several times and lasting for longer periods, and it was felt and seen by many people, sannyasins, so that we became quite notorious because of it. Fortunately it hardly affects our ego, because in no way we have any control over it or can direct it. We cannot add anything to it or decrease it. It is there, or it is not there. It happens, fortunately, and it is outside our ego-consciousness, so that no identification with it is possible, it is outside time and space and thinking and memory, always new and cannot be grasped by the mind. A parallel process during now nearly 2 years is that we talk less and less. Although we could speak in beautiful words, it is as if our mouth is prevented from stuttering them. The same happens to thinking, it is more and more confined to practical, on the spot functioning.

The energy of Bhagwan is a liberating force for all who stop their mental chattering and rationalizing. Then no effort is needed, and one becomes more and more a vehicle. Then spontaneous Joy, Bliss, Grace, Love, Benediction bubbles forth and shines forth, radiates forth. This is the daily reality between Viharo and us, and the real significance of our relationship. Compared to it, sexual relationship is a pale and grey happening and is becoming more and more rare. By separate mail we did send you some greetings from Tiruvannamalai, the first time we ever visited the Ashram.

Love and greetings,
Raj

Greetings from Viharo

A Christian Missionary asked a Zen Master: "Is not the end point of man's journey the union with God?" The Master replied: "No - , the end point of man's journey is not union, because there was never any separation. The Source and I are a non-dual One. Awakening into Christ-Consciousness - , we aware the oceanic existence and, awarely BE the non-dual experiencing in Grace. It is Self-experiencing - . Dear egoji, Thou art thy Self the object of thy search - , says Wuji - . Wu!

All that is needed is the intuitive flash within you, which reveals Reality - , Grace-Awareness, the Vastness, the Wholeness - and the All-Rightness... Wu! You have been dreaming that there was separation - - . Wake up from your duality-dream and aware that All is One, a non-dual One. The Source and I are One. "We are always aware, Sunyata". We have always been one with Existence, but our egoji cannot discern, aware, know or understand Life, Love, Light. God, Self, Truth, Reality, only It's manifestations, its Swa Lila. But You innerstand - You can Be It - awarely - . gracefully - "Tat twam asi" - unawarely.

Synchronicity happens. All happens by its Self - spontaneously - and providentially and sometimes synchronicitically . . . The ultimate prayer is a monologue, not a dialogue between Thou and I. Judaism and Christianity got stuck there: Union yes, but not the Unity in and beyond duality. The Source and I are a non-dual One. In the intuitive Light all your distinctions, fragmentations and divisions, disappear. The Thou - and the Me also vanish. The enlightened person is no longer there. Egoji has vanished like a shadow in the Self-Sun; Sansara is Nirvana. You cannot know your Self, -God, -Reality - only Be - and Be awarely. Beauty is always of the Beyond. It is in the eye and the consciousness of the beholder, who is open and clear to aware - and reflect - purely. Wu!

To know God is to be God , To aware a Buddha - , a Christ - or a Christ-conscious Being - There must be that within you, which reflects purely, which re-cognizes its Self. There is Self-radiance in the oceanic Existence: Purna Self-radiance. Time, distinctions and death have disappeared - in the intuitive Light of Wholeness and Grace -awareness. God is happening all the eternal while, yet no - thing is happening. God is not a thing and not even a sexy She or MA. It is Divine no-thing-ness, no ego, no mind - "anatta". God Happens ego:freely, cause-freely - , providentially and Self-radiantly. Wu!, Dear Egoji: "Let God happen and BE at joyous, graceful and grateful ease." So advises Sri Wuji in the invisible Real, -Plenum Void, Sunyata - , Wuness.

Desiring a state of freedom from desire will not set you free; Nothing can set you free, because you are free. Aware your Self with desire-free clarity - - that's All. Look to your Self for the permanent. Delve within and aware what is Real in You. Even if Wuji tells you that you are the Witness, the silent watcher, it will mean nothing to you unless you aware the Way - to your true being. Give up all questions except one, "What and Who am I?" After all, the only fact you are sure of is, that you Are - . The I Am is certain; the "I am this" is not. Seek find - , aware and experience, what you are in Reality. The I AM its Self is God. The seeking its Self is God. In seeking you discover that you are neither body nor mind, - but the love of the Self in you for the Self - in all! The two are one. The consciousness in you and the consciousness in me, apparently two, really one, seek unity and that is Maha Karuna Love - . "Love nods to Love from within each of us - - ." "Full of Zeus are the cities. Full of Zeus are the harbours. Full of Zeus are all the Ways of Man." _____

Your lovely greeting has at last found us, Wuji and all, here by the peaceful shores of the Pacific Ocean. On intuitive wings we let the viking-body be kidnapped from Sri Himalaya to this other side of our little, spinning globe, in 1978, and here we are still at joyous ease and in delightful uncertainty. At 90 years young the wee Viking-body seems as age free, ego-free and mind free as ever. Vikings never say die -, as they are in Valhalla here in the Eternal Now.

On the 25th of April we are due and ready for a fourth fierce Viking-raid on swell Chicago. During one month we will conquer that terrible city. We shall miss our tree-friend, the ocean - and the new race here, as, in Chicago, we will be cooped up midways to heaven in a sky-scraper (13D); but, between other scrapers, we have from there a glimpse of the sea-like lake, which stretches itself into Canada. We can take evening walks along the shores and there are loveable egojies around us; black, brown, pink-grey, beafy-red and deadly-white. Our host, Arvind Vasovada, is a Jungian psycho-therapist, 10 years in private practice here. There are group-healings and private clients - and we have Sat Sang every Friday evening. Here in California friends make Sunyaji talk once a week at the Vallejo Boat-home of the late Alan Watts. Just spontaneous response to ego-questions and in complete ignorance of the not quite All-Mighty Bhagavan Sri Dollar. Sri Wuji says that the powerful fellow has a nasty straight tail. Wu ha da!

There are many Rajneesh sannyasins here and two friends, Herb and Albert - have been "Christened" by the Poona Bhagavan: Param Hansa and Anand Raj. Albert had endured a physical death and also a psychic Satori, so he only needed a Sat-name - and re-cognition from Rajneesh. Sri Rajneesh in Poona and Nisargadatta Maharaj in Bombay are excellent midwives for the new race that is being born more and more speedily on earth - and specially here on the Far West - west coast. Here we have Samadhi tanks for instant Samadhi, rebirthing techniques and many kinds of meditations, seminars and growth-workshops. There are many swell Masterjies, - ascended ones and earthly ones, home grown Babas and Gurujies begin to swarm - and there are saints galore, but the Self - realised, Christ-conscious and affluent west to commercialize their Being-Awareness-Grace (Satchitananda). They are Himalayan Bharat-Wallas.

We have fertile Buddha-fields in which our inherent Buddha Nature can sprout and grow, unfold and blossom. The indwelling Em - man - u - el can re-awaken into mature, conscious Self-Awareness or aware innerstanding. The impish, but graceful Wuji says: "Mere understanding or overstanding, mere knowledge and learned ignorance - and mere happiness -. He innerstands and seems to be age - free, mind - free, desire - free, time - free, goal - free, hope - free, problem-free, fear - free and of course, God - free and death free, free in tools and concepts, free in life because he is Life. He says: thou art thy Self the object of thy search. Ego oblivion is Self - awareness. The Source and I are a non dual One and thou art a no-body and a no-thing-ness. Wu!

There was recently a Sunya Splash in Danish "Politiken", and Sri Wuji commented: "What Paul says about Peter, tells us more about Paul than about Peterji", and "One cannot expect that an Ugly Duckling be acclaimed a Param Hansa Swan - in a chicken - yard or on a duck pond." Wu!

Sri Wuji has invited Magrethe of Denmark and also "the Empress of India", Indira - to Darshan in October 1990. Would you diagnose: Megalomania or Schizophrenia? Our Self is rather care-free, dis-ease free - and Wu-free -. Wu ha da!

Though you are here in the Sunya-cave, or spacious Hridaya-Guha, and the real communion is also beyond thought and time and wordiness, we are always glad to have your wordy greeting and written thought-feelings in spontaneous outflow of the Light that is innerstands-, yes in kindred consciousness, in intimate conscious touch and in aware, non-dual empathy. We enjoy your light of awareness-, your values, your feeling-tone and your choice of word-symbols-. Is there any Real choice in Self-controlled spontaneity? or any Real renunciation, when all is 'accepted' and contained in integral consciousness? In the Sunya Plenum-Void, or full, concrete No-Thing-ness, there is none to pray to and nothing to pray for or about. The Will-, or Swa-dharma, is being done- all the Eternal while and ALL IS WELL. So we may play at joyous ease, in effort-free, choice-free awareness and without conceit of agency - or of possessiveness. "Intet at eja, intet atonske, intet at ville". Yes-, to possess nothing is to be unpossessed, to desire nothing and to will nothing is the freedom of no desire, - no ego-will and no ego-fuss. "Feel that I was to call anything mine". The fellow-pilgrim, who desires Grace or liberation still entertains an ego that desires-. Bondage is delusive - and egoji is not very Real. Wn.

"Sahaja Samadhi" is the simple, natural, spontaneous mode of contemplation-, or integral, conscious awareness. You are the Swa-Dharma and the graceful Swa-darshan in Swa Lila - and so remain calm and serene also in actual interplay and in fussy activities. You think-feel, speak and act in Self-controlled spontaneity - unswayed by ego-consciousness and mental concepts, or ego-conditioning. There is no blurring worries, anxieties or fears-, but effort-free-, choice-free awareness, that nothing belongs to you - and that egoji is not real - enough. Everything is done by some thing - or some no-thing-ness or invisible Real, in which you are in conscious unity. Thought-waves are aware as surface appearance and you no longer mis-take the ego-soul, or body-idea, for your Atmic Self - in all things -: Soham. Tat twam asi.

"The fallen Adam" : Yes man seems to have fallen into mentality, duality, body-conscious and delusive bondage, and the integral Jehova seems to have fallen into limitation and ego-play, when 'He' desired to experience and to project him-Self into plurality, diversity and interplay. Adam's first fall was into Eve and - duality-awareness-. The second into dis-obedience and mere knowledge and mental-emotional strife and blinkers. Were they 'upward fall-', from integral consciousness to conscious Self-awareness - in the pilgrimage 'from Eden past to Paradise to be' ? or, if you like, from pre-ego consciousness to post-ego, integral and conscious Self-awareness; conscious God-experiencing? "Eternity, or Grace, like Christ and Self, is here and now - within and around, - all the eternal while-. Ego-consciousness is the fall, the dis-grace, the unawareness.

Yes, Waji is also 'irked' by the Christian Father-complex and the use of 'He' - for the integral experiencing, as if it were a sexy, dual and external thing or event-, nor does he favour the Indian Ma-complex-, but these are ego-terms and blinkered duality-concepts. Beyond Yoga-union there is Unity; beyond the Shakti-Shakta and the Prakriti-Purush interplay is the non-dual One-, the integral experiencing in Sunya-Silence. Behold how our literature, theology-, religious and philosophical concepts-, abound in masculine moods and term-symbols. The Christ-conscious Jew, Joshua ben Joseph, was Judaic conditioned in concepts and word-language-, and there were no feminine apostles, or evangelists - to balance dogmas, doctrines and gospel truths. So the feminine truths were, and are, ignored or but little represented. Where is the mother, - the daughter, the Sister and the intuitive Eve in the trinity? The ambiguous, mystic holy ghost, or ghostly whole, must be feminine to remedy the apparent imbalance-, suggests Sri Waji-, or is it the indwelling, immanent and sex-free Christ. "manuel"? It is true that after centuries of relative obscurity Ma Miriam has been deified within the Roman Catholic Churcharity - in an attempt towards balance and integral wholeness.

As an earth-ma and ego-soul "the Mother of God" kept wisely obscure and mum about the divine child - and her undivine 6 others in their interplay-, as children and adolescents. The few times oral exchange is mentioned between her and her Christ-conscious, eldest son-, are not flattering to Ma Miriam. She was rebuked when tempting him to make miracles and at earlier times - told, "Woman what have I to do with thee? Do not fuss or bother me, when I AM in the business of the eternal, universal Source" -, and :- "Who are my mother and my Sisters and Brothers-" ? She harboured her wounds-, her frustrations and her Sears 'in her heart' - and perhaps-, by and by, the human and divine-, mortal and immortal truths in her son and in her life-play, came clear in her feminine light of awareness. But how can the non-dual experiencing be masculine or a sexual He ?

The "Via negative" ? It is exemplified by Christs saying that he or she, who lay down his, or her, ego-life for Christ's sake-, shall find It, shall aware and consciously Be It, - It is also in the 'Neti-Neti' approach - (Not this - not that), and the contemplative mode of positive passivity, negative capability and open, intuitive receptivity--, as in Ramana Maharshi - ego-inquiry : seeking and avaring the imposter, the usurper-, and so experiencing the central Source-, the unitive Selfhood, the Upround. It is also in the Buddhist approach, - based on Anata-, denying the reality of the ego-soul and being a Light unto the Self-. (an intuitive, integral light) - Only the 'Buddha Nature' -, the "essence-of Mind" - (and of everything) is Eternal and Real - enough. The "Via negative" of St. Dery's and Plotinus is also in the medieval Christian path of "Self-noughting" or ego-oblivion, which aims at extinguishing - the pseudo-self, egoji or ego-consciousness, as in "The Cloud of Unknowing" and "Dark Night of the Soul" - and in Mohammed's advise : "Die before ye die".

To call it negative does not mean that it is easy, weak or effort-free. Laying down, giving up or letting go, of one's ego-life, concepts or abstract values, is not an easy thing to do. It means the total abnegation of the individual persona-mask, the pseudo self, who has lost sight or intuitive insight-awareness of Divinity, Eternity or Reality. When the usurper vanishes or vacates the throne the true heir, - the ever-present Christ-Self, shines forth integrally - and Self-radiantly-.

The "Via positive" aim at the most non-dual, ego-free experiencing, the integral awareness-, as also verbalised in "Sohan tat twam asi". Seek, find and experience 'God', the Eternal in time and - everywhere ! Awaken integrally to aware and to Be the ever-present realm of Grace, - and all mere things are added-. "Consummatum est" not only on the ego-cross in actualities, but all the eternal while-. Conscious, integral awareness - is all-. Yes Wu Wei may be translated as Self-controlled spontaneity.

The integral experiencing transcends both intellect and speech, mental concepts and body-consciousness, though not intelligence or intuitive awareness. The ego-ridden mind is the trouble, the usurper, the thief-, and, except in deep, dream-free sleep, or Sahaja Samadhi, - the restless tool. The practice of stilling the mind through breath-control (Pranayam) is a form of Yoga. Ramana Maharshi stated - : "Yoga means union and therefore implies prior division, or dis-ease and subsequent re-union or wholeness. But who is to be united with whom ? You are the seeker and you seek union with something. So this something must be separate from you. But your Self is intimate to you. Seek it and Be It-. (Consciously, abidingly-, in conscious awareness or in Self-aware consciousness). It expands into the Infinite and there is no question of union. Find out who it is that has - or feels, vinyoga-separation, before you talk about Yoga-Union". Bondage is delusive-. Yoga and Vinyoga are illusory ego-play and egoji is not Real - enough.

Yoga means union and is only possible where there is a sense of prior vinyoga-separation. A person is under the delusion of vinyoga - and this must be removed. Whatever method of removing it, that is used can be called Yoga. Tapas - essentially mean : Radiance. The Witness (Sakshi) really means : The light that illuminates the tripitika, the seer, - the seen and the process of seeing. This light alone exists always - "It never was on land or sea" because it always is. "Before Abraham was I AM".

Ramana Maharshi never ordered his servers about. He preferred to do everything himself, but the attendants would always anticipate his wishes and do what was necessary. There was intuitive telepathy or empathy. Satyananda Swami, a personal attendant, who was with him during the last years of his life-span and also present at the end, tells us : "After one operation there was profuse bleeding from the body of Bhagavan. I was very moved and, shedding tears, told him that it was painful to see such suffering. Bhagavan was absolutely unconcerned about his condition and said : "What suffering ? All is bliss" (Ananda). Two or three years of exceedingly painful and malignant cancer (Tracoma ?) had depleted the body - and there had been many futile operations, drugs and injections. Did the Christ-conscious-, Self-aware 'Bhagavan' suffer ? or pray-, or will, that the chalice of body-suffering, or agony, be removed, - or withheld ? There was no sense of being forsaken-, or of unjust Prarabdh-Karma - or undue Swadharna. "The most moving moment was the physical demise of Bhagavan : There was no physical movement of any kind and no visible change, not even a flutter. It was as if the human frame, in which Bhagavan was-, turned into a statue" - said Sri Satyanandaji. Good and evil exist in the world for the man who is not consciously Self-controlled and who, through ignorance, awakes multitudes. "Salvation, or Grace is awarded and experienced, when egotism dies - Those who desire Grace still have a notion of an ego that desires - But it is Grace to have witnessed, or awarded, Sri Ramana Maharshi - in Swaila : That such Self-radiance can be-, Real and immutable in all actualities, all ego-fuss.

Who or what are you - egojis ? Can the Source, the Self-, the eternal Reality, be awarded and experienced ? Ramana was mature at the body-age of 16 to go straight to the Centre, - the psychic heart-cave or Christ-consciousness. Egoji was mature to die, - to fade out-, and the inner Light shone through. There were no previous Yoga-practices-, no external Guru-guide or in-spires. The ego-death or integral awakening happened - beautifully and duly in Swa Lila. Swadarshan - Is - when prarabdh-karma is exhausted in our Swa-dharma - and Atma-labhe (awakening or Self-awareness) is the greatest good - to Society - "Only one in thousand may have the urge to seek - and only one in thousand of those who seek awakes Me as - I AM" - sings Krishna in the "Gita". Ramana Maharshi was not a born mystic - yet, at the body age of 16-, he lost body-consciousness, - ego-consciousness and the illusion of other bondage, mental - or affective, and was consciously in the intuitive Turya-mode and the Atyashram-, beyond even the fourth, Sanyasa Ashram-, and he lived that Ashram-mode steadily, joyously and gracefully, - among us - egojis - during 50 years-. No privacy, no rituals, Yogas or vows of Silence, yet Silence was his chief language and real Self-radiance. Discussions, argumentation - and dogmatic statements about the nature of Reality-, Eternity or 'God', are futile - and unhelpful : "What is required of you is to be, consciously aware, the Real, which you eternally Are". ~~Real is not a concept, but a reality. Only the~~ Only the Eternal is Real - enough. Things and forms-, concepts and ideal abstractions-, become and hege-. There is constant projection and withdrawal-, constant transmutation and interplay-, but it is Swa-lila - and It, Swah, - remains and is - immutable, infinite, immanent and omni-present. What is called 'creation' is due to the activities of Shakti-Praeriti in the Maya Lila - Self-interplay. It appears as real to the unreal egoji only. Experience the invisible Real. Wa !

Wordy conversation with Ramana Maharshi was generally in Tamil. We did not say 'you' in talking to or with him, nor did he refer to himself as I - or i - or me. These terms, however, are used in the English version. In Advaita Light of awareness, I-, Me and Mine are naught w, d-symbols. Wa !

Sahaja, ego-free Understanding.

It is all very natural and simple - and joyous, says sahaja Guru Wuji in the Invisibile Real. Why all this greed of possessiveness - and of mastery ye conquering heroes - in swell ego-strutting? Why all this Yoga-fuss in power and glory of mere knowledge-, of supramental ego-swellness, creative progress-, evolutions standards of living - and of education - in dis-eased civilisation? Such blinkered conceit of agency, such false and blinding I-identity of mind-ridden egos and of ego-ridden minds. Wu! Just drop your fuss - duckies-, let go of ego-blinkers, - ideal concepts and hobby abstractions; shed all impositions, disguises and psychological fig-leaves and finery - and Be-starkly and sincerely - your Natural Self. Be simple, - integral, spontaneous and ego-free. In short Be - sahajaly-. Be what ye ever Are and accept all at joyous ease - consciously Self-freely. Be and let Be. Aware thankfully that there is no real achievement-, attainment, - progress, evolution or supra mind - apart from their complimentary opposites: No real renunciation or choice-, no real bondage-, death or 'God'-realisation, for who in all eternity is there to real rise - (i.e. make real) what is - eternally Real? Awareness of delusive bondage and illusory egos may 'die', may fade like shadows in the dawn of integrality-, in the Himalayan Sunrise - of Self-awareness in Eternity-experiencing here and now. - (in the non-dual Within that is also the Uttara Beyond). When this duality awareness-, the I and the Me, the you and the We-, - the ours and the mine-, are simply not there-, to usurp - to bar or to blur-, to know - or understand - or to aware, - 'we' are the advaita Awareness, - the integral grace. Wu!

Ego-oblivion is Self-awareness. Only duality consciousness - ego-concepts and abstractions - hinder integral Sunya-awareness in mature consciousness. Freedom, wisdom, Grace and Awareness - are inherent-, are nothing to be conquered or grabbed at - or to be possessed-. So let egoji be, let it go freely and simply. Aware your Self free in it-, drop it gently to vanish or be dissolved in the light of integrality. Practise ahimsa: no need to kill or control-, conquer and glory is such ego-heroics. Who are you or we, God or I-, in Sunya-experiencing or Advaita-Awareness? I and Me and Mine are surely naughty word-symbols. Wu!

Death is the secret in Eternal Life - and the ego-pilgrimage - from Eden past to Paradise to be - is a jiva-yajna-. Birth and death are complimentary opposites - in Swalila. Life is one-, advaita one, in and beyond opposites - tripudis-, concepts and Gods-, but neither birth, nor death (or awakening) can be hastened - It all happens in the due, mature fullness of time-, which is Eternity's Sun-rise. Mature egos may focus the 'sea change into something rich and strange' - and may be nearly ready and ripe for this death - from concepts - abstractions and pre-convictions. We can court, or at least ego-humbly submit to many a due, small death in consciousness-. It is our attitude to suffering and deaths - that is important. Accept your Self fully, integrally and sahajaly - and so also your bodies and egojis - and Be joyously free in them. Simple Self-Awareness implies this inherent-, integral freedom and grace. This intuitive Prajā-Light in Karuna-Rhythm. "Sin is behovely" - Egos and other bodies are behovable, but 'we' are free in them essentially and integrally and All Is Well. Wu! Surely the mystery of Life - and of 'what ye call life' is not a problem to be solved-, but a Reality to be experienced and lived! So - dare the existential bounce: advices Guru Wuji.

Simply aware your Self-, your integral Awareness in all your bodies and tools - including egoji-. In full acceptance ye are free in them-, undetached and therefore free in all sticky lusts and clinging attachments-. Possessions do not possess you - and in the freedom of no desire - there is no blinkered conceit of agency, and no Swadharmic karma, - or merit, - good or bad-, Simply awaken integrally and aware that ye are essentially more than human, more than swell, mortal ego-guys and girlies. Wu !

We all have ego-transcendental experiences, - not only in deep, dreamfree sleep and ego-free awareness-, but in heightened, integral consciousness. In psychological time - there are moods, planes-, levels and modes of integral Self-Awareness - in the intuitive light of time-free ego-freeness. But few have the capacity to live their Advaita-experiencing also in actualities and factualities of duality-antics and ego-fuss or even to remember it in conscious aware-ness. Few are mature to have the courage, not of intellectual convictions, - but of authentic transcendental experiencing. Becoming is death, while Being-Consciousness or integral Life-awareness knows no death-, no age or decay. There is no death of the Real that we ever Are. "He who would save his soul, or ego-life, must lose it". "He or she who sees Jehova - dies". In 'God' or in Self-experiencing - the sexy he and the dual human, mortal ego-soul - must die to its vanity, ambition of life-, desires and ego-wilful shakti-business. Egos 'die' to their conceit of agency - and to the continuity of time - which is memory-, ego-memory-, persona-masks and individual wellness. "Die before ye die" ! - and so experience death-freeness. Maturely and consciously submit and accept ego-humbly - and make the existential leap into the unknown and un-know-able, integral Experiencing. Make it simply-, starkly and angst-freely. Wu ! Experience death - livingly-.

Now ducky - let's put it simply - ye agree that ego-oblivion is Self-awareness - : that our false I or i-identification only blur Advaita-experiencing and integral, healthy and Natural living, and that all the Yogic striving aims at that Unity or integral freedom and grace, that is experienced in - and beyond all unions, - all yogic raptures, shrieks of extacies, trances - and tool-rigid samadhis, - in and Beyond - all yogic efforts and ego-aims. There are as many sadhanas and yoga-practices and approaches to the Eternal Tao - as there are human, mortal egos and life in things, which consciously or unconsciously, are on the Yatra or divine pilgrimage-, outgoing or homecoming. To live our own Sadhana - or karmic Swadharna is our chief concern. What do we know of that of other egos-, fellow-pilgrims -, to interfere-, or to impose our willful, desireful, benevolent bullying and charitable patronage ? Wu ! What do we ken of their karmic dharmic rightness - to sin and to harm, to hurt and to hinder (seemingly) ? Is not that which created misery and Ananda-Lila wiser than thou and jobji ? Attend to your own faults, - sins and miseries, and do not blame any thing outside your Self. Your own Swadharna is your chief concern-. Say only Wu ! to fellow:egos, smile playfully, lovingly and in glad gratitude-. Wu !

One of the various paths of yogic sadhanas towards the non-dual Tao may suit this or that individual the best-. Have your own choice-, if there be such a thing as real choice-, real renunciation and real death-, except in ego-play-. Be but as sane-cere - mature and ego-humble, as ye can duckies. Some of the easiest and simplest - Yogas - or spiritual-natural disciplines - seem to be those Rishi ~~Rama~~ Ramana practised and advocated out from his integral Sahaja Samadhi : - the ego-free surrender - and the simple inquiry - or research after the Source of the swell, - cute and prawd egoji - Who am I ? Wu !

Wuji has other two yogic sadhanas on his psyche, which is ~~mythical~~ mystic-clear in insight and oversight and in wise inner-standing and not specially mental. One of his uttara chelajis took naturally to the Kuan mode of contemplation-, without seeming choice or conscious knowing-, as a duckling can swim and can enjoy it naturally, instinctively - or intuitively-, in inherent, integral memory - from other Sadhanas - other plays-. Sadhana is often defined as 'spiritual' discipline, but Wuji equates the Natural with the Spiritual - and this chelaji's Sadhana seemed so utterly natural - without consciousness or purpose or ideal concepts or outer ego-impositions -; a natural - effortfree ego-transcendence or ego-freeness. It was not taught and cannot be taught, but is sahaja-easy - or - impossible. As in other Sadhanas or Yogic brooding or bouncing it needs aptitude and - maturity-, and there are rare born mystics, integrally and inherently wise and graceful in the intuitive light that reveals and guides unmasked - from within. No external guru - is sought or needed and Wu is enough of wordy dissipation in non-urge to assert or aggress.

Before ego-consciousness swell and usurp there is consciousness : ~~we~~ or may be pre-natal awareness. Some babes are very wise-. We all are, inherently, - but knowledge and powerful ego-consciousness - usurp and blur-. Pre-ego-consciousness is not conscious of itself as is the post-ego-consciousness, the transfigured Advaita-modes, which (at least at first) has the transcended duality-mode or ego-cruqifixion as contrast. The babe consciousness (up to a couple or years) has no opposites and so cannot be conscious of its Self or Self-aware-. It is usually over-shadowed - by ego-consciousness and duality-play-, but in some (rare ?) instances the two can exist mutually and remain-, unchasing-, without confusion, strife or psychosis, as different modes of one and the same consciousness : One "all ego" and one sahaja-ego-free. Wu !

Ego-free :- specially when away from egos -; in Nature-, in natural harmonies - and in unimpeded interpenetration. Contemplate akasha, your Self or Himalayan Nature : Aware and 'become' what you contemplate and be ego-free in it. Wu ! So, the ego be not specially robust, aggressive or cantankerous - (or dis-eased). It is naturally subdued and inoffensive. It can easily be ignored - and used as can all our bodies and tools in harmonious Self-interplay. At first, perhaps, - in brooding introspection or memory-fragrance, but soon the contemplation becomes organic : You contemplate in work-when work is play-, at joyous, integral ease-. In natural activities and actualities we can contemplate the Real, the integral whole - and Be It in conscious or unconscious awareness. One's bodies and egos are in abeyance - or are used as due parts in the whole-, but the presence of other egos (fellow-pilgrims) may easily usurp and paralyse the integral awareness, the non-dual experiencing. There is no trying, planning, willing or ambitious strife, but the near presence of ego-consciousnesses in noisy assertion, or even in silence, may be fatal. There seems to be no discipline : There is none in Real life-; but ego-life-, ego-nearness-, ego-aggressive impinging and sediments are the - discipline. So, for this intuitive type, solitude seems the richest blessing (-the inner solitude, the purpose-free-, effort-free and ego-free contemplation), and the richest grace seem the non-urge to express-, explain or assert - or share the ineffable experiencing-. The Response, the interfering transmission-, the real consummation, is truly ever there as here - in inner Silence, in Prajna intuition and in Karuna-Rhythm. We understand where egos merely know and under-stand. Yet, in pure-, naked and integral touch, - we can ego-freely 'get across', 'come through' and share - and magnetically vibrationally Be our Self in other bodies and other egos-, and (consciously aware) Be the advaita experiencing. Wu !

'L'enfer c'est les autres' - say Jean Paul Satre - and Guru Wuji, - but Rishi Ramana reminds us that "we are always aware, Suaya" and that 'there are no others'-. When we quote at Guruji : "Homo sum nihil humanum a me alienum puto" he sniffs and says : That's fine egoji-, except all-, all and nothing less than all-, even if you bark playfully at funny-, swollen an bumptious egos-. They are your Self-. All things are our Self in this or that form or Self-interplay-. Play the human game ego-humbly, but the 'important trifle' is for you to be always consciously and essentially aware that ye innerstand-, and Be the integral awareness. Be Always Aware ! - : remember and re-collect that ye are more than human-, more than funny-, - loveable and mortal ego-guys and girlies. Self-recollected ye are free in them, and gratefully free in the amandaful Swaila. 'The Play's the thing', - but ye are the no-thing-ness and not attached to the Things or to the Game. The integral Silence smiles Self-radiantly in the full, solid, concrete Pleaum-Void. Wu !

We innerstand sahajaly and are thus neither detached - nor attached-, enthusing nor condemning. 'L'enfer c'est les autres'-, yes but in Wuji's game "there are no others"-. Egos are shadows - yet the game is more than puppet-play : it is intrinsic, inherent and integral Ananda-. In sahaja spontaneity and complete acceptance there is apparently no discipline-, no control - because no controller and no disciple (in Advaita-mode), yet discipline, - spiritual and natural, is inherent in integrality-, in the unitive/Self-radiance. Yogas, prayers, therapies and 'spiritual' exercise are, at root, only elaborate postponements of the re-cognition that there is no-thing to be grasped and no way, - and no ego-, to grasp it - in Suaya no-thing-ness. There is Self-controlling spontaneity-, which to egos sounds like a contradiction in term-symbols. Wu ! says sahaja Wuji. Wu !

The natural sahaja Being-consciousness or spiritual Kuan-contemplation as described and advocated in Alan Watts : "Nature, Man and Woman" seem to have been our simplest untaught mode of ego-free consummation from babyhood and earlier, - effortlessly eliminating or organically harmonising the otherwise lustily craving ego-urges to assert and exhibit, - to aggress or to reach out eagerly for other yogic unions-. In positive passivity, negative capability and natural, uncritical acceptance, there was no yearning for education, civilisation or respectability. Heroic power-antics-, siddhis or tantric tricks were no attraction - or attachment-, nor were mental knowing, 'learned ignorance' or understanding -(of or by egos) a felt necessity-. There was no felt desire to be specially useful, noticed, needed-, wanted or beloved-, taught or praised-; but there was sahaja grace. Wu ! In and beyond all unions, desires and yogic ~~xxxxxxxxxxxx~~ efforts, there is the living, integral Unity-Awareness, A sahaja consummation is -, the living eternal while - and only the blinkered ego-consciousness, false i-identification and strutting conceit of agency - bar the nature awakening into abiding, conscious Self-awareness - and nature awakening into abiding, conscious Self-awareness - and nature, integral experiencing. The truly natural is surely the truly spiritual as Nirvana is Samsaras - and as Sri Devil compliments God-. In and beyond all our ideal concepts, Yogic asanas, pious abstraction and unnatural 'spirituality' is the concrete, sahaja, integral Experience. Wu ! Beyond the neti-neti mode of rejection and elimination exclusion and renunciation, is the full acceptance, the grandly simple Affirmation - and the calm, joyous ease in grace and ana gratitude. Wu ! So much psychic dis-eases and hectic ego-fuss. Such holy or unholy yearning for inner health and grace-, and if the abstractions we call peace and patriotism, fame and freedom in the 'free' ~~xxxx~~ worlds of 'what ye call life'. Ye there is healing of nations as of the dis-eased, individual persons-mash and of lust-ful ego-guys and girlies, on the divine, homeward pilgrimage, the graceful, inward Jiva-Yajna. Ananda will bubble. Wu !

Jesus Christ, as depicted to us in gospel truths, is "the rare born mystic", human and divine, ego and Self-, and consciously aware-. We are all that, but our human birth and the usurping ego-consciousness make us -(duly) forget our Self, - our virginity-, our divinity-. "The rare born mystic", like Maha Atmaji, denotes the awakening - the abiding, conscious awareness of innerstanding, of ego-transcendence and of Being - essentially divine, - eternal and death-free.

The saying "to comprehend all is to accept and to rejoice in all", is usually mistranslated from the French by boasting egoists as: "To understand all is to forgive all". Who are we to understand and to pardon 'God' or the due, cosmic play? Another boast or pretence of ego-humility is the Latin tag that I am Human - and nothing human is strange or alien to Me I, when the essential and divine truth is that we are more than human, mortal ego-soules and can maturely and integrally awaken into Self-awareness or Christ-consciousness? The mature mystic often comes, not to preach but to awaken-, and this is effected effortlessly by Being's rhythm and Rishi-radiance in simple, silent living-, rather than by doing or by asserting ideal truisms in verbosity or in mellifluous, euphonic slogans - or in sentimental costasias. Christ's and Ramana Maharshi's actions and words were naturally a due part and organic functioning of their Self-awareness, and it is the Sunya-Silence that is the Self-radiant Reality-. They spoke and acted out from it rather than about it-, - the Sahaja Swadhi, Thriya, Advaita Self-experiencing or Christ-consciousness-, call it what we may choose-. When Ramana Maharshi spoke unto us from that Silence and duly reminded us: "We are always aware, Sunya!" we accepted, but mused: ~~xxx~~ are we always consciously aware? and who are 'we'? Words, concepts and term-symbols do often hinder our integral comprehension. When Wuji states: "Spiritual suffering is a contradiction in terms", it seems to imply that Christ did not suffer and die on the ego-cross, but only the human Jesus-.

Suffering, as a word-symbol, has also degraded and changed in feeling-tone: "Suffer the small children (babes not clever brats) to come unto Me, for of such is the inner realm of integral grace". (Wuji is a republican and finds "Heaven" a rather vague and dull abstraction when externalized by egoists). Suffering meant feeling (usually a discord in our sensate bodies (physical, mental or ego-conscious) or it was with-passion as in the Passion of Jesus, as in the Passion Play-, but not passionate anger or lust; so our use of word-symbols usually end in semantic muddles and twaddle - or in Wu! "Your speech should be Yes, Yes and Nay, Nay. Excess is evil". Wu is briefer. It means Yes and No, Satori and what not. Wu! Tao is Sunya. Teh is Natural spirituality or inherent virtue. Hain is heart and mind, and jijimuge is perfect, mutual, unimpeded interpenetration. Wu! Christ is a Greek word-symbol for a certain Reality or Authentic advaita-awareness or mystic experiencing in the ineffable, invisible Real. The Spiritual Eternity. So when translated into other religious languages or into ego-consciousness, as something outside our Self, there is confusion. The immaculate conception and 'only through Christ' - The alone begotten Son of the eternal Silence, or the word made flesh and play, manifesting in all phenomena-. All these statements are cosmic truths of experience and are accepted as such in ego-centric mysticism in all religions. St. John's beginning statement: "In the unborn Beginning was the Word (Logos) etc., like "Before Abraham was I AM" rings perfectly true in the Sunya-Silence within and everywhere. Only through Silence is the Silence verily awared in Epathy. Only through ego-ridden mind do we transcend mind and ego-conscious. Through the trials of false i-identification do we awaken into integral Self-awareness, through time-illusions into the Eternal in Time, and only through Christ-consciousness into abiding Self-awareness. We experience Christ at the Source, the Ground, the Screen, on which the divine Swadhi is anandafully projected, manifested and lived-. Wu! Yes - essentially anandaful, graceful and ego-free: The human Jehshuah ben Miriam duly suffered and died, but Christ cannot suffer or die: Only the Eternal is Real.

Siddhartha Gautama Buddha experienced and proclaimed that ego-life, or ego-consciousness, is suffering, is a disease, a false identification, and that transfiguration in Nirvana. English is perhaps the only language in which the personal pronoun I is written with capital I. "The letter killeth", yet in this case it is right, - if we do not mean the ego-I. There is only one I, the non-dual one, with we essentially are. Only the ego-I aggregates itself to be the small I. We I Ego-life is suffering, a disease, a fatal pest, says Sufi, while Self-life is abundantly full. But, an ego-consciousness is an illusory, maya-lila part-play in cosmic consciousness, so it's bondage, like itself, is delusive, actual but not real - enough, (not Eternal), and spiritual suffering is a contradiction in terms. Buddha, - the Awakened One, - he also the mystic Christ within us, - is the ego-transcendence, the mystic transfiguration. To understand consciously aware is also to transcend. Christ-consciousness is Grace, is psychic health and integral wholeness. It is holiness and all-acceptance at joyous ease. Titiksha is such word-symbol denoting glad and patient acceptance of ego-suffering in the awareness that we are not the ego, the mind or the physical body. Titiksha is ego-humble acceptance and patient endurance, a willful and conscious Yes-saying, expurgating karma - and a test and trial and - privilege. Our attitude to suffering and to other ego-ness, is most important. It may change suffering in quality into a blessing, a gratitude, a joy. We can 'go with' in empathy, rather than 'be anti', - or resentful, rebellious or ego-pitiful. Empathy is one of the very few word-symbols, we find in Western languages denoting this non-dual experiencing or Advaita Being-Awareness (It is now increasingly used in psychology, metaphysics and ontology). The nature mystics, also in the West, - did aware and experience empathy and some did utter and tried to express the ineffable in ego-concepts and in duality symbols; but most kept wisely mum, as, in Churchianity, this Christ-consciousness, intuitive, integral Self-awareness or ego-transcendence, as an experiencing, was duly labeled, banned and 'balled', while in the East it was the highest aim. Not mere metaphysics was practiced here, but integral psychology - and spiritual science were practiced, realized, experienced and lived. So we have, at least in Sanskrit, Tibetan and Chinese, many term-symbols and concepts pertaining to Advaita-Awareness.

Ananda is in Swadha. In and beyond joy and wee and all duality. Essentially we are Being-Awareness-Grace. Just awaken to aware and to live it in actualities. Concepts and word-symbols and experiences such as Swadharma, Swa-lila, Swadharma, Satori, Sabaja Samadhi, Sunya, Turiya Tao, Teh, Kain, Jijimuge-, Prajna, Maha Karuna and Wu, come floating into our local and conscious memory. Consciousness is one-, a non-dual, cosmic One, and ego-consciousness is a due part-play therein. But there is also pre-ego and pre-natal memory, a consciousness of experienced modes and values, acute and intuitive wisdom. There are skabic memories, unconscious awareness, and mystic-clear recollections or intuitions - some floating into awareness if we be still ego-free to contemplate and to reflect purely - That which is --. There is the inherent wisdom-light which suffuses and comprehends all our clever knowledge, power-antics and 'learned ignorance', and which leads and illuminates every human, mortal ego-soul, which cometh into actual karmic dharmic manifestation in Swadha. And there is the Christ, our Self-, within. "Lo, I AM always with ye!" as a calm trail-glow in a momentance. So we are quite safe. "Is of good cheer", - says Manual.

Conscious, integral and intuitive awareness is all. Prajna and Mahakaruna are the highest peaks in Him Alayan consciousness, and if things intuitive are integrally single, thy whole body -(all your bodies and all things) will be naturally aware as brinful of Self-radiant light. "To the pure all is pure". We I We suchew concepts and term-symbols, such as Love, God, Soul and Kind, as they are so vague, elastic, ambiguous and vitiated, as to be unmeaning.

Under-standing and knowing are now far too mental to be used in intuitive, mystical awareness - and non-dual experiencing. Karuna "love" as experiencing, cannot be private or personal possessive, exclusive, jealous or ego-conscious. Experience it. If your God is love, She is also Hate and everything. Christ is an experiencing. Nothing is outside 'our' Self. Jesus-Christ symbolizes the human-divine in each of us - as an arch-type, and the sin of ego-consciousness is behavior. It is behavior in the mode of ego-play, but Christ is the divine Reality within each of us. The ego was crucified and the physical and merely human Jesus came only to grief; but there is always the awakening, the resurrection and the transfiguration to be experienced and - lived. A historical Jesus-Christ is unimportant as are all documentary 'proofs'. The divine story represents a cosmic, esoteric and mystic-clear truth of cosmic experiencing and of Being - beyond the usurping ego-consciousness, beyond efforts and mere facts. There is Self-controlled spontaneity; but this is naturally misty, mystifying Mysticism - and sentimental twaddle to swell, clever and mental ego. Ha !

Our ego-names, however, can be meaningful. Sometimes our Ma, or the Astrologer Pandit-, stumbles upon a right and significant name for the baby. Personally we have not this time had, or sought, any external Guru-protector - or 'spiritual' guide - in our natural Sadhana. In the West we had endured deaths galore-, some crucial and salutary ones, some minor-, yet all due and timely-. One was at Buxton Darlington Hall where, in the same year, 1928, we first met, and was he befriended by, Poet Rabindranath Tagore, who invited us to come to his Shantiniketan (Abode of Peace) "to teach Silence" to emotional and sometimes, sentimental Bengalis-. As an intuitive Poet Seer he had sensed-, aware and re-recognized - the word-free Sunya Silence-, unconscious and word-free from babyhood; and he felt that it would do well in Himalayan Indian. Our recent 'death' had set us free - and his re-cognition and invitation were the call-, push or pull-, to go East and not expecting our few months holy-days to grow into 35 years.

Apart from our stay with Poet Tagore and Sir Jagadis and Lady Bose, we travelled all over India during 5 years before we settled as cave-man-hermit in Himalaya. We visited and were welcomed in most of the well-known ashrams, with their Guru-traditions. They invited, and were easily accessible - and interesting centres of religious culture and Yogic tradition, but we were not in conscious search of Gurus, salvation, freedom, ecstasies or Grace of integral wholeness. Except at Pondi we were re-recognized as the welcome, uninvited guest (traditionally God Himself), but we were mostly with simple Indian fellow-pilgrims in consciousness, and simplicity was still a virtue in our India. We were unassertive and unassuming and had no axe to grind, no grade to make and no ambition to teach or to possess-, no lust of giving or of getting. We had somehow escaped 'headucation' and academic lore-, better halves - and special prisons - or crutches of aliques and creeds, but could respond kindly, home-freely and ego-freely to Nature - and to the Light of Awareness in fellow-beings.

If you could play on the G. Strings of : Gaudhi, Gita, Grace and God, you had immediate contact, everywhere-, hospitality and glad - unelicited gifts from Indian brethren-, gifts of and from their Self. Our local Avatar Sri Ananda Mai Ma-, or Bekinji, (She calls us Bhaiji), was pestered and asked by her devotees : Who are you - Ma ? What are you ? What is your Real name ? Are you Avatar of Durga ? of Lakshmi ? or perhaps of Sitaji ? Smilingly our Virmala answered : "What I AM to you, that I AM"-.

To our Indian fellow way-farers we were the Sadhu type, the born Sadhu-Simpleton or Saint and, as we had no external Guru or Guru-Name, innumerable odd, but, to them, significant names were foisted upon us-, and accepted for the time being - sometimes playing upon the sound of Soren-son, (son of Serenity). Thus Soban Singh, Surya Sena, Suren Sen, Sunya Baba, Sadhu Baba, Silent Sadhu and many others. "A dear child gets many names". Even as an innocent babe our peasant Ma had blessed us with three names, - which were unusual in our childhood's realm : Alfred-, Julius, Karmamal-, (Saxon, Roman and Jewish). Alfred to her meant all Peace, - but the Saxon root is Alfyrd (Ananda). To her Jul-i-us meant - the Light or Mass of Christ in us-, and from her Bible, she had remembered and obeyed : "Ye shall call his name Karmal" and she told us that it meant : The indwelling, immanent and innerstanding Christ". (Really our integral Self).

"Some names to live upto" I says Buiji-, but he bids us not despair. We did not, in India or any where, seek external Masterjis, Gurus, Swamijis Sadhana-Guidance, initiations or names, - but Ramana Maharshi, who was Christ conscious among us egojis during 80 years, did, unasked, give us a graceful, simple re-cognition, initiation, mantra and name-, which we ego-humbly accepted, when it came upon us - utterly unexpected and startlingly-, from his Sunya Silence - and integral Light of Awareness. To P.B. he called us : "One of the rare, born Mystics" and the Name, which he aware and pronounced, was "Sunya"-, the ego-free Pleum-Void.

What is in a name ? *We are always aware of our name.*

Sunya.

Name

"What's in a name" ?, "All and nothing", says Wuji. Egojis will fasten nametags, labels and ter,symbols on things, and on themselves. And these names and appellations are different in every word-language and every dialect. Even within each language there are different names for the same object or the same concept, symbol or abstraction. The concept 'G od' has innumerable other names. Our Shiva and Vishnu have at least 108 various names each, denoting their different aspect and modes of being, "ThaQMa son Christ". Each of us have our own concept or intuition of what the word-symbol Christ means to us, until we perhaps, can experience Emmanud, the immanent and indwelling Christ-, Within our Self-, Then It is authentic experience, or, rather a non-dual, integral, ego-free and name-free experiencing. Wu.

Yet the Jews and many Hindus did consider the Name- all important - and that the names, we give to our gods, and to our souls and other bodies, through which we function, are not the right names. They hold that we, and our gods, at least have one Real name, unknown to egojis. Even the word-symbol 'Name' is worshipped by devotees. By the Jews and others the Real Name of their G od was considered so sacred that it was sacrilege even to mention it. If uttered it entailed a curse for blasphemy-, and so the P andits, Pri ests and Pharisees, who were supposed to be in the know and the know how', guarded the name as an inviolable secret. When Sir Moses, on the behalf of his stiff-necked, cantankerous, and often, idol-worshipping, flock-, dared to beseech his God to reveal or to tell him His Real name. EloI thundred forth from Sinai : " I AM THAT I AM" (Joh Ho-Vah) Well spoken, yet the Tao

that can be named and asserted is not Christ, and the Word-: Aum is a sound, a Shabb:, rather than a word-.

Now according to the learned and the erudite, -each of us human, mortal ego-souls have, or are, a Real Name, a special quality in the brief life-play, - quite apart from those, which our Ma-pa, family or P andit-Astrologe - fastened upon us in our innocent babyhood. Not the name, ranks and titles we may earn, or assume for our important selves. How to find and aware one's Real name, and one's real Sadhana and Swadharma in the essentially anandaful Swa-Lila ? Many Sanskrit terms for God-experiencing, or Integral Awareness, have no equivalents in western Cultures. Even such common word-symbols as Sadhu, Guru, Chela-Lila Sadhana, Sansdhi, Jijimuge and Wu, are not failliar or easily translatable. When Chela is given Sannyasa-initiation by his Gurujii-, apart from the re-cognition that the chela is mature and worthy of initiation, there is usually given unto him by the Guru a secret Mantra- and his heal Name. The Guru-insight, intuition an empathy, reveal that essentially esthetic, mystic, or simply religious, name-, which denotes the chela's essence (Sri), the true qualities, or modes of his play or tak in the lila. There are several stages of initiation- but even as Brahmacharya the chela may discard his family-name and personal names-. These are for the persona, the mask, and he is getting nearer to the essence, the Real, the integral Whole. It is really misleading to say that we discard our imposed name-labels and that we take Sannyas : The Guru, who is our inner self-, recognises us and confers the real name upon us-. We merely accept ego-humily, or at best, ego-freely. Brother Alek, or Bob, was for many years Ananda priya, before he was found worthy or maturely ripe, by Sri Krishna Prem (Once Prof. Ronald Nixon) to accept Sannyasa. This

in that line of Sadhana, is the final test (the death of egoji), and the ashes, the nakedness and the ochre robe, symbolise or denote the bumptious egoji. As Sannyasi, Ananda Priya was translated into Shri Harri Das until he left his ailing bodies:-

Our ego-names, however, can be meaningful. Sometimes our Ma, or the Astrologer-Pandit-, stumbles upon a right and significant name for the body. Personally we have not this time had, or sought, any external Guru-precceptor- or 'spiritual' guide - in our natural Sadhana. In the West we had endured deaths galore-, some crucial and salutary ones, some minor-, yet all due and timely-, one was at Darlington Hall where, in the same year, 1929, we first met, and was befriended by, Poet, Rabindranath Tagore, who invited us to come to his Shantiniketan (Abode of Peace) "to teach Silence" to emotional and sometimes, sentimental Bengalis-. As an intuitive Poet-Seer he had sensed-, aware and re-ognised- the Word-free Sunya Silence-, unconscious and word-free from babyhood, and he felt that it would do well in Himalayana India. Our recent 'death' had set us free and his recognition and invitation were the call-, push or pull, to go East and not expecting our few months holy-days to grow into 35 years.

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~~right~~

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it meant "The indwelling, immanent and innerstanding Christ" (Really our integral Self).

"Some names to live up to" : says Muji-, but he bids us not despair. We did not, in India or any where, seek external Masterjis, Gurus, Swamijis Sadhana-Guidance, initiations or names-, but Romana Mahashti, who was Christ conscious among us egojis during 50 years, did, unasked, give as a graceful, simple re-cognition, initiation, mantra and mantra, which we ego-humbly accepted, when it came upon us, utterly unexpectd and startlingly, from his Sunya Silence and integral Light of Awareness. TO. P.B. he called us: "one of the rare, born Mystics" and the Name, which he aware and Pronounced, was "Sunya", the ego-free Plenum-VOID. ~~we are always aware. Sunya.~~

What is (a) name?

North Americans -- Red and Pinko-grey.

Base within and in all relatedness, all dis-eases and all interdependence-, is it not safer and more essential than the much lip worshipped and bed-raggled "Peace" ? Safer at least is Yankee Land where Sri Rax is not persona grata, but is rather dangerous and bad for trade, for armament-race and for adolescent ego-power. Freedom from fear and from hysteria is not yet won in the land of mere liberty-, and the standard of life seems to wobble and to obstruct life on the hectic, starry Yankee Way of living. Why, if you breathe the word "Peace", the statue of pure Liberty might well blush or turn pinko-grey with suspicion and fear. Its standardised face might grow quite Red-. Horrible ! It would sniff and scent a witch-hunt worse than in Zarist Russia-, worse because more civilised, mental and bullying in psychological radiatic devices. Knowledge is not wisdom. Power is not inner strength and Sri Dollar is not everything. Though a Molock who devours outer freedom, Yankee understanding seems to be the mental and is not innerstanding in harmony-, in poise-, in wholeness or in the intuitive light of Mahakaruna. It is not 'knowing' by identity-, or ~~any~~ *intuitive wisdom.*

The hair on gookie Chowji's wise head stand on end in dismay as he scents such rampant ego-subjective, adolescently powerful world-leaders and supreme commanders. His 'Asiatic' silence is one of deep disdain, but we tell him soothingly to keep his hair on and that if the all-merciful Lord has created this actual world and its dreadful humans - in his dharmic Shakti-business, it is also his dharmic responsibility, and probably also joy, to guide and to save the surface-mess and the rampant ego-exhibitionism. Can egos be saved-? Why ponder to their whims and antics and subjective truths-? Our gookie Chowji barks at shadows and at mere symptoms-, and he enjoys the game of creative imagination in Blake's meaning of the word-symbols.

All our so-called enemies of course are aggressors, bandits vulgar deluded hordes-, or they are despicable black sheep or Reds, on the way to the devil-. Are not the real Americans Red compared with us and our oh so spiritual and God-sanctified Way of living and as contrast to our pinko-grey - somewhat deadly, but still immaculate pure Whiteness ? -

Our Gookie Chowji is a wag and a despised Asiatic, though his hue is neither Red nor yellow. His form is evenly black and white with a head naturally Sadhu-hued. His persona or mask wears a humorous snubnose and a sphinxy-, impish Mouna Lizza smile -- fancy that !

So our unawakened, brutish friends - monkey-folks and other 'Asiatics' must be duly 'straffed' - 'liquidated' and 'mopped up' (Plebsians naturally are slangy); or at least they must be frightened and intimidated; - scolded and warned by our powerful atom-bomb barks, - by our soul-deafening propoganda-barrage or by our august, dollar worshipful Presence and - "recommendations"- . It is so nice to have something, some body or some God to blame outside our Self-. So we bark lustily in at the natural monkey-folks and brand them as aggressors gookies and - enemies. Shall we rather liberate them ? They are in such dire bondage, - specially gay wag-a-bondage, and are only naturally cultured. We must "learn" them our civilised Way of Life, - our standardised truth, - our heroic Sport and all our great accomplishments and sins.

Reading and seeing such flam-boyant high brow magazine as Yankee "Time" makes one almost physically ill and psychically sick, - nauseated and poisoned. Such blatant and aggressive ego-shrieks, - tension and hectic dis-ease-, neurosis and psychoses galere : Such spurious, pseudo and star-glamorous Ideals and such adolescent Freedom-, values and shallow ways of ego-life.

Those awful pictures, - photographs and portraits of celebrities : Power Stars, political Bosses, Grims-Heros, - Sex and Sport idols - and Supreme Commanders ! How terribly ghastly these facets be of "Life" and "Time"-, so adolescent-, sub and sentimental. The faces look aggressively ego-conscious and juvenile-. They pose and strut and jump at you, from the pages of "Time". In their technical perfection, expedient efficiency and soul-deafening barrage of propoganda, they glitter and pose in Neon lights.

Such patriotic bumpiness-, ego strutting and glamorous conceit of agency : We are now the world-leaders in culture and democracy- and in dollar-standardised Life-. We are the doers and the dollar-kings in Yankee realm, expert guys and girlies in the Yankee Way of civilisation and of atom poisonous death. Dollars pull and patriotisms push and are quite enough.

It is certainly time (Kala- : destruction and death) gallivanting blatantly in Kali Yag, with hardly a gleam of calm Eternity in its eyes, nor any flair for what we really are - or whence ? or whither - ? or Why ?

Behold the mass worship of Sri Molock ali's Sri Dollar, - Sri Efficiency and Sri Standard of living - never mind the quality of Life or of Sri Silence-. Standardisation of life-force. Power, Lust, noise and speed-, ego-gratification and ego-exhibitionism rather than Psychic Health-, inner poise and flair for the quality of mature Silence in and beyond the Word made Flesh-, the Aum in all ego noises and adolescent antics, - the radiance in the all-comprising Sunyata.

Such adolescent world-leaders the free and liberal world does endure and suffer, such juvenile, - childish values, - rhythm and direction. Good will and good business end in "recommending" or imposing the Yankee way of powerful ego-assertive living and thinking on others even on the hopeless Asiatics. "What ego-powerful, shallow surface glitter, - fuss and noise !" says Masterji Chow Chu.

Acton said : "Power always corrupts, absolute power corrupts absolutely and all great men are bad". ("Great no doubt in the mental and sentimental sense and not as Mahatmas-) Acton might have added that all great nations, all great classes, all great religions or professional groups are bad-, bad in exact proportion as they exploit their power-. And egos are apt to exploit power in their conceit of agency- ; Atom power-, dollar-power etc. Organise and you kill - The latter killeth.

The living experiencing is in the intuitive light of inherent Wisdom and in the rhythm of Mahakaruna. Can real, inner Freedom be trotted-, deadened or even stiffened into dogmas and fixed forms, in Power-rituals and ego-falsification ? Is it not fearfree formfree and deathfree in the Sunyata heart-cave ?

Sri Chowji is barking crossly-. That really started him were some utterances of General MacArthur - while he was our Supreme Commander-. The Liberation of Korea had begun - and Macji had been gallivanting to Formosa counting the completely discredited CIA, Change Chek -- and had hurried on with his, killing across the arbitrary - parallel-, - before he had any order and permission to do so-. One of the S.U.'s utterances was in an interview to some war-reporters and Journalists - and another was in the form of a long letter to some U.S.A. jingo jingo-association - or Power-clique "at Home". These utterances, - statements and opinions were so blatantly boastful-adolescent and boyish in feeling-tone and in word-symbols-, so crudely Yankee-conditioned in consciousness and in callous-bluster and arruance, - that cultured Asia-, and Asians, were shocked and dismayed.

Of course the speeches and the supreme jingo statements were not edited - for propoganda consumption-, but printed straight from the horse's mouth. We are "asiatics" and all "asiatics" are "gookies"-, and despicable inferiors whose psychology and kinks are an easy play^x"learn" us, - liberate us,- and make us to the line on the Supreme Yankee Way of Life.

Gookie Chowji queried:- "Is such vulgar adolescent Yankee guy-mentality really our salvation? Is such a fellow really our Supreme Commander, and decreer of the Lives and death, - suffering and heroic glory of millions and millions of fellow-pilgrims-, gookies and non-gookies? The new imperialists, dictators and benevolent tyrants are ogling us with Chinese corruptors-, Spanish, Japanese and German Facism and with feverish re-armament in a (world-wide Democracy-, against other tyrant democracies. Yankee-citizens no doubt hate war as much as any (-though they have hardly experienced it), - but is the U.S.A. official and - dollar-heavy machine any longer geared to the desire for peace? Do not the ex-imperialistic nations ~~had~~ bowed down under duress to this new imperialism of fearful Sri Koteck which cultivates - hysteria, witch-hunts and suppression of any expression of any liberal opinion?"

Even Sri Truman lashes out at these true Americans and their atmosphere of hysteria, which is "creating fear and suspicion among us by use of slander, unproved accusations and lies -- trying to get us so hysterical that no one will stand up to them for fear of being called a communist. Many people are being frightened - and frightened people do not talk-", and demagoguery he adds the boast "When even one American who has done nothing wrong is forced by fear to shut his mind and close his mouth, then all Americans are in peril." - Though Yankees are not all America, - they are in dire-peril-, and fear makes them frantic-, adolescently frantic.

The U.S. ~~Asers~~ seem to arrogate and usurp all the Americans- even the Real Reds. It costs a lot of energy and precious time to keep this assertive surface-efficiency and comfort from becoming uncomfortable. In surface speed, propoganda-berage, sex and sport-, red-phobia and dis-ease of power and greed to get-, do "do" and to "sell" -, one forgets one's Self, if not one's ego, forgets to live the Eternal and to Be-, stilly at equigoise and at Joyous Ease-, forget to be aware and Whole - psychically, innerly - culturally-, and this not alone in civilised U.S.A.

What bubbling symptoms of hidden psychic dis-ease-! What hidden fears, and hectic speed to glory-, in the bondage of comfort and of efficiency-chains! Such gilded-, shallow values bogus-ambition - and fatally false Self-identification drives us on - giddily and noisily whither? No time to think-, to contemplate or "to stand and stare". We are not at Home in Essence and Centre-, in Root and Ground - no time to awaken into the Eternal, - no flair for the essential -, the realm of unitive, non-dual Grace.

Adolescently we wallow in surface-values or stick in treacly-sweet sentimentality. Our childish rhythm is very subjective or Super Ego, our Radiance is pale-faced and seem skin-deep only, : A civilisation without culture. Diseased fear loams in all our boasting-, strutting and gleeful noises.

And Sri Gnowji muses and wonders what it is that makes the Yankee rhythm and civilised Way of assertive living so generally unpopular-, even hated and despised-, in the cultured East? (in our India perhaps still least so-, yet increasingly). The English and Europeans in general naturally seemed to be barbarians, but now that their dis-ease of imp-imperior-complex and master-habit is healing, they are being accepted and forgiven as equals, and they may even appear as cultured - in comparison with the new dis-ease appearing in the many samples of civilised U.S.A. manhood and divine womanhood-, which we saw floating along Subjectively on their Way of Life during the late yet still lingering war - and after-: a standard of ego-life, rather than a quality of living.

Yes they are often disliked-, except for their dollars, to the point of avoiding them. But a traveller or "seller" of any nation gives but a poor opinion to their host of their native country. The setting is new for their back-ground, tradition and values, - when they assert in another and unfamiliar realm. After some 20 years at home in England, we did not recognise the English-, as English, in our India. Such strange unexpected attitude-, actions-, reactions and antics spring out and jar-, modes which are not seen or noticed in the same person in his native setting-. We see with our experiences, our prejudices and our subjective truths and from our traditional back-ground-, and one is apt to resent, dislike, ignore or criticise what one does not understand.

But after all we Europeans barbarians do not spend our time abroad -(in the East) explaining with statistical analyses how infinitely inferior the buildings, - the waterfalls - the servants and the anti-indigestion tablets of our host are to the God-devised perfection of the country from which we come.

Is it not the urging of ^orooted sense of inferiority (in Root-, Race-, Culture and in ungr Base in Wholeness) which causes this adolescent bluster and subjective aggressiveness, and which makes the Yankee-lads behave here like a small boy in the dark, who announces and asserts loudly that he is not frightened because he is? Subjectively the abstraction we call "Americans" often strut, assert and proclaim immodestly - and tactlessly that they are our Saviours - and the God-chosen people, because they know, (unconsciously at least) that in the scale of eternal and even cultural values (as distinct from that of the dollar) they do not rank as high. Hence the conscious and unconscious bluster, boasting and bragging in subjective noises and efficiency, which makes so many Yankee-visitor, would be saviours and supreme commanders instinctively disliked as tiresome children.

We who are barbarians and gookies by Yankee standards have often intuitively developed a touch stone of intrinsic worth, - superior to that of cost and size. The Stone of the Wise is no mere philosophers stone-, but can be experienced. Mere knowledge is not wisdom, - and Sri Dollar is not - everything. Some pearls are priceless, and the Grail is not a drink had in a speak-easy, nor a toast to Sport-Heros or to Sex-Staru.

The spacious culture of ancient people (-also Real Red Americans) are naturally duly impressed by the impact of noisay, efficiency, - by speed and by the almost all-powerful dollar.

They are almost deafened psychically by the bustle and bullying, clamour and compulsion of the modern, fiercely competitive and adolescent world-civilisation that is seemingly without culture - and rather void of dignity, poise and flair for essence, and for real values and worth. As a race ye prawd Yankees may have reached the psychic age of 16 or 17. "Perhaps it is 6 or 7!" says wise Chowji, ~~but he~~ but he judges by the Press, the radio-, the cosmic-cut-culture, sports-mania and talkie-talkie noises in the air, which drift our way. The Stars leave him cool and calm-, and our Himalayan magicians and Yogic wizards withold their mystic wonders are much more real and cultured-.

So H.H.H. Sri Chowji barks at ego antics and at unbecoming noises, but he accepts the children of men, and even monkey-folks-, with all their virtues and irritating habits - pertaining to the promising psychic age of 6 or 7. Babies are often more mature, but some children are virile, inquisitive-, playful and pretty. They are interested at once in anything new and - as quickly tired of it. They ~~noisy~~ noisy, restless, quick of motion and of mind, but lacking ancient cultural background and inner life-, have no intuitive Memory of psychic babyhood or of their original face "which was theirs before their parents were born".

Their rootlessness, psychic vacuity and immaturity make them resent the poise, and psychic security of more mature people. Theirs is half envy, half resentment of the serene assurance of the Himalayas which, - because it is so assured, needs never be displayed or asserted in noisy ego-exhibitionism - Therefore the noises : Lets conquer the outer Himalayas, trample upon the serenity and make the gods more smart and efficient. - Sri Himalaya and Sri Chowji smile in divine indifference.

What simmering cauldron of races and promising adolescence make up this new America, not yet ego-crucified. What contrasting civilization to the natural spirituality and simple culture of the Real Red Americans - (Red ! Uha Da !) and to the ancient races of cultured Koreans, Japanese, Chinese, Arabs, Indians and Negroes. But we may kindly and courteously accept the dollar-heavy-pinko-grey and efficiency-bound barbarians. They are promising guys and gurlies, and God must be fond of children and even of fools, - since he makes so many of us (why so few reine Toren ?) And the children of Man are much alike, - They usually care for their homes, their children, a job of work, a gossip and, at the life-days end-, a Silence : most have endured suffering and most have a saving grace of fun whether quiet or boisterous, a guffaw, a grin or a word-free himalayan smile.

There area in U.S.A. - a great hearty kindness, spontaneous hospitality and generous good-will - much assertive charm and grit and youthful likability. "But are not most of the virtues adolescent ones?" - query our mature, Tibetan Masterji - "a juvenile rhythm-, and radiance - and a feverish surface-show a rolling outward rather than a rolling inward ?"

We tell him that America is Gawd's own countrie - and the greatest and most powerful realm of our world, - and the most free - and democratic, having won for - (or from) the rest - the 4 Freedoms and supreme Atom bomb and Dollar-Power. But he and Himalaya smile at childrens play in word-symbols and concepts. Perhaps God has a different conception of greatness and Freedom and Power-! Perhaps He is equal with the lowest, even with "Asiatics" and with gookie Chowjis.

U.S.A. is but a fraction of the America and the real North Americans are the red and naturally spiritual ones-, with quite opposite and complimentary virtues and rhythm of Life. Their's is an ignored and betrampled culture - versus a childish agressive civilisation (mutters Chowji), and so to distinguish - the U.S. Aser from the many other true Americans, this Asian Masterji calls them Yankee-lads and girlies - and he knows some very nice Jones - and greets them in Himalayan Love-. Yet he is amazed at their adolescent truths and subjective blindness to other cultures and to other equally right ways of Life, Red, Yellow Black or Pinko-grey. And our Macarthur cliques and truemen-folds are powerful in our dollar-cult and atom bombage. Such vulgar and adolescent types arrogate to themselves supreme insight into the psychology of all gookies and degraded bandits in East and West, South and even in the Uttara mystic North. Such types of humanhood are now our teachers and tyrants, heros and Supreme Commanders -- Wow ! Wow ! Wuff -! Grrrr!

One Yanke Guy writes us : "We are very civilised people you know. We ~~we~~ drive big automobiles, have all kinds of labor-saving devices, freezers, eggo-beaters, milk-shakers dish-washers etc. (all electric-driven - lawn movers and central heating-plant), and it costs a lot of time and energy to keep all this comfort and efficiency from becoming uncomfortable-. My dream-time is apt to turn into a night and day-shift-!" a night-mare - high-tension with no time to live - and to even contemplate psychic Wholeness:

"The endless cycle of Ideas and action
Endless inventions, endless experientas,
Brings knowledge of motion, but not of stillness,
Knowledge of speach, but not of Silence,
Knowledge of words and ignorance of the Word.
Where is the Life we have lost in living ?
Where is the wisdom we have lost in knowledge ?
Where is the knowledge we have lost in information ?"

"What slaves of speed, - efficiency, - propoganda - worthshipping Sri Dollar and complex body-comforts - ye be !" yaps Sri Chowji. "Ever trying to live - and to do : Such dis-eases busy bodies that ye have no time - to Be or even to wag your tail in playful, joyous Ease".

Mongols are not Mongrels, - and Slaw-hordes are not all slaves-, and even gookie Asiatics may have a nuisance-value to their - pure white or pinko-grey Saviours, Liberators and bloody Heros, wallowing in rampant Red-phobia - and civilized sport - and poisonous propoganda gass - and unable to learn Culture from the Real Americans-, the naturally spiritual and native Reds, nor from the imported Negro-brethern.

Sri Himalaya smiles serenely behind his tears and august frowns, and Sri Chowji dons his impish, sphinxy-, "Mouna" Lixna smile-, and wags his permanent curl on his permanent tail - in Samadhi-like Ananda. We try to appease his righteous wrath and to balance his wobbling equipoise by telling him about the oh so spiritual reception which our Jogasandrajis and Paramahamsajis and other divine and supramental Indian Holinesses have, or have had, in the young but very promising Americas.

We tell him also eloquently about the oh so spiritual Taj which Mr. C.B. Mahesh and his Brethren-, especially the Yankee born, dollar-qualified Cosmic Brothers, and Solar Sisters, are busily creating in the Centre of Holy India near Mhow. It seems to be a sublime Americanisation of Hindu Spirituality and Vedic Wisdom.

"In our Sunday Journal it is described as "a veritable marble-wonder of a Swarg Mandir" and its heavenliness almost takes our Himalayan breath away, - leaving us gasping and gaping and almost speech-free. Such dimensions, such vastness, such quantity and such generous sacrifice of Sri Dollar ! It is truly American.

"Solar sisters and Cosmic brother !" fancy that gookii Chowji, and fancy some 20 tons lumps of Sat Yag marble-images of Sri Ganesh, Sri Hanuman, Sri Gopal and Sri Mahadevji with all his Shakti-aspects ! and then fancy the sublime, "Spiritual research-institute on the lines of the Ashrams of Sri Raman Maharshi and Sri Aurobindo Ghosh".

How divinely supramental it will all be in marble and in silver and golden quilt-splendour-! How many millions of divine dollars will the dharmic work consume and transform ? It all seems to be planned and done in such sublimely global, cosmic, inter-stellar and Eternal mode of thought. Swarg Mandirs ! Cosmic Brothers and Solar Sisters ! - Fancy that Chowji !

But the fellow seems strangely unimpressed and his gookii-mind, if he has one, seems to have gone elsewhere-. He wrinkles his natural-spiritual nose - and then he innocently folds his small hands in Namaskar - and for pardon, but his impleish smile seems to say : "Is the Play real-? Is it Natural Swadharma ? Or is it Holy wood civilisation and Yankee-methods of publicity and propaganda ? Dollars and their snobish, spirual worthshippers often have a musty, sickly and even deadly smell. No good to eat or to play with, - and 'Solar'Sisters may well be too ardent and scortchy to bite or to experience in identity-wisdom and silent, nearness. Is the scent and the radiance 'spiritual' or mental ? supra or senti ? Is it permanent like the curl on our back ?"

The gookii fellow is rude and crude like undressed wood and simple like a babe-. He simply cannot rightly pronounce the almost holy word spiritual. It sticks in his throat and makes him cough-, and up it comes as 'spiritual' ! Perhaps it has a sufficing, unnatural aroma ? Sri Chowji is such Natural Sage, and born mystic, and he cannot help it ; so let us forgive and forget his impleish fun and his Chow Chu Way of Life. It suits him and, after all, his Swadharma is Himalayan and veil-hidden to egos. In our Alaya-cave within - Chowji may be guarding a Mani-jewel, a Pearl of great price - or perhaps a price-free Bone.

In Rinzai Ch'an contemplation, a kung-an is as a seed. In Soto Ch'an it is not a way leading to enlightenment, but a religious practice carried on in a state of Enlightenment. It is a training based on enlightenment, the discipline and the state being inseparable Sadhana. Sadhana is the Tao-, the Way of Life. There is no gain and no expectation-, but a hint at the supreme importance of the Master-Guru (inner or outer) as the true transmitter. The guru-chela relationship is so close that their psyches or main-consciousness are inter-difused. Ego-minds integrate into integrality-. Guru-, God-, Grace and Self are one.

The distinction between 'sudden' and 'gradual' enlightenment is arbitrary. The moment when it comes may be sudden; but the preparation for it-, (even non-preparation) always long. Nothing happens suddenly-, but in the duefulness of - time. One approach may seem like "storming the gates of heaven", and another may be more pregnant of Wu wei and of patient Tao. One is more extrovert, seeking the infinite in finite things, and the other more gently mystical-, awaring the inner realm of grace. Wu ! These are distinctions with little difference. The Rinzai goes straight for Prajna, dynamic wisdom. Soto quietism is content with contemplation, integral awareness and spontaneous empathy. Karuna-co-passion is the use of Prajna-, and Wisdom is its source. "So long as there is duality, male and female, night and day, there will be comparative emphasis in all technique. Objects point beyond themselves to the common Ground of their being. Things are by virtue of what they are not-, and they owe their being to this not-being, which is their Ground and source. From Sunya-Silence issued the Word made flesh - and play.

Important as it is to see things in the light of their illustrious origin, it is equally important to accept and love them simply as they are, to aware, not only that something manifests itself in them, but the forms in which it is manifested and is fulfilling itself.

Rather in the light of their origin they are illuminated. The particular quality of the ego-free vision, or Bhadarshan, makes "for reverence and gratitude and naturalness, as if the experiencer were right outside the bounds of animate nature or - innermost effort-freely; in empathy he may enjoy the most intimate contact with things and their fate, even with egos that seem wholly absorbed in their material existence. Occasionally he can intensify this contact to the point of complete union and advaita-experience. "All that lives is holy and all is alive" - Wu ! Empathy can be mutual-, but is rarely so-. One is simply in-pathos-, in Karuna-awareness - as if being were beholding itself in everything that is-, and as if it embraced and sustained the process of awaring. The experiencer then no longer feels himself as the subjective pole, confronted by things as an object; he feels Being as the one pole of an essentially inconceivable nature - and himself together with everything that happens as the other end of the pole of concrete existence, which, like himself, proceeds from the origin. In such darshan or empathy there is advaita -, "not-two"-. "In such sahaja samadhi there is the freedom, wisdom and Grace of the Advaita-One at free play in the many, - ever-changing forms and interplay. There is thought-freeness, mind-freeness and ego-freeness, and so abundant gratitude and grace. Such grace is natural with Us in childhood-, in pre-ego-consciousness-, and also in post-ego consciousness-, natural and consciously aware.

Darshan is a non-related present in an unreflected now of time-free occurrence. Thinking is totally useless and must be eliminated. To understand another person or thing - consciously - is possible only through a relationship of solar-complex to solar-complex. Either you have Satori or you have not : You cannot invent it - or simulate. " There is no danger of Guru-dis-ease : The pride of intellect, of power, of erudition of Worthship or of snobery. Advaita-experiencing eliminates all pity, xxx possessiveness, exclusiveness and greed. Wu !

The specific influence of satori expresses itself pictorially above all in Ch'an painting. There are works in which the illuminated vision of ad-aita-experiencing is the theme of the picture. The characteristic of these paintings is first of all space. But space in Ch'an painting is not the Western space, with its various dimensions and a uniform medium in which things stand, which surrounds them and isolates them from one another. Not a dead emptiness, which can be displaced by objects and is confined to the visible relations between right and left, top and bottom, foreground and back-ground. Not a space that touches only the surface of the object - enclosing it like a skin and therefore, where there is nothing in it, void of meaning, an undemanding background.

Space in Ch'an painting is forever unmoved and yet in motion. It seems to live and breathe, it is formless and empty and yet the source of all forms, it is nameless ~~xxxxxx~~ and yet the reason why every thing has a name. Because of it things have an absolute value and are all equally important and meaningful exponents of the universal life that flows through them. This also explains the profound significance in Ch'an painting leaving things out. What is not suggested, not said, is more important and expressive than what is said.

Here again as in the silent art of the theatre, you see the unending dance of wateraja animating all existence-, transmuting and sustaining the forms, pervading and playing through all things in spontaneous, dharmic and joyous ease. Space is not a homogenous, empty medium extending to infinity; it is Sunya, the inconceivable plenitude of existence itself-, in which we breathe and move and - play. In it is all the infinite possibilities. The Ch'an painters therefore have no 'horror vacui' - for him the Sunya-Void is worthy of the highest veneration. It is the most living thing of all, so overflowing with life that it need no assumed shape and form, and, in order to become manifest, particularize itself in endless cycles of change. ~~the~~ Space is not a skin lying around things, but is their core, their deepest essence, the reason for their being. The magic of the Void is expressed in these paintings, charming the intuitive eye and the integral consciousness - and evoking a mood of reverence, order and grace. Looking at painting always begins with looking at the Sunya-Void.

In Chinese and Japanese painting you do not look in ~~far~~ from outside at an opposite: You understand. The subject and every detail of it are aware so integrally from inside that the beholder must himself be in the picture, must live it in empathy - as an experience, - or as ad-aita-experiencing. We 'become' what we contemplate - purely, because we are it integrally, ego-freely: Our Self in this or that form, this or that mode of play. There is conscious Awareness in the part as in the unitive whole. Not only does perspective become so pointless, that it disappears altogether, - but the relation of the observer to observed is abolished: Space closes around the observer, who stands every where in the centre without being the centre. Silence suffuses and heals -; he is now in the midst, one with the heartbeat of things, and, in turn, what surrounds and encloses him is so much his own equal, that it is not there for him and for his sake. It is not ~~and~~ opposite, but is himself in the momentary, yet ever changing, forms and self interplays. They are so at-one in empathy - that he no longer has a meaning of his own. He ~~is~~ as ego is submerged in it and vanished within it: an evanescence in the essence of things, and is ego-free, integral Self-experiencing. Sri Epoji has vanished - in non-dual Awareness. Wu!

But the objects in the picture, mountains and woods, rocks and flowers, animals and humans-, all forms sprung from the Void (the Sunya-kasha), stand there fully revealed in their actuality, plunged in the concrete situation of the Here and Now or Eternal Presence, and yet not in a mere or only here and Now: The details are not apart from the whole but are unitive parts of it. Hence the impression of movements, of living play in continual evanescence, as through the definite were being absorbed back into the infinite, the form into the form-free thus revealing the primal ground, from which they issue, emerge and 'become'. Wu!

These are text-books of ink-painting in which everything that the painter's eye (or consciousness) can meet-, from a blade of grass to a great landscape, is held fast in its essential features capturing in a few strokes just that quality which gives mature the character of being alive. They are not intended as models to be copied, much as one is tempted to do so. Rather they are exercises in various styles of brush-strokes showing the close affinities between painting and calligraphy. If these exercises can be mastered so that you rise above technique into freedom, able to aware and express the finest nuances, you are then in a position to depict what the 'third'-, intuitive eye awares and interprets. It is the integral, ego-free consciousness that reflects, awares and translates - effortlessly. Wu !

In Chinese landscape-painting (even before the advent of Buddhism) the feature of Ch'an painting were already crystalised - or at any rate pre-figured. This was probably being due to the profound and subtle influence of Taoism. What is true of landscape-painting in general is true also of the tiniest segment of landscape or of Nature, - of those incredibly alive paintings that conjure up, with a few delicate and powerful brush-strokes-, a bamboo stem, a cluster of reeds, a flowering branch. They are awared integrally as from the formless Sunya-Bid - and can be apprehended and innerstood only from that standpoint-, that insight. Here again the relationship of the drawing to empty space (or full akasha) is paramount, and in deed the peculiar feeling of space is expressed even more convincingly than in the larger compositions, nothing could be more mistaken than to see the calm beauty of existence permanently captured there and offered for fixed contemplation. Contemplation also is alive. A person who really appreciates and is able to read this picture-writing - feels-, through the semblance of calm, the mighty, play-ful tension of the world-process in the actualy visible as in the invisible Real-, the rising up and sinking away, appearing and vanishing, - emerging, merging and re-emerging, - yet never the apparent same. It is the being - in the flux of becoming and begoing, projection and withdrawal-. Every thing vibrates in Nijimuge, in perfect, mutual and unimpeded interpenetration and in joyous Swaila.

These quite simple pictures, showing so infinitely little, are so full of Ch'an that the mature beholder feels overwhelmed and enriched by them-, absorbed in empathy - ego-freely, mind-freely, thought-freely-. Wu ! Anyone who has beheld and awared, at a long-drawn-out Tea-ceremony, how the whole atmosphere changes when the hanging-rolls are put up, how the guests, sunk in integral contemplation before the picture, - experience an unveiling of mysteries and of an integral empathy, which none of them can put into words-, or feel any urge to express or assert or state. We may depart from the tea-room feeling unutterably enriched in the experiencing, related by the strength of integrality that emanates from these paintings. Such empathy is a calm, ego-free consummation in Akasha-Silence.

The Chinese and Japanese actor gains his effect, not by high - and often empty-pathos, not by sweeping gestures, but by muted acting, known as the "voiceless, inner art". It does not lose itself in emotionality-, and every single detail of it is perfectly formed-. The Sadhana-discipline is "controlled spontaneity". The spectator does not see merely the bare movement as it were in isolation, he knows how to interpret it in relation to feeling and moods of all kinds and he judges the greatness of an actor by his ability to express himself in little. A few words, an inclination of the head, a movement of the hand, - perhaps merely of a finger-, that is enough for a mature actor to 'speak' more eloquently than ever he could with words-. The Chinese and Japanese Theatre, - No-Plays as well as Kabuki, is based - not on words - but-, here we can discern its Buddhist roots-, on Sunya-Silence, so that the story can only be suggested-, not told. There are plays in which the actor, without uttering a word, can hold the audience spell-bound - by a power of expression, which is so economical and yet integral that it has been called "frozen play" or "unmoving dance". Truly the all is within our Self. we get no more from any thing, any play or any painting-, than we bring with us. That which re-cognises innerstands-. There may be an evokative appeal, an inspiring breath of integrality, - a simple awakening into conscious Self-Awareness or natural empathy.

A Western-born person may follow, without effort, the most intricate dialogue in a European Play, but he is helpless when confronted with the simplest scene in a Japanese Theatre or Gumb-show, or watching an Indian Mudra-dance. He cannot deny that his civilization and cult of Ur is founded on Logos, whereas the culture of the East and Far East is founded on intuitive-, creative contemplation, empathy or darshan-experiencing, more and more the mature eastern psyche gives itself up to this Self-revealing contemplation of Source and goal and essential understanding. He courts and loves the inner Solitude-, the integral awareness, - the grace and freedom of no desire. He 'creates' it out of himself and, at its mature best, it spreads around him effortlessly and spontaneously-, as a fragrance of integrality-, a light of natural Wisdom-Awareness-, a rhythm of Karuna-love. The Self in us responds, it recognizes and rejoices in word-free gratitude. Slowly the egoji ripens and matures in the inner tranquility and vanishes into pure awareness and natural integrality. For this inner transfiguration or unfoldment of Self-Awareness-, ego-stillness is extraordinarily important : The silence of ego-willfulness, of desire and of conceit of agency-. The Silence of Empathy is purely Self-revealing.

Behold and experience Basho's poem. Inuerstand it. "The old pond : A frog jumps in, the sound of water". That is all. And yet is not the whole universe contained in it ? : Suddenly, in the midst of motionless calm-movement, life, spreading rings of sound-vibrations in silence -, then vanishing again. And what is all this commotion and momentary stir compared with the inner voice of Sunya-Silence, which is the beginning and the end - of all ? - also of ego-jis ? wu !

If the poet or painter, actor or archer, were asked to express in a word, what it is, that gives life and breath to all living things, what sustains them in the divine inter-play -(Swalila) of coming to be and passing away in human ken-, he might probably answer : It or God, Tao or Silence. In all actions and non-actions It is there, by not being there, as the invisible Real in all actualities. This is a clumsy, but perhaps the closest, description of what it is, whose hidden essence is active in all forms that are. The mature artist, in forms as in life, awares that the Way contains its own illumination - and that we Are the Tao. Wu !

The center of being is beyond all opposites just because it inner-stands and d-ells within all opposites - and all egojis. wu ! Such formulations are impenetrable and meaningless for anyone who seeks 'salvation', healing transfiguration or awakening on no other path than that of thought. The Chan sages not only avoid all talk, but regard it as dangerous and falsifying-, and instead urge the pupil towards those crucial experiences which solve all riddles at one stroke.

The yoke of desire, the universal karma-law of cause and effect, can be broken : We can awaken into conscious, integral Self Awareness and so be ego-free and karma-free in divine Maya-Lila or Swadharmic Self Play. "All that lives is holy !" and all is alive - : the air you breathe, the stone you squat on-, the Play itself, says Wuji. He speaks of the original-, inherent Buddha-Nature in all things of the immanent Emmanuel and of the indwelling Christ-consciousness-, and he barks to evoke it. Wu ! Nirvana is Samsara. The Natural is the Spiritual !, the whole is in the part-play ! says the sahaja, art-free and playful fellow in a single Wu ! We may have pisgah-sights and momentary glimpses of Self-Awareness or spontaneous empathy in all around us-, in trees and rocks and rivers, in mountains, flowers and animals, and in egos as well. "Flower in the crumpled wall--". What art thou ? The perfect Tao is without difficulties, - save that it avoids picking and choosing". To the True Man of Tao there are no questions, not quest, no renunciation and no real choice. He breathes with the whole of his being-. His integral psyche is joyous ease and Well Being.

So experience your Self integrally-, beyond the opposites, in which you are still caught, as a prelude to a transformation in outlook and insight-, a see-change in consciousness-, a sahaja consummation in empathy, a transfiguration that is no longer you own doing, but is something that happens to you, in you and through you, says Wuji.

Ego-consciousness must vanish and with it the assumed individuality, persona-mask and conceit of doership; I being dissolved and replaced by It. The Supreme Silence is ignored in our I, Me and Mine-fuss, and this is our ignore-ance, our sin of unawareness. The inherent Wisdom is lost sight of, or insight of, in knowledge. The intrinsic cult of Ur is neglected in civilisation. Integral Grace, Freedom and Psychic health are not compatible, ~~xxxxx~~ with our swell, cute and proud ego-bumptiousness. Wu!

A Ch'an sage may not hate and, in maturity, cannot hate. Equally he may not love in the ordinary sense of the term-symbol and, in serene integrality, cannot do so. Yet he does not become unfeeling and indifferent. So-called divine indifference-, is really co-passion, - empathy plus self-awareness. There is With-suffering, sym-pathy, but also the Awareness - that spiritual suffering is a contradiction in terms. The Ch'an sage lets every body, every ego - and every thing have a share in his rich capacity for loving without counting on any love, any reciprocity - or any re-cognition in return. He loves impartially, ego-freely, as though only for the sake of loving-. And this not because it gives him personal pleasure - or gratifies a personal need or desire, but because he must do so, spontaneously, in choice-free Awareness and out from abounding-, lust-free love. Empathy-, Karuna-Grace or Agape, is a "love"-experience that is incapable of changing into hate. It is beyond duality, - beyond both love and hate or it includes both-, integral and free in Swadha. It is not like a leaping flame that may subside at any moment-, but is rather like a calm radiance, a mystic-clear glow from the montrace, in the hridaya-guha, - or solar-plexus-, that perpetuates itself. This 'love' can neither be disappointed or encouraged from Without. It does not solicit or make demands, does not obtrude or persue and does not give in order to take or to get. But its grace is of astounding strength precisely because it smoothes all power-, pride and possessiveness. It is gentle-, unobtrusive, mild and, in the long run-, irresistible. Even so-called inert things open themselves to it in empathy and animals, otherwise shy and distrustful, trust it.

If you have gone through the schooling, (life's sadhana-discipline-) and have tried in some mode of Yoga, or in natural empathy to aware and experience a realm beyond and including the opposites you will have fulfilled the condition for a fruitful encounter with the 'other'-. you will be able to apprehend it-, 'in itself', at a glance and aware eye-experience that "there are no 'others'". Wu ! "Consummatum est" All the eternal while. Empathy reveals - and irradiates. "We are always Aware Junya. Wu !

From the vantage point of innerstanding-, a human being can be aware just as he is-, together with everything in him that is mental, ego-conscious, warped or perverse-, no longer despised or resented ~~not~~, but calmly, integrally, accepted for what it is at this moment. The more integrally aware we innerstand, the more impossible it becomes for the other consciousness to deceive, to put up barriers of pretence. It is not that love makes blind-, but rather that : to the purely ego-free all is pure, inevitable and - right and 'It' becomes the medium in which the other involuntarily relates, confides and unfolds - a becoming centre to which he surrenders egoji-, yielding it the leadership. Love and do what you will-". In Karuna-love there is no ego-will, - no egoji. The ego experiences no increase of himself in such empathy-contact with others. It only strengthens into awareness the It in him. He feels moved and borne along by forces that are other than himself. Ego-desire is gone-. His help for others consists ~~essentially~~ in simply being there, in a not-doing, an attitude which is pre-eminently spiritual and uniquely creative. "Body-, soul and spirit" are here fused into a unity : The ad-waita-experiencing is in Sahaja-samadhi. Wu !

Ego-hood belongs to the very nature of man, as wings to a bird or leaves to a tree, (The ego-ridden mind - or the mind-ridden ego ! What ~~is~~ is the difference ? asks the Tibetan Guruji). Yet a defection from the centre, a falling away is implicit in this ego-hood. We must burst the bounds of individuality-, entering into conscious contact-, eye empathy-, with everything that is-, : "we must live as much as we are lived. Wu ! There is a constant consummation. we are in touch-, in interplay, in rapport", and have only to awaken into conscious awareness, - conscious ananda; says wuji. It is inherent, integral Grace in Prajna-light and, Karuna-experiencing. It is Sadarshan. Karuna-love does not analyse-, or calculate. It is direct, integral awareness. There is enlightenment through Empathy - all within our Self. What 'I' sought lies in my Self-, and within all - things. Wu !

So seek and aware ye first the inherent, integral realm of Grace Within - and all mere things "will be added" -, will be aware as your Self. After repeated experiences - in pisgah-darshan - ye mature to awaken integrally-, says Wuji. But though cogs, ties itself in knots and boggles at simple paradoxes - and antinomies. At an early stage duality reigns supreme : Opposites are aware as opponents - and often as clashing antagonists -- regions apart-. Then we find, by experience, that opposites are not opposed but are complimentary-. They condition one another-, are intersuffused - and a unity. Neither exists for itself, each exists through the other-. All is one-, non;dual inter-fusing and unimpeded interpenetration in ananda-ful Swalila. At one stage duality reigns supreme. In another mode of Awareness - it does not matter! Self-Aware you are free in actualities-, in things and in concepts. Then, at a third realm of experiencing, - it and they do not exist - (as separate). In Adwaita Awareness - all is within Sunya.

This is a difference between Ch'an and the life-denying attitude of the Stoic -(and the ego-denying Churchanity, which bids you hate your Father and Mother-, ego and devil and original sin-complex. Hate is as binding as is love, says Wuji.) In Ch'an you transcend-, inner-stand and accept all-, - free in all-, calmly anandaful in grace and gratitude. All are fellow-pilgrims in himalayan consciousness--, all on the Tao and all due to awaken into conscious, integral Self-Awareness, and, mean-while, ~~live~~ ^{live} and right and perfect, each at its own time and place in Swalila. Concrete, authentic experience in 'God' -(Christ, Allah or Buddha-nature) matter more than dogmas and doctrines, shastras and abstract concepts. Wu !

Any egoji, who has got as far as this, will be neither purified by suffering nor destroyed by hate, neither benefitted by joy - nor rewarded by love-, as it is not he, as ego who is rewarded, virtuous or 'good' -- or need merit, re-cognition or requital. The tenor of his being-awareness is nature integrality--, a simple balance and natural poise and ease in harmonious, living grace. Wu !

Egoji is integrated in Karuna-rhythm, which is increased and purified - the more it is practised and lived. There is serenity, confidence, buoyancy-, psychic health and inner calm in joyous ease. Everything that comes is right, even egojis. He lives a serene, unexacting, un-assertive life-play-, like an ordinary person-, hardly noticed - and not needing the notice, - re-cognition or under-standing of ego-ji. Yet his life-work or play is - extra-ordinary-, because attitude and awareness are essentially different-, - integral as if in an added dimension. He acts spontaneously and rightly by instinct-, intuition or natural empathy. He is not vain of his modesty, his simplicity or his naturalness, and not pitiful or condescending towards psychic diseases-. (The physical woes are psychic in their cause. Wu !) He has no special fixation in complexes, concepts and desires-, nor in learning, power and possessions, - in lust of giving or in conceit of agency-. Essentially there is no choice or renunciation and no death of the real-, that we ever are. Wu ! Wuji can live from day to day-rejoicing in the moment to moment of choice-free awareness, and finding complete fulfilment in each, quietly leaving the past and the future in the mystic-clear - darkness of dharmic rightness. Swa-dharma is his chief concern - and not the individual or ego-dharma of others-, except in natural empathy-. Thus he becomes a personality - by being impersonal. He harbours no fear of ego-death or body-demise - nor of reincarnation-, for he has died, i.e. egoji, concepts and abstractions, have been annihilated or naughted so often-, that this kind of death becomes almost a habit, like profound, dreamfree sleep. "Die before you die !" advised Mohammed, and so eliminate the fear of death-, of relationships and of actualities. The illusory shadows and delusive bondage of fussy egojis are aware fearfreely, Personal immortality has ceased to be a problem for egoji-, who is in a new mode of Awareness. He remains naturally humble and simple.

It is an integral experiencing in conscious awareness-, which, indefinable to begin with, proves to be qualitatively different from the preceding ones-, a new way of being in Sunya nothingness - or Self-Awareness in Swalila. It happens quite spontaneously-. Egoji's cooperation consists only in his readiness and receptivity - as a pliable tool to be used and lived through-, a being in ~~xxxx~~ tune and at-one-ment - in Adwaita-Empathy. wu ! This mysterious happening can only be hinted at, but the core of it - will be missed. All images and comparisons stem from other levels of experience. And yet the mystic would have so much to tell us, just because he has so much to keep silent about. Integral experiencing is essentially Silence :- a spiritual-natural breathing-, exhaling and inhaling-, like giving and getting-, being equally balanced.

As egos, we would be infinitely alone were it not for the ecstatic, yet calm and integral, experience in the Sunya, Turija or Samadhi-Awareness, the ego-merging, - fusing-, integrating, vanishing into It-, into Adwaita all-one-ness. wu ! At best egoji can only continue trotting ahead, undesiring, unassuming-, unasserting and never lonely when freely alone-, not only in harmonious nature but also - with fussy-, noisy and dis-eased egojis. wu ! He finds he is becoming increasingly reluctant to intervene in the lives of others. It seems to him not only crude and tactless, but wrong. He develops something like an instinctive repugnance for it. Intuition suffuses and warns - and he acts and obeys in its light-, heeding all intimation however faint and not counteracting them by an appeal to 'duty'. He awares an inner compulsion from the centre of integrity. - A guiding Deimon, reveals the way. Swadharma is our chief concern, our true business and work-play, (work is play when it is spontaneous and without any sense of doership). Fellow-pilgrim's dharma and karmic duties can best be left to them to find and to fulfil. wu !

Our helping and lust of giving may well be benevolently bullying and charitable patronage. we are yoked to ego's karma if we interfere lust-fully-, and what we hate holds us in bondage as much as the attachment of love. Karuna cannot be possessive, exclusive, aggressive or pitiful. It is integral empathy. The more Sri ego progresses towards maturity and integration - the more indifferent it becomes to seeming baseness, meanness, criticism and condemnation, and the less enthusiastic about what is considered good and exalted in man-. He takes it all in his stride, like the weather-. He no longer has the urge to be a fisher or healer of ego-souls-, as if merit were attached to the act of salvation and to the number of souls saved --. (salved and saved from what ?) wu !

We may 'help' (not too consciously) by being what we are, - by not turning to others, but by waiting until they seek us by their own accord, until a little spark of longing flares up in them for a life in freedom, and an intuitive re-cognition of a spirit outshining their ego-will. wu ! We do not give them what is ours, but what is theirs. We do not get more from any thing or any body, than what we bring with us : That which re-cognises is- within. Only a Mahatmaji can re-cognise a Mahatmaji. The Self recognise its Self. "God nods to God from within all of us-." It is not our words, nor our deeds-, nor "I" who intervene, but our very existence convinces in receptive, pure empathy-, a genuine transmission-, no deception, no disappointment. Darshan is a lasting awareness, calling forth, not just a passing mood or flashy visions. It is not depending on the will either of the helper or the helped-, but on prarabdha, destiny - or due dharma. To one, it is granted in spite of himself, another fails despite heroic efforts. What has to be done through us, will be done - willy, nilly - whether we will it or not. wu !

Thus the disinclination to intervene-, except by kheyal - intuitive impulse or spontaneous inspiration, does not mean callously leaving people and things to their own device-, but helping them by not trying to help, convincing them by not trying to convince. Thus help becomes spontaneous and karmic. Our ego-woes and physical - diseases are psychic in their cause-. They are symptoms, which can warn and teach us-. We may heal or eliminate these symptoms, but the cause remains until we focus the disease in the integral psyche. So focus and treat the Whole man - rather than pamper the blinkered illusion called egoji or humour its whims and petty woes - and important trifles. Spiritual suffering is a contradiction in terms! The cause is more important than the healing of symptoms. Egojis want love-, attention, - recognition and fuss. Wu !

The Ch'an attitude has been characterised by renunciation of all categories of judgement. "Do not judge -- Vengeance is Mine". Prarabodha and karmic dharma will have its course. It's Will be done, Wu ! In calm, integral insight and natural empathy we are able to accept with complete equanimity-, what the Lord or the Devil in dharmic course sends upon us-, the pleasant and the unpleasant as trials, tests and privileges-. The pleasant remains as pleasurable as ever-, but it is accepted - like the weather-. All weather is good weather, all experiences can teach, confirm and mature us. The attitude of calm, spontaneous acceptance and enjoyment is fundamental and cannot be exercised enough. It has laid the firm foundation of a markedly impersonal and objective type of behaviour, an objective-subjective empathy - and integral psychic - ease. The capacity to understand integrally, and aware in purely receptive darshan, - the essential character of an event or object - or an egoji -(and its significance in art), has been stressed in Ch'an cult of Ur; but such ability, attitude and experience had long existed outside Buddhist mysticism and is not exclusive to ch'an. This calm rejection of all judgements-, enthusiasms and condemnations is but a preliminary stage to a wider characteristic attitude of decisive importance.

Negatively one can say that it lies beyond the subjective-objective, personal-impersonal mode-, but so few word-symbols and term-concepts (except in Sanskrit) befits the Adwaita-Self aware consciousness - or integral experiencing. Wu ! The Prajna-Light and the Karuna-rhythm do not 'behave' at all, but reveal, like Sunlight and Agape-Love. In perception or experiencing or Darshan-, there is the awareness as though the things were perceiving themselves, as though they were making use of our senses - our receptivity, our love, in order to attain or reveal the maximum fullness of being in natural, joyous Self-interplay. Our recognition of our Self in them- brings forth spontaneous response -: The smile of Kashyapa, the smile of our integral, common life. Wu !

This is empathy, intuitive ego-free Self-experiencing : "All that lives is holy - and all is alive. In and behind every thing there is some no-thing-ness-, some Sunya-fulgence - or Turjya-Grace-, a jolly playfulness-- , a joyous ease. Jove nods to Jove from within every body and every thing-. "Full of Zeas the Cities-, full of Zeas the harbours, full of Zeas are all the ways of man": Patiently, carefreely 'waiting' to be aware, recognised and enjoyed-, like the Sleeping Beauty. Wu !

The Ch'an Sage meets everything with a non-imposing of his own ego-will-, ego desire and ego-lust. (The Will is ever being done -. So let it Be). He respects others as a manifestation of that which underlies all and which is projected Self-radiantly, uninfluenced - by our ego-will, desires or fuss. Everything that is comprehended, sustained and understood by the Adwaita One-, the Sunya no-thing-ness. In the transformative, transmuting grace of enlightenment - our awareness is enriched into a new dimension-, open to a new and unsuspected wonder-. That which is-, the It-, can only be apprehended-, recognised and experienced, and cannot be known, understood, grasped or explained in concepts or in word-symbols. Sunya-Silence is the transmitter, the natural Self-revealer.

The depth-, the essence and the unmovedness of this Akasha-Silence can no more be perceived from the out-side, than the surface of the sea reveals the calm of its depth. It is experienced in ego-free empathy, - in Prajna-Light and in Karuna-rhythm. The Ch'an Sage is wary of making a show of his feeling - and dislike clothing them into words. Clothes, and even fig-leaves falsify and disguise the natural starkness and the essence-. Yet the Sage is far from limiting his intuitive awareness of joy - and of empathy to human, mortal egojis and aspects of humanity. He embraces in empathy everything that lives-, animals, plants, rocks and akasha, and he does not exclude any body or any-thing. "Whatever, ye have done unto the least --". Sri Emmanuel understands - and smiles word-freely. Word-symbols are powerless and fit falsifying in Sunya, so play in them lightly-, unstickily. Wu ! The fact that words can act as a bridge between egos - in duality-antics, should not beguile us into neglecting and despising those realms of existence in which words do not unite or reveal, and do not establish any contact, but, on the contrary, open out an abyss of semantic muddles and confusing concepts, - as if anything that had not reached the human level-, had only a provisional existence and were of no importance. Excluded illusory egojis strut in cute, swell importance and in proud, power-antics-, knowledge-fuss and conceit of agency-. How conditioned, informed and re-formed egojis are - stuck in this, that or the other ideal concept - and abstract truth, and chattering about it. Yet bondage, - like egojis, is delusive. Sin is behovely and All Is Well, says the Ch'an Sage, Guru Waji. Feelings lose nothing by not being expressed-, but may dissipate in wordy effervescence. They gain in purity, sincerity and integrality, the less they are verbalised, analysed and asserted. The Ch'an Sage is constantly confirmed in his experience, that there is a fundamental communication which embraces all forms of existence, and which because of its immediacy, must abandon the medium of words-. Wu !

There is Empathy, - integral, essential awareness in eloquent Sunya-Silence. There is a word-free, ego-free, sahaja-spiritual consummation inherent in the Eternal Now-. Wu ! All goes Well With us if we succeed in awakening integrally into conscious awareness of the right relationship With our Self - and so enjoy the Eternal in time. Self-Enlightenment has made the Sage consciously aware, that in a mystic-clear Way, and Without his doing, he is originally and organically connected With all living things (and all is alive and holy), so that every relationship sought and suffered, is only the revelation of the primary, non-dual One. Wu ! So he is never lonely in Solitude. "We are always aware Sunya"-, but are We always consciously integrally or unconsciously aware ? queries Waji.

Ananda is not to be under-stood or known. It is ego-free, mind-free and thought-free experiencing, while both under-standing and knowledge are mental, - are relative and pertain to ego-consciousness. Ananda, Karuna, Empathy and Grace, pertain to integral experiencing. The art and craft of dying is also like love, - difficult to under-stand. Even those, who have gone through much suffering are in danger of missing the Tao, the right attitude, the true lesson. For the meaning of suffering is hidden and is revealed only to him, or her, who is maturely integral to accept and bear it. The sage helps the sufferer to endure his suffering in the light of Swadharma, in the right mode of attitude and receptivity - or intuitive sensitivity. A sage who has taken a sufferer under his care and conscious light, and has reason to fear that he is not equal to his suffering, may visit him repeatedly, - not with the intension of relieving him of distracting worries or pains, mental, emotional or physical, but of reaching his inner Self, the unitive non-dual Self. Wu ! He will try to make him face his suffering by bringing its full extent and magnitude into consciousness. He will help the sufferer to see that great suffering is not overcome by refusing to face it or by surrendering to it in despair. He will warn him of the danger and the weakness of allowing himself, be soled and of waiting for time to heal. Wu !

Salvation, integral psychic healing, lies in giving full assent to his 'fate', (karmic parabha or Swadharna), serenely accepting what is laid upon him without asking why, he should be singled out for so much suffering. Whoever is able to bear suffering in this way grows to the stature of his suffering, and he is detached from it by learning, aware and realising more and more to disregard the fact that it is his suffering. Spiritual suffering is a contradiction in terms. Wu ! This detachment paves the way to psychic healing to integral awareness. Healing follows of itself the more ego-free, sensitive and intuitive he grows, also to the suffering of others, sharing their ego-woes. This fellow-suffering or empathy (in-pathos) is quite different from the sentimental, sympathy and condescending compassion most of us indulge in, which, easily evoked, is quickly dissipated and remains ineffective, because it is not ego-free. Wu ! Karuna-Empathy is not bound to word and sentiments. It reveals the most intimate bond between human beings and all living creatures, also so-called inanimate things. The real meaning of suffering discloses itself only to him who has aware and experienced the art-less or art-free empathy. An artist in life is also a spontaneous artist in forms and in actions, - at-home also in the form-free, invisible and ineffable Real.

If the sufferer's consciousness is intuitively open and purified to aware his Swadharna, he will aware that neither flight from actualities, nor denial of suffering can bring him non-attachment or Grace. There is no real detachment, - no death of the Real, - and if thrown back upon himself, - accepting all-, he may awaken integrally to his Swadharna and so consciously fulfil the law of his Being. The Sage will go on helping him. He will 'give' his presence and will answer his questions without offering anything more than suggestions and of course, without preaching. For there is something that seems to him very much more important than words - : The transmission in Empathy of Karuna-Love and Integral Grace, the word-free, ego-free ineffable consummation. That ever Is and have but to be awakened into and lived in conscious Self-Awareness. Wu !

Gradually the Sage Guruji may fall silent and may sit there word-free for a timefree while sunk deep in the common Self-; and the, to egos, strange thing is, that this silence is not felt by the other person as indifference or as a desolate emptiness, which irks - disturbs or irritates rather than calms. It is as if this Silence had more meaning and truer intercourse than countless words could ever have. It is as if the other were being drawn into a field of integrality or of healing vibrations from which strength, - certainty and grace of awareness flows into him. - Egoji is submerged - and "Consummatus est". He feels suffused as with a strange light of confidence, of faith and of Adwaita-experiencing, even when his visitor has long since departed. And it may be that, in these calm and mystic-clear hours, the resolve will be born to set out on the path that turns a dis-eased psyche and a wretched existence into a living empathy of joyous ease. "All things are added", if we aware and live the inherent wisdom in integral Grace and be ego-free like a babe, and a mature Sage. Conscious Self-Awareness is all. Wu!

Ch'an poetry :

"In the higher Realm of Suchness there is neither self nor other." When direct identification is experienced, We can only say "not-two or Wu !"

"Through the evening mist - A lone goose is flying.
If one tone are vast waters and sky-".

"To thread the sharp edge of a sword, to run on smooth-frozen ice,
One needs no foot-steps to follow. Walk over the cliffs with hands free".

"Let us live among the white clouds and scarlet woodlands singing
together - Songs of the Great Peace".

"Not knowing how near the truth of our Being is -
People seek it far away ---.

They are like the fish who, in the midst of clear, sweet water,
Cries out in thirst imploringly.

If you do not get it from yourself - Where will you go for it ?"

"From the seed-bed flowers rise. Yet there are no seed, nor are
these flowers."

... old pond, a frog jumps in, the sound of water. ...
 ... pine-tree preaches wisdom, ...
 ... and the untamed bird is crying, ...

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In Dr. Carl Jung's autobiographical statements Sri Wuji finds a great similarity with his own. There are but rapidly moving beams of intuitive light, which only fleetingly illuminate the outward events in Jung's life and work and the experience of a man to whom the psyche was a profound reality. The "autobiography" was justified in terms of Jung's own inner life - and it kind of willed to be, and wrote itself-, through him. Once he remarked, "A book of mine is always a matter of fate. There is something unpredictable about the process of writing and I cannot prescribe for myself any predetermined course. Thus this "autobiography" is now taking a direction quite different from what I imagined at the beginning. It has become a necessity for me to write down my early memories. If I neglect to do so for a single day, unpleasant physical symptoms immediately follow. As soon as I set to work they vanish and my consciousness feels perfectly clear". Sri Wuji also avares this intuitive and spontaneous contemplation, which bubbles up in term-symbols and light word-play. Sometimes, when we ask him for specific data on outward happenings, we ask in vain-. Instances are more important than circumstances. Only the psychological and spiritual essence of his life-experience remained in his memory and this alone seemed to him worth the effort of telling. He knew too many autobiographies - with their ego-deceptions and down right lies-, and he knew too much about the impossibility of self-portrayal to want to venture on any such attempt-. W u i

spirit, Essence and the esoteric psyche were to Jung realities - and his life-task was to probe the depth-consciousness. Once this sincere and profound doctor of psyches and dis-eased ego-souls stated: "Psychology, as practiced in the west-, is a misnomer. It is ontology, the science of mind-, we know but little about the psyche. Yes, Man 'knows' little about him self-, about the whole psyche and the integral, spiritual consciousness, Jung would not have his intimate biographical book included in his "Collected work", nor have it published until he was safely in the inviolable real. Sri Wuji is carefree in divine indifference, as to whether his 'biography' be still-born, abortive or viable - or not. The outer aspects of his life seem to have been accidental: persons one has met, travels, adventures, entanglements, blows of destiny-, conquests, achievements-, power-antics and so on, usually make up a sensible biography -- not so with Wuji. The realm of grace, of wholeness-awareness-, Essence and intuitive light, is within, and it has determining value. Sri-Man-u-ji -, there first, It is perceived and lived - everywhere.

In his scientific works Jung seldom uses the term-symbol God-, but rather "the God-image in the human psyche". Yet in his youthful rebellion against Churchanity, he once said: "At that time I realised that God-, for me at least, was one of the most immediate experiences", and to a Young Clergyman he wrote: "I find that my thoughts circle around God-, like the planets around the Sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force-". (Wuji uses the term Self and It is sex-free). Young Carl stated: "Nothing could persuade me that "in the image of God applied only, to man. In fact it seemed to me that the high mountains, the rivers, lakes, trees, flowers and animals far better exemplified, the essence of God than men with their ridiculous clothes, their meanness, vanity-, mendacity and abhorrent egotism--".

Dr. Jung, in his prologue to "Memories-Dreams-Reflections" makes statements which Sri Wuji might well echo: "My life is a story of the self-realisation of the unconscious. Everything in the unconscious seeks outward manifestations, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a Whole. I cannot employ the language of science to trace this process of awakening-, of growth or of clarification in myself, for I cannot experience myself as a scientific problem. What we are to our inward vision and what man appears to be sub specia aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages, which are far too general to do justice to the subjective variety of an individual life-."

Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth. I can only make direct statement, only "tell stories". Whether or not the stories are "true", is not the problem, the only question is whether what I tell is my fable, my truth. We are a psychic process, which we do not control, or only partly direct. We do not know how life is going to turn out. Therefore the story has no beginning and the end - can only be vaguely hinted at. Life has always seemed to me like a plant that lives on its rhizome: its true life is invisible, hidden in, the rhizome. The part that appears above ground lasts only a single summer. Then it withers away-, an ephemeral apparition. Yet there is something that lives and endures underneath the eternal flux." "The One remains. The Many change and pass".

"Recollections of the outward events of my life has largely faded or disappeared. But my encounter with the "other" reality, my bouts with the unconscious, are indelibly engraved upon my memory. Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection-. Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my auto-biography deals-".

Carl Jung was also a solitary child and remembers his pre-ego-consciousness and its intuitive light, which could be co-existing and unclashing in the unitive field-, with ego-values and duality actualities. That he names them No. I, and No. II consciousness is arbitrary-. Like also his "Unconscious" - (depth-consciousness) they are different and due modes of our Self as consciousness. On one level of awareness - sex, duality and the blinkered ego-consciousness - reign-supreme-. In another mode of consciousness - they do not matter - and, in a third state of Being-Awareness, they do not exist". Each is a field of experiencing the One Self-, on His travels in the external realm, Jung states "I had accustomed myself to living always on two planes simultaneously, one (mentally) conscious, which attempted to understand and could not, and one unconscious, which wanted to express something and could not formulate it". Sri Wuji would say there may be no urge to formulate, innerstances-, Empathy - or Unity-awareness -: It lives its Self. Wu !

Bodies were limp and nearly dead - gasping for moisture and pure akasha during April, May, but now-, in the choti monsoon, we revive enough to pen you a greeting of good cheer, trusting all is well with all bodies and no bodies in Summer Sunnyness on the mark of the dunes" Du som her sorgig isalle. Gak og i mark og traad; led de friske vinde dig vifte karsk og sund"- . But, why have sorrow, sex or any thing on the mind, - when we can go simply, sanely and sahajaly, out of the mind-tool - and Be at joyous ease - ego-freely alone, in the All One, the non-dual Sunya-fulness. Wu ! Wuji barks at swell-, strutting and noisily assertive egos - and at subtle and silently insidious shakti-business-, and he opines that some of us are like leeches, bats and vampires, - batting on you if you be not alertly awake and aware - and bark lustily. Wu ! He quote: Thomas a Kempis. "As often as I go among men - (egos) I return less a Man" and Christs: "who touched me ? : I felt a virtue go". Ego-fuss, craving and duality-play can be impediments and veils - (blurring Self-Awareness-, the strength of wholeness - experiencing,) and it is only grudgingly that Guru Wuji admits that we may sometimes be of some nuisance-value-, as a contrast by which Self-awareness be more conscious - in grace and gratitude. He managed to push Rishi Raman's Palkie, Vol. I upon you - as a kind of adwaita- tonic to imbibe in suitable moments - of the eternal while - to atone, atone and at-one the delusive, truculent ego-ji, Egos did swarm here and gave us a trying time - Guru Wuji was barking, lustily and gracefully in the Invisibile real-, but egos are rarely mature - ghostly or spiritual enough to aware the integral Silence and the eternal playfulness. They strut and stumble in swell conceit of agency. Wu ! We were a month later than usual returning from the gallivanting among plain-egos and had hardly unpacked our bed before Dutch Albert was upon us - craving urgent and complete solitude - and complete fast from food-, words and ego-nearness. So we struck his bodies into hill-top xx cave and half anticipated to find them dead or translated at the end of the 6 weeks retreat - in elevation and levitation. Wu !

But after 2 weeks they descended from the Thabor Mount of Forklarclse - transfiguration, rather ghostly - and weakened - in physique-, but very 'clarified'. Wu ! They revived surprisingly quickly and served well the following month in Sunya silence and ego-free akasha merging-, but taking sensible frugal food and reading and wandering exercise - to Mirtola, Binsar and Sattal-, sleeping in the jungle and living on Monkey-nuts, and what nuts. Wu ! Now he is off in the tools on a 200 miles trot over the hills to far away Rishi Kesh and then back to the lovely leper-bretheren at Warrere and Hyderabad. So he was quite a himalayan success in contrast to Aussi - Svar Orlov -- sky., and other swarming guys-, prating, prattling and twaddling around us in craving wriggings, whims and desire-bodies. Heat and Hegos ! barked Garuji - , and, mind ye : Guru, God and Self are one and the Same graceful Experiencing. We are reminded by Wuji of another Meister's notion that "the smallest creaturely image that ever take shape in thee is as big as God. How so ? It shuts out the whole of God". Thus the trivial, - personal and actual is apt to overshadow the integral and eternal Real in our consciousness. Ego-consciousness usurps Adwaita Self-Awareness, if we be not alertly passive. Yet Being-consciousness is all the eternal, while the mind-ridden ego and the becoming-consciousness wax and wane, become and bego-, project and withdraw in Swaila. "Sin is behovely" - and All is Well. Sin is but ignore-ance or unawareness-, and is behovely in the divine duality play. The original sin is the Godhead's (the Ground - the Source or Silence) projecting itself into God and into Gods and Self-play as the Word made flesh Wu ! The Play is good and bad. It is integral and anandaful if we be fully awake and alertly aware-. "We are always aware, Sunya, but are we always consciously, integrally and ego-freely aware ? Wuji says : "Wu" ! It is the human mortal ego-jesus that is depleted, drained and violated by ego-diseases in craving nearness. It is Jesus ben Miriam who could cry on the ego-cross in duality-awareness, - not the Christ-consciousness.

St. John Gospel has not got the fatal saying-. Waji is sure it is a human error, or faulty translation : "How - or what full glorification, consummation eat" is more plausible, as spiritual suffering is a contradiction ~~in~~ in terms. Wu !

Waji barks at Yankee swiftness-, blinkered, benevolent bullying and pushing, patronising - charity - Wu ! and he is not nourished by the Almighty Bhagavan Sri Dollar. If ye play with egos-asuras, - deadly-white or beasty-red dragons - or with Sri Devil, ye must be stillly and alertly aware - or ye may easily get smutty lotus-paws-. To the pure all is pure-, so reflect purely and steadily at the center-. In the continuous drama of life -(Swalila) traitors have their due role to play. They awaken to repent at the anti-climax, - a la Judas -. Be thou as pure as snow - and as cold and rigid as an icicle -(or a pandit), ye cannot escape calumny. "Do not be perturbed when people revile you and desert you, deride you, ~~unknowit~~ calumniate you and speak ill of you-, write anonymous scandal and defamatory remarks against you", advises Rishi R. The more these things come out the more you must become silent and retire into the seclusion of the Self-, into integral contemplation. The world is a play of these elements. It is well to 'know' Nothing and to Be Everything - consciously self-aware in Swalila. Yes Ducky Waji, egos are insidious shadows-. Post Tagore says in "Fruit gathering", when it was day. They come into the sanctuary and said "We shall only take the smallest room here". "They said : "We shall help you in the worship of our God and humbly accept only our own share of grace - Then they took their seat in ~~the~~ a corner and sat quiet and meek-. But in the darkness of the night I find they break into the sacred shrine, strong and turbulent, and snatch with unwholy greed the offerings from the altar". Guraji again quotes a Meister "He who has three things is beloved by God. The first is riddance of goods (attachment or desire for power and property). The second riddance of friends - and the third is riddance of ego" - (i.e. duality-consciousness). Wu ! Waji opines that the last item is the one thing needful for Self-awareness or Advaita "God-experiencing. But this, our graceful Guraji-, Godji or Self ji, seems prejudiced against egos and their fussy antics, yet, they be Himself in diverse forms of play. Wu.

He growls and beseech us to admit no more respectable Sahab-longue Gentlemen or deadly white, western ego-pillings into Sunya caves a/Pariya, Wu Vihara sancturles; and he threatens to decline us as chela - and not to re-incarnate here until we promise. He cites the pathological sponge G.H. Hamstein who, for 2 years, was his uninvited and unpaying guest in Wu Vihara. There was also vain and flighty Peter Kelly and, recently, blunt and blinkered Aussie Ivan Orlow-, sky-. None of these Sahabs recognised or liked Him a little but and - he reciprocated. Peterji made him look bodily like a FieskedVansker-, fat and forty-, and it was probably in blinkered subjectivity, and not willfully or purposefully -, that Ivan Sahab caused Him to gabble up Ferrige and poison, which, an hour later, made Him shed his wastail-body. We remind Guraji that even gods and egos cannot die -, or give up their ghostly spirit, if it be not in the duly appointed fulness of time-; and we remind him that not all deadly-white hegos from the Uttara Barbary are neurotic, psychotic and proudly blinkered - We cite Francis - Bob, Hans and Albert - and assure Him that Karunaji would give him French, unspoil Karuna-Love. But Waji sniffs and looks suspiciously and clair-audiently - and has not deigned to re-appear as yet-. Bhal Singh is looking for signs and proofs -(a la darsi lana) of him the regions. Orlow has betaken his body Home to Australia after a twelve month as inmate on the delightfully, cranky ridge-. Within his very dense blinkers he seemed sincere - and also he was a confused wretch when we sheltered him, having come to grief and bewilderment in his impure and immature Kundalini practices. His mind-ridden ego was purely subjective, - but seemed to heal, if not vanish. He said it had attained supra-mentality, Satori and what not, - but was still, swell and inflated enough to inform us that through Sri Himalayas and Rishi Ramana were all right. They could not teach or preach or get the Light across to egos. Likewise Siddhartha Gautama Buddha : "He had no doubt attained and awakened but could not express it" - implying that now third-rate, well journalist Orlow - Australia rejoice or beware : Wu !

Juan de la Cruz says : "The Source uttered the Word : That Word is its ~~own~~ playful projection : and It is uttered forever in everlasting Silence, and in Silence the integral psyche can aware It." Waji agrees : Silence is the ego-free Source. It's Play is anandaful - and Wu is more than enough verbosity-. Wu ! We have been reading Jan Van Ruys, broecks "The Sparkling Stone" - one of his best utterances-, but as in erudite Meister E. ~~schubert~~ : What cumbersome, theological verbage aboit the Sparkling Grail-stone and the 'simple' Jacob B -, what alchemical term-symbols - Surely Sri Silence is best :- The non-urge to express or share-, - show or be under-stood - when we innerstand - here and everywhere, all the eternal while. Thy shriek in raptures and ecstasies and shout "An ai Hug !" : All immature ego-bluster and dix-eased exhibitionism - Wu ! Just Be sahaja natural-, at joyous ease in integral Play. Behold ego-humble Francis of Assisi sentimental and patronisingly pitiful preaching to and at birds and fishes and fellow-animals-, instead of ~~xxx~~ listening ego-freely to their living wisdom and spontaneous life-play-^{ther} dying without a sense of defeat, fear, regret or sin-complex. Even his homage to Brother Sun and Sister Wind and Water is dually sentimental - and immature-, childish more than child-like. But Waji likes the nature hymn to 'Sister' death - and the admission that 'Eternity was new'-.

From too much love of living
Dear Sister set me free - *From want of due thanksgiving,*
From what is given to me -
From all the chains that bind to earth
My spirit - fetterless at birth-
Dear Sister set me free.

In youth I thought thee sterner : a monster to my view,
But I was then learner - Eternity was new-
Alvemos height - Assisi grof-, has given me all I need and
sought -
Then Sister - haste to me".
(There is still a me, Wu !)

Silence is full and real, but it is also lovely to have your greeting and wordy response and to ken ye well in life - as in life. All Is Well-, all is right that seems most wrong to egos-. All things are full of 'od-, also the ego-shadows and the respectable knowledge-stiffened Gentlemen, and even Boston Aristocracy. In the whole world there is nothing but God' shouted the himalayan layer-brotheren at us. Truly 'full of Zeus the cities, full of Zeus the harbours, full of Zeus are all the ways of man" - and even of gentle men, Swamis and Guru-Holinesses. Wu ! Even egos are of source nuisance-value, admits Guru Waji when in a calm mood. God is playing the fool in them and the play - is fun-, Wu ! Some of us are pure fools, raine tore, or 'God's special fools-. Guru, God and Self are one Grace, one foolish, himalayan Adwaits-^{Experiencing}. Lucille Becket, who gave birth to 'Neti, Neti !' has also projected - "The Jester' a good title for a book-revealing her consciousness playing on the wise fool in life and in literature : The 'nar' is sometimes the mature joker, - and don't we at ~~xxxx~~ times ~~xxxxxxxx~~ play the fool in Self-defence, playing lightly, glibly and banteringly on scars and wounds and 'deaths' - (to egos-). "I make light of my pain afraid that you should do so-". Egos who are solemn, unflexible and sans sense of humour are very vulnerable. Truth and our subjective truths have various hues, - seen from different levels and through different blinkers. Behold Will Shakespeare's gallery of fools-, jokels, court-jesters and naturally mature jokers, arid nonsense, which, on one level is deepest wisdom, innerstanding and ego-transcendental non sense - ! What funny fools these clever, respectable mortals be ! berks the natural Pucks and sahaja Wajis - in clair-voyant, impish irrateness, - when blundering, blinker'd egos usurp in the integral whole.

Their barks are not clever, intellectual, - patronising or pitifully but half bemusing and half amusing. The Cucky Carlings are mortal and often mental, ego-soules in due shadow-play ! The Play is jolly and the shadows are not very real. All is accepted and Guru, God and Self are gracefully free in it all. Wu !

Even if your Guru, God or Self - is in a human, external gu form - says Guru Wuji, ye should never, never presume to ask your Guruji, how He or She is, but be aware of the 'what', the Being-consciousness, rather than the becoming and begoing (and even supramental) 'ego'. Fancy saying : "How do ye do" to God - "How are you ? I am sure proud to meet ye". (I esteem you a swell guy") Gentle artful Earl and academically cultured Ronald Nixon were daily rebuked, by their Guruji - making such blinkered-, well-meaning and polite 'faux pas'-. Such gibberish need no answer-; - but Earl was gently and serenely rebuked by above Wuji - correction-. Fancy asking the I AM : "How are you this morning ?" Wu ! If Guruji is not well established in the Adwaita, I AM ness-, he is sure to be jarred at any sincere Chaelaji uttering such gibblish at Him. How the bodies are ? as if it matters if you have experience what He and your Self Are. Guru Wuji would hardly vouchsafe us an ambiguous Wu ! if we dared to ask him how He is in the inviolable Real. He would not 'become' Self-conscious or ego-conscious, or be pulled out of Adwaita awareness into duality consciousness. Our childish enquiry would not push him out from Sahaja Samadhi into ego-values, - body consciousness or shadow-antics-. He ken his duckies and their silly word-play - and awares God or Self also there Wu. All is Well. Behold how R.H., A.H., R.D., N.S., and M.H. manage (all differently-, beautifully different) to keep clear and free in ego-nearness. Swaila is divine and all is essentially well-. Only 'we' are apt to identify our Self with the ego-ridden mind and with other bodies-, tools, fixed concepts and ideal abstractions-. Thus the dis-ease-, the mental, thoughtful fuss and swell ego-woes-. Such illusion of delusive egos that we help or hinder or that 'we' are the doers-, the sufferers, and the conquering heroes. Such blinkered, but not always fatal conceit of agency. Such proud, cute and swell ego-strutting guys ! barks Guruji. Yet the Maya-Lila Self-Play is delightfully divine.

Our Swadharma is also our karmic Sadhana and Swadarshan -(i.e. the intuitive insight or innerstanding - or Being-awareness in immanence and transcendence) - is ever in Swaila. It is 'only' a matter of maturity -, of purity and of ego-transfiguration. To the pure all is pure and the pure in heart experience God - effortlessly. So court the sahaja awakening into conscious, integral Adwaita Self-awareness or experiencing in Guru, God - or Self-Grace. An Upanisadic Rishiji was explaining to his son : "when you go to sleep ye become one with the Being and when you die too", but it is little use telling and knowing, - preaching and teaching if one does not experience the existential leap and bounce readily into the unknown and unknowable experiencing - in the Adwaita Source or Alaya-ground of ego-freeness and integral living Awareness. Being-consciousness ever is-, while ego-consciousness and concepts become and bego-, project and withdraw, swell and vanish-. Supramental egos are swell, says Wuji, but rather than aiming at becoming powerful-, knowledge-ful and supramental egos we can focus - and aware that 'we' are nothing- : no-bodies in the Sunya Nothing-ness. Wu ! "we are always aware Sunya", a himalayan Rishi reminded us in his silent, integral wisdom and grace-ful, - Self-radiant Strength of Being-awareness. But ~~was~~ are 'we' always consciously, serenely and purely aware-, effortlessly and calmly Self-radiant in the integral whole - and in ego-antics as is He and as is Sri Himalaya. It is true that quintessentially and integrally we Are the I AM awareness, the freedom of no desire-, the Adwaita-Grace and the ever bubbling Ananda; but few have come through to steady Being-Awareness and rich Gratitude in conscious Self-experiencing. Few keep purely and maturely awake and alertly, playfully aware. Rishi Emerson suggest that 'every man is God playing the part of a fool'. This playfully true on a certain mental and 'clever' level (as are most homelies, truisms and personal, subjective truths. Perhaps God enjoys the Play and the parts. She would not have created so many of us, if She did not love fools. Is not She who created misery and shakti-follies wiser than art thou-and Job ?

We must humbly ask Sri Emerson (or Guruji) in the invisible Real what he meant by the word-symbols God and Fool and Playing. Did he not once say about an obscure or mystic-clear passage : "Once upon a time only God and I know what it meant, - and now only God knows". Wuji adds 'perhaps'. The word God is not God-, the term symbol Christ is not the experiencing, but is a subjective truth-label, so why take offence in word-play and concept-exchange ? "Chacun a son Christ". Our imposed and authentic concepts-, ideal prejudices are convictions and pet- terms, vary and change like camellions, and so we wallow in semantic puddles - and mystic-clear ideologies, verbiage and erudite verbosity, while Wu is enough and Silence is the safest and the most real language of Himalayan Gods and Sages, of Akasha-Fullness and of the invisible Advaita-Real. Tao - is name-free. Is God-, to Emerson and to ideal Boston aristocracy, an abstract concept or a concrete, authentic experience in innerstanding, - in Being-awareness or Advaita-experiencing ? Is 'fool' uttered in clever mockery or in praise ?, in playful, simple ease, of statement or in aloof, superior condescending ? The immanent Emmanuel is not mocked and take no offence. Yet 'whatsoever ye have done, or not done, unto one of the biggest fool or most despicable egos among you, that also ye have done, or not done, unto Me" says Wuji. He loves fools as chelas, as Jeshus ben Miriam loved sinners and wine-bibers, publicans and simple fishermen, rather than learned pandits - and rich, 'respectable' Gentlemen. How can one tell an Advaita-truth ? "Never, never tell your Karuna-Love -, love that never can be told". Even a thought once uttered-, is untrue-. Ego-love, desire-craving, lust and concepts are safely or unsafely uttered and played with in wordiness. Karuna-rhythm, - Prajna-intuition, God-experiencing and the freedom of no desire, can only be experienced, awared - and sahajely lived in calm innerstanding-, in activities as in the reality of Sunya-Silence. It is quite futile, and sometimes fatal to try to get across-, 'come through' or be understood by egos, by mental, emotional and swell some-bodies, No-bodies - and the blessed poor in Spirit-, (the bare and starkly - disrespectful fools,) can reflect more purely. Consummatum est, where ego and egos are not, (are not near) Wu !

This natural, unsought - and unwilling consummation is not a rapturous, duality-coitus - or orgasm-, no shrieks of ecstasy or of "An al Hug-ness, no ego-assertion, identity or exciting fuss-. All is suffused, immanent, natural and joyous ease : A purna, sahaja fullness or ego-emptiness. In earlier death and crucifixions there is due dharmic and karmic ego-strife. Recapitulation become and bego, yet we experience that Being-awareness and the duly usurping becoming-consciousness (on the ego-level of duality) can be co-existing and unclashing :- There is no real divisions, bifurcations or detachments. Wu ! When we die on the Jiva Yatra or ego-yajna, we can in aware experience, be conscious of the Ground, the Source or Sunya-Alaya, We Are the Tao. The Way-, the death and the Transfiguration. We Are the whole, the All, the everything, and, in and above all, the Turiya-Silence. Wu ! This death or healing touch of Awareness, of Grace, of Integrality, can become a natural habit like a refreshing bath, - or cosmic re-change, like deep, dreamfree sleep - or a relief like death. Ego-yapping is only ego-revealing. There is no death of the Real that we ever are-, no real detachment-, and so no need of clinging attachment, sticky, wilful and lustful orgasms in bodies, mental, emotional or physical. In natural babyhood is the same grace or fullness, integrality and sahaja wisdom-, but only in the second innocence is there conscious Self-awareness. From Eden past to paradise to be, we stumble or bounce in spurious power and pride of knowledge and of learned ignorance-, unaware that we are the grace, - the wisdom, the Karuna-Love-, all the Eternal while-, and only have to re-awaken maturely and abidingly in pure, ego-free awareness. Wu !

(Bishop Temple and also Jan Van Ruysbroek seem to contend that Mary of Magdala be alias Mary of Bethany and the uncondemned woman taken in flagrant adultery-, but the John's are all different : John the Elder is the evangelist and not the Beloved disciple, John of Petmes, who knew : "there shall be no more time" - and "there was Silence in heaven for half an hour"-, was a third and different Johnny-. Wu !

"La vie negative" or Neti Neti (not this, not that) does, in sincere maturity, lead us to awakening into unitive Life-awareness or Grace-experiencing - to the acceptance - of the All-Rightness and the joyousness in all actualities - and all ego-less in shakti-business. - It is the Homeward journey in our consciousness or un-consciousness, Suddha - and prarabdha karma. Novalis when asked: "Where are we all going?" - said - "Home". We: ourself is the Way, the Tao, the Way, the Source, the Upround, the Awareness, the Experiencing, the Sunya Place-Void-or No-thing-ness. The awakening into the grace of wholeness-awareness is a matter of sincerity and maturity it seems. Are egojis being maturely ripe and ready to die to their illusory images of identity and Shakti-business, and to their conceit of agency? The 'via negative' or Neti-Neti way - is the trackless path that leads to the positive Sahaja Tat tvam asi and Tat-Cait-Ananda. This Being-awareness-Grace is an undifferentiated Unity and not three separate concepts or word-symbols. Like the Christian Father, Son and ghostly Whole, it is a trine wholeness. It is what Life, God, Reality, Truth and you - IS and what we all essentially are, says the "Reality-wise" Waji.

A Freudian friend states: "No one has shown more clearly than Freud himself how love can turn into hate and the fusion of both in the phenomenon of sadism". This seems to give us the key to the conduct of four fellow wayfarers - and to their prolonged hostility, spite and malicious, malignant attitude. Two of these were at times megalomaniacs - and one definite a "flip out" schizophreniac. All were very subjective with a very 'swell' and aggressive egoji, with 'deluxe' of a bloated image of themselves (of egoji). We would rather not have them in our solitary Triya Sanctuary about - of them were, separately unpaying guests in the Ka-Vihara and Karuna-Cottages - for a year or two.

As a host Waji was kind and courteous to their foibles - They were his unpaying guests and tolerated as long as they did not offend the spirit of the natural sanctuaries too grievously. He was a patient and kind listener, and wanted no strife, discord or onusosity within the sanctuaries. He desired chiefly to be left alone in his Triya-realm. The two shakti types had 'swell', aggressive egojis in blinkered subjective power-play. There was no trace of Real love or real, mutual friendships, empathy and Mohakarun, were alien concepts and experiences to them. One was Angela Irilian Hybrid, pretending to be aristocrat and treating Waji as a Sadhu-plebeian, who should be honoured to serve her whims and fancies. The megalomaniac and schizophrenic R.P. - burst out in noisy, blatant shakti-antics. R.P. at first meant Real P. She said, but in swollness it stood for "Royal Princess - I am Kali Mata, holy Shakti, You please serve my purpose, projects and fantastic play-actions". Impulsively she threw Rs. 1000 into the river Sarju and, in destructive orgies, she burnt all her valuable books. She bought her 'friends' with her money and had no use or liking for people, who did not admire her and served her immediate projects and play-actings. In despair she proffered Waji - partner-ship in her millions (Lapsos) and tried so to catch him as "Guru", father confessor and Hippie-Cat (She called herself Hippie-Head).

Not love - but, in the beginning, regard, esteem and even admiration of Waji were discernable - (in all the four types). But when Waji did not take the bait and did not play up to the swollen, fixed and often fantastic images they projected as their self or egoji, he fell in their disgrace and should be punished, malignant and reviled.

The two 'gentlemen' (English and an international Jew), were not in rampant shakti-business - but their reaction and procedure were similar. Waji did not admire or play up to the images they projected of themselves as egojis, and so they turned hostile and sadistically reviling him - in abuse and malignant gossip. Waji kept men to praise and blame, but did only once suggest to R.D. "What Paul says about Peter tells us more about Paul than about Peterji". When the Real P. turned into a hostile "Royal Princess", Waji was reminded of two gospel-truths: "He who is not

against me in with me" only "To who is not with me is against me". He was utterly surprised when the English laundress "Gentleman" - completely lost his temper and spit his in the face twice together with a stream of virulent abuse and hateful epithets. It was good experience and Mujji is chiefly interested in his own attitude and reaction. He hopes that brother K.H. can forgive himself (his ego) in graceful Sathya. He is the frustrated, - solitary and esoteric type but may hopefully mellow in sincere Sadhana.

"Love is love itself unadorned" - so read in the old Hindu, but the four were only cases of hope making - love - love of ego-projected hopes. That such fluctuating "love" turns into hate in ego is natural, but the coming continuing action puzzled Mujji. Apparently it is an axiom in Freudian psychology - that when love turns into hate, the fusion by both often results in the phenomenon of sadism.

Dicks said that "the road of excess leads to palace of wisdom" It is true that reason's extremity is intuitive opportunity - and that, in extremity, opposites turn into their opposites - which constitute their wholeness.

In intuitive non-mental reality there is no time, unconscious mental processes are to themselves time-free. According to Boehme the fall into egoism (idea's fall into duality and mere knowledge of good and evil) is a fall from eternity into time. It is also the time when Adam ceases to play and starts work. According to a Bible text, or gospel truth, and also to the myth of very primitive people: "In heaven none marry and none are given in marriage" yet in ego-free heaven, say, for the first time, truly love. "Heaven lies about us in our infancy - and trailing clouds of glory do we come from heaven which is our home" says the poet. But heaven is here and now assures Sri Mujji: a state of conscious, intuitive awareness of Being - integrally whole, graceful and at joyous ease - also in actualities, dualities and ego-less.

At the deepest level the androgynous or hermaphroditic ideal of the unconscious reflects the aspiration of the human psyche to overcome the dualities which are their neurosis and psychotic diseases. "God created man (Hemaphrodite) in his own image and female created he them" as implying the androgynous nature of God - and human perfection before the fall into division and duality. "There can be no male or female for ye are all one man (created) in Christ" (Colossians 3:11).

Sri Mujji is often asked by "God" Christ or the ghostly whole being called a "No" as if a concept, abstraction - or a conscious awareness and experience could be only "No". However, (half of our humanity) were also projected in god's image. So god must surely be a spiritual hermaphrodite. According to Cardozo "Man is a complete masculine-feminine being" - solar and telluric, lyric and cosmic at the same time. "Original sin" is connected with division into sexes and the fall of the Androgyne, i.e. Her as a complete Being. Dionysus re-unites male and female Self and other's life and death: Dionysus destroys ego-consciousness. Rilke called on his Creator to perfect him as an artist - by making him a hermaphrodite - saying "Perhaps the sexes are more related than we think and the great renewal of the world will perhaps consist in this that men and maid, freed from the falsifying of sin and evasions, will seek others, not as opposites, but as brothers and sisters, and will come together as human Beings and spiritual psyches".

It is Brother Alfred, Sunya Bhai or Sri Sunyata-, who again sends you greetings and grace from holy and wholesome Almora. Since the Nehru family 1935 at Bhowali Sanatorium befriended him and gave him his first Himalayan home at Bhowali- you have been in his affectionate regards, Karuna-Love- and Gratitude. That he has not intruded on your privacy by letter or by body-presence since you became absorbed in high political duties-, is because we feel- that the word-free song goes on in the Self-revealing Himalayan Silence. Where nothing is said all may be innerstood and intuitively awarded-. Empathy and Grace have constantly gone you- wards in your blessed dharmic task and prarabdha Karma in our Bharat.

Our Ananda Mayee Maji calls this modern Viking-bhai : Bhaiji-. The Christ conscious Ramana Maharshi at Arunachala called him Sunya (-no-thing-ness) and "one of the rare, born mystics - reminding him : "We are always aware Sunya". His peasant-mother in Viking-realm had fastened on him the Maha or Satya name 'Em-man-UEL (the indwelling Christ-Self) and Rabindra Nath Tagore had called him to India to "teach Silence" in 1930. This he seems to have done here during 40 years , by Being It - in intuitive unity-living, spontaneous Self-awareness and Guru-free-, almost ego-free, ontological Experiencing-, a solitary, harm free Hermit-ascetic at joyous ease in Himalayan Grace.

Sri Sunyata - " a born mystic" . Yess in his babyhood there was the pre-ego consciousness or intuitive wisdom-awareness, which enabled him to play at joyous ease- in all duality - ego-fuss as in the ego-free Swa Lila Self-interplay, without search for identity or for purpose, without quest of external Guru-guidance and grateful in his own, due and graceful prarabdha Karma : No ambition to become other than what Is.

Now, however, he is urged to trouble you to read this scribble at your leisure. Jawaharlalji did enjoy the Vikin Sunes son-tins. As ye ken-, Brother Alfred has been in graceful, 'burman' contentment here in Himalaya during 40 years and he had not the slightest wish to travel abroad, when the due 'miracle' happened to and upon him in October last year.

Two groups of American millionaires, Doctors of diseased psyche and of ailing divinity, came to our Himalayan Alms, the first group of 16 definitely in quest of real Himalayan wholinesses - (or wholinesses), who might possibly be exported and transplanted in U.S.A., like "The old London Bridge". In spite of the warning, signs of 'Sunwa'. Silence and "No visitors", they all invaded the Turiya-sanctuary: It-, our mode of living and our answers to their questions during half an hour seemed to impress them so much, that the Directors of "Oasis" and of the Anubhav School of Well-Being in California-, on leaving the sanctuary-, announced to Brother Alfred: "You will be in California next year" to which he retorted at once - "We have nothing to teach."

Shepiro's reply was: "That's why we want you" and Psychtherapis Virginia Satir clir-voently chimed in from a distance: "I can see him coming". Later on we were told: "Realitywise-, Sunwa doesn't need to do anyt in"- implying that "Being-Awarness-Grace"- is all-inno-tent.

The second group of 9 were in Alms 10 days and drove in cars every day on the way to our good neighbour - and friend during 40 years: Jans Angarika Govinda-. They often dropped into the Turiya sanctuary - repeating their invitation: "A 120 days round trip"; Delhi, New York, San Francisco-, return-, all expenses paid from leaving Alms till returning here-, . The body-tools at 84 being still well and serviceable - and as there is no ties of property, or of attachments, we have accepted the

challenge, test and risk-, of U.S.A. and its Bhagavan Sri Dollar. It seems to be a challenge from the Ultra extrovert - and terrible civilisation of the Far West - to the Himalayan cult o'Ur an' of Self-radiant grace o' Silence-. There is no lecturing, teaching or other commitments on our part-, so-, ~~we~~ if we take Sri Himalaya with us, we may survive the ordeal at joyous ease and feel it as our Pr-rabdha Name - in modern Vikin-rade. Sri Fuji, our alter-ego and protector-friend in the ix invisible heal even predicts a "success d'estere or d'intime"- The tickets have arrived in Delhi, but date of departure is not yet fixed - We intend to come to Delhi a week before (in October) and may then call on you to get your approval and blessing on our re-venturing.

When Dr. Carl Jung, at the body age of 83, had to focus his early childhood - many, to him, significant and revealing incidents, images and reactions - in the state of his pre-ego consciousness - came clear in his memory-. He had been a solitary child - and the parental interrelationship was not harmonious-, the father being a strict and narrow theologian of the protestant faith. So, in nature and in solitude, his subjective consciousness was harmonised in a kind of grace and unity-awareness-. This mode of awareness remained - throughout his life-play in actualities-, often in abeyance, - but within easy re-call-, when he was - alone-. So, over the entrance to his study, was the inscription in Latin : "Vocatus adque non Vocatus, Deus aderit" (Called or not called, God is present), which denotes his awareness of the immanent and omnipresent Self. Another inscription in Carl's hermitage was : "Beate Solitude, Sole Beatitudo", and "Thou shalt find in Solitude, what thou shalt often lose abroad. As often as I have been among men, I have returned less a MAN !" (less integrally whole). So quote a German sage, who chose to live unto and in God - (the universal Self) in secret and in intuitive clarity. Only when alone in Nature or in his Tower-retreat, or Hermitage-, did Carl Jung feel himself integrally whole and at-oned in all. This was what he called No. 2 consciousness-, while No. 1 was actualities, ego-consciousness and duality-play-. Yet the two were complimentary parts of the whole-, the Real, the timefree and ego-free Now.

Herman Hesse also loved Nature and Solitude. Over his gate was a sign ; "Bitte Keine Besuche" (No visitors permitted). At his front door there was yet another inscription in German-, a translation from the old Chinese of Meng-Tse ; "When a man has reached old age and has fulfilled his mission, he has a right to confront the idea of death in peace. He has no need of other men; He knows them and knows enough about them. What he needs is peace. It isn't good to visit this man or to talk to him, to make him suffer banalities. One must give a wide berth to the door of his House-, as if no one lived there". Wu ! Wu ! says Wuji.

"God may be loved but not thought" - God, or Self is not a concept and not a matter of standing under or over-, but of aware ~~the~~ inner-standing and of integral experiencing, says the ego-free Sri Wuji. "In It we live and move and have our Being". Just Be - consciously aware - or the aware consciousness. One sign of a mature Being is the peace that we feel in his or her, presence-. Not how ably he, or she, answers our questions - or how brilliant their logic-. We felt that joyous ease of brightness, integral wholeness and psychic health, or suffering ananda, in Ramana Maharshi's body-presence. His Self-radiance is more than mere happiness, ecstasy, raptures and orgasm. Intellect is a hindrance to ego-humility and to Grace-Awareness. The learned erudite man often lacks the intuitive outlook and insight, and is deluded and blinkered by thinking. This lack of integral awareness and aware innerstanding was, by Rama, called 'learned ignorance' - as a contrast to natural innocence. "There is ~~no contrast~~ nothing either good or bad, but thinking makes it so-". So bounce gaily beyond thought and time and beyond egoji-, says the thought-free and timefree Sri Wuji. He is also carefree and God-free. Wu ! "Leave God alone and attend to your Self and your own Swadharma-, said R.M. to a sentimental egoji, who said that ~~the~~ the God of Immanence is difficult to understand. Simply innerstand awarely and ego-freely-, says His Wholeness Wuji. R.M.'s body-tools were depleted and died from malignant and very painful cancer. Did He feel their misery ? Did He die ? He radiated among egojis during fifty years, not 3 years of ministry and 3 hours on a wooden ego-cross. He was and is Christ-conscious-, ego-free, body-free and God-free among us in graceful Self-radiance. "If there is pain - let it be-. It is also the Self and the Self is perfect". So also if there be asuric egojis and lustful intruders-, they are also our Self in this or that form and function in interplay. "Resist no evil". "Love your enemies !". There aint any-, says Wuji.

We are reminded of gospel truths ; "Those who are not with us are against us-" and the milder "Those who are not against us are with us"; but Adwaita Wuji assures us that we are all together on the Tao-, united in the same Maya-Lila, Self-interplay-, in complimentary opposites and in mutual, unimpeded - interpenetration. Wu ! Take away the ego-imposed - and mind-created obstacles, and there is always an inflow from the cosmic. You can be will-free, desire-free, lust-free, ego-free and so also awarely death-free. Emphasis on the personal - is God-eclipsing-. It bars conscious Self-experiencing-, the Unity-awareness in and beyond union, Yoga and all so-called opposites-. It bars the integral awareness in wholeness-living and in Anandaful-Grace.

Get rid of happiness and you'll get rid of misery. Get rid of love and you'll get rid of hate and of fear. Get rid of knowledge and of power, and you may come to wisdom and integral strength of wholeness, of Empathy and of Mahakaruna. Get rid of Peace and its opposites and you may be at joyous ease in Ananda Awareness. Bounce beyond the opposites : Ego-oblivion is Self-awareness. Do not try to become this or that, but be still to reflect and aware what Is and what You Are. You do not 'realise' (make real) the ever Real Self. You dissolve into It-, duckyji. The experienced and maturely aware Gotama Buddha advised, "Do not complain, or cry or pray-, but open your intuitive eye and 'see' (i.e. Be the Awareness) for the Light is all about you and it is so wonderful, so beautiful, so far beyond anything that you have ever dreamt of or prayed for -- and It Is - for ever - and ever-". Experiencing is the consummation, "Consumatum est", not only on a wooden ego-cross : It always Is. Surya happens. Sunyata, the full, solid, concrete Plenum-Void - or No-Thing-Ness - ever IS and 'happens' in consciousness, or integral experiencing, - all in the due and mature fulness of time or time-freeness. Peace of mind - is a fallacy-, but there can be joyous ease and grace in creativity, when you are mind-free and free in other tools-, thoughts and things. Wu.

But deary-, ducky egoji - you vanish in the integral experiencing-. Wuhada ! You do not attain, achieve or possess Sahaja Samadhi ; Samadhi takes you. Wu ! Samadhi is not through the mind, because the mind is the distorter of true values. Do not gather Knowledge, be wisely at-one-ed in "the Cloud of Unknowing". Be atoned and atuned in At-One-Ment. Wu. Where is the Ananda-Grace we have lost insight and awareness of in mere happiness, mere ego-gratification, mere enjoyment? Where is the Wisdom we have lost in Knowledge ? It is ~~is~~ within and all around us all the eternal while, - says Wuji. "In it we live and move and have our Being", whether we aware or ignore It. Love, like Grace, is to be experienced. You cannot 'give' Karuna ~~xxx~~ or Ananda-Grace. It is something that flows out of you or through you. It is something, or a no-thing-ness, in which you live, which is part of you-, which is You ! Wu !-.

It is only safe to arouse Kundalini when the Impersonal is dominant. Give your Self a chance, 'egoji'-. Be Individual without being individualistic. A man without personality (persona-mask) is unique, is whole in psychic health. The personality that is unconscious of itself is universal-. It is not for us to resolve to work - or to worry ourselves about it, but to allow our own Nature or Dharma to carry out the will or ~~Sw~~ Swadharma of the unitive Self. Permit Swadharma to fulfil it Self in and through you-. It's Reality is underlying and suffusing the phenomenal Universe. It cannot be described or explained by, or to, egojis, but it can be realised, experienced and lived out from - in conscious awareness-, when mind and egoji, and our other tools, are harmonised on in abeyance-. In depth-contemplation the individual, the universal and the cosmic interplay is awared as a graceful unity-, as anandaful Swa-dharma. Give your Self a chance, 'egoji'. Homo sum - Nihil humanum, a me alienum pluto", is still-boasting. We are more than human, mortal ego-souls, says Wuji.

It is said (by Wuji) - that women are more intuitive than men-, less caught in mental blinkers - or in the coils of reason and intellect. Intuition is more akin to the feeling principle than to thinking-, logic, reason and mentality, to innerstanding rather than to knowing and to standing under or over. Yet His Wholeness finds that feminine intuition can be more unsatisfactory, more fluctuating and unreliable than the intuition, which, in Empathy, he has experienced in the mature men, or whole MAN. The mother-complex, possessive love and emotional sentimentality often blur the Adwaita light of unity-, integrality and grace of aware innerstanding. The personal-, the details and surface generalities, as well as subtle jealousies, whims and wobbly vasillations, ~~xxxx~~ usurp-, distract and blur the awareness of the whole-, which the intuitive light reveals. In maturity sex and other divisions do not matter-, but few egojis have the sincerity and patience to mature and to merge into the integral whole. Intuition is the, to egojis, invisible Prajnana Light of inherent wisdom-, of integrality and of Mahakaruna. It is an authentic experiencing: You are the Intuition, as Ramana Maharshi stated: "You are the Awareness, the Sunya-Silence, the non-dual experiencing-, when you - as egoji, - are not. "Your highest glory is where you, as egoji, cease to exist-". Wu !

Sat is a Sanskrit term-symbol meaning - BE-ness-. It is that divine quintessence, which ever Is-. It does not exist, says Wuji. ~~***~~ Sat can only manifest through the urn: Sat-urn, cult of Ur. In the extrovert, externalised and merely civilised cultures there is very little aim at ego-transcendence, little flair for inner freedom-, integrality or the grace of no wilful desire, no lust and no conceit of agency. Swell, bumptious and aggressive egojis are conditioned into ambition, - power-conquest, mere knowledge and enjoyment. Adolescently they strut in ego-pride and in blinkered conceit of doership. No conscious aim at Self-Awareness, Ego-transcendence or "God"-experiencing.

Integral unity is awared beyond Yogic union and all seeming opposing dualities, the ~~apix~~ pairs of opposites, and is, so, also beyond birth and death - in the non-dual life. Behold the sport-language, the filmy-Star worship, the radio and television's vicious impositions and the equally brain-washing and mind-conditioning in scientific, ~~technological~~ technological and mechanical jargon. Wu and Woe and Wuhada ! Sri Wuji is equal with the lowest and there in is his integral Strength-, his Prajnana and Mahakaruna. Except for Wu - he wisely keeps mum and does not assert his truth, his reality or spiritwuality-. He lives It. Sahridaya-, Empathy and Grace are word-symbols which denote "one who has a like heart" - in conscious Self-awareness. Wu !

Lately we have been focusing the steady, clear Adwaita-light, - as it shines in Ramana Maharshi's word-symbols and is evoked by his touch-. "Where can I go to? I AM always Here-, and shall be freer without this camed body". So He is Here as our Self and, always, his rhythm, his radiance and his light of conscious awareness, atunes, atones and at-ones - also in our due chores in duality-play and ego-fuss. Emmanuel innerstands and Christ-consciousness dawns in calm, ego-free depth-contemplation. Ramana Maharshi's light of awareness and insight did not flicker or falter in duality-play or in egoji's term-symbols. It radiated steadily in and beyond 50 years of ego-play among us. No wavering, no dark nights or Clouds of Unknowing, but clarity and gracious Self-Play in and beyond a camed body, in and beyond duality and death. In - and Beyond-.

Sri Wuji is acutely aware of the difficulty in getting his Himalayan Consciousness of integral wholeness across to mind-riden egojis and to western-conditioned fellow-wayfarers, in befitting and, to them, acceptable and under-stood word-symbols. "Wu" avoids semantic muddles. Wu. There is no need - and no urge for expressing THAT-, which ever expresses its Self, Self-radiantly in self-controlled Spontaneity, affectionate detachment and graceful silence. The Word is word-free and is not blurred by wordiness, effort or assertion. worship does not descend into worship or into mere worship. Wu !

In Wuji's Swadharma, Sadhana and prarabha karma-, this time, there was no distinct awakening, ~~xxx~~ "conversion" or sudden illumination. The pre-ego consciousness suffused and was co-existing and unclashing with the duly usurping ego-consciousness during 70 years. So there was joyous ease in the interplay and the mutual interpenetration, but no real birthday to celebrate. In Himalayan Bharat, and elsewhere, Wuji got many name-tags foisted upon his phenomenal appearance and he let egojis call him names of their choice - for the time being. - "What I am to you that I Am", said our local avatar-, when egojis asked her : "What are you Maiji" ? Are you an avatar of Durga-, of ~~xxxx~~ Gauri or of Uma Haimavati" ?

What egojis say about us reveal them, their consciousness, their awareness of light, of values and of part-play, rather than us-, the Real, integral and invisible Self-. We can analyse and know all about a fellow way-farer-, and yet not 'know' him, or her, integrally, essentially and really-, except in empathy-, and then we are wise beyond knowledge-. You cannot know your Self, but you can Be It-, experience and live It-, at joyous, playful ease and serene grace, Be the integral awareness, the healing Grace, the non-dual experiencing. Wu.

How to be grateful enough for grace ? To whom ? The born mystic has no such questions or quests, problems or dis-ease. Wuji may have endured and learnt lessons in earlier life-spans - or beyond time and space. Pre-ego consciousness can be co-existing and unclashing with the duly usurping ego-consciousness. "Sin is behovely". Blinkers-, ignore-ance and unawareness, are behoveable in ego-play. They pertain ~~the~~ to the Maya-Lila, but these can be intuitive flairs and mystic-clear, aware and integral innerstanding, and there is ever the silent language of Being and Being-Awareness. Words blur and trying falsifies. Wu suffices. Wu.

"We are always aware, Sunya". Ramana Maharshi graciously reminded us. Himself was consciously and abidingly Self-aware in the ego-free Sunya Plenum-Void. Integrally, spontaneously and anandafully, He Is Being - Awareness-Grace. In Sri Wuji R.M. recognised "the rare, born mystic" and when we ask his wholeness about this state of "born-ness" - as contrast to "becomingness", he usually says Wu ! implying that mum's the word - and that a certain light of awareness can only be blurred by wordiness and by trying to explain.

However there are modes of Being, and of light of awareness, that can be conveyed and even transmitted in empathy, - in innerstanding and in ego-free Karuna-rhythm. Ego is a dis-ease and, in Ramana Maharshi's light of integral awareness-, the body itself is a dis-ease and a limitation. Mind is a dis-ease-, but these dis-eases-, tools and bodies are necessary in ego - and duality-play-, only, we can be free in them - Self-aware-. Ramaraji had a mind-, a body - and an ego-consciousness. How else could ~~xxxx~~ he be among egojis and get across them in word-symbols and ego-terms ? Sri Wuji's ego, however, was not very bumptious or aggressive or even assertive-, this time, and the unspeakable secret seems to be in this mystic, integral and 'rare' awareness of pre-ego consciousness-. It is to him more important than memory of 'past lives', of pre-natal consciousness, of egojis-exploits in earlier life-spans-. Wu !

The pre-ego consciousness, in Wuji's memory, is integral, but naturally not conscious of itself, as there was not yet any contrasts-. When the mode of ego-consciousness duly usurps, it is a kind of duality dis-ease-, but integral consciousness can be there, co-existing and unclashing and - healing. Sri Wuji was not very mental, emotional or physical-, not a He man - or Intellectual or an ambitious artist in forms, so schizophrenia, psychoses and megalomania, were no danger. Dr. Carl Jung in his auto-biography speaks of his babyhood and childhood's awareness and has the arbitrary divisions of No. 1 and No. 2 consciousness. But Consciousness is one, integral whole and ego-consciousness is a due mode, which can be duly transcended - Wu !

SCHWEIGEN.

We have read "The Fellowship of Silence" with pleasure and joyous ease. It appears in such beautiful old world ~~ink~~ print and space and its content is sincere and encouraging. There is the tendency to displace the outside localised deity with something universal and word-free - and with the still, inner voice that freely innerstands the natural language of silence. Such silent fellowship deepens the awareness of the underlying unity - of essence and of integrality -; It transcends all our concepts and semantic muddles in word-symbols and warring beliefs. Music is a word-free language, but is still assertive while Silence harmonises in wise passivity and positive Strength, - which is not the power which corrupts. The intuitive light is healing and universal, and it is not easy to mis-understand quarrel in Silence - for Sri Silence innerstands and understands the All, - the Whole and the darshan in Swaleela.

The Silence is the Sacrament - and so even the High sacramental Church of England, and even of Scotland, - can attune itself to this contemplation which transcend all Churchanity and all dividing creeds. The silent Presence is universal, but the conditions favourable to its realisation may not be omnipresent; yet, it is not a matter of outer conditioning and of circumstances, - so much as of ripe innerstances and of our ability to awaken maturely and abidingly. The pishah-sight and the tool-rigid samadhis must ripen into abiding insight and mature out-radiance. Experience must flow into experiencing-, so that we keep awake and aware all the eternal while and, consciously, Be the ~~ix~~ experiencing-, the Self or Eternity here and now-, - free also in ego-fuss and duality-play. Sahaja Nirvakalpa Samadhi is the unitive contemplation or what sage Chowji would term simple, living and natural spirituality.

Willy Blake experienced heaven in an untained flower and the macrocosm in a grain of sand, and Jacob Boehme awared God in a knot in a piece of wood and in an old tin-can's radiance. They innerstood. They were the darshan; but were they purely ripe and essentially mature to remain innerly and calmly aware, in essence and in integrality, and to live the Sri Simplex ?

How can egos make real (-realise) what is eternally so ? What is Self-realisation but our awakening into Self-hood or conscious Self-awareness-, fitfully, partially and locally-, or maturely, abidingly and integrally ? What is God but this experiencing-, this Silence or inner stillness in Swadarshan, be it on the cross of matter or in Charring Cross, in Genesareth or in Greenland ? Francis T. speaks of our estranged faces and of our clay-shuttered souls. "Where is your original or natural face ?" queries Sri Chowji. The light that leadeth every soul is ever inherently within. - Simply awaken maturely to experience God. A simple banya ~~ix~~ in Bengal casualty shouts at a casual stranger-, or ~~ix~~ to Himself in us ; "In the whole world there is nothing but God". "All right ducky !" answers Chowji, "why fear and fuss in psychic dis-ease and trying - ? Simply awaken and Be, awarery-, and you need not shout. Wu ! is enough".

A simple Sufi in Lakshman's City wondered that the Christians, Vaishnavites and orthodox Musalman and Musalwoman-, prayed to God as if It were something outside themselves, and were apt to make two or more out of one, instead of awaring the One, the essence-integrality, in all dual modes of play. The realm of Grace or Christ-consciousness, is as ever within, and we are repeatedly advised by Ramana Maharshi, - as by Jesus ben Miriam-, to awaken intuitively there - first -, rather than fussing in mental and external search. Gautama Buddha's chief advice is : Be ye a light unto your Self-, rather than lean on bibles-, pandas and external gurujis. In their silence and in their sincere living the quakers are ever "waiting upon God".

sincere questions, quests and trying, come to a jolly, peaceful end-. Likewise with death and fear and fuss. There is joyous ease in spiritual poverty. Bondage is delusive in natural, inherent, effortfree and intrinsic spirituality.

"Be Still and experience Thy Self-, the I AM. Ye are ~~xxxx~~ ever free. Know ye not that ye are God ?". No-, we do not know or under-stand, we simply innerstand and experience in inherent wisdom. We are the Experiencing, the Awareness, the sound-free, Self-radiant Silence.

You quote us as saying : "We must learn to stand Alone, then we will never be lonely" (or misquote ?) Again it is a matter of maturity and of awakening. We do not stand alone, - except innerstand in essence and integrality everywhere. We move freely. If we Be, awarely Alone, all One atuned and at-one~~s~~ in integrality, there is naturally no loneliness, no dis-ease, no, not even in ~~the~~ death and doom, ego-fuss and duality-antics. The deathfree Self smiles radiantly and enjoys the Self-play. There is no real death, ducky, no choice - no renunciation - no real realisation. Who are You ducky ? What is God ? What isn't It ?

The primal language is the eternal silence and, through ego-stillness and silence, the Silence is verily awared and simply lived. Life is Unity ducky, and thou art THAT in all forms and plays, in deaths and births and all other complimentary modes of duality-play. The leela is divinely gay and jolly. Ananda-essence will bubble up - and down. There need be no Trappist glorification of outer silence as such. Some trapopists scratch or type a lot of word-symbols in silence, without being free in these or in their concepts and dogmas. The pure silence is an inward one, and is not even a sessation of ego-will, desire, lusts or craving, (emotionally or physically), for power or for fulfilment; but is, rather, a harmonisation of these bodies and temples, tools and media, so that ye be free in these, rather than free from, or rid of, them. Harmonised they are no nuisance or hindrance.

The great Lawgiver, - Sri Moses, "was slow of speach and of slow tongue, and Jehova said unto him : "Who has made man's mouth ?, who maketh the dumb or deaf, or the seeing or the blind. Have not I ! Jehova ?". Beliefs and ideals and mere opinions can be great hindrances if we stick in them and do not test them in actualities, and in living inter-relatedness, and so prove them to be Real, or at least personal, subjective truths. Be utterly sine-cere and, in the due fulness of time, you'll freely awaken into Reality and aware your Self even in Realism. Silence is often an occasion for the pure Ananda-Ease to Be, in conscious awareness - or aware uncon-sciousness. It is an opportunity for a deeper-, wider and more Himalayan Life-awareness. ~~ix Swadarshan~~ Swadarshan is your chief concern. Swadarshan is ever in Swaleela. Ramana Maharshi taught effortfreely in silence. He is and radiates the word-free Sunyata.

Chowji agrees with Thomas S.E. that comedy is a better vehicle, than is tragedy-, for serious statements. People take tragedy-~~xxxxxxxxxxxxxxxxxxxx~~ seriously on the surface. They take comedy lightly on the surface, but seriously underneath. The cheerfulness and lightness - may also be in tragedy-, but, as in "The Tempest"-, beyond solemnity and merely amusing ego-antics-, in and beyond both Tragedy and Comedy.

"Sprachen ist selb~~er~~ern, Schweigen ist golden! Yes speach is of time-, Silence is of Eternity. Speach is but shadows or broken lights upon the depth and vastness of unbroken, himalayan silence. Silence is colourfree, but your colour-ful play is good, drap or grey silence is dusty with sediments and with groping minds-.

Here the Silence is usually golden victory and Krishna blue infinities, or the green of hope and vigour-. Speech is merely intellectual consummation and play in duality-mode. Music is wordless -, but silence is word-free and sacramental. Go within ! Enter into thy secret heart-cave. Its Silence is "crammed with God" and with Self-fulfilment. Consummatum est, all the eternal while, in Sunyata.

But darling ducky, - mere facts are not truth. You confuse Reality with realism-, with mere actuality. Knowledge is not wisdom and your academic cleverness may well be learned ignorance. Power is of egos in part-play and may easily corrupt if there be no intuitive light of the whole. "Absolute Power corrupts absolutely-" says Herodotus. It is not the strength of wholeness, health and harmonious integrality. It is not psychic health in holiness, in essence-awareness and in joyous ease. Your supra-mental under-standing and supernal, fluttering in eulogies and -aphonies is not aware innerstanding or poise in natural spirituality. You strut artfully, - cunningly and cutely to assert and ex-press your individuality, personality (mask) and ego-ideals, beliefs, prejudices, preconceptions and mere opinions - instead of simply awaken to aware and to live what you Be and ever are.

Swadarshan implies living your Swadharma spontaneously, carefreely, egofreely and dharmfreely in the Eternal Swaleela. Simple, mature awakening and conscious abiding awareness are all - Bondage is delusive. In the intuitive light of Prajna and in the rhythm of effortfree, possessivefree Mahakaruna, your beliefs and ego-ideals, problems and quests, cease to be, or at least cease to hinder the mature awakesness in abiding Self-awareness and Self-experiencing in interfusing Self-play. Birth and death, and other complimentary duality-aspects, are playful modes in the whole, and you freely innerstand - and are not caught or held by these. No fear or ego-fuss, no attachment or detachment in the ever changing forms, ~~xx~~ symbols, concepts and powerful shakti-business, hold you thrall in golden or rusty chains. "Be a light unto your Self" repeats our Lama, Chow Chuji. "die before you die and then show us your original face, or Buddha-nature - which is yours, or You, before your beloved parents were born. Then simply Be-, Sri Simplex, - alertly, zestfully and freely aware. Be the Awareness, the Experiencing-, the joyous Ease.

How is Sri Liberty and Sri Peace in det frie norden, paa toppen of Jorden ? On the top of everything and within you - we hope, and we trust that the brave Yankee guys, your saviours-, are cultivating you nicely to toe the line of their righteous way of culture. May gample Denmark's adle men of skønne møer leaven and fructify their somewhat juvenile adolescence. There is sure to be a vital interchange, and what cometh out is often more ~~xx~~ important than what goeth in. Under the protection of St. Woolworth and Sri Dollar you'll easily get rid of all fear-complexes and all greed, as the brave Yankees conquered the four odd freedoms, (from fear-, desire, want and what nots). Do ye graciously bare your backward parts for Sri Dollar kisses and soothing Stars and Stripes ?

Fear-complexes can often be fearsome, like Red and Yellow dragons, and so the ven. wisard and Tibetan magician Sri Chowji, has kindly concocted and projected a himalayan anti-fear pill, which is also effective in the rhythm of O.B. C.S. (ordinary, believing citicems)-, O.B.Es and possibly even Yankee guys & girls.

The sublime maestro will easily be a dollar prince in himalayan grandeur if he deigns to worthship St. Woolworth. Two Krishna-blue capsules are sinecure and panacea for all your feverish fussiness, angst and fear. At this eternal present they are safely stored at desire-free Sri Kailash and on the dancing Mt. Sumeru, and we price them at 3 million dollars a piece, as it is the wealthy and the most powerfully strutting and aggressive supreme commanders-, who need them most. You just gobble and swallow such 2 himalyan pills with little amrit or grail, and behold and experience : all fear and fussy ego-antics cease to be, or at least cease to be a nuisance. You immediately grow calm and carefree, alertly and zestfully serene, and perhaps you also grow a permanent curly signature. Chowji avows that Yank and Jap, Red and Jim Crow and also gook, are vulgar, adolescent, slangy expressions-, childish rather than childlike, but he does not mind being a gookie, and Yankee has quite a respectable curl on wag-tail, be it guy or girlie.

Yes ducky, you will remain calmly composed also in the dentist's chair and at the sight of your tax-collector, of surgical instruments and of your Ma in Law ! You will talk cheerfully in the grim face of your employer, however mental or temperamental he or she may be. Without any inward tremor you'll have the policeman, and even your wife, touch your shoulder and you'll glibly ask them to have their laws and duties and mere opinions - stewed. The bacteria and the death-rays capable of destroying, liquidating and mopping up, an entire race of enemies, according to the colour of their skin or their political views - or the percentage of Red corpuscles in their blood, shall hold no terror for thee, and, likewise, mere atom bombs X., h. and c., chemical war-fare, - Star-conquest and other ego play-things. All your physical and emotional discomfort will heal and harmonise, yes, also your mental ones, - supra and senti, and psychic dis-eases -; phobia, hysteria, psychoses and schizophrenia-. You just gobble and swallow these himalyan pills and all the imaginary duality-dragons, red and yellow, black and deadly white, grow tame and playful in natural spirituality. Even Paramhansas and solemn, respectable, himalayan Holinesses grow harmfree and are awared as playful Honisser-, without too tight halos and without tender corns on their divine lotus-paws.

The stuff is called Oblivion, or Adwaita darshana, and, having digested ~~it~~ it, you may be a leetle queer and more mindfree-, freely out of mind, thought and time-concepts, or at least free in these and, alertly, at joyous ease. You will have the ~~price~~ pricefree riches of contentment and ananda in what Chowji calls natural spirituality. This to him seems more essential than the tantric feats of Yoges : eating glass and live snakes, razor-blades and rusty nails, instead of fruity desert and black coffy "Wu !".

You, ducky, will have no personal need of these Himalayan pills of liberation, but you may like to retail them or to give them to your local dictators-, snobs and ~~ix~~ bullies-, and so; perhaps be 'rewarded' by the noble prize as savior of mankind. Meanwhile; ducky -, beware of the wilful Shakti in the viking chicken-yard and of the sparks from the purring, intellectual cat, and, not least, of the tame and respectably useful hen. Chowji refuses to lay egg and to be regimented, and brought up-. He is upish enough in Himalaya-, and, politely, he declines sin-complexes and george crosses-, lables and titles, or he lets them peal of, like water on a ducky's back-.

"Sir Chow Chu" would be rather awful, though not awesome, but he would survive. He is ever, awarely, a Paramhansa, at Home within and beyond,—as an artist in life, in the invisible Real.

A Delhi Excellency addresses the sage and mystic Sufi-Rishi as : Guruji ! another as Yogiji ! and a third as supernal supra Hönisse. Soon it will be divine Holiness, Bhavavan, Swami and other U-ha da's, but Himself draws the line or akasha curtain at being entitled Panditji or Pandaji. His playful excellency would bristle and growl and be not at all proud to meet ye. He might forget Himself and utter more than the guru-m mantra "Wu" ! An All India Prime Minister and Panditji has forgotten his tradition in himalyan activities enough to call (all ?) sadhus "thieves and parasites" -. Wu - ! and Woe ! and Uha da, da ! Pandits and Pandas need not throw stones-, and Chowji is too dignified and too Himalayan to be resentful and revengeful to Hegos-, even Prime Ones. Still ; be on your guard Ducky, when Hamlet, Prince of Denmark, is acting strangely Wu !

The intrinsically pure Essence which suffuses, sustains, and innerstands all forms, - formlessly, is experienced in intuitive contemplations.

This mode of being and of experiencing is not meditation, - concentration, - willing or trying -- but a stilling or harmonisation of ego, a transcending of duality - consciousness, - a using, or natural being - the intuitive light - in which Essence is reflected purely and unitively.

Zen is not meditation, but is contemplation, - an abiding mode of experiencing awareness, an essential Silence, a word-free mute finger pointing to the way. This faculty of direct, naked, im-mediate experience, - stripped of the mediating factors of thought, emotion, ritual and of the convenient concept or invention, which men call God, is comparatively rare, and brave and blessed is the heart which is calmly at joyous ease and equipoise in it.

"Sell your cleverness and buy bewilderment", cleverness is mere opinion, - while bewilderment may lead to the dawn and use of intuition. When thought is divided dualistically it seeks to favour one at the cost of another. The opposites are seen as contrasts in a prejudiced mental or emotional light - and not as a whole; but as dualism is the very condition of thought, it is impossible for thought to rise above its own condition. So, until we innerstand and transcend thought - consciously - in truer self-identity or self-experience, the fight goes on, we and the two contestant failing to observe that as they are but modes of one another and of the essence, there can be neither victory - nor defeat".

To innerstand consciously is to harmonise and to transcend mentation - and so be free beyond and in it, in all aspects, tools and thought. Intuition is the light or faculty beyond the way-sway of the opposites. It is and functions on the plane of direct experience. Our authentic wisdom is derived through the senses - and the intuition. Both are direct, but whereas senses only give us knowledge of the things on the physical planes, the intuition enlightens us on its own level. Self-identity is intuitive experience.

Plotinus knew: "It is absolute knowledge (wisdom) founded on the identity of the mind knowing with the object known". We "know" by identity. True wisdom is inherent and integral within, - while mere knowledge is about and of. It is imposed or induced and often it is but learned ignorance. We may know all about a thing, a friend or ourself and yet not experience it, the Essence, our Self. Egos understand - and their knowledge is equally delusive and illusory as they themselves are. The Self is wise in innerstanding, and we awaken to Be our Self consciously.

Intuition 'knows' with an inner certainty quite maddening to the mind, which, with intellectual arguments, dares to ~~disagree~~ disagree. True, the use of the newly discovered instrument is in no way under control of the mind, and these flashes of innerstanding come or they do not. They may be sought, but for a long while. They are beyond command - or conquest. We may put outer and inner conditions right, be stilly passive, receptive in negative capability - without the blinding conceit of agency - and blurring, ego-wilful desire, but Intuition cannot successfully be hectoring or bullied.

Only the constant use of the newly awakened faculty, testing each new certainty in the light of reason and previous experience, will enable the power, the faculty or the light to grow, as a muscle wisely used, in balanced skill in action. Our intuitive eye clarify - to reflect the light - purely.

We all have the light of intuition all around us and within,

and we all have the faculty of direct perception, but few develop it consciously, few are mature to awaken. The manifest world of our everyday experience is real with a reality (or actuality and factuality) on its own level, but this relative reality has its being within and because of the absolute Reality, or Eternity, which on account of the immeasurable otherness of its eternal nature, we can never hope to grasp or understand mentally or to describe and explain, even though it is possible for us directly to innerstand it consciously and apprehend it intuitively - in Identity: Experience and in actually living It.

Knowledge is not wisdom; Realism is not Reality. Ego-fuss and speculation matter little in the light of the Eternal - and of intuitive Self-experience. Swadharma is Self-Radiance, self-interdependence and calm Innerstanding.

Spirit and matter reflect and suffuse each other, - and are modes of one another on their respective planes. Jung says: "All men are predominantly more intuitive or senseous, - or - intellectual or emotional". New opposites - and yet part of a whole, - interfused - yet distinct, one - yet several, individual yet individuum, - Eternal yet manifesting in time. Jijimuge.

In Zen the aim is to break up the limitation of conceptual thought and to free the student from the concept-ridden mind. Sage Joshu, when asked: "When a man comes to you with nothing, what would you advise?" replied without hesitating: "Throw it away!" (Throw away - or let go of the idea or concept of nothing. This however is an appeal to the intuition and no solution on their own plane of the tension of the opposites. But if we transcend, - there is no undue tension - and no problem. Paradoxes are not solved but are dissolved - when you can "show me your original face that was yours before your parents were born".

Only the truly intelligent or maturely self-experienced apprehends this principle of the identity of all things - and live Unity-Awareness. They do not view things as apprehended by themselves subjectively, - but untryingly transfer their consciousness into the position in time and space and awareness of the things viewed - or reflected. To place oneself in subjective relation with externals without consciousness of their objectivity this is Tao, Zen and intuitive Unity-Awareness - or living Self-Identity.

The Chinese habit of illustrating a spiritual principle with an almost flipphant story is deliberate, for it rouses the intuition, to which it is addressed, without calling into the play the slow machinery of conceptual thought, which it is the principal purpose of the sudden school to avoid. In identity we experience Many and the One are --- what? Sunyata comprehends, radiates and irradiates, but there are no words, no questions, no problems. We are the Word, and the Silence, in and beyond.

This realm of consciousness in mutual and unimpeded solution or self-interdependence is in the Kogan school of thought known as jijimuge - and, though intellectually and inconceivable, it can be intuitively and actually experienced. It is the experience in the conscious realm of "Suchness", another word-symbol used in Buddhist phrasology. In it both thou and that exist as two and as one - and the cycle or circle is complete. To experience this realm of awareness is to escape the prison of rationality as Dr. Suzuki calls the intellect.

Zen is a matter of intuitive experience and not of intellectual understanding - or of assertive - explaining theories, and it is therefore difficult to the Western thoughts - beyond and concept-enslained mind. To the awakening intuition- abstractions begin to fall. Zen shuns abstractions, representations and figures of speech and is not easily caught in the net of semantic term-prejudices. No real value is attached to such words as God, Buddha, the Soul, the Infinite, the One or

the Absolute. These terms must be realised, - experienced - as complimentary parts of their opposites, and it is the experience that matters, - not the word-symbol and the word-play - or noises in the air. All words and explanations, - symbols - rituals, traditions, theories etc. are nets in which to ensnare the flow of Life, and Zen regards them as a necessary, and ~~xxxxxxxxxxxx~~ always necessary, evil. Life moves on and is not really obstructed by semantic prejudices, - pre-conceptions, pre-dilections and pre-convictions, Egos and their knowledge, - understanding and learned ignorance, - are left behind, while Life flows on - smilingly, ~~over experiencing its self.~~

Zen refuses to slap labels. By this nicely ^{experiencing} vulgar and apt phrase we mean the deplorable habit of labelling all events, most things and far too many people with an epithet, or several. The weather is always 'good' or 'bad'. It is nothing of the kind. It is the weather. The same applies to news, - ones neighbour's morals, - The soup and God. An opinion is labeled right or wrong. It remains an opinion. Is it not sufficient to take things as they are knowing, as we do that there is nothing either good or bad, but thinking makes it so? The weather, in God, in Self-identity - and this is in and beyond thought, mind and trying.

Paradoxes will assume a new meaning and be found to be the language which the intuition uses when the intellectual currency has failed. The use of paradox does not spring from the desire to mystify the hearers or oneself. It arises from the inability of language to say two things at once. Reason grasps at life with a strangle-hold, but life flows on rhythmically and smilingly: to win is to lose and, as in Judo, - the power of the opposer can be used to escape from it. Only egos are left behind, stuck in forms and words, - clinging to prisons of concepts, truths, traditions and 'ways of life'. "We" are the Way, the Flow, the Self Radiance at joyous Ease.

If the intellect measures all worth with the yard-stick of its own creation, the intuition takes no measurements at all. It "knows" that life is one and yet separate and that all forms of life have an equal validity. It moves serenely, with certainty and, therefore, tolerant of all that lives. Unlike cold reasoning it has no fear of laughter and is free to indulge in non-sense, for it shines upon a plane of experience where every two are discounted as another of the endless, tiresome but no longer limiting pairs of opposites.

To experience Zen it is necessary to alter the prevailing attitude of mind. When we try to talk about things beyond intellection we always make our stand from intellection itself. When Zen Experiences are talked about they sound empty as if they had no positive value. But Zen proposes that we effect a complete volte-face and take our stand first upon Zen experience itself and then observe things, the world of being and non-being, from the point of view of experience - and speak out from it rather than of and about it.

The results of conscious in-her-standing and of Identity-Experience are profound. We are no longer a plaything of 'Karma' - of birth and death - nor the "Captain of our Soul" ! Our conceit of agency vanish and the values of the changing world are no longer permanent ones. We have awakened and live in Eternity's Service. The Radiance is here and now.

Summary

Henceforth the harmonised mind moves in joyous ease, dropping all things - even the fetter of thought. It moves - refusing to sit down in the noblest concept and seeking nothing lest the search be a fetter to limit its constant flow. "Do not strive to seek after the true !", writes a sage, "only cease to cherish opinions". The result is an increasing subjective attitude of mind, an active-passive acceptance of circumstances which allows things to happen in the mind within

and in the larger part of the mind we perceive outside us. Asked "What is Tao?" Nansen replied "Usual life is Tao", "and how does one accord with it?" asked the enquirer. "If you try to accord with it, you will get away from it" was the reply.

"Each man his prison makes". If any man be unhappy", said the Greek slave Epictetus "let him know that it is by reason of himself alone". Words have their use, but the noblest words are but noises in the air. They die into Silence, - Silence and a finger pointing the Way. In the silent rhythm of the flow we aware the quality, the radiance and the fragrance of Silence. In Unity-Awareness is the suffusing perfume of Essence and Ease.

It is said that the birth of Zen was in Buddha's mute "flower-sermon". A golden flower was held aloft in perfect silence and Kashyapa alone of the contemplators innerstood and smiled. His smile was neither mental - nor ~~another~~ understanding, such as we may exchange on the plane of distinction. It radiated the wisdom of Identity-experience, and no sparks of scholastic erudition. It came from the deepest recesses of Self-Nature where Kasyapa, Buddha and all the rest of the audience (or spectators) move and have their Being-. There was wordfree transmittance. No words are needed, when we consciously and intuitively, innerstand. There is mute and mutual radiance of Identity-wisdom, a direct insight or out-reflection in a smile across the abys of human understanding, - across the shadow-play of mind and egos. The play of that Smile is jijimuga.

In the Plenum-Void there are no words whatever. When the Word bodied itself forth into phenomena, noises, and eventually Words, came into existence and hence our clinging to signs, Word-symbols, labels and epithets. As we now so firmly take hold of words, they cling to us and limit us in various ways, while in the great Way there are absolutely no such things as ignorance or holiness. Everything that has a name thereby is limited. The Tao that can be named or explained is not the real Tao, and only when we be still, thought-free, namefree, wordfree and effortfree, do we experience wisdom-light. Then we are 'the Kashyapa smile'.

To the Chinese Sage wisdom is never an escape from worldly life. If we consciously innerstand - we do not escape-, renounce or kill our tools, our bodies or our play things. From the luminous, Himalayan heights of Indian thought was also developed an emphasis on inner - and eternal values, which at the same time had to express itself and be experienced in action and common work-. As one Chinese sage said; "Realise that as far as Buddha-nature (Swadharna) is concerned, there is no real difference between an enlightened man and an ignorant one. What makes the apparent difference is that one awares it and the other is ignorant of it". Awakening is all.

If we, as Ramana Maharshi says, are all and ever aware-, few seem to awaken to be consciously Self-Aware and to experience and live the Wisdom-Radiance or Self-identity - wordfreely and at joyous ease. The beginning of Self-radiance is beyond polarity and it empties again beyond polarity". The Plenum-Void radiates wordfreely, mindfreely, Dharmfreely, and in the realm of jijimuga-experience we radiate at joyous Ease in eloquent Silence.

Zen is a record and an emphasis of the Spirit of Buddha-Experience in Enlightenment. Satori is a focus on Essence, a flow in living experience and not, a form, a dogma or a letter that killeth or veils the namefree, formfree, timefree and name free. Zen is the dredging of a stream made foul with rituals and worship, with the niceties of logic and rational philosophies - and with the debris of all manner of conceptual thought.

Sage Tao-Hsin had asked the previous sage : "Pray show me the way to deliverance", said the sage : "Who has put you under restraint ?" When the inquirer answered "No one", the master enquired in turn : "Then why do you seek deliverance ?" Ramana Maharshi in our own days gives almost similar answer, "Find out who the ~~inquirer~~ inquirer is ! If you awaken into true Self-identity, you also experience that bondage-, like salvation, is delusive. Be still and know - then be still-, then Be-, then experience Sunyata or jijnugs - in and beyond Being and non-being, in and beyond thought and duality-consciousnesses. In and beyond-.

Kabir, when asked about the way unto Nirvana said : "There is no way ; The fishes are content in their element - Why are you not content in yours ? It makes one smile to see a fish in the ocean in frantic quest of water"; implying that we are not awoken or simply aware in what and where we are, hence our flutter in mental and emotional fuss and in psychic dis-eases. Simply harmonise your tool - and awake, Self-illuminated, free and saved-, In the intuitive light of Self-Radiance all problems and paradoxes, fear and fuss and power-complexes are dissolved or at least harmonised so that we are free in them, free in and beyond. Ego is the problem-, illusory and mind-projected-. 'Do not strive' to kill or solve it ; Let it dissolve.

Words are but marks on paper or noises in the air, and sometimes they are a blurring nuisance in the sincere practice of direct, in-mediate living, which is the experience in Zen. Zen is and the Experience is-. The noises made in their presence about them affect them no more than a flower is impressed by its labeling.

Zen is free in all dogmatic and religious encumbrances - and impedimenta. In White-head's words : "It is the experience or intuitive vision of something which is beyond, behind and within the passing flux of immediate things-, something, or nothing, which is a remote possibility and yet the greatest of present facts, something that gives meaning to all that passes and yet eludes apprehension"-. Paternal philosophers are chasing a meaning and dealing in facts which are less than truth, but perhaps white head had a vision in the Eternal and a touch of experience in Sunyata or jijnugs.

No teacher ever founds a religion. He teaches in words and in living silence. He passes as all else passes, and about the memory of his life and teaching men build up as a wall about some holy object, a system of thought and doctrine - of ceremonials and worship which all too soon bear little resemblance to the teachers own attempt to promulgate his experience. In time indeed the religion becomes a substitute for the actual experience and as such become evil - Organise and you kill - We understand-, but freely - and not as in chains and prisons.

As Dr. Jung puts it : "Creeds are codified and dogmatised forms of original religious experience and these are easily used as a shield against the terror of direct experience in God-. What is usually and generally called religion is to such an amazing degree a substitute that I ask myself seriously whether this kind of religion, which I prefer to call a creed, has not an important function in human society. The substitution has the obvious purpose of replacing immediate experience by a choice of suitable word-symbols invested in solidly, organised dogma and ritual. All religions are therapies for the sorrows and disorders of the soul".

When the part is sick it seeks harmony and healing in re-union with the whole and re-ligion, a re-binding, is a means for the effecting this by penance and sacrifice, and inward prayer ; There is a Unity-seeking and perhaps a re-integration of the psychic. In a way, it would seem, we are all consciously or unconsciously-. We are 'Isis-in-Search', for only in a realm of integral awareness - or of consciousness - beyond desires of

ego - or duality-consciousness is health - and wholeness (or holiness) in integral Harmony, Swadharma or Buddha-nature-, and until such Satori or intuitive light dawns within, we stutter and stumble painfully in the darkness of dreams and ideals in psychic dis-ease.

Having lost the old faith - we turn eagerly to new ones-, and science, psycho-analysis, spiritualism, social reform and naturalism have all in turn acted as substitute for religion. Will intuitionism give joyous psychic ease? The state seems the most evil religion. God-, a convenient invention, may at least be a God of Love and Hate. The state is cold, impersonal - an abstraction having neither warmth - nor love nor mystery: it is purely conscious having no controlable relation with the vast forces of the unconscious. It lacks humanity and spirituality. "The race is run by one and one, and never by two and two" and only one man - here and there - finds within himself - the sincerity and maturity for awakening.

Essentially the truth of dharma is beyond all formulation. Explanations falsify and kill. And the latter killeth. Zen is the flowering and the perfume of the seed of self-experience. It is based upon, draws its life from and actually is the Enlightenment, which made Prince Siddhartha, Kumar of the Kshatriyas, the Buddha, the Enlightened One.

Zen is the Buddh in Buddhism. It is a revolt against the formalism inherent in the Japanese and Chinese character. Outwardly there are 'services' for the people with officiating priests appearing in the most gorgeous robes; inwardly there is only the silent contemplation, Zen, in direct experience-, and every form, however tenuous, is looked upon as a net to ensnare the awakening-consciousness. Forms may well be bars to awareness-, unless we, the form-free, innerstand - consciously.

It is essential to appreciate that the only philosophy of practical use in Zen is that which is based on intuition. Mentation must cease to usurp-. Intellection and wordiness - must be suffused and harmonised by the inner light-. Intuition is the means, the tool - and the light of awakening.

Intellect cannot grasp that the Many or the Three are the One without ceasing to be individual: That the One can be Many and still be One-, and that Sunyata, the Naught, or Plenum-Void, radiates and comprehends the One and the many. Sunyata-, like God must be experienced-, and in the experience called jijnuge the complete interfusing of opposites is lived - as the highest Reality, and, as such, it seems to be a realm of awareness yet higher than the Brahman's "Thou art That", for in "That", says the Experiencer, thou art not a whit less thou. The Experiencer innerstands and is free in duality-, plurality-play and ego-consciousness.

'I and my father are one'. This jijnuge-experience of plurality in Unity - and distinction in Unity-Awareness - is what mystics - like Ronsbroeck, Eckhart, Jesus - and many Sufis and sages in the East - muttered and stuttered about or revealed in clear paradoxes, and often they got into bodily trouble with ecclesiastic authority and dogmatic tradition of external powers-, if they chose their word-symbols, care-freely-. Their bodies were crucified for the god of their 'soul' Some were excommunicated from the fold of holy sheep -- while, - still in their bodies or after they were safely dead-. One had his head chopped off merely because he said "An el Huq ! without adding the balancing and complimentary, negative truth: "I am not God !" Why assert and 'say' - at all? Live the Experience. A truth once uttered is untrue.

We cannot know our God (or our Self-) intellectually-, and when we experience Him, as the Reality, of which 'He' is the antropomorphic dummy-, intuitively, we have passed beyond the need of the conception of 'God'. We are free in all concepts-, - faiths and - forms.

"Zen is what the world is when you look straight at it !": When we are starkly sincere to reflect purely - and contemplate actively-. Why then see through the eyes and experience of an intermediary? Simply sense the Radiance, and stillly experience the quality of the Silence in jijnuge.

Sadhana-contemplative discipline - envisages a total involvement in the life-processes around us, whether spiritual, material or even sexual. A tantra says : "One must rise by that by which one may fall". - Each Yoga has its benefits and its drawbacks. Its effect depends on the practitioner's aim, attitude and maturity. Sri Aurobindo Ghosh at one place denotes that, what he is doing to bring "heaven down upon earth", is a very dangerous practice, - like walking on a racer's edge. This may refer specially to tantra Yog before it becomes integral Yoga. There is black and white magic-, siddhis and occult science-, satvic and asuric practices-, Shakti fuss and ego-antics. Wu. The powerful egoji swells up into megalomania, - pride and insolent might. Power corrupts and is not wisdom, and not integral strength-, nor integral psychic wholeness. The love one can make and fall into and often make an unholy mess of-, is not Karuna-love, empathy and Unity-awareness. Hatha (Yoga) means to do something by force. "Being" is one thing and wilful doing quite another ; When there is being there will be spontaneous manifestation of what is due to be manifesting manifested owing to the 'prana' functioning in a particular centre of the body. Intuition can function freely and there is Self-controlled spontaneity - and joyous-ease in Swadharma. Effort and ego that were helpers become bars. Hatha and Tantra Yoga are all the 'go' and fashion among the western-conditioned Youths, who are pushed or pulled into our Himalayan realm, and they reach out for the Eastern symbols, "Guru"-guidance and God-concepts, without the local tradition - and background. May their inherent intuition guide and reveal essence and integrality, wholeness and grace. As in I-ching, the same symbol may mean different things-, different concepts, on the various levels, material, psychological etc.-. How many of these dis-eased youths, who have opted out of the Welfare State mentality - and values, win through to psychic health and wholeness - on the Way? How many fall on the way? - de-civilised-, de-conditioned and yet not ego-free or death-free ?

From the tantric point of view the consummated human being - is male and female fused into one single unit. "And the two shall again be one flesh as in the pre-Adam Lillith before knowledge and duality-sense usurp in consciousness-. Sri Wuji says that this integral wholeness can be achieved-, or be, naturally, in one individual-, without a better or worse half - or fraction. Wu !

The term-symbol Jijimuge implies : "perfect, mutual, unimpeded Interpenetration" - in and of the various modes and levels - of Swalila. There is one unbroken, infinite process of life and change, - only the names and forms differ. When this idea or awareness of essence and of basic unity- emerges, the state of ananda, the infinite, calm joy or abiding grace is experienced. This state is beyond duality and opposites and is the closest approximation one may experience to the state of liberation, salvation or integral enlightenment, also named Nirvana-, Sahaja Samadhi or Sat-Chit-Ananda.

Who or what are you egoji? Who am I? Whence have I come? Whither am I going? What is my special Swadharma-function and play in Swa-Lila? Tantra says : "I AM - all this-. Being - Consciousness - Grace. Tat twam asi-. Soham - Shivaom-. What is here is elsewhere. What is not here is nowhere-", Yes duckyji - it is all within your self-. Wu !

In earlier times the Siddhi philosophy of the Shastras, A.D. 600 to 800, was largely devoted to the Elixir of Life and similar themes. The mental Man can no longer be a measur² of all things. He is integrally born with the life of all created things and in everything - he may seek and aware him Self : The underlying Source and all pervading essence, the life pervading truth of the unitive universe: The microcosm within and the cosmic vibrations from beyond-. The whole is also in the partplay, the sea is in the dewdrop-, but the All is within our Self. The urge is to search for the whole truth within our Self. God is not a He or a Ma, but the experiencing - in Unity- and beyond Yoga and Union. When the seemingly separate elements are fused in one's Being (Jibatman), one realises, - or experiences, the Unity of all Life in the Universal Being. Wu !

By intuitive, inward contemplation MAN acquires the insight both of him Self - and the Universal Maya Lila Self-play. What does this realisation mean? That is beyond our grasp - until a way is found to actualise it and thus to let it radiate and ex-press Itself, effort-free and at joyous ease, through us-. Oh for the luxury of not having to ex-plain and of having no urge or call to assert one's living truth. Modern discoveries in high Physics have recently shed new light on the ancient mysteries. The intuitive wisdom of this one finds in the tantric art in India, which deserves, therefore, a systematic and well-informed analyses - or intuitive synthesis.

There is the egg-shaped Brahman, the globe-shaped Selagram and the phallic Shivalinga-, but all symbols-, specially tantric and I-ching lore-, have undertones and overtones and various meanings on the various levels-, chakras -- and contexts, and the adolescent consciousness may easily come to grief and fatality by dabbling in this lore-. Playing with the devil one may easily get smutzy lotus-paws, - says Wuji. Give Her a little finger to suck and She will try to take the whole hand - and to main body and soul. Wu ! - He opines that the devil is a She, but he is not open or susceptible to asuric attacks. Wu.

The universal Rita and the cosmic radiation are constantly supplying energy to the system of the Life-principle, and more and more babes are born mature, with intuitive flair - for essence and integrality. Prenatally 'we'-, who ever that we be, pass through the various physiological forms or modes, amaeba, fish etc. - and so also we may recapitulate our pre-'natal' and pre-ego-conscious, psychic states and, in the inherent, intuitive light, - do so very speedily - and even come through unscattered. The lessons have been learnt in earlier life-periods and there is memory in the depth-consciousness-, unconscious awareness, says Wuji. Behold the modern speed and the present day tensions and expansion of human consciousness. Experience and knowledge lead to Wisdom-. Lessons in diversity, dis-eases - and discords, may lead to wholeness, - Unity-awareness and Ananda-Grace. Wu!

So endure and enjoy - and push on, in and through diversities - and ego-deaths, to the beyond that is also within - says Wuji, who plays at joyous ease and in Self-controlled Spontaneity, in the mode of affectionate detachment, and intuitive Ananda-grace. Wu !

In the tantric modes and asans a man and a woman can unite their consciousness into a single pole with the unceasing Consciousness of the Universe-. The Mystic -- ego-free Cosmic Awareness or non-dual experiencing. But how much easier this is when we experience sole-, individually, alone to the All-One-, integral wholeness. Wu ! In the sexo-Yonic act - bodies, mind and ego-consciousness can be left behind-. The psyches of the participants can merge into the integral mode of Self-identity. Empathy is the 'participation mystique'-, the prajana Karuna-grace of Being - Awareness - Sunyata.

Behold the symbol of Devi Chhinamasted. Her form embodies the concrete darkness of Plenum-Void, Mahasunya. She is pure naked-, space-clad (Shiva blue akasha) full-breasted motherhood - in a ceaseless creation-, but in her womb are both creation and doom. Her third eye (in intuitive light) looks beyond time and space - transcending the phenomenal world of all experience of duality. When man realises that he is more than human, that he extends far beyond the limits of the individual space-time-, he may awaken to aware his true nature, - which is pure in itsSelf and without duality-.

Sri Wuji awares the individuum without being individualistic-. He re-cognises Unity in diversity, integral wholeness in the part-play - of ego-antics and ego-fuss-, as in his individual Swadharma and prarabdha karma. He awares the unitive Self in the mutual interplay and mutual interpenetration. He is filled with It and fulfilled in It. Perhaps it is what he means - by God-, Self and the ghostly whole - or by God as Life - in MAN, in all creatures and in all things. Bondage is delusive, but freedom-awareness does not eschew dharma. It is the freedom of Spirit, - also in ego-lusts, desires and conceit of agency.

Yes, dear duckyji - there are lots of old -(age-free), timefree and almost ego-free scribble in type - and in Himalayan moods-. They are true to our mode of awareness - at the time being. There was the same light of awareness since babyhood-, but no urge, and no ~~ability~~ ability to assert or to express in ego-noises or in word-symbols. We were quite content as a spectator and a listener during 50 years - and if now words sometimes bubble up and are inflicted on you - they are intuitive, spontaneous and care-free - a light, effort-free and purpose-free play in wordiness. There are many repetitions, - naturally, because there are so few term-symbols and concepts which befit integral consciousness. Wu ! a few felicitous word-symbols and paradoxes may swim into our ken - but the light of awareness and of calmly bubbling ananda are the same.

Our God-concepts and abstractions-, ideals and idols, are not God - or God-experiencing-. Faith may be a kind of intuitive soul-memory, or unconscious awareness - of wholeness-, Essence and Integrality. It is more than knowledge, belief and mere opinion, but it is not conscious experiencing of or in God - not integral Self-awareness. Our beliefs, prejudices, pre-conceptions and pre-convictions may well be a hindrance to integral Self-experiencing. Desire-, belief-, effort and ego-conceit of Agency, which were helpers on one level of consciousness - become bars and impediments in spontaneous and integral living. Science ~~technology~~ technology and ego-swell knowledge have pushed back the boundaries of knowledge 8 billion of light-years - without finding a definite, valid answer to Self-search - to Prajnana-Karuna insight, intuitive Being or I AM-awareness. The answer is in word-free experiencing - in the intuitive, -graceful light of Self-awareness. Sri Wuji is quite content to Be "sans souci, sans peur et sans gene-. Wu ! He is at Home in Life, without mental knowledge, power and respectability, without mere knowledge of God and goal, meaning and purpose.

Knowledge is not wisdom. Power corrupts egoji and is not integral strength or death-free Being-Awareness-Grace. You cannot explain essence and integrality, or the intuitive light of Being, in duality symbols, to egojis. Word-symbols ~~falsify~~ falsify and blur the White Light - but there is effort-free communion in Empathy - in the senseous (sensual) language of Being and of Silence, of Nature and of God-. Unity-awareness, or Self-experiencing, need no oral, wordy communication.

The intimate, crucial, religious experience or mystic, non-dual experiencing, is open to all that tread the mystic Path on the Tao-pilgrimage. Self-realisation, or integral God-awareness is the ego-free state of our Real Nature-. There is nothing supernatural about it. The Adwaita-Sage says "Thou art that"-, not : "that thou wilt become". It is not an ecstatic "flight of the alone to the alone, or to some place-, but rather - "the opening of a way for the ~~long~~ imprisoned splendour" within to escape and to aware its Self everywhere-, -or a simple, mature and abiding awakening-, into integral Being-Awareness in THAT, which we ever and eternally Are. It is the deepening, heightening or integral fulfilment of one's Life - or, in Meister Eckhart's term-symbols : "The birth or awakening of the indwelling Christ-consciousness. It is the experiencing in the unity of all life-, in the essential and fundamental oneness of all things, in the wisdom and Mahakaruna Love - "that moves the Sun and the other Stars". It is spiritual or Cosmic Consciousness or simply Self-awareness.

Adwaita is non-dogmatic, universal - and is not contingent on any external fact. Its only valid test is experience. Shankara was not a creamy idealist, but a practical visionary, an intuitive, experienced philosopher, and at the same time a man of action. There has been few minds more universal than Shankara. Dwijahood is second birth or integral, abiding awakening, but expression always falls short of experiencing -; "to know* Brahman is to Be Brahman. You are the awareness, the non-dual - experiencing. Wu.

Also in Sunya-realm the play is rich and Self-radiant-. It is good to be able to die now and then-, from time to otherness, from the consciousness of bodyji, mindji and ego-fuss-, as such death implies - rebirth, renewal, resurrection and sometimes transfiguration. We die into more real values into more integral Being. Deep-, dreamfree sleep is such brief 'death' of egoji, - mind and lusty desire. We touch the Source and awake refreshed for the due, swadhamic play in actualities.

Here also the western conditioned hippietypes and youths invade and thrive-. Nepal seems to be one of their present El Dorados and they overflow into AL-MORAH. Wu. They may be in conscious or unconscious search of naturalness, of wholeness or of integral Being-awareness, or of the intuitive mystical Experiencing-, which implies de-civilisation and de-personalisation. Often there seems to be a delightful uncertainty in their 'roller-coaster rides all along the time'-, a beautiful use-freeness and care-freeness. There is still a swell conceit of agency - specially in Yankee-conditioned ego-soul-, but many, are ego-tamed and ego-subdued and ~~are~~ even ego-humble, and Sri Himalaya accepts and heals - them according to their need-, maturity and ability to accept Sri Himalaya. Sri Wuji awares that they may be of some nuisance-value in Sunya-realm, ~~xxxxxx~~ but they are, on the whole, fairly tame, interesting and lovable, though naturally immature. Wu ! Hippie-dom may be an inevitable phase, a due, juvenile dis-ease, like measles or adolescence-. We must accept what the Lord or 'the devil', - the devas or the asuras send along in our prarabha-karmic play-, and better do so willy than nilly. Some of these western-conditioned guys and girlies - (when de-conditioned and de-civilised into naturalness), seem to have gone through and beyond the drug, sex and Pop-stage to creative, joyous and integral living : "Artists in Life - if not in forms of artifice". Wu !

If we know how to meet fate with an attitude of acceptance, we are sure to find the right guidance. The integral individual let intuition guide and reveal the Tao. He does not go ahead blindly, impulsively or instinctively-, but abides in ~~practical~~ passivity-, negative capability and sensitive receptivity, till the green (or white) light shows the Way. He learns from the ~~ix~~ situation, what is demanded of him, and then follows his intimation or intuition - from destiny-. Wu. There can be intuitive certainty - and joyous ease in the play.

Sri Wuji notices that Tantra-, I-Ching and Tibetan mysticism-, as it comes to them in - "The Tibetan Books of the Dead" - and "The Foundation of Tibetan Mysticism", make these books a kind of sacred bible to the Hippie-folks-. Many of them are budding artists in some form or other-, of Yoga-; but Yoga in general and tantra in particular is not a profession, but a path towards integral Truth, or Self-experiencing. The ego-transcendental experiencing may be provided or induced by certain drugs, which may propel the subject beyond space-time - and the pain-joys of egojis-. ~~Existence~~ shows that when subjects share an ego-shattering experience together they develop strong, positive emotional bonds. For the time being there is Self-controlled spontaneity, - and no ego-conceit of agency. The psychedelic experiences induced by 'drugs', or Moksha-medicine, such as L.S.D., mescaline and psilocybin-, though seemingly 'pis allers' and not abiding Sahaja-Samadhi-, seem often salutary to the human psyche, eliminating much conditioning-, inhibition, blinkers and tension; but psychic or 'spiritual' maturity is needed to make the non-dual, unitive experiencing a living Reality in actualities-, an abiding, integral awareness in ego-antics and ego-fuss : A Self-radiance - and abiding Self-Experiencing.

Science knows nothing about the origin of things, the Urground, the Source of All-, or where the intuitive light of awareness is centered-. Scientists seem to be blinkered egojis, specialists - unaware of the ~~What~~ Whole and the essence-, innocent and ignorant of pre-ego-consciousness and post ego-consciousness-, says Wuji-, Self-, Christ, Grace or Integral, conscious Awareness, cannot be realised through analysing and reasoning, or through scientific instruments-. Intellect-, the finite mind or egoji, cannot understand or fathom or re-cognise the whole, but awareness is possible by direct intuitive experiencing in ego-free, mind-free and thought-free contemplation. Mature or pure consciousness alone can reflect the simple truth in all the nakedness. "To the pure all is pure"- . They reflect purely, beyond mind and thought and ego-consciousness-. Memorising-, learning and factual knowledge can be a sheer waste of time. The mature mystics and Sages, like Ramana Maharshi, do not encourage panditic or brahmin erudition, nor occult powers, siddhis and tantric tricks-, : so-called miracles-, body invisibility-, levitation, teleportation - and "divine" visions-. The Self alone is divine. Divine sight means Self-luminosity. Yes Tapas also mean Radiance - and the word-symbol Akasha (ether-space, air, Heaven.) is significant as it is derived from the root "kash" to shine. It implies an active, if not creative, quality of space something that is connected with movement, vibration or radiation-.

In Yoga Vaistha it is stated : "What is Real is hidden from us (egojis), but what is false is aware as true". We are all along experiencing Self, Reality, but egojis do not know - and cannot Be - consciously aware. "He (or She) who sees Jehova dies". Because egoji is not an identity or an entity it will automatically vanish in Self-awareness. Reality can never be cognised by egojis or by minds. Wuji calls it the invisible Real and it can be aware, re-cognised, experienced and lived : It lives its Self in us-, in ever changing forms and phenomena.

One of the Upanishads states that "only he who 'sees' - (experiences) the One only in the many, the Unity in all the multiplicity, only he 'sees" (reflects) truly"- . Only he awares and intuits wholly and ananda-fully-. Wu-.

It is from the treasury, or store house, of depth-consciousness, Alaya-Vijnana, that seers and sages draw their cosmic inspirations, their mystic Swa-darshans, and project their intuitive and artistic creations. In their intimations from the cosmic they do not try to imitate the world before their eyes, or things and actualities as they appear, but the world which they know and experience within themselves. In their paintings they do not try to create the illusion of optical space and its accidental perspective depending on the momentary standpoint of an individual observer. Instead of exploring the visible space with optical or mathematical definitions, they regard it merely as a projection or as an imperfect reflection or symbol of their inner experience. Consequently they dived into the Centre of their Being, into the depth of human consciousness in which the whole, infinite world is contained-.

In Nagarjuna's "Sunyavada", the teaching that forms are empty (Sunya) of an unchangable substance-, Buddhist universalism found its strongest expression.

Western civilisation has found its most profound and unique expression in music, India in its introspective-, intuitive contemplation. Western music produces a kind of space sensation, which is remote from visible space, as is that which is experienced in states of depth-contemplation or ego-absorption. It is a space-experience, which cannot be experienced in terms of three dimensions, because it belongs to a higher order. It is undefinable in words, as are the highest experiences of dhyana, or the ultimate reality of Sunyata.

There is a new dimension of depth, an infinity of consciousness - a transfiguration from the differentiation of surface consciousness to the unitive depth-consciousness, - from ego-consciousness to Self-awareness.

During such intuitive experience the ego-consciousness entirely identifies itself with and merges into the object. As in empathy, object and subject are one whole and the consciousness ~~is~~ is also experienced as infinite, unlimited. But only retrospectively does the consciousness become aware of its boundlessness. In an analogous way the consciousness of emptiness-, of the absence of all material or imagined 'things', of no-thing-ness, becomes the object of the consecutive stage of ego-absorption, - which consists just in the conscious awareness of that emptiness - (of consciousness) called 'neither perception nor non-perception'. Only a term-symbol, which denotes the complete absence of thing-ness and limitation, could adequately symbolise the inexpressable. Sunyata and Akasha (pure infinite space) represent the profoundest symbol of the Indian psyche.

There is the use of paradoxes in hinting at experiences, which go beyond conceptual thought, until a new language emerges in which the experiences of depth-contemplation and inner darshan-awareness, of the whole and the Real, be reflected-. "A language beyond the path and map of the philosopher-, which is devoid of all predicates and opposites, bothness and non-bothness, existence and non-existence, eternity and non-eternity-, a language which has nothing to do with individuality-, personality or generality nor with false imagination or any illusion arising from the mind itself, but which manifests It Self as the Whole Truth of Highest Reality radiating its influence to ~~infinite~~ realms.

It is the ego, which raises the difficulties and complains of paradoxes. We are always 'seeing' God and awaring the Self-. The Self is ever present. There exist ~~nothing~~ nothing without It. It is the boundless ocean - and the I-thought is a bubble on it and is called Jiva, individual or egoji. The bubble too is water-. When it bursts it mixes with the ocean - while it remains a bubble it is still part of the ocean. where is "becoming" one with 'God' ? The thinker is himself ever the Real-, a fact - and a truth which he ultimately realises. Find out what God is and what egojis are. The Heart-Lotus is not a place. Some place is mentioned as the place of God or Self - because we think we are in the body - and in a place and time. This kind of teaching is meant for those who can appreciate only relative knowledge. Being immanent every where there is no particular place for God, or Self. The instruction means : Look within ! The experiencing in absolute Being is felt in Samadhi as pure consciousness in one's inmost being (rather, to be precise, in the heart of one's Being)-, as Ananda. "A Brahmin is one who has realised Brahman, Such a one has no sense of individuality in him. He cannot ~~think~~ think that he acts as an intermediary". So, according to Ramana Maharshi there cannot be very many Brahmins in Bharat or in the world.

"Spiritual suffering is a contradiction in term-symbols". So stated Wuji in the 1920es, implying that all suffering is due to the false notion : I am the body - ! I am the mind !-, I am this - or that - ! The ego-ridden mind or the mind-ridden egoji-, what is the difference ? Drop the I-notion or let it drop off along with the blinkered ego-conceit of agency. Let Swadharma be your chief concern. Why do we forget or ignore the Jri and the Swa ? - Awaken integrally to Be - wholly and consciously aware - as your immortal Self and, so, Be - at joyous ease, anandaful and graceful, fulfilled and richly content.

Again we send you greeting and grace from the Himalayan Sancturaries, where we -(i.e. bodyji, and i - egoji and sometimes Wuji) rest and re-cuperate after 6 months gay gallivanting in the terribly civilized Middle West. 3 months in Viking lands, one month in England, with His Excellency Apa B.Pant at India House, 3 weeks in France and 5 weeks in Greece-. We never stayed in Hotels. As there was no foreign exchange, also there was no need or desire to buy any thing. The sale of the Karuna Kutir, which had bodyed itself forth through us - in 1937, gave sufficient means for return akasha travel and, as we have retained the later built Turiya 'Palace' for shelter and play ground, as long as we need it, all is as before, but mimis "the curse of property"-: Intet at eje, intet at onske intet at ville, are condusive to psychic and bodily health and harmonious living. The unsolicited monthly allowance of Rs.50/- from an Indian source, suffice for the needed food-fuss and there never were any rent, taxes or servant to be paid-, nor any hawkers--. We keep warm and well at 83, - in the fresh morning hours by physical play - and can always in the day-time, find a sunny sheltered or shady place in the jungle-garden, Servant-freely (and almost body-freely and ego-freely) we 'bounce' the 9 mountain miles to and from Almora, thrice weekly and we never feel lonely, when are alone and all one in Himalayan nature. We may or amy not descend upon Delhi and the Punjab in January or February. Here we enjoy lovely-clear-, still and serene days and nights. The snowy devi-peaks seems very still and very near in the pure Krishna-blue Akasha-. Like the poor they are always with us- though not always visible-. We can hear the Silence - from where issued "The word made flesh" and Phenomena (The Swa Lila-) and Be It at joyous ease. It seems that Nature her Self practice stillness and Silence - desire-freely and fulfilled in contentment and grace. No Shakti-Business and few human noises. BE STILL and experience your integral Self, the I AM or integral consciousness, says Wuji-.

We had rich times in the so-called West with sister "Soren" and friends old and new. No foreign exchange was available and none needed: There is always hospitablity for a simpleton, who is (appy and 'arm-free. Events, meetings and timings did happen beautifully and in good prarabdha karma. Sister, at 93 was well and with sight, hearing and interest unimpaired. She trotted with her baby-brother in the parks and gave tea-party, in his honour. Afterwards, to our body's birthday anniversary in October, she wrote us the most lovely letter ever. We had apparently been a success with her friends, and, for the first time, she seemed to accept - and innerstand and love, what was not understood. She was alertly alive socially- and at 93 she could make new friend and retain old one without Shakti-business. Only her feet were not so swift and steady as those of her baby-brother "Drengen". She enjoyed every day as it came along and was yeat prepared to leave - at any time--.

So we were not surprised by the recent news from Copenhagen, that her body had been left behind on the 5th of November - after only one hour's illness. Such nice living - and nice going - with the least trouble to anyone. And it is nice to have friends also in the invisible Real, says Wuji. Now as we are no longer a baby-~~brother~~, we must be content with second childhood. Wu! "Unless ye rebecome as babes" ye cannot aware the integral grace.-

We had rich response and re-cognition in the permissive Viking-realm, in England and in Greece specially from the mature youth, who seemed to be quickened into intuitive awarenss of essentials and of wholeness - and unity-awareness, and to be freely them Self-, also in all the nosiy, mechanical, scientific and technological conditioning food-fuss, power-antices and ego values. Yoga is in fashion, mostly Hathe - and the dangerous Tantra and Kundalini (for Power), but some mature psyches do teach, practise and live; Maha-Yoga, Intuitive-Yoga, Gupta-Yoga Contemplative Yoga and Silent Yoga-. Wu-.

We send you best wishes for Health and well being in your Sadhana.

Viking Bhai Emmanuel in Sunya.

Hippie cult and culture at Kali Mat - "Ashram".

Our next-door neighbour Gerry, a Hippie host and perhaps Hippiehead, - has a Yankee Guru-, the so called 8 fingered Eddie, - who advocates and teaches a certain method of dying and rebirth into second babhhood or second innocence-, a death-rebirth experience - into grace. Gerry did show us a manifesto or recipe for such dying before body-death -: "A quick method of attaining union with the Unknown : What the mystics of all faiths have been seeking for ages. It is a quick method - possible for every man and woman on earth to be able to practice : Thus to die and to be born again in a matter of hours or in a few days at the most". Yes, it would appeal to Hippie-folks and to many western-conditioned guys and girlies in a hurry to be illuminated, saved and liberated from ego-hood and to find their Real identity in integral wholeness and grace-: Yankee-power, a mania for speed-, better than our Holiness Sivananda, who promised Self-realisation in 3 weeks only-.

Guru Eddie and his medium Johanna from Holland give 7 preliminary instructions - and it seems that "more than 25 western-conditioned persons, ranging in age from 19 to 25, were able successfully to understand: go this death-rebirth experiencing in Goa at "the Ruin", "a dying to the past, and to their mental and emotional past-", to their Oedipus, Ma-and Pa-complexes-. We will not quote the seven commandments. Sri Wuji finds them to be a kind of ego-analysis, self-hypnotism or auto-suggestion : "Reborn you may begin to realise that you are alone. Then every one is also alone-: So you are one with every one in this aloneness. All your love and hate was based on illusion, but so is their love and hate. You know nothing, but neither do anyone else. After rebirth everything seems as before : You are free, now, to do as you please, but without guilt-, but you will see that no longer can you do anything with your understanding : You will be better able to accept whatever happens and - your non-acceptance also".

These are some of the findings of this Johanna Ma after her rebirth on the Anjuna beach at Goa. Also Gerry was re-born into innocence, but does not seem a very mature or ~~xxxx~~ self-radiant baby-. Wu ! Some of the results of such childlike, or childish consciousness seem to be : "No books, no Yoga, no Guru-, no mental effect from morphia, hashis or L.S.D., no need of medicine, - no boredom, no possibility of homo-sexuality, lesbianism, masturbation etc. no need of having to die and be re-born again if one's parents had done so. No necessity to refute the efficacy of the death-rebirth experience, as anyone can test it for himself. Anything one feels and thinks is an escape from the Unknown"-.

This description reads to Wuji as a hash of a L.S.D. experience and the Bardo Todal, a garbled and utterly immature expression in word-symbols by the "Ashram" inmates, but probably no worse than the game that many other western-conditioned guys and girlies-, cats and chicks, indulge in, in their quest of Hippie-culture-, tantric - black magic-, kundalin" masters, gurus and self-styled avatars-. The death does not seem very real, - to judge by the human specimens of the re-born babes in next-door Hippie-haunt, also, by ~~xxx~~ local natives, called a brothel.

Once Ramana Maharshi was asked how to re-cognise a Real Guru, Jnani or Maha Atmaji, and he answered : It is not in what he teaches or does-, but in his Beings Silence-: In the Peace and Ease and serene contentment you feel in his presence-, his serene vibrations, his Beings rhythm - and his Self-radiant, ego-free Silence.

Sri Wuji says "Neither a master nor a chela be-" : No aggressive shakti-business or ego-antics-, no craving to be wanted, loved - admired or even recognised by egojis. Those fellow-pilgrims in himalayan consciousness, who have an inking, or perhaps intuitive memory, of the integral mode of psychic health and wholeness, recognise and others cannot be told - the experiencing of Being-Awareness-Grace, Gerry's "Unknown" seems to be the unknowable, ineffable, ego-free and name-free Experiencing-. Wu !

Sri Wuji has a certain sense of humour-, perhaps 'det Jydske Lune'. He often seems to frolic in gay and light word-play well aware of semantics and that words are arbitrary term-symbols in actualities and ego-play. The Reality in things and names is beyond wordiness and intellectual effort to express and to reveal. Specially the western-conditioned fellow-way-farers may well find Wuji's rhythm and light of awareness as expressed in his word-play, confusing and incomprehensible - and mistake lightness for levity-. They do not innerstand - and so do not have the key to, or an inkling of, the non-dual plenary experiencing of the real, born mystic. The Word is word-free. Silence is the language of the Real-, of God and of the Self-.

To some fellow pilgrims in Him-Alayan consciousness Wuji's image may be mystic-clear and his twists and wordy antics may even be amusing and gaily evokative-, but there is always the risk of semantic blurring of meaning-. Wuji writes and speaks to him Self, the self that innerstands-, His momentary or temporary light of awareness may not interest other egojis, but his Self-communion is a spontaneous bubbling up in wordiness - with no thought of helping-, teaching or entertaining fellow-egojis or of ever seeing it in type or print-, no thought of healing-, saving or liberating dis-eased psyches - and no expectation of being under-stood, admired-, seen or known. Fellow-pilgrims in Himalayan consciousness may innerstand. Like J.K. he may use term-symbols with his own interpretation as to meaning and context-. Words usually falsify the Word-, but sometimes they are true enough to be uttered - lightly. It is in poetry and paradoxes that egojis get near to the inexpressible, ineffable Self. Silence is the language of the Real, the Eternal, the plenum Experiencing.

A Russian Poet said: "A thought once uttered is untrue"-, All our ego-talk and chatter is not very important - nor is our opinions, ideas-, predilections and prejudices (for or against) important, except in the sense of: "What Paul says about Peter - tells us more about Paul than about Peterji". We may reveal our Self and betray egojis. That which re-cognises is within ourselves and always within our-Self.

When A.N. asked the drolly Wuji: "But are you serious"?, his reply was - "Wu": Certainly he is rarely very serious regarding egojis and their dis-eased antics-. Sometimes he barks at them like Shakespeare: "Man - poor man - drest in brief authority, most ignorant of what he is most assured-, his glassy Essence- like an angry ape - plays such fantastic tricks before high heaven as make the angels weep." (or is it laught?). Wuji rarely laughs. He knows Henri Bergson's "Psychology of Laughter"-.

Once he was asked - Why he had used the word-symbol "God Herself" instead of Iself? F.W. Nietzsche once stated: "I do not belong to those who are asked for their whys-", but we interpret Wuji's Wu I - as 'why not'? He is of the East and here we have many gods and goddesses, Ma-complexes rather than Pa-complexes-. Sri Devi Shakti is worshipped and worshipped - and there is worthship of the Universal Mother - Source as also in the Christian Church-, at least, in R.C. Churcharity: Mariology and the feminine Sophia Wisdom-. The Virgin Mother Miriam is now by the infallible Holiness, Sri Pope, deified into the Square Deific. The new dogma affirms that Mary as a bride is united with the Son - and as Sophia Wisdom she is united with the Godhead. Walt Whitman, in his poem "The Square Deific", makes Saitan the forth pillar unto the Trinity-, where not even the holy ghost, or ghostly whale, is considered to be feminine-. Perhaps Wuji talked at the Father-complex in the Western-conditioned consciousness-. Wu I

J. Krishnamurti wisely avoids using the term-symbols—, concept and abstraction we call God-. Meister Eckhart once said: "Why do you prate about God? When you speak about God it is not God you speak of" - or out from-. Ramana Maharshi advised some egojis: Leave God (Bhagavan) alone and attend to your Self. Self-awareness-, Swadharma is your chief concern-" - (not other egojis dharma or prarabdha karma-). Devotees did use the term-symbol Bhagvan-, for Ramana Maharshi-, and he playfully used it also-; We are all Bhagavan - and Ramanaji experienced and actualised this livingly and abidingly-. Once when a devotee expressed surprise at 'Bhagavan' singing his own praise-, he said: "Do you think Ramana is this 6 feet body? He is all pervading-".

This immanent, omni-present and all-pervading Reality is our unitive Self and is name-free in all the name-labels we stick on our images-, concepts and experiences-; God, Jehova, Allah-, Tao, Vishnu and Shiva each have at least 108 name-aspects-, yet the Reality is not an antropomorphic-, sexy - He or She -. Sri Omananda sings unto Satyanarayana-:

"O thy vast Self we name, but do not know -
And in the naming break the mystic spell.
Oh Shiva ! if the Silence be thy hymn
Teach us to sing it well-". Our Self is that name-free Silence,
which names divide and blur. On one level of consciousness names-,
sex and duality reign supreme. In another mode of light and
values - they "do not matter" - (ego-consciousness does not usurp
Self-awareness-), and at a third realm of conscious and 'purna'
Self-awareness neither sex-, duality nor egojis exist-, says Waji.

"Suras live the Real Life." They actualise 'God' - or Selfhood
and never complain. Suraic Life is all joyous, anandaful and grace-
ful. Be open receptive and ego-still to reflect purely - the
Essence and the Wholeness of what is. Be ego-humble to awaken
into integral, Self-awareness-. Eternity is here and now-. Wu !

"If thine intuitive eye be single and whole-, thy whole body
(-eye all things) will be awared as if suffused by Self-radiant
light-". With the closing down of the intuitive eye the mind has
become amass of facets-. There is no single seeing-, no purna
or whole discrimination by the mind. After re-opening of the
third eye the mind and other tools - function in co-operation with
the intuition. There is no longer blinkers or obstructions,
because the ego- ridden mind (as we know it now), no longer exists-,
or we be free in it as in other good tools-. Radhakrishnan writes:
"When the mind is rid of its modification it is said to be in a
balanced state (Samapathi) and to assume the form of whatever object
is presented to it. It assumes the nature of the object, as it is
in itself": Empathy - 'participation mystique.'" Subject and
object are then one Unity-, beyond Yoga and Union. Yes the ego-
ridden mind must relinquish its power-antics. It must die maturely
into conscious and abiding Self-awareness or God-experiencing. Yama!,
the outer God, is but a name. The One Self, the inner Ruler, is
Christ-, is the true Yama. Him who has awarded and satisfied that
Inner-God, Christ or Self, the outer God will never touch. Therefore-,
says Waji, consult your own Heart, if you are in doubt: The intuitive it
light will reveal and sanctify. "O Christ within my breast as
I - undying life Almighty ever-present deity-life that in me has
rest - as I, undying life - have Strength in Thee : Though earth and
man were gone - and suns and universe cease to be and Thou wert left
alone-, every existence would exist in Thee. There is no room for
death nor atom that you might render void. Thou - Thou art Being
and Breath and what Thou art may never be destroyed. Vain are the
thousands creeds-, unutteringly vain" (to destroy that Faith-, eye
Experiencing of Emely Broute.)

Will the modern upsurge of youth meet with sympathetic interest from the Old - ones? The passion of the young have an unpredictable intensity, a power to break through the familiar appearance of things and people-, defining a new area of human intuitive sensibility. What is needed is powerful and novel articulation. And it will be achieved, says Wuji. What they have achieved-, apart from a few practical reforms-, is a marvellous vivid reminder that all societies are insufferable - The world is unbearable, cruel, ~~is~~ oppressive and vulgar. The young know this best-, just as the middle-age knows that the world could be worse and that almost any social order is better than social chaos. If both sides in the age-war (and sex-war) perform their functions properly-, their conflict may result in things becoming a little less unbearable than they are to-day. The inner and essentially free, ~~human~~ Spirit, or Self-hood, does not say Yes - to - bondage. Sri Wuji says Wu and the young Greek Antigone's anti-cry is "Mais moi, je n'ai jamais dit oui-". The Unconscious Knows and a Way will be found in Swa Lila, the simple Tao-. "There are many shapes of mystery. And many things God makes to be past hopes and fear. And the end man looked for cometh not. And a path is there - where no man thought : So hath it fallen here".

Dr. Jung would not have been surprised by professional and institution of antagonism to psychedelics. He states : "Barde thodal began by being a 'closed' book, and so it has remained, no matter what kind of commentary may be written upon it, for it is a book that will only open itself to the intuitive light, which can be aware only through specialisation and special individual experiencing. It is well that such, to all intents and purposes - "useless" books exist. They are meant for those "queer folks", who no longer set much store by the use, aim and meaning of present day civilisation." Wuji calls our civilisation anti-culture and anti-natural spirituality. Wu.

No body can talk about death with authority who has not died, and since no body apparently has ever returned from death and been able to speak about it, how can any body 'know' what death is or what happens after body-death? The Tibetan will answer : There is not one person, in deed not one living being, that has not returned from death. In fact and in truth, we all have died many deaths before we come into this incarnation, and what we call birth is merely the reverse side of death-, like one of the two sides of a coin, or like a door which we call entrance from outside and exit from inside a room.

"Die before you die" - was Sri Mohammed's advice to swell ~~my~~ egojis. "Sell your cleverness and buy bewilderment, and you will come to Wonder", says Sufi Poet Rumi. It is ego-death that matters more than body-death. Experience it once - and you may be ego-free in the game-play - in actualities; no longer falsely identified with ego-mind-, body and other tools, not less or ~~rid~~ rid of them, but free in them and in the anandaful Swa-Lila.

One Lazarus - is reputed to have been dead and buried during 3 or 4 days and nights. His body had begun to decay and to stink, when his Guru came along and evoked him from death, or Samadhi, by shouting : "Come forth Lazarus" ! and softly saying to Sister Martha : "He is not dead but asleep". However it be, Lazarus had nothing to relate about his death-experiencing and body-release. It is said that afterwards he was "a little queer" and he never laughed. Perhaps birth and death are ~~no~~ laughing matter in the one, non-dual Life-Play. Laughter pertains to egojis, while a ~~mute~~ mute, Self-radiant smile pertains to spiritual Life. Read Henri Bergson's "Psychology of Laughter", says Wuji.

It is astonishing that not every-body remembers his or her previous death, and, because of this lack of remembering, most people do not believe there was a previous death. But, likewise, they do not remember their recent birth and yet they do not doubt that they were recently born. They forget that active memory is only a small part of our normal consciousness and that our subconscious memory registers and preserves every past impression and experience, which our waking mind fails to recall. In fact and in truth we die every night from egoji. In deep dreamfree sleep we are body-free, ego-free-, mind-free, fearfree and time-free, We touch the healing Source-, but do not remember-. We do not know we are there, but we know we have been. This may also pertain to Yogic depth-contemplation and to the brief, ego-transcendental contemplation and Samadhis induced by various Yogas and by psychodelic - Moksha-medicines. Wuji suggests that deep, dreamfree sleep is a brief death, - while our ego awakens, is a - longer sleep. "Our birth is but a sleep and a forgetting--". We forget our Self - in ego-consciousness and in due Swadharmic task in the Life-Play. "When we dead awaken" integrally and abidingly is a birth into Reality, Eternity or simple Self-awareness : The birth or awakening of Emmanuel-, the indwelling Christ. Wu.

The "Bardo Thodol : Tibetan Book of the Dead, vouchsafing awakening or liberation from the intermediate state been various rebirth-, which state men call death, - has been couched in symbolic language. It is a book which is sealed with the seven seals of Silence, not because the knowledge should be withheld from the uninitiated, but because its knowledge would be misunderstood and therefore would tend to mislead and harm those who are unfitted to receive it.

But the time has come to break the seals of Silence, for the human race has come to the juncture, where it must decide whether to be content with the subjugation of the material world or to strive after the "conquest", or awareness of the metaphysical realm, the invisible Real, by subjugating egoistical desires and transcending ego-imposed limitations, awaring that bondage is delusive, egojis illusory or not Real, enough. Mature, abiding awakening is all ! says Wuji : Awakening into pure, integral self-awareness or God-experiencing-, or Aqwaita Sunya. Wu.

There are those who, in virtue of concentration and other Yogic practices, are able to bring the subconscious into the realm of discriminative consciousness and thereby draw upon the unrestricted treasury of sub and super-conscious memory, wherein are stored the records, not only of our past lives, but the records of the past of our race, the past of humanity and of all pre-human forms of life, if not of the very Source-consciousness that makes life possible in this universe.

If through some trick of nature, the gates of an individual sub-consciousness were suddenly to spring open, the unprepared mind would be overwhelmed and crushed; therefore the gates of the subconsciousness are guarded by all initiates and hidden behind the veil of mysteries and symbols. The Bardo Thodol is the key to the innermost recesses of the human psyche and a guide for initiates and for those who are seeking the ego-free path to Awakening. It is a guide, not only for the dying and the dead, but for the living as well, and therein lies the justification for having the book accessible to a wider public. It has real value for those who practice and realise its teaching during their life-time, and can practise ego-death before body-death. Wu !

It is one of the oldest and most universal practice for the initiate to go through the experience of death-, before he can be spiritually reborn, ego-free and awakened into Self-awareness. Symbolically and sincerely he must die to his past and to his old ego, before he can take his place in the integral life-awareness, into which he has been initiated. Ego-death is implied-, as in R.M.'s experience at 16 years of body-age - without external Guru-guidance. Also A.M., J.K. and S.B. have no tradition to cultivate or pass on, except the mystic one-. Mere conversions are often an exchange from one prison, or fold, to another. Wu.

Under the guise of a science of death the Bardo Thodol reveals the secret of Life, and therein lies the spiritual value and its essential and universal appeal. Here then is the key to a mystery, which has been passed down for over 2,500 years, the consciousness-expanding experience, the pre-mortem death and re-birth-rites. The Vedic Sages knew and experienced the secret, the Eleusinian initiate knew it, the Tantrics knew it. Nature mystics, sufis and Hishis in all religions practised it. In all their esoteric sayings and writing they whisper the message : It is possible to go beyond ego-consciousness - and duality-games - and to Be - free in these. We can tune in on neurological processes, which flash by at the speed of light-, and become aware of the enormous treasury of ancient recall-awareness and wisdom-, wielded into the nucleus of every cell of the body. There is the constant miracle of existence, of Being-, of Awareness and grace. Modern psychodelic chemicals also provide a key to this forgotten realm of Awareness. But just as the manual, without the psychodelic Awareness is nothing but an exercise in academic Tibetology, so also the potent chemical key is of little value without the guidance of external or internal Guru. To the born mystic, Life its-Self is-, or has been, the teacher -- Wu !.

The western-conditioned consciousness does not accept the existence of conscious processes, for which it has no operational terms. The attitude which is prevalent is : if you cannot label it, and if it is beyond current notion of space-time and personality, then it is not open for investigation. Thus we see the ego-loss, or ego-free experiencing, confused with schizophrenia, psychodelics with hallucinations and Self with ego-ji. Thus we see present day psychiatrists solemnly pronouncing the psychodelic keys as psychosis-producing and dangerous.

The new visionary chemicals, and the pre-mortem re-birth experiencing, may be pushed once again into the shadow of history. Looking back we remember that every middle Eastern and European administration (with the exception of certain periods in Greece and Persia) has, during the last 3,000 years, rushed to pass laws against any emerging ego-transcendental process, the post-mortem death-rebirth sessions, its adepts and any new method of consciousness expanding.

The present moment in human history is critical. Now, for the first time, we possess the means of providing the enlightenment to any prepared volunteer. The enlightenment always comes in the form of a new energy-process, a physical neurological event. The secret is released once again in a new dialect. We quietly observe whether man is ready to move ahead and to make use of the new tools provided by modern science. If the participant can be made aware to grasp the idea of the empty mind, and the delusion of ego, as soon as the guide reveals it, that is to say, if he has the maturity to die consciously and, at the supreme moment of quitting the ego-consciousness-, can recognise the ex-stasy, which will dawn upon him then and be consciously one with it-, all the game-bounds of illusion are broken asunder immediately. The dreamer is awakened into integral Reality simultaneously with the mighty achievement of recognition of conscious awareness. Bondage is delusive. Wu.

The esoteric meaning and teaching of "The Tibetan Book of the Dead"- (as also of the Egyptian Book of the Dead",) is a description of the death and rebirth of the ego and not of the body-, nor of the death-free Self. "Learn and practise the art and craft of dying !" advises the Tibetan Wujii. "Die before ye die".

We must be open and ready to accept the possibility that there is a limitless range of awareness, for which we now have no words. That awareness and intuitive experiencing can expand beyond the range of your reason and mind and ego-soul, (your familiar identity) beyond everything, you have learned, beyond your notions of space-time and beyond the differences which usually and seemingly separate people from each other and from the world of things around them. Throughout human history millions have made this voyage in consciousness. A few whom we call Mystics-, Sages, Sufis and Rishis, have made this non-dual experiencing endure in actualities and in ego-play and they can commune without oral or written word-play-. Yet some of these Paramhansajis have also communicated their intuitive light of integral awareness to their fellow-pilgrims in consciousness - in word-symbols without falsifying the Word, which issued from the virgin Silence or Sunya Void-. Wu ! The secret is no longer hidden. The art of dying is quite as important as the art of living. More and more of the intuitive Youth, or agefree humans, have an inkling of the non-dual experiencing-. They innerstand and know the Wu-language and integral space-travel. But the method of investigating consciousness or unconsciousness-, such as intuitive contemplation, ego transcendental meditation, psychedelic Moksha-medicine, Yogas, monastic retreats and sensory deprivation, are seen as alien to scientific investigation. Swaology, or Self-investigation is the Real Science.

Both William James - and Carl Jung avoided the narrow path of behaviorism. Both fought to preserve - experience and consciousness as an area of scientific research, and both refused to shut off Eastern - scholarship from consciousness. They are bridges from the metaphysical, mental West - to the intuitive and empirical East. Wu ! Not theirs the niggardly Western "either-or", but a magnificently affirmative "both - and".

Far from being an embalmer's guide, the "Bardo Thodal - Book of the Dead" is a detailed account of how to lose the ego-consciousness, how to break out of personality, individuality, persona mask - and ego-games, into new realms of awareness-, new modes of consciousness - and how to avoid the involuntary limiting processes of the ego, how to make the consciousness-expanding experience endure in subsequent daily life, the awaring and experiencing the Real in actualities, the Eternal in time, the Self - everywhere-.

In his autobiography written in 1960 at the body age of 83 Dr. Jung commits himself wholly to the inner vision and to the wisdom and superior reality of integral perceptions. The 'dead' man must resist the dictates of reason as we understand it, and give up the supremacy of ego-hood regarded by reason and respectable egojis as sacrosanct. Ego is the true seat of anxiety, fear and lusty desires. The world and its experience are in the nature of a symbol. They really reflect something that lies hidden in the subject himself, in his own trans-subjective reality. It is from this profound intuition that the chonyad state derives its true meaning : The Bardo of the experience of Reality. "Die if thou would be with that which thou dost seek". Innerstand in Empathy. Wu.

"The most beautiful, the most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe, is as good as dead. To know that what is impenetrable, ineffable and unknowable (mentally) to us - really exists, manifesting itself in the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their primitive forms, this wisdom this intuitive feeling, is the centre of true religiousness". Thus states an ego-humble and intuitive scientist : Jacob Einstein.

Another scientist, who has gone beyond phenomena, remarked : "Without a jot of ambition I let my nature flow, where it will. Who prattles of illusion or nirvana? Forgetting the equal name and fortune-, listening to the night-rain on the roof of my hut-, I sit at ease - both legs stretched out-". Sri Wuji says Wu ! and a western-conditioned sage wrote "Man - prawd man, - drest in brief authority - most ignorant of what he is most assured-. His glassy essence-, like an angry ape, plays such fantastic tricks before high heaven as makes the angels weep-" - or laugh, says Wuji.

But the White Light of the Self is also in the shadowy darkness of ego-play in actualities. The Eternal is in time - and in egojis, but only the Eternal is Real - enough. Through mental silence and ego-stillness - we come to desire-freeness in Sunya Self-radiance, to psychic health and wholeness, living peace, joyous ease and grace in all due tasks and due tribulations, : all interrelatedness in the Maya-Lila Self-interplay-. God fulfils Its Self in many strange ways and in beautifully different modes of consciousness. Ego-consciousness one of these.

Yes ducky egoji-, your dreams and your visions are as real as you are, - but only the Eternal is Real - enough-. "Dreams are real while they last - and we not live in dreams". "Our birth is but a sleep and a forgetting". We must awaken into Self-memory-, Self-awareness, - and court the integral, non-dual experiencing. Il faut chercher, trouver et experier ce que ne passe pas - dans ce que passe -- Wu ! : Eternity in time, the whole in the part-play, the sea in the dewdrop, the microcosm within. Wu.

When the universe is perceived as apart from Brahman - that perception is false and illusory, yet phenomena are real, when experienced as the Self-, and illusory when awared apart from the Self. Only the Self is wholly Real-, and the Universe is not different from your Self. Egojis are our Self in this or that form and mode. The Lila is Swa : anandaful Self-interplay. So trot along on the Vichara Marga - in Mahayoga Sadhana of Self-inquiry : Who or what is I? The sincere search will lead you to integral, ego-free Self-awareness, to the Source of ego and duality consciousness.

We need only our Self for fulfilment, grace and gratitude. We are not free as long as we need others, (better or worse halves or fragments) for our fulfilment - or grace - awareness. Body suicide is a sign of failure and is a futile ego-escape. We cannot 'suicide' the Self-, or escape from It. The blinkered, swell and confused egoji will encounter the same trials, tests and lessons elsewhere. Sincerity, ego-stillness and patience to mature are pre-requicites - for integral awakening, Self-experiencing and Grace-Awareness-: The awareness that all is right, that seems most wrong, and all is well, All Is Well and ALL IS WELL. Wu !

Emmanuel.

The Mystic: A Nordic mode.

To the mature Greek of yore it seems that 'a mystic' was one to whom secret knowledge of divine mysteries had been or was being imparted, while in Victorian verse the word is used adjectively as a whispering synonym - for mysterious. To day, in the mouth, pen or type of the militant secularist it commonly means irrational, delusional or merely silly.

Let us begin by ridding ourselves of all these preconceptions, for the mysticism we are to play in is no secret knowledge, is not supernaturalism, is not simple credulity-, is not an enemy of reason. It is not even concerned with mystery, if by mystery is meant darkness or obscurity. If by its verbal deliverances it resorts much to symbolism, paradox and even some apparent self-contradiction, that is not with intent to mystify, but because what it seeks to report is beyond the compass of plain prose-statements. But so far from being enamoured of darkness it is-, in its essence, so mystics experience, - a mode of illumination. It is essentially authentic, vital and valid experiencing-, but the claim can be neither allowed nor dis-allowed until we have heard the witnesses and considered their evidence.

The mystic bears testimony to something, or some essence-experiences, that seems to him or her to be both 'within' and 'beyond', timefree and placefree and immediate-; something in which he or she both loses and finds himself or herself 'at one' with the life of the universe. To say that mysticism is the attempt to realise the Presence of the living God - within and around, in the soul and in nature, would be out of place and unhelpful, because it would deliver a premature, verdict and plunge us into confusion by introducing the enormous diversity of notions and subjective truths attached to the term-symbols soul and God-, from eighteenth century deism at one extreme to thorough going Panthism at the other, and from the most ingenious antropomorphism to the unimaginable absolute of Plotinus, or the superessential Nothingness (or Sunyata) of Schhart's conception and experience.

Chacun a son Christ. A man may arrive at Theism by a process of reasoning from first principles, - or he may, if, he so choses (or is chosen), relate the notion so arrived at (-perhaps effortfree-ly and mind-free-ly) with what we may agree to call a mystic experience, but the notion and the experience remain strictly separate, the one, being a product of reasoning-, must remain subject to challenge, criticism and modification by reason; the other, a psychological event, exists in its own right, like any other fact, but has no bearing on the truth of otherwise of particular theological pre-conception. In reading the life-stories and recorded utterances of religious mystics, therefore, allowance must constantly be made for the local and personal bias that colours their language and determines their choice of image and metaphor.

Concrete imagery is the life of language. That which by its nature eludes exact expression can only be suggested or hinted at by resort to symbolism, and between symbolism and mythology there is a strong natural affinity. The function of the myths, like that of symbolism is to bring metaphysical ideas within reach of the imagination by presenting them in a dramatic or pictorial form. Something is lost as well as gained in the process, but it is an inevitable one, and we can no more be surprised that the mystic expresses himself in terms of his own religious tradition, than that he uses his own language. What is surprising, or at any rate impressive, is that wherever and whenever he turns up, whether in the Christian era, and hemisphere or in the ancient or still living civilisations of the so-called East, and whatever his personal antecedents, he always tells us more or less the same thing-: That he has experienced and enjoyed a sense of communion or at-one-ment with a reality infinitely transcending his ego-person-: A Unity in and beyond union and trying-; an Eternity-Awareness in immediacy-, in and beyond duality consciousness. In and Beyond.

Here perhaps is the chief reason for holding that mysticism is worth serious study : The great diversity of its witnesses and the substantial unanimity of its witness. Men and women widely separated in time and space, of various religious faiths, or of none at all, - and utterly different from each other in social environment and personal character, have unknowingly collaborated through the ages in testifying to one and the same mystical faith and mystical experiencing.

This cannot be all due to precognition or to ~~such~~ familiar pathological conditions or schizophrenia. The mediaeval notions about guardian angels and devil-possession, though untenable literally, are far nearer the truth of human psychology than the east-iron assumptions of nineteenth century materialism, and if the every-day conscious self is in fact continuous with a larger, or even (as the Vedantists hold) with the Universal Self, how are we to say where subject and object begins ? 'Know thy Self' 'Who are you' ? - and who is asking this pertinent or impertinent question : The self, the Self or the SELF ? What is our Self and what our existence-? Who is who -? Where will the analytical mind put the arbitrary, dividing line in the mutual and unimpeded inter-dependence and Self-interpenetration ? Yet the advice of Polonius - "to thy own Self be true", is wise and valid on all levels of Self identification and in all realms - of Self-experiencing.

Church-Christianity, in its unholy dread of Pantheism - and of cosmic consciousness, - has shunned Immanence-, Innerstanding and Unity-awareness and has always stressed the transcendence and otherness of its God-; but Christian mystics, as well as their non-Christian predecessors in ancient India and elsewhere, have not hesitated to declare that by Love (Maha Karuna), by the willing or spontaneous loss of ego (or duality-consciousness,) we realize our ~~xxxxx~~ true, whole and most real nature, - essentially experiencing and partaking in the Being - called God-, - Godhead, Ground and Voidness.

The ego may be said to represent a stage in a spiritual process of ~~xxxxxxx~~ awakening. By breaking out of its shell - and shedding our mental concepts and our conceit of agency we can be "born again"-, re-awakened into boundless freedom. This is, the 'doctrine' or assertion implied in all mystical philosophy-, and real mystics live it - maturely-, mutually and perhaps - least lonely in solitude.

If we would survey the whole vast field, we should find among mystics, specially in mediaeval times a high proportion of psychopaths and neurotics, and it is true that the line between ecstasy and self-deceiving hysteria may be sometimes no broader than a razor's edge. But we cannot build much on these pathological considerations. For few, if any, of us are entirely free from temperamental oddities and it is notorious that men of genius in all fields often, (though not always) exhibits signs of instability in their personal behaviour, without the high value of their work-, their poems, pictures, music, scientific discoveries, - being thereby affected adversely. The religious genius, or whatever we chose to call him, is no exception to the general rule. His eccentricities prove nothing but that the human organism cannot, without danger to mental balance, sustain too many moments of "burning bliss", and that mountainering in realms of "the spirit", as he calls it, is a hazardous test and ~~surprise~~. One must be mature and whole, - harmonised in tools and balanced freely on intuitive wings-. The giddyness and babbling twaddle of mental and emotional immaturity, and instability provide no good reason for our refusing to listen to those who - at least in their own belief, have from time to time, or perhaps only once in their lives, attained to a state of being beyond our normal reach. The immature egos love to explain and to talk about their mystic experience and their supranatural bliss, while the really awakened - and maturely abiding mystic is ever experiencing in actualities - and is silent about the experience - or is speaking out from it rather than about it.

It is possible to be religious without professing a belief in God-. Belief in the existence of God does not in itself make a man religious-. In everyday speech it is legitimate to define a man's religion in terms of the values that command his instinctive loyalty, or, more concretely, the objects to whose service he wholeheartedly devotes himself, whether they be personal aggrandisement, money making, business efficiency, art, literature, social reform, political power, sport, travel, erudition, physical health, philanthropy, senseousness or what you will; But that sense of the word is too general for our purpose. Religion we take to mean something rather more definite : ~~xxx~~ not indeed a definitely formulated belief, but a sense of apprehension of an immortal reality in and beyond appearances and no less in and beyond oneself. (A flair for Unity-Awareness-, a living at-Womeness in the invisible-, ineffable Real, that we Are). If this is religion, it is also what we have agreed to call mysticism.

It would be unwise to let mere habit or prejudice get into the way of understanding, unwise to reject illumination because we do not care for the design of the lamp-shade. Whether we happen to be believers or unbelievers in any given religious system of thought, our aim must be to cut through the accidental accretion of dogma to the essential core of luminous facts (if such there be) in mystical experience. Mysticism is essentially empirical, not theoretical. The root of mysticism is an experience, in greater or less degree an ecstatic one. It is feeling rather than mental thought, - though coloured and balanced and enriched by thought-. It is a sensing or intuitive, actual awareness in thought-feeling, not a mere senseousness, not a sentimental or fanciful feeling, but a spiritual-, unitive sensation - as real and concrete as hunger and thirst, and one in which a man's whole being is engaged-. That it, after the event, may be sentimentalised, distorted and falsified by word-symbols is obvious enough, but in its naked essence it is an actual as eating and drinking.

The difficulty for those of us who have not had the experience is how to get at this naked essence, how to distinguish between the event and its necessity inadequate verbalisation. For the mystics themselves and for them alone its validity is absolute.

Richard Jefferias describes his state of prayerfulness -(prayer is a puny thing to it and the word-symbol is a crude sign to the thought-feeling) : "And I thought beyond immortality of other conditions more beautiful than existence, higher than immortality, more rich and whole than Being. I cannot understand time. It is eternity now. I am in the midst of it. It is about me in the sunshine and in the darkness. I am - merged in it. The all is now. Now is eternity and now is immortal Life. Haste not, be at rest-, this now is eternity".

Johannes Scotus Erigena in the ninth ~~xxxxxxx~~ century, like Eckhart in the thirteenth, had recourse to the method of definition by negatives. "To call it superessential is to say not what it is, but what it is not". "No man can say or understand anything about God. If I say God is being, it is not true, he is transcendent Being and superessential Nothingness." (Junyata of the Buddhists and of the Rig Veda centuries before the Christian era.) "The Tao that can be spoken of"-, says Lao Tzia, "is not the real Tao". "That which pervades the universe", says Sri Krishna of the Bhagavad Gita, echoing the still more ancient Uparishads, "is imperishable-, - unshown, unthinkable, unalterable"-, In later Christian times the anonymous author of "The Cloud of Unknowing" writes "Of God himself can no man think-. By Love he may be gotten and holden (in awareness and in experience) but by thought never-!"

The experience is in and beyond time and thought and trying. St. Augustine says in a paradoxical fashion "The best thing that man can say about God is to be able to be silent about him", and Eckhart, quoting the paradox, adds roundly : "Therefore be silent, and prate not about God, for whatever thou dost prate about God thou liest". - True but not true enough.

The loss of separateness, the conscious awareness of being part of the whole (or of being the whole experiencing in suffused Self:inter-dependence and playful inter-penetration,) is also described by Edward Carpenter in the preface to his misleadingly entitled "Towards Democracy"-: "I became for the time overwhelmingly conscious of the disclosure within of a realm of awareness transcending enfolding and suffusing in some sense the ordinary bonds of personality, in the light of which region my own idiosyncracies of character, defects, accomplishments, limitations and what not - appeared of no importance whatever; an absolute freedom from mortality accompanied by an indescribable calm and joy".

The timefree eternal moment is also described in Alfred Tennyson's letter to a friend : "I have never had any revelation though anasthetics, but a kind of waking trance (this ~~xxx~~ for lack of better word) I have frequently had quite up from boy-hood, when I have been alone. This has come upon me through repeating my own name to myself silently-, till, all at once, as it were, out of the intensity of the consciousness of individuality, - individuality itself seemed to dissolve and fade away into boundless being and this not as a confused state, but the clearest of the clearest the surest of the surest, the wierdest of wierdest-, utterly beyond words, - where death was an almost laughable impossibility-; The loss of personality (if so it were) seeming no extinction, but the only true life". A word, a name, a physical object : The Thing contemplated is a matter of indifference. Tennyson adds "I am ashamed of my fable description. Have I not said the state is utterly beyond words ?"

Such Unity-awareness or Self-experience in Joyous Maya--eeia-Shadow : Play is also experienced at moments - by nearly all sensitive people (common or even learned ones-) when they find themselves freely alone in Self-nature with "The silence that is in the starry sky-, the harmony and calm strength that are among the lonely hills-".

When we contemplate the lives and writings (or sayings) of a few representative English mystics, two obvious, but not always regarded facts must be borne in mind. The first is that the mystic as such has no moral or intellectual pre-eminence among men - He is as much subject, as the rest of us to the determining influence of heredity and environment. His individual temperament, his education, his literary culture (if any), his acquired opinions and his habit of life, all contribute to the mode in which he expresses his intuition. However "real" the experience that inspires him its translation into doctrinal terms (always necessarily imperfect) affords infinite scope for variety and error.

The simple vigorous personality of George Fox will express itself in one language. The highly cultivated intellect of William Law in another, the astonishing insight of Blake in yet a third, - and by language is here meant not merely - the vocabulary used, but the idiom of the imagination, the form in which thought and feeling naturally represent themselves - in the mind. Jacob Boehme-, seventeenth century German cobbler and one of the greatest illuminants, ~~xxx~~ was misled into adopting a fantastic symbolism, which renders much of his writing unintelligible, whereas that of William Law, his English interpreter, is -(at its best) as full of light as Grace-. Only by reason (intuition) which is not confined to formal logic, but is a function of the whole human personality in harmonised tools, can these things be awared and rightly judged.

The second point is that abnormal manifestations, visions and voices and spiritual ravishings neither guarantee nor invalidate the truth of what they seem to reveal. They are no more miraculous, in the crude sense of that term, than are any other psychological phenomena. In themselves they have no value and prove nothing. Their value if any, derives from their fruit in thought and action. "By their fruit ye shall know them".

Asceticism is a much debated question. Few will deny that ~~the~~^{the} measure of austerity and discipline is more conducive to the life of the spirit - (or living in wholeness or Unity-awareness), than unbridled luxury and license; it is more conducive, moreover, to physical health and mental alertness, as every athlete knows. But the middle way is surely the way of wisdom. "Yog is balance, Yog is skill in action - and in action".

If to live only for the gratification of the senses is subhuman, to suppose that we can attain to 'pure' spirituality by despising and killing the senses is a dangerous and evil delusion. Sense is not the enemy of spirit but its instrument-. Harmonise tools and media and be thus free in them. Specially the usurping-, wilful and blinkered mind needs harmonising into a pitiable Self-radiant tool. To disdain the delight of the visible and tangible beauty is a sign not of spiritual life - but of spiritual death (if such can be.) Beauty is the delight and the radiance of Wholeness - of unitive interplay of our Self in holy interpenetration-. "All that lives is holy!" - but let's not be solemn or sickly sentimental about - it or in our own holiness-. It is all so divinely natural.

Physical or ego mortification, when practised for its own sake is a disguised and degraded form of sensual indulgence. Hatred is but Love cleft asunder - and ego-humility is a form of pride-. There is wholeness and unity in and beyond opposites and wilful power-play-, and is not this our 'spirituality' in conscious awareness? What Theologians call sin, in its essence is ego-assumption, - ego-assertion, the assertion that one's ego is a self-subsistent absolute and the centre of the universe. We fell into discrimination - into the mere knowledge of good and evil and artificial divisions. When we maturely awaken, we naturally fall out of the bondage of duality-play.

Its antithesis is healing Love or Karuna: The intuitive experience in real Self identity. From mere knowledge and wilful trying we may awaken into - the natural wisdom that is liberating, actual com-compassion-, egofree passionfree, - possessivefree, pityfree and pridefree Karuna. It is the realisation-, the conscious experiencing in thought-feeling and action in interrelatedness-: That ones real identity is the universal cosmic Life-, in and beyond birth and death and play in changing forms. - We experience our Self joyfully in this or that beautifully different form and function. Even Saul of Taurus experienced that "we are members of one another". The mature mystic lives this conscious awareness wordlessly and perhaps unassertively. Poised at the centre he but radiates ~~the~~ the Essence effortlessly-. The immature mystic-, with memories of pishah darshans and pitiful samadhi-bliss, - believes that by a psychological process, sometimes called the Grace of God, we can escape from the confinement of ego and of wilful power-play - or rather, awaken into what seems a realm of boundless beatitude. Something of the kind indeed may happen in any act of pure devotion, in pure contemplation and in other natural ego-transcendence. But this 'spiritual' enlargement can no more be achieved by mortification of the senses and of the tools than a violinist can make music by destroying his violin. In whole, harmonious tools and media we can play wholly in Holiness.

To the theologian Erigena the world was a theophany - or appearance of God-. Walt Whitman saw in "every blade of grass a miracle" - and knew himself equal with the lowest. This is the Poet's wisdom-experience of Eternity in Self awareness-, not in other-worldiness. It is the Light that shines in all vital and vitalising mysticism.

Both the spiritual eye and the eye of the senses (or of the flesh) must be equally open and harmonised in mutual vision. A mind can easily be imprisoned in its own metaphors, concepts - and mentation-play. Spirit is awareness. We can maturely awaken to be consciously aware. Talk of the unseen, or the invisible Real, is the source of much confusion of thought-, because it suggests to our image-making mind something concrete that happens to be invisible and out of sight. But spirit is unseen in quite another sense and for quite another reason. It is an experience. It is Self-experiencing and only egos talk about it. It is unseen because it is the seer and the seen and the seeing, the experienced the experiencer and the experience. We ourselves - are Spirit and, being so, we are one with all - and in the whole-. Consciously awake and aware we are naturally free in ego as in all other tools-, things and functions - There is perfect, mutual and unimpeded interpenetration and joyous, free play in the whole, and in Swadharma.

The senses-, "the chief inlets of Soul in this age" - are so many modes of spirit-operation, and the universe of material things, in all its unimaginable and fascinating complexity, is the outward form of an incidental part of spiritual experience. This which is the ultimate philosophy of mysticism - (as we innerstand it) makes the world, in which we find ourselves, not less but more real : not an illusion, not a figment of fancy, not a soliprist dream, but the Maya-Leela, - the joyous unreal Reality at play, : an indubitable and significant experience in which we all share, and to which we 'belong' - and, by our infinite diversity, - we each contribute. The divine shadow-play in forms and names is bouyantly, - radiantly gay xx in divine Grace. It is divine - just because we freely innerstand.

The life of religion is not in words, nor yet in ideas as such. It is when words are done with and disputation ended that the spirit flowers into Grace. Religious consciousness is a state of prayerfulness and the purest prayer is not only petitionless, but is wordless and wordfree. Even words do not blur. The spiritual sensation enjoyed by mystics in their highest and most whole consciousness-, (that is in most integral and egofree moments) is something that seems to belong, not to any physical sense or mental trying, but to an intuitive faculty of the whole psyche in which all the six or eight senses - are fused and transcended. As the phrase 'innerstanding' implies it is something felt rather than thought, (-or a merging in thought-feeling and unity-awareness) and the great social value of mysticism is that being first an experience and only afterwards an idea, it constitutes a perpetual challenge to standardised egos and to formal religion, which is for ever trying to strangle itself in its own dogmas and institutions.

Plato's doctrine of anamnesis, which means not memory merely, - but re-collection, the re-recovery by memory (or by simple re-awakening) of something forgotten, must surely be a radiant crystallisation of the feeling of the Eternal, where we belong-, but are temporarily ego-exiled and held in delusive bondage. Awareness is all-. Our reawakening into conscious awareness may be the fruit of a particular mystical flair or experiencing : but nothing really happens - suddenly-. In the mature fullness of time we re-awaken - and, like the ego-exhiled, prodigal son, we 'come to our Self'-, abidingly and consciously aware - in wholeness and in essence. The fullness of time is eternity's sunrise in our Himalayan consciousness-. The intuitive Light is gay - also in shadows and in ego-crusifixions.

In Wordsworth's "Preluda" Plotinus would have recognised an insight and an experience corroborating his own as expressed in "Enneads". The sense of a life peculiar to each thing is very strong in Wordsworth : he did not, any more than Plotinus did, allow his vision of the universal to blind him to the value and vitality of the particular aliveness. To Erigena the highest faculty of man is that intuitive vision (Nous), which reveals all things as parts of a whole -- in holy Unity-Awareness. The whole is in each part-, the microcosm is within. God think-feels, senses and enjoys our Self in man, in all changing forms and in their interplay.

Erigena's "Nature" stands not for Nature in our limited sense, but for the totality of all things, both created and uncreated-, our inherent Essence, immortal, whether hidden or revealed to egos-. The material universe is to Erigena nothing more or less than the necessary Self-manifestation of God-. How could there be awareness and enjoyment except in duality-play and plurality interplay ? Ecclesiastical religion has always been in more danger of Deism than of Pantheism-, as, indeed, in respect of all other truth, it has been in more danger of the mechanical than of the mystical. The whole vision and experience of Erigena is in the direction that "the existence of the universe is a necessary moment in the life of God, a necessary fulfilment of the process of the divine Nature". Change and resistance to change are equally natural and both are necessary in that the tension between them is a necessary condition of vitality. The play is between complimentary opposites - and intermerging qualities within the whole. The essence, the joy and the Radiance are from within - while the forms change and interplay-.

Mystical experience, or Unity Awareness, finds expression in many diverse forms ranging from scarcely articulate stammering to the most elaborate and systematic philosophising, and from the art-free ~~xxx~~ ejaculation of wonder to the most luminous and highly wrought poetry.

But its most important effect, conditioning all others, is a release of spirit and a transformation in consciousness, an immense enlargement of sympathy and a rebirth of charity in the heart. In the word-symbols of Gautama Buddha it would be the awakening into the inherent Prajna-light - and into the rhythm of Mahakaruna-, and, in the traditional language of western-semitic religion-, by ego-surrender to the inflowing tide of God-. It is the dawn of Eternity in the individual consciousness, -- the conscious Self-awareness in the whole. The individual person becomes free in conscious awareness of beings a channel of Divine Grace. Ego-, like bondage, is delusive.

By ego-surrender, ego-crucifixion-, ego-oblivion or ego-harmonisation we awaken to be at joyous ease in conscious Self-awareness-; not by ego-indulgent, emotionality-, pandering to ego-whims or wilful killing of Sri ego; not, by concern for ones own salvation, not by seeking refuge from human responsibility in an exclusive other worldiness and not, above all, by that ambition for personal sanctity and individual holiness which is perhaps the most insidious of all spiritual dangers or hindrances in our awakening. All these things are merely so many snares set by the writhing, posturing, strutting and self-preening ego - in wilful power-play and conceit of agency.

Power corrupts and righteousness, over-eagerly pursued, too easily becomes ego-righteous, All that is of value in righteousness (the word is a corruption of right-wisness) proceeds from - intuitive Love. Without Karuna and awareness in inherent Prajna-Light™ right-wisness is a filthy rag and mysticism a dead letter, or, which is worse - a private luxury". Swadharma is our concern. Who am this I ! I ! I ? and who is asking this pertinent question ? Seek ye first the essence-, the inherent Sahaja Light within, and righteousness will take care of itself in right interrelatedness. The mature awakening is almost effortfree-, simple like a Himalayan Dawn.

What is in essence, the mystical experience? In the light of our various examples it is seen to be an intuition or re-collection in consciousness, of something wonderful, beyond one's imagining, but to which nevertheless one intimately belongs. Its normal effect is to induce or awaken a sense of that unifying principle in things of which love is the outward and visible sign, to see or sense unitively and intuitively in total vision is natural to love, -. The 'soul' awares its essence everywhere and experiences itself freely in It. Love in this context is - ego-giving-, is freedom in "thy will", a desire not for possession - or for power, but for natural unity experiencing-, or we may call it re-awakening - abidingly and maturely into conscious Self awareness, - a conscious unity in that from which only the accident or illusion of time-space and ego has seemingly divided us. Self awareness radiates freely also in duality consciousness. The Essence and the whole is unblurred by egos and by duality-play, - and the soul is free in desires rather than of or from them.

We may call this mode of awareness - cosmic consciousness or Grace of God - according to taste and predeliction; neither phrase is anything more than a label-, a term-symbol for experiencing. The mystic experience is abortive unless it sets the mystic soul "in charity" - (in Karuna rhythm) with fellow-creatures, - with life in all forms. Through union and tool-rigid - samadhis (may be) into abiding unity-awareness and living actual Sahaja-Samadhi-: Abiding in the Essence and not falling back - from Union into duality-consciousness - except to play - freely and at joyous Ease also in shadows and in ego-antics. "Let us seek", says Richard Rolle, "that the Love of Christ burns within us rather than we pay heed to unprofitable disputation. An old wife, is more expert in God's love than one who studies divinity that he may appear glorious and get rents and dignities : The which is worthy to be held a fool and not wise. He only experiences God perfectly that knows Him to be beyond knowledge. It is enough for us to experience that God is : We cannot know intellectually what God is. Let it not irk thee that I say we are to experience God perfectly and yet deny that 'he' may be known. Only by living in perfect charity can we awaken in the light of divine contemplation" - and be it conscious and abidingly aware.

We must experience God or we run easily into danger of clinging to our media-, identifying our Self with our tools or with forms, - or of sticking in word-symbols like Love and God-, mental concepts and subjective truths. Experience helps us to realise livingly that God is hate as well as love - and that all dual terms and assertions in the whole. Until we experience it "our" love and "our" concept of God - are either - metaphysical ideals or an imaginary personification of that which is by definition unknowable, though open to experience. The language of devotion inevitable exposes itself to this kind of criticism. Emotionality degrade into purile sentimentality - and, indeed, there is no language capable of expressing, without distortion the innermost realities of human experience.

Anthropomorphism offers us the grossest of all distortions presenting that which is at once the being and the bond of our Unity (a mystery which no words can compass and no symbolism do more than dimly suggest) in a guise of a large, vague, invisible man or supra man, utterly separate from ourselves. Every time we speak of God in third personal terms, as he or him, we speak the language of primitive mythology and perpetuate a crude fiction. When a young suffragette confided in her leader that she was troubled by religious doubt-, this ardent feminist answered : "Don't trouble, my dear, - take your trouble to God-. She'll help you !" The cosmic force in that 'she' lies - (to a westerner conditioned soul) in its unexpectedness as well as in its ingenious implication. The masculine pronoun, if we were not so used to it, would seem to be equally incongruous, and by substituting the impersonal pronoun 'it' or talking about a life Force, we merely avoid one error at the expense of embracing another.

"God is Love !" and is of course also hate and all opposites of none. Each a son Christ and our truths are subjective ones, - blinkeredly asserted in the light of our partial consciousness-. They are true there-, but not true enough in the mystic totality of vision-, the darshan or experience in conscious wholeness - or integral Self Awareness. When St. Johan says "God is Love !" he may mean that in his consciousness or experience God is not a living person, but that God and Love are interchangeable terms for a realisation, and that the living Reality - they represent is incarnate and experienced in every living act and impulse or passive awareness. This is implicit also in the fourteenth century mystic who wrote "the Cloud of Unknowing"-: "God may be gotten and holden by love, but by thought never".

What love means in this context may be difficult to define in precise terms, but that does not matter, for no definition, however exact can tell us as much as we aware by inward and inescapable experience. Word-symbols like Love and Amour are vaguely elastic and ambiguous concepts stretching from the grossest lust to Mahakaruna (possessivefree, pityfree, - powerfree and passion-free Karuna Wisdom by identity.) To say that we 'love God', therefore, is only another way of saying that the ego-giving impulse within each of us responds to the ego-giving impulse in others, that impulse being the sign of our intuitive and essential Unity - as participators, in the Unitive Self-Life -- in mutual interpenetration.

The 'love of God' is not a thought or a theological exercise nor does it animate only those who think in theistic terms. Whether or not we chose to make use of the expression, we 'love God' whenever we re-cognise and respond to what is loveable in nature, art or behaviour-. In other words we love God as we love beauty (-when we re-cognise it), not in the abstract, but as seen, heard, felt and apprehended harmony, whether in things apparent to senses or in images conceived in the mind and, not least, in human goodness which is the full flower of love. And so we come back to love (or Karuna) the beginning and end-, that without which life would have neither value nor meaning.

Prayers and even sentimental wishes may be granted. Dropped into the soil of the unconscious they may flower into facts-. So beware of what you will - or pray for-. There is a price and a nemesis. As for Julian of Norwich wish to be ill, which the psychiatrist may be inclined to dismiss as pure masochism, we shall do well to accept it as simple as Julian records it and without comments; for the clinical view can tell us only of its psychological mechanism, in terms of wish - and will-fulfilment, not of what, in the sequel, Julian herself made of it. That disease should be deliberately self-induced is alien to our notion of sanity, but, like it or, not, that is what happened- and it is not for the first time nor the last, that dire physical suffering has been turned to good account.

At the moment of dying "all my pain was taken away from me and I was as whole as ever I was before". It came to her then to desire" the second wound, the wound of kind compassion, Karuna. The other wish of a "bodily shewing" of Christ was no longer in her conscious mind, but it had done its work unseen and in the hypnotic trance induced by gazing at the crucifix, not that a crucifix was necessary : anything that draw the eyes, fixed the attention, held the mind still, would have done equally well. Be still-, then Be-, then Sunyata - radiantly reflecting your original face or natural super-essential essence "which was yours before your parents were born".

Julian's insight agrees with St. Augustine's that there is no health in those who find fault with any part of God's creation, - and it agrees with Erigina's that every creature, visible and invisible is a theophany or appearance of God. "In man is God and God is in all", she says, having already said, be it noted, that all is God. In this luminous paradox is contained the whole doctrine of mysticism. "After this I saw God in a point, by which sight I saw that God is in all things-" - Innerstanding everywhere and - transcending.

"Sin is no deed !" Here again Julian is in line with other mystics : With Erigéna, Dionysius and Plotinus. As goodness is creative, unifying, so evil is uncreative, seperative and essentially negative. It arises from the delusion of self-isolation and is no more a part of the Real, which is the Whole, than twice two are five is a part of mathematics. Julian said that she often wondered in her Folly, why, by the great foreseeing wisdom of God (within), sin was not prevented from ever beginning. "But Jesus, who in this vision informed me of all that is needful to me, answered by this word and said : "Sin is behovely (behaveable) but all shall be well, and all manner of thing shall be well".

"A kind~~of~~ soul" says Julian, and it is significant that her 'kind' means - both natural and loving-, "hath no helle but sin. For it shall be seen afore God of all his holy in joye without end, that kind~~e~~ hath been assayed in the fire of tribulation, and therein founden no lack; no default. This is kinde and grace of one accord, neyther of them worketh without other nor be departed (~~sperated~~). And when we by mercy of God and with his help, accorden us to kinde and grace, we shall seen verily that sin is very vile and painfuller than helle, without likeness, for it is contrarious to our fair kind~~e~~." When Julian was asking the meaning of that saying : "I am the Ground of thy beseeeking", she was answered "in ghostly understanding thus 'wouldst thou witten thy Lord's meaning in this thing ? Wete it well : Love was his meaning-. Hold ~~thaxx~~ thee therein and thou shalt witten and known more in the same-. But thou shalt never knowen ne witten therin other thing without end." Thus was I lerid (taught) that love was our Lord's meaning".

Humility or mekehede (meekness) is a word now much out of favour. In recent centuries its origin meaning has been overlaid by the notion of cringing servility or obsequiousness, which are things alien to it.

"As mickle as thou hast of meekness so micke hast thou of charity, of patience (acceptance) and other virtues, though they be not shewed outward. ~~Se~~ then busy to get meekness and hold it, for it is the first and last of virtue". It is ego-humility, - acceptance in the whole and in simple innerstanding. In "The Cloud of Unknowing" it is named Self-knowledge : "Meekness in itself is naught else but a true knowing and feeling of a man's self as he is. For surely whoso might verily see and feel himself as he is, he should verily be meek. And therefore, in all that thou canst and mayest, swink and sweat for to get thee a true knowing and feeling of thyself as thou art".

There is a distinction, however, to be made between the ego-empirical 'self' and the soul, which is of one substance with God. "For it is readier to us" says Julian, "to come to the knowing - (i.e. experiencing) of God than to know our own soul. For our soul sitteth in God in very rest - (at joyous ease) and standeth in God in very strength and is kindly (naturally) rooted in God-, in endless love. And therefore, if we will have knowledge of our soul and communing and dalliance therewith, it behoveth to seek unto our Lord God in whom it is be:closed-".

"Dangerous it were for the feeble brain of man to wade far into the doings of the Most High, - whom, although to experience be life and joy to make mention of his name, yet our soundest knowledge is to know what we do not know him, not as indeed he is, neither can know him, and our safest eloquence concerning him is our silence, when we confess that his glory is inexplicable, his greatness above our capacity and reach. (He transcends and innerstands-,) therefore it behoveth our words to be wary and few. Our God is one or rather is very Oneness and mere* Unity, having nothing but itself in itself and not consisting (as all things do besides God) of many things. To be united with God is the necessary end of man's desire".

Footnote:-

*"Here is not derogatively but meaning : only, neither more nor less than--.

We are either swallowed up by the vanity of time or called forth into the riches of eternity - by simple awakening into abiding, conscious awareness. Mysticism is the inwardness of religion-, the maturity, strength and radiance of Sahaja-essence. The inner light leadeth every man, not only so-called Christians. Holy, which is derived from hool and therefore (like hale to which it is closely related), should mean whole or wholly harmonised; but in everyday usage it carries quite a different meaning-. Seally - was soulful or blessed in Grace (Seally are the Meek) - and is now silly-. The "reins toren" are now merely fools and dupes and clowns-, and a Simple-Essential person is now a Simpleton, which shows how clever, - mental and civilised we have progressed and evolved from the awareness in the quality of Silence - and of Wholeness-essence. Who likes to be called helling, - holy, - silly and simple in polite and clever society? Now we merely know and do not care to "wissen" - or to be "lerid" in rightwiseness and in behovely ghostly innerstanding. Our lights on values and on relatedness are over-mental. Man externalises his values and his God, that is - his idea of God, as distinct from the lived reality, is merely a projection of his own ideal notion of himself.

Spiritual sanity is the wholeness of holiness, - is balanced poise in innerstanding and in constant central experiencing - in Sahaja-light. Truth can never be told so as to be understood mentally but can be "wissen" in Identity-Experiencing. All notions or concepts of deity are man-made, are the projections of the human mind, or, on a deeper level, the projection of human needs. Energy is Eternal delight, is Ananda-joy in the Maya-~~leela~~-Shadow-Play of the Eternal in time. Our limitation into forms and names and blinkered shakti-play - energises power - and force and ego-wilfulness - in joyous inter-play-, but Strength and its calm radiance are in the Whole-, the central, essential Sri Simplex-, the silent Sunyata.

"If the doors of perception were clanced everything would appear to man as it is, infinite, for man has closed himself up, till he sees all things through narrow chinks of his 'cavern'" says William Blake-. In his conception or experience eternity is no static-affair; energy and delight are of its essence. Nor is its blessedness to be won by trying to grasp and possess it for oneself. "He who binds to himself a joy does its winged life destroy; but he who kisses the joy as it flies - lives in Eternity's Sunrise". Nor can we convey or impose such joyous awareness upon fellow-pilgrims-. Trying is fatal-. We cannot possess or hold 'Ananda' -, there is no real attachment - and so no real detachment: The awakening is natural-, mature and simple - beyond trying.

We simply live "our immortal day", "Everything that lives is holy-" (is whole or spiritual in right-wiseness - or Swadharma), "a fool sees not the same tree as a wise man sees-", nor does a civilized and clever man live by the same values and light as does a mystic sage, cultivated in Wholeness. "Eternity is in love with the production of time. Joy impregnates, sorrow brings forth -. The mind forges manacles----" - "Look through your eye rather than with it". Blake's intuitive eye was transparently open and clear. He was a multitude - like Whitman, and his ideas were sometimes a riot.

Wordsworth too was wide and sometimes tiresome, laboriously trying, - and also winged in lucid experiencing. "With an eye made quiet by the power of harmony, and the deep power of joy, we see into the life of things" - not only see into the essence, - but awaken, to experience and to Be it-: to be the experiencing. From the play in being and non-being, and in all complimentary opposites and qualities, we safely merge into Sunyata-experiencing - and the radiance in Jijimuge: - Mutual, unimpeded interpenetration-, the joyous Ease in innerstanding.

Perhaps the most important feature in Wordsworth is his profound sense of the greatness of the human soul and his recognition of that greatness in ordinary humble men and ~~women~~ women. "There is in our nature something which remembers to re-collect - and to awaken purely-- (to reflect maturely) in "the master-light of all our seeing"--. Description of such experiencing - must of necessity be in poetry and in paradoxes. Verbal exactitudes and verbose elaborations are impossible - and blur rather than reveal. If a word is to effect communication it must carry an agreed meaning, - a meaning agreed among two or more people - derived from their common experience of what it stands for. Without, that community of experience meaning is lacking. No attempt to describe the sensation or intuition that we have agreed to call mystical can convey any true notion of its nature, still less conviction of its reality, to those, they are perhaps fewer than is generally supposed, in whom the mystical sense and the intuitive flair is always and utterly lacking. Poetry is often delightfully meaning - free--. Light and rhythm and context make the wordsymbols free so that the meaning, if any, is most often in the silence - or after-hush-, or in the blank spaces between lines and words. They point to the truth of mutual experience and perhaps to conscious awareness, while in paradoxes we can often successfully discern and say two or more (often delightfully contrasting) - things at the same time, seemingly contradicting, but equally true and clear on their various level of consciousness and of value.

Having conceded the "deadness" of the physical universe many religious fellow-pilgrims take refuge in an "unseen world" conceived not as being within us (as Jesus said it was), but as an actual somewhere or other, to which, after death, we might hope to go.

The mystical insight or conscious experience of the eternal manifestation in time, here and now, has been lost, nor by the religious world in general has that insight been recovered, yet it is surely evident that we can escape from the mess, into which our moral materialism has landed us only by awakening and realising the inward law of our being (Swadharma) and by putting first things first, a process that involves not merely individual ego-discipline - but Self-experience - in other forms-; The Eternal is the essence of all things-: "The fire for which all thirst".

Any undue emphasis on one element at the expense of the others disturbs the balance and sets a counter emphasis. Fear of emotion gives rise to arid intellection, fear of body to an anaemic spirituality, and these, by force of reaction produce their opposites. Harmonise your tools-, aware the complementariness in the opposites, and be thus free in them. Goodness, harmony and wholeness are implicit in the "eternal joy" which is, the mystic tells us, - the very being in God. They tell us further that by humility, effort-free acceptance-, patience and charity, which is to say by realising our true nature or "original face" in God, we can be conscious partakers in that joyous Ease, not in a remote future but here and now - in immediacy.

"A man may not be fully active but if he be in part contemplative, nor yet fully contemplative but if he be in part active", says the humorous and balanced author of "the Cloud of Unknowing", and he warns us plainly against ~~knowing~~ indulging in devout-seeming capers and harking to the deceits of fantasy. The true and sane mysticism is essential realistic and simple. It is a discipline no less than an inspiration - "no stranger to pain and grief, no dealer ~~xxx~~ in pipe-dreams or in shallow optimism," the mystic yet brings us, throughout the ~~xxx~~ ages, news of an eternal joy-, a fragrance of heaven within, a light shining in every heart of our darkness - and beyond it. If we ourselves have ever known the least pulse of that joy, caught the least fragmentary glimpse of that glory, - we shall listen to him, but if what he says strikes no bell in us, his words will seem idle and empty. In this realm of the spirit we can learn nothing from the report of another that we have not seen, however faintly and however dumbly, for ourselves.

What is Nirvana ?

Is it a word-symbol for a concept, for an ideal abstraction or for a real experience? Individual and personal concepts and abstractions vary and so do their various degrees of experience. The term-symbol Nirvana may be palatable or otherwise to egos. To a Christian western conditioned fellow-pilgrim in consciousness, with a personal Christ (concept) and individual angularities-, Nirvana means annihilation-, negation, vacuity-, the snuffing out of a candle-flame or of a close-up neon-light. To him it is a fearful oblivion of all dear ego-values, all beloved faces, - and it has no attraction at all, at all, to him or for him. While, to the masterly, Sahaja Wuji Nirvana is the Natural State. Wu ! By emotionally devoted cheelas, - who would love her to assert, proclaim and avow her Avatarhood, our local avatar, Sri Ananda Maya Ma, was asked : "What are you, Ma ? Who are you ? Are you Bhagavan Lakshmi or Durgaji - or Umma Haimavati ?" (As Ma is an almost illiterate, blessed lady, Sri Saraswati was not suspected) Ma responded simply : "What I am to you - THAT I AM". Wuji, when asked, said only : Wu ! So unto us Nirvana is simply what we think, perceive or conceive it to be -, and, as Hamlet Prince of Denmark truly confirms "There is nothing either good or bad - but thinking, makes it so". Perhaps egos have to go out of their mind, thought and time, in order to experience Nirvana-, Eternity or integral Awareness, here and now. Yes-, simply, sanely, stilly and ego-freely go out of your mind-, out of thought and time, or, at least, let them be - and thus Be unclayed, unclinging and free in them. Let your own shutters and barriers drop - and you are Nirvana, the integral awareness, the Swadarshan in Swalila. To Wuji Nirvana, like Satori-, Tao, Ramana Maharshi and Wu-, is actually everything and also the divine no-thing-ness in eternal Reality-. Nirvana is Sansara -, and it is the Natural State for and to all Sahaja-wallahs.

Christ is the immaculate conception, an experience in consciousness or conscious Self-awareness-. Beliefs and faith (in abstractions, ideal concepts, pre-convictions and gospel-truths), may well be a hindrance to this integral, ineffable experiencing or Adwaita mode-. "Only through Christ" -, yes, only through the Word - (made flesh and actualities, ~~devoid~~, (eschewing wordiness and conceit of agency) awaken maturely, consciously and -, perhaps, abidingly -, into Being the Sunya-Silence, the Shanta, Shakta Atman, consciously aware in and beyond Shakti-business and ego-fuss. In and beyond gods there is God, the Godhead, Ground or Ever present Origin or ineffable, Sahaja Source-, the Nirvana Akasha, the Sahaja Alaya; and this Wu is best left well alone by mental and thoughtful, mortal egos (Ye are, more than mortal ego-soules ! remains Wuji). Ramana Maharshi, like Gothama Buddha, spoke freely about gods and other aspects, ideal concepts, abstractions and experiences, but left God, or THAT experiencing, well and wordfreely Alone. They spoke out from it - In the intuitive Prajna-light of Christ-consciousness and in Karuna-rhythm, Nirvana, like Sahaja Samadhi and mature Self-awareness-, is - perhaps, this word-freeness, concept-freeness, ego-freeness and God-freeness-. Wu ! Ananda, will bubble up.

"He who sees Jehova dies !" yes-, naturally, in THAT darshan-experiencing, the he and the she who merely sees - and have visions must die-, and such death is the secret of Life-awareness-. The ego-ignore-ance, duality fuss, and all the other illusory values and delusive bondage-, must die, must cease to be, - or at least cease to hinder the darshan by being barriers, - curtains, sediments or shadowy impediments. The reflection must be pure and the merging must be effortfree, will-free and - desire-free-, in the Natural State. The Sahaja Darshan is more than vision, knowing and understanding. It is integral experiencing. "Blessed are the poor in Spirit". The pure in heart shall experience God --(the inner realm of grace), the Godhead, Source, Root or Ground, that comprises all, egos, gurus and gods. To the pure in heart all is pure, and all is alive-, everything, It is not a vision, - but a mature darshan-experiencing, a calm, joyous ease in interdependent Self-Play, unimpeded interpenetration and integral Grace. As Meister Eckhart says about the integral psyche. "Atoned and Self-radiant, she may be purely alone receptive and with nothing flowing into her but - divinity flowing into Itself."

"By purity she has discovered her capacity." It is easy to die when Sri Ego is maturely ripe. Ripeness, or readiness is all". Meanwhile we must endure, accept and - enjoy "our coming hither and our going hence !" In the ~~usefulness~~ usefulness of time the ripe fruit falls to the Ground - from the mature tree-friend-, as if by due chance, in effortfree, spontaneous Self-interplay. Nothing happens suddenly, no not even an earth-quake, a dis-ease, an accident or a 'chance' meeting-, and nothing can happen to us that does not intrincically belong to us. The ego that was Ventekataraman had died when it was 17 of bodily age, and so he could set out for Home, the Ground-~~ing~~, "my Father", Sri Arunachala. Here the Silence brooded-, healed, matured and clarified in the Patal underworld, - or in solitary caves - (Hridaya guhas), until It, transfigured, integral and wordfreely, could manifest and radiate also among egos, - and even in word-symbols. Let us remember some of the last word-symbols, ~~xxxxxxrememberxxxxx~~ spoken out from this Self-aware consciousness : *Nirvana*.

"Egos take this body for 'Bhagavan' and attribute suffering to him. What a pity ! They are despondent and grieve that Bhagavan is going to leave them and go away. Where can he go to - and how"? They say I am dying, but I shall be more alive here than before". When we implored him to heal the dis-eased, cancered body by his ~~potent~~ potent, siddhic power-, he replied : "Every thing will come right in due course-, All Is Well. Who is there to will this ?" How can a nonentity or non i-identity, will or desire anything ? Spiritual suffering, in truth, is a contra-diction in terms, as also 'a selfless Self'. "Getting rid of non-existing misery and a mature awakening and aware Being in their inherent Kripa and Ananda, or Natural Sahaja State, which is the only true exististence", was Ramana Maharshi's definition of Moksha. Bondage, like egos and their swell, blinkered and blinding conceit of agency, ~~in-deed~~ is delusive. The Maharshi ~~condoled~~ the small girl who, to console and condole, wrote : "Bhagavan knows what is best for us-", (not what is best for Him). Delicately he expressed his recognition and gratitude for service-, when almost his last words to the ~~mentals~~ were : "Thank You". As they thought it formal, or did not understand English-, he explained : "The English have a word Thanks but we have only Santosham". So he thanked us for all and everything. "Gracia per tutto": You did well in dharmic ~~play~~ play. Ramana was and is the Grand Affirmation, the full Acceptance, the living Adwaita. Wu !

Unto certain emotional and mentally stiffened egos Ramana Maharshi-, like also Gautama Buddha and Meister Eckhart, advised : "Leave God Alone". Yes, as an idea, an ideal concept or a supernal abstraction, leave him, or her, lovely/alone, and also disregard visions and ritual, powerful, siddhic tricks or tantric antics. Experience God - and do not prate or twaddle about him or her. Attend to essentials. Ramanaji lumped all the Yoga-Paths into two -(or into one dual-one). For the valiant there is the existential leap into the purna Plenum-Void, or integral Self-Experiencing; and, for the fearful egos, there is the purna surrender to THAT-, the integral Ground, the ineffable Source. This 'surrender' or abandonment or full acceptance, if sincere and complete-, is in truth a relief like death-, a letting go of a'l conceit of agency and of ego-will and ego-righteousness. There is the ensuing joyous ease ~~and~~ all actualities-, all karmic and dharmic Self-interplay and interpenetration. No head-aches - and no soul-akes. The cause of our body-pains and soul-dis-eases is always in the partly integral psyche, - and Spiritual suffering is a contradiction in terms - like a self-less Self.

Be but ego-still, concept-free and mind-free to experience God-. Be silent and whole in your Sahaja origin or Natural State, as is Ramana Maharshi : You may cease to enthuse in raptures, ecstacies and 'spiritual' orgasms - and cease to call these supernal, divine or specially supra-mental. You may cease to twaddle in mellifluous eulogies - and to wallow in delightful, euphonic clap-trap phrases. - Such delights in repetition may easily become a ~~lustful~~ lustful Self-abuse - or an intellectual sentimentality. Praise and Pujas-, neti-neti ~~xxxxxx~~ exclusiveness and endless repetition of jap-jap, kirtans and beseeching petitions, or frequent, communal, emotional, mental - and, sometimes, physical ecstacies -, yes, a kind of Self-abuse, a sweet ego-itch humoured and gratified. ~~xxxxxxego-stillityxx~~

True ego-humility-, sincerity and naked intent, go beyond such practices and repetition. Right at their time and place they have to be outgrown and 'renounced'. Reason, Effort and Ego that were helpers become bars to inner, integral experiencing. The Natural State is - a sahaja-calm in integral Ananda. The whole does not assert, enthuse or fuss. The Self comprises and is beyond praise and blame, flattery and criticism, ego raptures and orgasms-. Mortal human egos may well be silent and still. They are swell and cute 'know how' wallahs, but are not all-important guys. Wu !

Our impish Zen Master-, Guru Wuji, loves to prick our swell conceit of agency - and of Knowledge and to "tease us out of thought - as both Eternity". The devil also is a necessary play-fellow, without whom there would be no play. (Don is behovely), ~~yet~~ Wuji playfully loves to put a pinch of ~~himalayan~~ himalayan rock-salt on her nasty, straight tail. Like nature and God - he abhors straight lines. Rigidity is a sign of death-, but not of ego-death, he opines. But he consoles us : Ye are more than human, mortal egos - and more than gods. Wu !, and he quotes Kalidasa who experienced integrally the sahaja Natural State and "that the world was not made for man, that man reaches his full stature only as he -(in conscious awareness) experiences the dignity and worth of a life that is not human". Wu !

We ask the mind-free, thought-free and god-free Wuji : How does one overcome thoughts, and attain this sahaja Natural State - or original Wu-Face- You speak of ? Our supremely Natural Guruji is not anti-human or anti-anything, ~~and he is not anti-human or anti-anything~~, and he is not mind-less-, god-less or thought-full- Wu ha da !; but whether they be there or here or not -(as concepts-, as actualities or as real experiences), he is jolly free in them. Body and ego and other bondage are delusive in integral awareness. However, we have, as cheeks, used wrong term-symbols which jars on the irate masterji-, and he barks brusquely : Attain and achieve ! - overcome and understand-, become and bego ! Why all this clamour and craving to control, to conquer and to do-, or ~~overdo~~, one another ? Rather be still to awaken integrally and so Be, what ye ever Are, - maturely and consciously aware ! Wu ! However, the Zen master can be impishly playful as well as truculent and carefree. Our mouni Muni is seemingly a dis-respectful, ~~disrespectful~~ disrespectful - and uncivilised guy. He is happily almost illiterate-, unlearned - and unstudious. He has not matriculated or endured any intelligence-test - and has not 'joined' any party, clique or specially creed ~~creed~~ or society. Learned pandits and touch-me-not holinesses - would consider him untouchable and ~~despikably~~ a plebeian, himalayan, nonentity, a non-i-dentity. Always take peasant-birth advises this vulgarian. However, let egos not be ~~deceit~~ deceived: In spite of his marvellous disguises Wuji is re-recognised as cultured and funny - by Ramana Maharshi, and by others Real Himalayan Holinesses, like Sri Anirvan, Sri Narayana, Sri Buddhadev and Ananda Maya Ma. Wu ! They aware their Self in him.

Some times the flippancy, word-free playmate does deign to answer our ego-queries-, graciously, if not solemnly. Don't try to kick, ~~to~~ control or to overcome thought. Do not try to curse or to conquer. Do not try. "Effort is your hindrance". "Who can make a dirty mind, or turbulent water -, clear and calm ?" asks a Chinese Sage. Wuji advises : Let it be. Let thoughts and other sediments come and go. Let mental and emotional billows come - and pass by-. They are not you - and you need not cling to them, sway with them or stick in them -, lustfully, possessively or willy-~~nilly~~. Let the pool of consciousness be ego-still to clarify and to reflect purely. Experience the abashic memory-, the integral unity-, the advaita-awareness. The effort-free desire-free sahaja consciousness sets you free at joyous ease. Let ananda bubble and - play. Be Nirvana. Wu !

You must aware integrally and experience purely - your original sahaja-face - says Wuji), the one that was yours, or you, long before your granny was born. The masterly Wuji dons his sphinx mona-liza smile and just ~~looks~~ looks through his eyes and through ego's persona-masks. duality-antics ~~and~~ fuss ~~and~~ ~~is called~~ Nirvana. Wu !

Plato - and Mencius contend that all wisdom is Self-recollection - and is inherent-, while mere knowledge is acquired derived mentally or imposed and is often what Ramana Maharshi terms 'learned ignorance'. Simple, untaught folks - and babes are often very wise - and naturally spiritual. That which recognises its Self is, (like Christ,) within. He who sees greatness passing by, - himself is great. Only a Maha-Atmaji can fully recognise a Mahatmaji. "We are all Mahatmajis", says Waji-, but usually we are unaware, - unawake and unintegral-. Wu! Cleverness, swellness-, prawnness-, cuteness and possessiveness, - however, are no sign or proof of spiritual maturity, - nor is power-antics, tantric tricks or occult practices. Eckhart says: "Clever folks - (egojis) conceive that we are to see God as if he stood on that side and we on this. It is not so: God and I are one in the act of my perceiving Him -" (or Her-). Empathy!: You 'become' what you contemplate - because you are It: Your Self is this or that form. So our concepts and ideal abstractions - are not the realised and experienced Reality-. We do not experience and live the Eternal in time and in actualities - at joyous, integral ease. Our awareness and recognition of the ineffable are limited by our capacity to aware and to receive. Are we purely open and integrally awake and aware to experience our Self maturely and to Be the non-dual experiencing - in calm grill-glew and effortfree, Tapas-Radiance? Such Empathy is the mystic experiencing: non-dual-, ego-free and death-free. It is the freedom of no desire and of no conceit of agency. - We aware, in intuitive light and organic ease, that all that lives is holy - and all is alive-, all is Self-dependent, inter-dependent and mutual interpenetration: "Full of Zeus the cities, full of Zeus the harbours, full of Zeus are all the ways of man". Wu!

The God of all religions - is omnipresent - immanent and integrally one-, a non-dual 'One'-; but this is but a clap-trap platitude and meaningless jargon to egojis-, truism and mellifluous, euphonic eulogies - with no experienced, authentic, concrete Reality - except to the very few-. Wu! Just awaken to aware, experience and live the immanence-, says Waji, and ye will be relieved of a multitude of opinions, worries, ideal concepts and piec abstractions-, woes and wordiness-. Wu! suffices and is - enough-. Wu!

The Lord's prayer, the Parables, the Sermon on the Mount all ring esoterically and mystically true to Christ-consciousness. The ego-crucifixion, the resurrection, the transfiguration and the ascension, are all mystical gospel-truths, which we can maturely experience. Historicity does not matter in the least. They are symbols, analogies and facts of cosmic truths of experience - leading to Advaita-awareness-, Empathy or simple Self-experiencing. Unless we be re-born, or re-awakened, intuitively into natural, integral Spiritu-ality we can in no wise enter the inherent realm of grace. Seek, find and experience ye first that realm of Self-awareness, and all this ~~s~~ or dharmas are naturally 'added'-. "Who are You? Seek and find ye the Source, the Ground, the Screen - on which and from whence the Swalila, Swadharna is your chief, true, real and essential concern, and Swadarshan is in Swalila. Only awake to aware and to Be It. Purify your tools, specially the ego-ridden mind - and, the mind-ridden egoji. If thine intuitive eye be single and integral thy whole body-, all thy bodies and things (dharmas) will naturally be aware as brimful of Self-radiant Sophia-Prajna Wisdom-Light. Ye reflect purely. The pure in heart naturally aware and experience God. We are truly equal with the lowest. Another mystic, ~~an~~ Vedantic and cosmic truth is expressed in the Day of Doom Judgement: "Whatsoever ye have done unto one of the least and most despicable among you, that have ye naturally (but unconsciously ~~unwittingly~~ done unto Me, Emmanuel, the immanent Christ, or Self-Sehan-, Tat twam asi Sivasan! Just awaken to Be awarely - in conscious awareness and at joyous ease. Wu!

Wisdom is inherently and integrally within. Let intuition clarify and reveal. Knowledge is acquired or attained or super-imposed. Real education (bringing forth) consists in removing the impurities, klesha, which blind and bar -- and, so, in evoking the Sleeping Beauty and opening out a way for the 'imprisoned' - intuitive wisdom to manifest and irradiate in conscious awareness - and in integral dignity. "All wisdom is a revelation", says Plato, and this implies - experience in pre-ego and pre-natal being-, or a faith in pre-existence and immortality-, the intuitive awareness that we no more come into existence when our bodies are born than that we will cease to exist when our bodies disintegrate. Egoism and bodies - re-incarnate, - but who or what are 'we'? Only the Eternal is Real and we are It, says' Wiji. The idea, or wisdom, - is familiar in the Upanishads, and in Advaita Vedanta-, in Wordsworth's "Ode on the Intimation of Immortality" - and in Thomas Traherne's - "Meditations" and poems on his childhood: His entrance into the realm of integral Grace unless ye be reborn in Spirit and rebecone as babes. -

Ego-freeness is at the core of all mystic experiences. The intuitive intimation, or experience, which Wordsworth tries to describe is shared by all mature mystics. He found that when his mind - and lustful egoism were freed from pre-occupation with desires and disturbing objects, petty cares-, little grievances - and important trifles, that then he could enjoy a mode or manner condition of consciousness reflecting peace and equilibrium. There was a 'wise passivity, a happy stillness of the mind' and of desire and will-, and a pure receptivity. The doors and windows of perception were widely open and reflection was pure and effortless. He believed this condition of pure consciousness could be deliberately induced in contemplation by a kind of relaxation of ego-willfulness and by stilling the busy intellect and striving desires - by stilly letting go and letting be - and so - Sa.

You 'become what you contemplate - or are singly in a state of ego-free contemplation or Grace. It is an intuitive, ego-purifying process, an emptying out of all that is worrying, ego-assertive and ego-seeking-. Ravana Maharshi's method of being stilly aware - open to re-cognise the Source of all, is like the Christ-conscious Jesus Ben Miriam's essential advice: Just, find and experience ye first the innerly inherent and integral Grace within your Self-. The pure in heart naturally and effort-free reflect and experience their God in Hapathy. If the intuitive eye is single and integral - it reflect and reveals the right witness-. (Righteousness (Dharma) is a corruption of right witness - and has, in the mental West, become bumptious - and blinkered ego-righteousness-). But beware and be aware egoism: He or she who sees 'Jehova dies' : Be mature and ready to die. If we can habitually and intuitively train and test our ego-discipline - and shun and shun the ego-ridden mind to this state of sensitive, wise passivity-, negative capacity, and alert receptivity-, there is that darshan, integral insight or non-dual experiencing in Hapathy, which enables us - to aware and to live, consciously-, that 'central peace and joyous ease-, subsisting far ever at the heart of endless agitation'. With the intuitive eye made quiet and clear by the power of harmony and the deep power of joy (ananda) - we see into the life of things'. Rather than 'seeing' - it is a being - in intuitive insight. We understand, consciously we are the experiencing, our Self-, in this or that form-. Darshan is not mere vision or trance-ecstasy. It is calm, integral insight and intuitive experiencing in Hapathy. (Theoria and Philosophia need to mean this-, but now we theorise in personal philosophising). The mature mystic (Sufi, Sage and Rishi) has opleved-, lived through, a non-dual experiencing, which has naturally changed his outlook and insight and so his approach, attitude and ego-values. Ha !

His distinguishing mark-, that which differentiates him alike from the theologian, the logician, the rationalist philosopher and the scientist, is that he bases his faith in experience and not in revelation, logic, reason or demonstrated facts. In intuitive sense-awareness of his own Swadharmic truth of experience and inner wisdom-light- and not in dogmas, doctrines or mere beliefs. Beliefs are a hindrance and wordiness prevents the full comprehension. "Those who know, know - while those who do not know - cannot be told-". So the mature mystic does not try to be known or understood - re-recognised-, appreciated or even seen or noticed. He lives naturally without the need or craving for reciprocity or requital-. There is no "grievance-complex against Bhagavan"-, no guilt-complex - because no conceit of agency.

Faith is more than mere beliefs. It is a living memory of the ineffable, non-dual and mystic experiencing in a truth 'that is more than facts and doctrines, dogmas and rituals. These are but crutches. Only the Eternal is real; but the ~~ix~~ eternal reality can be experienced in time, in actualities and in all ego-fuss-. Wu !-. Bondage, like egoism, is delusive. "We are always aware, Sunya". We are free in all the tools and phenomena, - ~~eye~~ we are, our Self, the Word made flesh and phenomena in the divine Maya-lila. It is Swa-lila and swa-darshan-, and Swadharna is our real, true, chief and essential concern-. Wu ! Be but sincere to awaken maturely, integrally and abidingly - to Be your Self in conscious awareness of Grace and joyous ease -(Ananda), in the freedom of no desire and no conceit of agency, says Guru Waji in the invisible real-. The Play is divine and all is well, all is right that seems most wrong. All that lives is holy - and all is alive. Wu ! The awakened mystic is ~~knidd~~ 'hid in God'. "I live-; yet not I-, but Christ lives in me". He is egoji. There is the conscious, living awareness of safety-, of consummation, of Christ within-, of immanence and of ego-transcendence.

In intuitive darshan-insight-, calm empathy and nature understanding - the mystic or integral psyche awares that "God, Guru-, Grace and Self-, Swa lila and Life, are all identical and that the essence is not sorrow, - suffering and woe - but Ananda, Being-consciousness - and Grace-, Spiritual suffering is a contradiction in terms. Wu ! We can Be - at joyous ease - in anandaful safety, and gratitude - without the conceit of doership. Life lives its Self in us as in everything. "Fool that I was to call anything mine" - said the long-suffering ego-Jobi, when scraping his boils with pot-sherds. Yes, Me, I and Mine are truly naughty word-symbols in Advaita Awareness or natural Self-experiencing - and all wordiness, (effort and reasoning) falsify. In self-controlled spontaneity we are all 'God's Fools' (die reinen tore). The grail is within.

The greatest difficulty is not in 'getting across' to fellow pilgrims in words and in semantic muddles, of concepts, ideals, ideas or abstractions, but in trying - and wanting and willing to be seen and known and understood by egojis. Response is - always there, though, may be, no reply or answer in wordiness. Be word-free and ego-free and will-free ! Perhaps your living Silence is the most effective transmitter. Cultivate the mature, self-controlled spontaneity and you will not cast pearls before swine-, though you may well cast your chapatties on the living waters. They are not yours to give or to withhold. Live your Swadharna-, whether its truths, or right-wiseness, 'get across' on be awared or stood under by other egojis - or not, well - Sri Bhagavan kens-. It is Her shakti-busyness and Her worry or snanda. If there be no sense of doer-ship - there can be no ego-conceit of agency and no additional, accumulating karma. Seek, find and experience ye first and foremost your own Swadharna and its rightwiseness and so live through the due ego-trials and experiences in graceful, joyous ease, in the freedom of no desire. Wu !

O ! la patrie ! - la liberté - ! l'amour - ! O ! la la !
 Our poet friend writes to Wuji : "Mon cher bien aimé Honisse :
 Je t'aime tant, tout a fait bécoup, Je t'aime du trop. - Wu !"
 What does the fellow jibber about ? Asks our mouni Muni, and
 we translate : He says that patriotism is not enough. There is
 always something sordid and sinister about politics and about
 so-called patriotism. He will try to liberate you into his
 special brand of cultural. Chacun a son Christ, but his is
 the best. Love is almost as ambiguous and ~~vague~~ vague, insipid
 and elastic as is l'amour, so we translate to Wuji : "Never
 never tell your karuna-love, love that never can be told. A
 thought once uttered is untrue. The integral whole, does not
 assert". Wuji grunts a brusque Wu ! : Why the noise then -
 when a Wu ! will suffice ? Why shout and flutter and fuss in a
 wholly undiseased psyche ? Why assert if you are sure enough ?
 There are so many languages within the same word-language, so
 many individual ideologies - and ideosyncracies, that
 translations, like comparisons, are often odious. ~~Just~~ Least
 said soonest mended - Wu ! suffices : Where nothing is said or
 done all may be safely understood in mystic-clear, joyous ease.
 There are always the silent brethren; the wordfree consumma-
 tion, the unimpeded transmission in mutual interpenetration.
 There is ever the art-less language of sahaja Being, the
 eloquent silence of artists - in life. Bendershan is always
 in Swalia. Be but ego-still and wordfree to ~~xxx~~ intuit and
 aware, - to experience and to practise.

October is a lovely birth-month in Himalaya. The cherry
 tree-friends are festive in gay blossoming and bees are
 drowsily busy - in their mottled shades, day and night. The
 cicadas are purring contentment in accompaniment with the
 autumnal fulfilment on the back-ground of Silence. Each day is
 cloudfree, calm and serene, and at night the stars seem to
 flutter around us as fire-flies and glow-worms. The akasha is
 krishna-blue, and shows a deeper intence blue in the distance
 contrasting the green hill-sides and the snowy summits a
 hundred miles near. We read in it Keats Ode to Autumn, and
 Shelley's "Ode to intuitive perception of Beauty".

Our poet says that the old platitude about solitude in a
 crowd - is a truism. Solitude is an inner mode : - Egos are
 apt to reject - or ignore, - criticise or crave. Hills and
 tree-friends and the sahaja himalayan nature accept us - un-
 cravingly, - unquestioningly - and do not see or care that
 we are naked. Our poet feels accepted here because he accepts
 effortlessly, - thought-freely and mind-freely, and he spends
 whole days in the natural rock-garden, like Wuji in the tout
 a fait, ~~amongst~~ altogether naked, - sahaja naturalness,
 among a riot of untamed, uncivilised and - unrespectable
 flowers, caressed in divine indifference by pure akasha,
 playful winds and sunshine. All is alive, everything - and
 every thing, and our poet is at psychic ease, - re-recognised
 wholly, accepted and claimed. The Original Face shows
 through all the ~~xxx~~ civilised disguises, - all artful, res-
 pectable artificially, all the '50 or 40 ~~xxxxx~~ hides and
 skins just like ~~our~~ ox's or bear's, so thick and hard,
 that covers the soul" - according to another meister. The
 cult of nudism is no doubt solitary as symbol of psychic
 health, wholeness and naturalness. So from dawn to sunset our
 poet-friend can be freely naked in the open, fully accepted
 and integral in himalayan nature and Buddha-Nature. No fig-
 leaves for Wuji, and no silly, fussy wending or washing frags
 of finery and of disguise, so our bonny or boney bodies and
 tightly fitting skin-ropes are naturally radiant, - a golden
 brown like the shine of a sun-kissed nut, except under the
 armpits and under the folds of our lotus-feet. We tease Wuji
 prophesising that it will soon be too cold for bare soles
 and lotus-feet (We have so many), but he lives in the present, -
 the eternal now, and does not 'look before and after and
 grieve for what is not" Wu !

Almost every day he bounces to the holy city - (9 miles) in the altogether and even city-guys and respectable ladies are not offended. Perhaps they do not see he is naked. His natural, untaught Namaskar-, his Nataraja dancing-gait and his sphinzy, mona liza smile, which endears him to egos, are all sahaja and have nothing to do with Yogic skill in acting or tantric tricks. Yes, he is well-beloved -; but of course not known or under-stood by egos. Only Mahaatmajis, and Self-experienced Mas, naturally aware and re-cognise the Self in his Sahaja disguise - Wu !

Sternity.

"East is East and West is West and never the twins shall meet" quote clever, mental pilgrims, while North and South they perhaps let be one. But these truisms are very arbitrary abstractions - and very subjective truths. Here in the middle realm (the centre and the all transcendence) it rains and rains upon high Himalaya-, so that the very truthful Vera, our good neighbour, has high and still soaring hopes that the deluge is duly descending upon us for our giddy wickedness-, and that the blessed day of doom and of translation is just round the corner of time, and will surely arrive tomorrow or the next day. Our wings are ready, unfurled and our skin-and-bone bodies are hardly any weight.

Sri Chowji, who has no sin-complex and who is not burdened by thought or mind and time-, enjoys the Eternal Present-, and do not look far before or after nor grieve for what is not in Sunyata. He avows that all weather is good weather, and he has no grievance-complex and no complaint against God on his files or in pigeon-holes. He opines that the mouth is the gate of woes-, - but Sri Vera cannot truthfully interpret his mantra "Wu !". She takes it as "Thank ye for chapaties".

It is Guru-purnama and, so, gurujis and Chelajis keep wisely put in their wet or dry caves. Only the Zen masterly Sri Chowji frisks about bouncing and dancing in fear-free, impish play. Wet or fine, dull or shine - he is alertly and zestfully aware and never says die - or damn. Daily he utters his meaningfree Wu ! and is quite mind-free, thoughtfree and carefree. He is over in the mode of inner contemplation called Sahaja Samadhi - and, so, free in the play and interpenetration of mere phenomenal worlds. The play goes on willi nilli, and all is well and enjoyable. Why did Sri Brahma project the Shadow-play, - the Maya-Shakti-Leela, but to aware and enjoy the Self-interplay in the divine Swaleela?

"We do not die : We quit time" - says the adwaitist Chowji-, but, also, like Allah's prophet, he advises "die before ye die !". His Wu means : "No ! and yes certainly ! and it may also mean whatever you please it to mean, so there is ample space and time for intuitive interpretation, and, as a wise fool, Chowji can only bounce over paradoxes and contradictions, antinomies and koans-. Intuitively he senses that the goose, or ugly duckling, - is out of the bottle and tags its tail temptingly.

So maestro bounces safely in wry, existential leaps along the brink of the Abyss-abysse, also called Sunyata. He is ever alert and ready to jump and to be translated in the eternal Leela. Keep awake and just jump ! advises the mature maestro. - Just wag and spring-, bounce and live spontaneously and fear-freely. But Veraji, who can hear the Silence of the eternal-, infinite akasha and is frightened thereby, - does enquire : "Is there a bottom in the Plenum-Void ? and she shakes fearfully at the thought of a bottomless pit and a timefree Sterility. But Shakespeare, and also the blessed angel in Revelation-, reveals that "There shall be time no more"-. He even swore upon the pronouncement, and Johnny of Patmos, who visited the Christian heaven, assures us that "there was silence in heaven for half an hour" now and then-, which is very re-assuring to our Veraji and our Lama Jabez.

Sumeru-walla Chowji, who is also a Sabjantamalia-, keeps wisely mum about bottoms and about the existence of God-, of ego and of Self. His Wu - means : No and Yes, certainly, so take your choice-. Who cares - and who knows ? He who "knows" may not care to play in word-symbols, which blur and falsify to eros-. The mouth is the gate of woes and of Wus-, and a single Wu is enough to the mindfree fellow-pilgrims - and precarately wise fools.

"What is Swadharmic truth" ? - said jesting Pilate. What is Real - but the Eternal - ? Does God or a Bottom exist in the Plenum-Void awareness ? So many of our questions are wrongly put and problems are wrongly stated and, so, wrongly propounded-, according to ego-points of view and duality-vision. Transcend and behold : There are no problems and no fuss - ! The goose is out of the mental bottle. Swadharshan is ego-free. Swadharmic experiencing is God-free and bottom free. It is itself the Alaya, - the Ground and the Way-. Jump-, experience whether or not there be a bottom. - Egos may come down with a bump - and a Uha da ! -, but you are quite safe lucky, - if you halo be not too tight and your lotus-feet are cornfree and well used in skill in action as in logic inaction. You just die-, simply die to attachments, possessive ego-values and duality-play and, so, awaken freely in essence and in integrality, - and lo and behold you are the Bottom and the gay wag-tail. You are the Way, - the Ground, the Self in every blessed thing and Self-interplay. You are the Self-radiant Sunyata-Experiencing. Wu ! There is pure, unimpeded interpenetration and safe Self-inter-dependence, and the Play is jolly good and grand in ego-free, himalayan Maanda and intuitive illumination. 'Un-Selfish' is a contradiction in terms, like "Spiritual suffering".

Maestro Chowji is naturally spiritual and cannot help it. Sri ego and Sri body are playfully there, also the mental one, - supra and senti-; but they are harmonised - so that the alert and Self-awake Chowjis are free in these as in the Play --, unattached-, unpossessive and unexclusive. "We are always aware Sunyata" barked another Paramhansa at us, and Chowji says "Wu" !

Be it conscious or unconscious-, Sri Awareness, like Eternity is always Here-, in and beyond the light of egos and of duality-play --, in and beyond. Ye are the Ground-, such screen as dreams are made on-. Maestro in his darshan say : "We quit time-, but do not die in Eternity" -, but it may also be truly said that we die into Eternity all the eternal while and that there be many small or partial deaths until. "Death being dead, there is no more dying-". Who are we anyway ?

Eternity is a problem and a mystery - as long as it is a concept and not an experience. Let us not stick in ideal concepts, cherished theories and lovely word-symbols. It is experience that matters, that is essential and, sometimes, integral. The Play's the thing, - and we are the no-thingness - Sunyata. Really there is no choice and no renunciation. "Ripeness is all !" When the birth is due - we reawaken. When the chick, or ugly duckling, is mature, the shells, or walls of protection and of hindrance, ~~become~~ become brittle and break - before the enlarged consciousness. From within, the best we can do is to keep healthy and to peck at the shell. This process is being repeated later on, when we impeccably peck at our psychological hides and skins-, our ego-blinkers and swaddling super-impositions-, and so we have a further awakening in consciousness - and in experiencing.

There are many small deaths - before egos may be ripe and ready-, mature and sine-cere enough to suffer-, endure and abide in the Great Illumination-, Death or Awakening into the Eternal realm or mode of awareness, here and now, and to Be it calmly - in essence and in integrality. When egos return to their familiar ego-hood they will 'know' wordfreely whether or not there be a bottom in the bottomfree abyss-, Sunyata.

Egos are caught in the coils of affection, of desire and of power-play, until these crumble to dust or are shed naturally. We are indoctrinated with creeds - and dogmas and subjective truths, that wither like grass in the pre-monsoon heat, and we are inflated - super-egos in supra-mentality and supra-impositions-, dreams within dreams, "exhalations that are and then are not". Yet we are the essence within. We are the Alaya, the Ground, on which all these projections and withdrawals are made, - and on which the shadow-play appears. - "Ye are such stuff as dreams are made on".

There is pre-natal wisdom and inner realms of values in which we can intuitively awaken, experience and Be-, maturely-, at joyous ease. In all-accepting friendliness and Kripa-Karuna the unimpeded interpenetration and Self-interplay are awared-, and in the darshan, or experiencing, we may utter Wu ! - but without expecting an answer and without being perturbed because we do not get one. The conundrums and the paradoxes are mystic-clear. The intuitive light penetrates all shadows. Rembrandt is a master of this shadowy light-, simple and complex as the Renaissance-awakened mind, for which the whole burden of the human, mortal ego-soul resolved itself into a dramatic interplay and interpenetration of light and shade. Rembrandt's play itself is not dramatic-. Note the stillness, - the calm acceptance and the all-suffusing harmony - in his gay and glad "Christ" and "Reading Monk", which happen to be reflected from the Sunyata cave-walls. The drama is within; the human figures are enfolded by-, yet free in, the shadows -, and also the nocturnal landscapes and seascapes are bathed in the suffusing, intuitive and mystic-clear light; that is like beaten Gold. There is free play in time and in Sahaja-Samadhi, and Sri Kalidasa also can play timefreely.

We simply pass the static stage of witnessing to Be the contemplation, - the darshan, the experiencing. Abstract and arbitrary symbols and concepts vanish and time is only like a faint shadow cast upon the time-free deeps - there is a certain, sure and sober harmony in repose as in play. Unpossessive, unsentimental and unsleepy we are free in things as in nothingness. We may freely bounce through the shadows into the deeps and shout Wu ! in one gay, existential leap.

But, to eros, Eternity - and Sunyata are quite a fourth-dimensional problem. A teutonic meister tells us -: "Heaven is Eternity. Mark well my ryme: Hell is but everlasting Time". So eschew time and experience heaven in the present, eternal Now, that is timefree. Johnny of Patmos, who experienced heaven, tells us that "there was silence in heaven for half an hour" now and then, and the blessed angel, there, cursed and "swore that there shall be time no more". Chowji also agrees with Willy Shakespeare, that "Thought's a slave of Life - and ego-life time's fool ---- and time must have a stop". Such lovely wise fools and mature clowns at play in Shakespeare--. He shakes and pulls the strings, and the puppets play more gracefully than do our Mackies, - Changs and Rhees. Time and thought and ego-antics do have a stop, or they harmonise and cease to blur the divine Play, when Eternity's Sunrise happens beautifully in himalayan consciousness. Simply we re-awaken into integral awareness and playfree Self-experiencing. Small and partial death-experiences are useful as a test for intuitive wings -. We return to "what ye call life" established in the mystic-clear wisdom that there is a timefree "Bottom", or at least a Real Something, in the no-thing-ness, and we be fearfree in the Plenum-Void.

Really ducky you are the ugly duckling, or goose, out of the bottle. Time and bottles and bondage, are but creations of your illusory mind. Your bondage is delusive and you are really a Paramhansa on the calm Lotus-Lake, Manasarovar, by the desirefree Sri Kailash. It is all within your Self, so just awaken, discover your disguises-, uncover and ~~fm~~ unfold, discipline and test your intuitive wings, and you'll be care-free whether or not you find a bottom or a top in Sunyata -. There is always the dancing Mt. Sumeru and its tree-friend of Eternal Life.

Play gaily in the Plenum-Void, - mind-free and thoughtfree and ego-free. Be consciously free in the mystery of Eternity and of mere time, which is so-puzzling to thoughtful, mental egos. Remember the jolly story of the namefree birdie, who always lives in the pure Himalayan akasha-air - and Sunyata-infinity. When it lays its golden egg, this naturally falls towards earth-, but the distance, the timefreeness and the speed warm and mature the egg so that the blessed, ugly duckling hatches and emerges in good time, before he would otherwise smash on our ego-realm. Wings appear, - unfurl and grow strong in practice, and behold, Sri birdie levitates - and ascends on its Homeward-Journey, - before it comes to grief on our blessed death-world-. This is a true story, much more real than mere facts and fact-finding missions, investigating unhimalayan activities. Many of our truths, and even facts, are true-, quite true, but still only parts of the whole truth, the Swadharmic integrality-, or Sunyata-experiencing. They are true, but not true enough for Paramhansas like Sri Chowji, who does not wallow in subjective truths or stick in mere facts, concepts or word-noises. He is a Sumeruwalla and a Kailash-guy and oozes natural spirituality and mature Silence. He is a mouna, royal Supra-Paramhansa-, familiar with Himalayan descent- and Gauri Shankar ~~ascent~~ ascents. Wu ! Behold his smile and Ananda = curly signature !

His canine disguise is well chosen, for unto egos he seems as an ordinary, common plebeian, despised by the artful and academically learned play-mates-. To the respectable ego-souls he appears as a despicable Yokel, a clown or at best a pure fool. As to our swarming holinesses, this Zen master can be very impish, if they be snobs and 'spiritual' bullies, trying, in powerful shakti-business, to project himalayan Forest-Universities and supra-mental, international multiversities. Some of them are holy touch-me-nots and have awefully tender corns on their divine lotus-paws. Clair-voyantly the intuitive Chowji awares the goose still within the bottle, blurring the glassy essence - and the fully fledged Paramhansa. Chowji may be one of the namefree birdies - accidentally or purpose-fully come to earth-, on it but not of it, and not attached-. So few are free in Himalayan consciousness and in pre-natal wisdom of Self-experiencing. We stick in rituals, - doctrines, traditions, blinkered prejudices-, predilections-, ideal concepts, personal, subjective truths and euphonic word-symbols.

Chowji avows that our halos are too tight ! We are still ugly ducklings-, unawakened-, unaware. We assert and agress-, conquer and become, and we quack our I ! and our Aum ! instead of playing ego-freely in the meaning-free Wu ! He opines that 'I' and 'mine' are specially naughty words, and that we play giddily in ego-antics and in the blinding conceit of agency-. Chowji remembers his inner descent to Himalayan play and, also, his inner ascent to the summit of Sumeru and to the cosy, central cave on Sri Kailash. A real darshan is for ever and a day-, he avows, but he may well have forgotten who where his earthly parents in the mystic Uttara-, and, if he were to meet his Ma, he may well, like Jesus, ask : "Woman, what have I to do with thee ?".

Or he might play with her in divine indifference, and at joyous ease. But he does remember, re-cognise and essentially re-collect, his original face, or real Buddha-nature, which was his before his parents were born. In natural spirituality, he feels consciously equal with the lowest, and so we have from him no heroic conquests, no aggressive bullying and no strutting complexes. His halo fits and his lotus-feet are useful, fleet and corn-free. But, in spontaneous, will-free, himalayan playfulness, he may well bark at red-tape-swaddled egos, artful, artificial artists, - academically trained, learned ignorance and ritualistically fixed touch-me-nots. Many would-be himalayan Holinesses are still trying Honisser-, and some seems to be woody or asleep rather than alive and are in Samadhi.

We have been introducing to H.H.H. another Paramhansa - : The Swan of Aavn. In the Uttara we escaped being surfeighted and nauseated by Shakespeare-impositions-, so we can sample Willy's consciousness in the well-chosen wordiness, - like a bee-sips nectar where it listeth. Chowji cares not for the sound and fury-, the ego-fuss and the killing of bodies, unless there be sign of the beyondness-, the natural awakening through ego-shipwrecks, crusifixions and power-antics. On the whole he likes tales told by idiots and mindfree Yokels-. He loves many wise fools and mature clowns-, not only the gay official ones, but pucks and calibans and ariels, that are more, or less, than human, mortal ego-souls. And the foolish Polonius-, Mad Lears and lost maidens, like Perdita and Miranda-, a large gallery, a vast canvas - of enlightened consciousness - for mature shadow-play - in Western mode-, yet universal.

Chowji is really Nordic-, nourished in the mystic Uttara; but traditions and lights in the mystic consciousness-, awakening and Self-experiencing, are everywhere the same-. Near East and far West, - South and North, bamboo and iron-curtains, are arbitrary concepts and abstractions. - Minu-made they melt in the intuitive light of essence and integrality-. Also beware of the dis-ease of heroic patriotism and dividing matriotism - ! says Chowji's Wu ! He's free in it all.

Sri Surya smiles invitingly to our Sun-Self - and to children of the Sun in Sunyata. We must sally forth to play in the jungly rock-garden, - cutting a Middle Way through lungs and arms and soft bodies of our friends. It is the survival of the fittest and Chowji feels very fit to survive. "My pocket nothing hold; but he that guards the gold-, the Sun, is my great friend. His spending has no end". At least there is ever Sun in Sunyata : Purple suns and blue moons and firefly-stars - So let's play gaily in light and shade as did old and mature Rembrandt. Eternity is here and now-. Kwep alertly awake and aware in eclectic and zestful play-, beloved, ducky Chowji-. There goes an ego-, Wu !, or is it a hatom-bomb or only a respectable dragon - ? Who cares as long as it is game and has a curly tail-, a sense of Ananda-humour and of Kripa-Karuna ? The himalayan maestro Chow Chuji is divinely carefree-. The Pandava dance is wholly delightful and Eternity radiates and irradiates at joyous ease and unimpeded inter-penetration. It is said that a coward dies many times before he dies -; but so does, also, time-free, care-free and wise Sri Chowji. He is quite familiar with the dying-process and quite at Home in Eternity and in Sunyata.

"I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm as it was bright:-
And round, beneath it, Time, in hours, days, years, -
Driven by the spheres,
Like a vast shadow moved; in which the world
And all her train were furl'd-."

Good as a vision in a chime of words. But a real darshan is not a vision or a wordiness - until afterwards. Vaughan did not "see" Eternity, but experienced It playing in Time. He was the experiencing, the eternal Self:Play.

2 Awareness ? - Yes - words are masks and often ill-befitting. Word-symbols and concepts change in meaning and often assume individual hues in the employ of ego-souls. "Chacun a son Christ"-, not only within, - but as varying concepts and abstractions. (The essential, authentic experiencing is - One.-). Meaning - and nuances - and significant implications are often falsified in translations. Who but a mature poet-, in empathy and participation mystique, can ably and aptly translate poetry ? Yet, it is in poetry, paradoxes, word-free mind and intuitive Silence, that we get nearest to the truth of our Self. Integral Awareness is awakened into through intuition rather than intellect and scientific research. "Heard melodies are sweet, but those unheard are sweeter", but it is not a matter of hearing or seeing, or even of becoming-, attaining-, achieving, conquering, controlling or possessing, but of integral awakening and integral awareness - in conscious Self-experiencing. Who can realize-, i.e. make real-, that which is ever Real, - Eternal-, ever present and immanent in All ?

Also there are many word-symbols-, concepts and direct, intuitive perceptions named in Sanscrit - term-symbols, which have no equivalent in the modern Western languages and conditioned consciousness. They pertain to the non-dual experiencing or integral awareness of the Himalayan Maharshis and of mature Sufis, - Sages and Mystics of all times and all realms. These would recognise each others and one another in Silence and in spite of words and efforts to express or to explain.

Ananda has no opposite - (nor is dis-grace the opposite of grace) It is not - extatic delight or Bliss-swoon-, but rather a suffusing, joyous ease in all dis-eases-, all ego-woes-, all seeming calamities-, an essential gratitude in all-acceptance. A grace-awareness is integral wholeness-experiencing. Darshan - is more than vision. Likewise the Greek Theoria and Philosophia were kindred to Darshan, to Empathy or experiential truth-awareness-, and are now, in English, mere theory and perennial philosophising.

So import and meaning of word-symbols change, and, usually, falsifies in use and abuse. To the word-free Waji words are a poet-, a mask, an ego-noise. There are many languages within the English tongue-, not only dialects and various ~~xx~~ accents-, but for inst. philosophical, metaphysical, psychological, theological, ontological, mathematical, scientific mystic-, Vedantic-, Buddhist-, Taoist, Christian, Quranic - and Judaic-biblic and gospel-truths. So there is often chaotic confusion and semantic muddles in understanding-. One must understand the language of Silence-, of Being and of Christ.

So there is also a Wu-language in Suva-realms. When we write to our Self we use not only the untranslatable Sanscrit-Advaita term-symbols, but present to the rich English language new terms for the new age. (In literature and press you now find hundred of new word-symbols and new twists of meaning to old ones-, denoting wider or new light of awareness - on psychedelic experience). Empathy you'll hardly find in a pocket dictionary, nor yet Innerstances, Innerstanding or free in rather than free of or from - : Mind-free, thought-free, time-free-, ego-free, effort-free, fuss-free and Wu-free-, rather than less ! It is not the tools we call mind, - body and ego, that are bondage or hindrance - but our false i-identification with them.

Yes Grace, Mind and Awareness are poorly defined and translated in your word-language. J. Krishnamurti uses "Mind" and nouseukhi, where we would use consciousness. Consciousness is One integral whole. Ego-consciousness and pre-ego consciousness - are natural and due modes in It, - while mind is but a tool-, or body, - through which we - our Self-, function and play in Swa Lila. Mind is often ego-ridden and troublesome, says the mind-free Waji-, but the unitive Self manifests - and perhaps smiles at its antics. No Ducky, Maya Lila is not illusion. It is due and wonderful-, but it is not Real - enough. Forms change and pass constantly - and, in the Self-interplay, only the eternal is Real - enough. Yes you may equate Self with Christ-. Dr. Carl Jung does so-.

Yes, we are apt to eschew, - use gingerly or qualify such word-symbols as the many-faceted and ambiguous God-, love-, soul-, mind, I - Me and Mine. Also term-symbols such as know-, understand, know-ledge and under-standing are usually too mental, - devoid of integral awareness-, direct perception and intuitive empathy. Yama Maharshi, The Christ-conscious Sage of our time and experience, named us "the rare, born mystic", and said unto us : "We are always aware Sunya". On the surface this may only seem a needed reminder at the time (specially the name and the 'always'), but esoterically it may be taken as : re-cognition, initiation, mantra and - name. R.M. did not pose as a Guru, did not accept chelas and did not give diksha-initiation in the usual, orthodox fashion, but by a look, in Silence, by a touch (rarely) and by a Self-radiant smile, nor did we ever ask or solicit diksha-initiation or Guru-Grace from any external preceptor, - not even in Silence. We use awareness often instead of knowledge-, and innerstanding, or experience - for were standing over or under. Also good Saxon words, like see - and hear-, do not befit experience. We do not see or hear God or inner Light or Voices. Visions are not darshan,-. Stigmata and Theophanies are often ego-induces - and a dis-ease-, so integral awareness - and intuitive experiencing seem better than to know-, see, hear or stand under or over our Self-. We innerstand - effort-freely in empathy. Even in psychedelic - drug-experiencing S. could say - ? "The first time I saw God-. In the second experience I was God-". The erudite Meister Eckhart avowed-, "If I love a stone I am that stone. If I love a man I am that man. If I love God - may I durst say no more -; If I were to say I AM - God, ye might stone me-". Truly, about God - and God-xperiencing we have better to keep wisely mum. "I live yet not in-, but Christ in me" is still ego-language-. "I and me". Beyond union there is unity, beyond Oneness and Empathy there is Sunya-Silence. "Chacun a son Christ-".

"We are always aware in Sunya. We are the Awareness, the integral Experiencing, the Grace and the innerstanding Paramu Si. But at first we had to muse ; Who are "We" ? and are we always - aware - and integrally, abidingly and consciously aware ? How would you translate 'conscious awareness - or aware consciousness in your language ? Eckhart uses the Cristian language, : "The birth of Christ within-", the indwelling Christ-, our Self in the heart-cave-, (not the physical organ, - but the Hridaya Gaha). In mentology "awareness in the Unconscious" may be used-, but it is integral awareness-, aware of, and in, the integral whole. Sat chitanda-, Being - Awareness-Grace. Soham ! Tat twam asi !

"Bliss" - is, to us, a little sickly or abused-, and so we translate ananda - as Grace. Dis-grace is not its opposite - and it is not rapture, rupture or exstase, (standing - out) except transcending mentology and ego-consciousness. We innerstand at joyous ease and aware miracles and wonders all around us-, says Wuji-, and there is nothing to regret or to hate-, nothing to explain or assest-, understand or fuss about-, no angst - or fear or - worry. So, in the inner light-awareness and in Wu-language ananda bubbles up in Self-controlled spontaneity, effort-free Empathy - and graceful Witness - Wu !

Yes, you may learn and incorporate in your good language - advaita word-symbols - such as ananda, dharma, Lila, Darshan, Sahaja Samadhi, Bhuyata-, Sadhu, Turiya, Akasha (our fifth element) Ether-Space) - and a few dozen others. Also the Japanese Satori, Jijimuge - and Mu, and Chinese hsin-, Tao and Wu ! These will enrich your language - in universal term-symbols - for universal-, integral experiencing and non-dual awareness. Jijimuge means perfect, mutual and unimpeded - inter-penetration, - and Wu is Satori - Yes - and No. Very convenient - ! Wu !

Frank, from his epic battles with demons, sends us the words of old Chinese Mens-Tse, saying that they "remind us of you", of Sunyata at 80 - years young -: "When a man has reached old age and has fulfilled his mission (Swadharna)-. He has a right to confront the idea, or the fact of body-death - in peace. He has no need of other men. He knows them and knows enough about them. What he needs is peace-, cessation of ego-noises, in his sanctuary. It isn't good to visit this man, or to talk to him to make him suffer banalities. One must give a wide berth to the door of his house, as if no one lived there."

Herman Hesse had this inscription over the entrance to his study-sanctuary and elsewhere the prayer : "Bitte Keine Besucher" - Also Dr. Carl Jung had inscriptions placed over the door to his solitary retreat from ego-noises. One was "Beate Solitude-, sole Beatitudo" and another stated : "Vocatus adque non vocatus, deus aderit". (Called or uncalled God is here), a constant reminder - of selfhood and self-awareness, of immanence and omnipresence and of the indwelling, integral Christ-consciousness-.

Their need was solitude-, ego-freeness and the absence of ego-noises. On the Sunya-gates, (now destroyed by western-conditioned Hippies), were, during nearly 40 years, the two words : "Sunyata" and "Silence", a statement with the similar warning-, meaning different things to different fellow way-farers and play-mates.

Herman Hesse, Richard Wilhelm, Carl Jung and other western-conditioned psyches, were diarmic bridges from the Occident's psychic consciousness to the traditional wisdom of the Orient, able to span the seeming gulf in the mode of empathy. All felt the need of solitude for the mode of pure, ego-free receptivity of intuitive contemplation in which no ego-consciousness were to intrude from ~~out~~ outside or from within.

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Where was Joshua ben Joseph from his 12 to his 30th Year ?

In his Autobiography Carl Jung writes : "I had a passion for solitude, as soon as I was alone, I would pass over in the integral state - (No. 2 mode of awareness) and at such times I experienced and was my true and whole self and no divided consciousness-, no split in the medical sense. I delighted in solitude : Nature seemed so full of wonder ! Every stone, every plant, every single thing seemed alive and interesting, awe indescribably marvellous. I immersed myself (egoji) in nature away from the mental and respectable realm of ego-values and ego-fuss. People I now distrusted more than ever - Nothing could persuade me that "in the image of God" applied only to man. In truth it seemed to me that the mountains, the rivers, lakes, trees, flowers and animals far better exemplified the essence of God, than man and woman, with their ridiculous clothes, their meanness, vanity, mendacity and abhorrent egotism. There is so much to appreciate: Plants, animals, clouds, akasha, night and day and the eternal in man. The more uncertain I felt about my ego-soul, the more there has grown up in me a feeling of kinship with all things" ! unity-awareness, says Muji, ego-free, integral, unitive and intuitive consciousness or anandaful grace-awareness-.. wu !

By a process, which Dr. Jung calls Ewentidromia, the attainment of any extreme position is a point, where it begins to turn into its opposite. The opposite extremes are polar and poles need each other to turn into a wholeness-, as fulfilment. Emptiness - is also the full-concrete No-thing-ness or Plenum-Void. All opposites are complementary and constitute a whole. They condition one another - One could not be - without the other-. To the mature mystic "all that lives is holy" and all is alive-, constituting a wholeness, an integral unity - Wu ! "Therefore the reverence for all Life-, for our Self in forms-.

We have been focussing J. Krishnamurti's "Meditation" and "Solitude". They are rather a depth-contemplation-, a sotto-voce-talk or writing to one's Self, sincere, beautifully sensitive and clear, but not 'meditation' in the sense of concentration-, eliminating or shutting out, and not talking at or to others, ~~teaching~~ teaching-, explaining or trying to help. Word-symbols bubble up in choice-free awareness and intuitive consciousness - and in integral mode of awareness : A mode of integral contemplation in fitting word-symbols ? For other of J.K.'s term-symbols such as : Bliss-, Peace and Know, ~~muji~~ would have, Ananda-Grace, joyous ease and - experience (empirical wisdom). For the good Saxon term-symbols : See, find, and become, he would have aware or intuit - and for under-stand (standing under) : innerstand or comprehend. Know and under-stand are now terms far too mental for the intuitive fellow. "Let understanding be your goal", was J.K.'s dictum in earlier days-. Now he innerstands. Behold the semantic word-symbols J.K. uses as for inst. in his interesting conversation with Laura Huxley. "I am only a religious man", he proclaims. First he flares up against the therapists and do-gooder in Laura's "Recipes for living and loving" i.e. her trying to heal dis-eased psyches by ~~the~~ therapy : "They are a pest". If people were healed from their dis-eases, - the drink, drug and sex-addictions and other excess-habits, after a few conversations with him (or being in his near presence-), he said : "I do nothing. I don't do it on purpose", implying that he does not try or will to heal or help. Healing may, and does, take place, as also in Ramana Maharshi's and any Christ-conscious being's radiance. "Thy faith hath healed thee-, not I-. Go and sin no more-". What is sin, but ignore-ance, unawareness and blinkers ? "u !

"Sin is behovely" as in ego-consciousness and on a certain intermediate level of awareness. "Ego was the helper. Ego is the bar". But both pre-ego-consciousness and post-ego-consciousness are integral - and Consciousness is one integral whole. For J.K.'s "religious" man we would prefer the whole man-, who needs no others-, - no better or worse halves or fragments for his support or fulfillment. "I am free and whole only ~~me~~ when I am fully alone", says Dr. Jung and J.K. writes : "You know, you should never meditate (contemplate) in public or with another - or in a group; you should meditate only in solitude, in the quiet of the night or in the early morning. You must be completely alone, not following a system, a method, repeating words or pursuing a thought, a desire or a want. Solitude comes when the mind is free from thought".

To Laura Huxley J.K. repeats : "I am not a healer or a psychologist for a therapist or any of those things ; I am only a religious man. Alcoholics or neurotics or addicts-, it does not matter what the trouble is, they get better quite often, but that is not important, that is only a sequence". As also presumably in the presence of Ramana Maharshi, Buddha and the Christ-conscious Jeshua ben Miriam, or ben Joseph.

When Laura Huxley tries to elicit from J.K. what he meant by being "a religious man"-, (a whole meneske), he graciously says to her : "I will tell you what a religious man (or woman) is. First of all, a religious man is a man who is alone-, not lonely, you understand, but alone with no theories or dogmas, or opinions. He is alone and loves it - free of conditioning and alone and enjoying it. Secondly, a religious person must be both man and woman. I don't mean sexually, but he must "know-" be able to experience the dual nature of everything. A religious person ~~xxx~~ - must feel, and be, both masculine and feminine".

Bharat-Culture is vast in extent-, in depth and in unbroken tradition. There are West Indians-, Red Indians and Indians all over East Asia, as among the pinko-grey, beafy-red or deadly-white fellow-pilgrims in the so-called West. The Himalayas are like an aureole over the sub-continent-, a crest of ego-transcendent grace and Self-radiant purity - with Prajnaana and Mahakaruna as the highest summits. Mount Meru and Sri Kailas-h of desire-freeness are visible. The Krishna-blue akasha is pure and all-pervading, like the Sunya and Christ-, Tao and Buddha-nature-. We are multitudes - in due dharmic tasks-, inter-dependent and inter-penetrating and in beautiful differences and complimentary contrasts, - with seeming virtues of defects and defects of virtues-. Yet one Unity pervades. One Light enlightens-, hallows and justifies the interplay of becoming and begoing, of birth and death, in the One divine, Self-radiant Play-.

"The One remains - the many change and pass;
Heaven's Light for ever shines, Earth's shadows fly;
Ego-life, like a dome of many-coloured glass
Stains the white radiance of Eternity, -
Until Death tramples it to fragments. Die,
If thou wouldst be with that, which thou dost seek !
-----, words are weak
The glory they transfuse with fitting truth to speak".

Make one truthful statement on India-, and the exact opposite, may be found here, equally true. The worst conditions the best-. Opposites are complimentary and constitute an integral whole, the one half could not be without the other-. All is accepted in Sunya's Plenum void. But ego-transcendence and saintliness are valued here almost as much as are sex-appeal-, filmy stars, sports-heros and Power-play in the Welfare States. But all is accepted - and "there is nothing either good or bad, but thinking makes it so", said Hamlet, Prince of Denmark. Himalayan Wuji simply transcends thoughts and mind-, time and ego-consciousness". Wu !

The play goes on inevitably - and at joyous ease. Actors play, willy nilly, strutting in swell power-complexes and ego-conceit of agency and prawd doership. Why pander to ego-souls whims and predilections, wants and lusts and power-antics ? asks Himalayan Wuji. Attend to your own Swadharma, your essential role or task in the Play-. It is your, true and real concern - but you can also focus and aware your essential and integral Self in egojis and in all things-, all fleeting phenomena - (dharmas) and, so, experience and live it also vicariously - in choice-free awareness and in effort-free Empathy. There is Self-controlled spontaniet-y.

We behold many neurotic and psychotic ego-souls, megalomaniacs and schizophreniacs and psychodeliacs. And among the so-called normal-, sane and respectable, there are many in ego-made or mind-made prisons, blinkered in 'ide-fixe' or 'truth'-fixation and mere beliefs, that are a hindrance to integral awareness and Self-experiencing. So also many gospel-truths. "What is truth" ? asked doubting, or jesting, Pilate and the answer was : "Silence". Few God-intoxicated ego-souls are mature enough to be silent and still, - to die and to awaken abidingly to their own illusoryness-. If they assert : "An al Huq" ; Avatar ; etc. it is not true enough. This may be why Preachers and Prophets, - genius - and artists in forms-, and also saints, are kind of secondary type - to Sri Wuji. His arch-types are rather the Maharshi, - the Sufi, the Sage, the Christ and the mature mystic. What is the capital 'I' that asserts its own subjective spirituality ? asks the Himalayan Honisse. The non-dual One is usually ego-free, - silent and at joyous ease in the Anandaful Self-interplay. It is true 'we', the I AM, is the Way, the Truth, the Grace and the anandaful life - play, but the non-dual One need not assert or shout about it. Its essential language is silent Self-radiance - and when we have the key to, or experiences of, the secret of grace-, we ego-freely - innerstand. Wu !

Behood : Again we send you greeting and grace from Sri Himalaya and from Sri Wuji-, hoping you be all well in harmonious living. The divine Self-interplay in Maya-Lila is anandaful in 'purna' All-rightness. Mature, ego-free awakening into conscious Self-awareness is all-, is grace and joyous ease - also in actualities and in ego-fuss. Wu.

In Sunya-realm all is well, but with little time in our Eternity for personal letter-writing, as we-, bodyji, egoji, Wuji and I-, are all going to levitate to U.S.A. in October. We had not the faintest notion, lust or wish to travel in externalities or to gallivant in the turbulent-, noisy and powerfully aggressive Far West, but now we feel it to be our due prarabdha karma to go thither in modern Viking-raid. Wu ! - Body tool being fit at 84 to meet the challenge and the risk of the terrible, asuric and adoles-sent civilisation. We must say Yes to destiny-, co-operate in the Titiksha mode and Be at joyous, graceful ease - also in externalities and with the extrovert egojis, says Wuji.

It does seem a challenge to the Himalayan Silence, and to the intuitive Cult of Ur, from the swell Yankee Guys and Girlies, but Vikings are game in the Game and never say die, as they are death-free, time-free and mind-free - and, so, also age-free and ego-free in the Maya Lila Self-interplay. So there is no fear of ghosts or of asuras, nor of Yankee power-play - or tantric shakti-business-. Bhagavan Sri Dollar Wuji equates with Sri Devil-, but still he is fear-free and care-free.

But also some western conditioned fellow way-farers-, pilgrim-brethern in Himalayan consciousness, or Self-awareness, are now mature and ego-humbly awake and aware in the invisible Real-. Babes are born more mature psyches and do not entirely forget their Real nature and wholeness-awareness in the shadow of the usurping ego-consciousness - and old psyches are ripe for the re-awakening. Our host in California writes : "Reality-wise Sunya doesn't need to do anything", implying that Being-Awareness-Grace is all important in Swa-Lila.

Prepaid akasha-ticket has come upon us costing \$ 1000. It is via London - New York - San Francisco, "a 120 days round trip", all expenses paid-.

So-, as we are almost in the freedom of no desire - no conceit of agency - and no commitment to teach -, lecture or talk, we can proceed into the unknown-, bounce in delightful uncertainty and wisdom of insecurity-, fear-free and at joyous ease in affectionate detachment and Self-controlled spontaneity-, says Wuji-, who predicts a success d'estimeet d' intime X ce qui ne passe pas - dans ce qui passe-. Still in a French mood, Wuji quotes the old, learned and fearful pascal - saying "Le Silence eternal de ces espaces infinis m' effraie". Sri Wuji loves the purity and the Silence of the Akasha and of inner space-travel - and he quotes A.S. saying D : "Heaven is eternitu. Mark well my rhyme : Hell is but everlasting time-".

Sri Wuji is not very fond of Sri Saul of Tarsus, but he forgives his Jewish harshness and prejudiced comments, condemnations and fears - regarding the female half of our humanity - because of his hymn to the Mahakaruna Love - and Prajnana-Wisdom-Alaya - and also for his ability to say : "I die every day" and "I (egoji) live-, yet not i-, but Christ liveth in me" - And Goethe could say : - Freedom must be won, or awared, every morning afresh. "Nur er verdient die gloube and die Liba-, who jiler tag erobret es - anew"- . Awaken into it is better than 'erobret'-, as die Libe istvie die gloube - men kan es nicht ertking, en-".

Emmanuel innerstands : Being awaredly what we ever are - is our Swadharmic business and concern-, our Sadhana in Swa-Lila-, and what^{we} merely believe and do -(and the results) is Sri Bhagavan's business and worry-, says Wuji and he quotes the Gita : "pitiable are they, who work for fruit-". Yet, why pity anybody or anything ? Pity and Power can make us shiver, even compassion can be condescending-, so we call it co-compassion-, empathy or "participation mystique"- . We are equal with the lowest - and therein is our strength-, - not power or pity or ambition to 'become'. Wu ! Consciously or unconsciously-, willy-nilly, we are always in the busyness of the Source-, the quintessential Centre-, the Tr-Ground, and Sri Emmanuel innerstands everywhere and now here, immanent, all comprising-, all comprehending and ego-transcending.

In the intuitive light of empathy, "I have been a tree within a wood - and many a new thing under-stood, which was rank folly to me before-". Our 'know how' knowledge of things, names, events and gods, and also our understanding-, are now so mental, that Sri Wuji barks lustily at them : We are all psychotic, mental cases-: Our ego-woes-, dis-eases and illnesses are all mental or psychic in their causes - and we need a drastic, "spiritwual" cure, says Wuji-.

In gospel truth the term-symbol 'know' is much nearer - to experience, or radical intuitionism-, and if one calmly and clearly innerstands, who cares to be stood-under or understood - by egojis ? Where nothing is said - all may be innerstood in intuitive, complete Self-awareness-. Wu !

"Tout comprendre ce et tout pardonner". There is nothing to pardon, when Nought IS -- awared. Sunyata IS - the abiding All-Reality. Wu. Homo sum. Nihil humanum a me alienum pluto" is still ego-boast. We are more than mere egojis and mental persona-masks -- Wu !

"Do I contradict myself" ? Very well I contradict myself ? I am vast-, I am multitudes"-, more than all these universes and multiverses-, says Walt Whitman. Sri Wuji says : Simply Be-, Reawaken integrally to aware your Self, and Be your Self, every where-- . "with one fragment of myself I projected all these universes : I remain", says Sri Krishna or Sri Silence, in the Bhagavat Gita . We innerstand the Word-made Flesh and phenomena. Wu !

Also our Himalayan miles often stretch a good bit into infinity - and really, the seeming empty space of blue Akasha or Sahaja-Sunyata is our most sure and solid Himalayan Reality, so we rest - and joy, - play and heal in this Alaya. We have 4 supra-holy peaks called devis, which, like guardian angels, protect the local Holiness from the Tibetan devils, the abominable snow-women and from civilisation in general. Our Kasar devi holds the fort in the Uttara, and each of these peaks is a natural goddess with an unnatural shrine or temple stuck on top, usually dedicated to Sri Siva, our joyous Natataja-transmitter, or to one of his many feminine Shakti-aspects or emanations-. Shahi devi, meaning inky-black Kali-Nata, is the southernmost peak; 11 miles distant - guarding also our water reservoir. Thither we trotted last week in fulfilment of a long-standing-, but no more elastic, promise - to visit Sri Krishna in his playground called Brindaban. Indeed some himalayan miles are highly variable. Some stair-way-climbing ones are seemingly endfree. "2½ miles down and about a mile up", so ran the legend, but these Jacobs-ladder miles - easily stretched into 7 and our days coming and going was 24 miles - all in sultry steepness. Down, down we jerked and stumbled-, then a swim across the bridgefree river Koshi and then up, up, up, almost to heaven.

Chowji wheezed with his tongue sticking out like a red flag and in the Tibetan mode of greeting. As we took birth in the Uttara and on the cool roof of the world, we nearly gave up our bodies in the steemy vallies, but we still stick together and, after all, we have intuitive wings and no superfluous fat. Maestro naturally has no predilections, no usurping likes and dislikes-, but he opines that monsoon-rain is a touch of civilisation, unknown in Tibetan-culture; but he is really an expert in I-free going beyond the subject-object consciousness into wholeness-awareness. Wu ! eliminates semantic muddles.

We have been reading the Surangama Sutra with pleasurable interest, - sometimes bemused by Sri Ananda's mental wriggings and blind-man's-buff. The impish and impatient Chowji says Wu ! - Wuff ! which means : "A kindred blood-relative and during the 40 years of Buddha's ministry, a close, personal attendant-, - and after patient explanations and elucidations and with the constant intuitive Buddha-light/Bodhi) upon himself and things - in calm and equal glow-, yet these repeated, mental antics, external Guru-clinging and sexy - (duality) stumblings - in learned play - !" But darling Chintamani - muni Chowji (we soothe his holiness) we must be patient in Mahakaruna. Sri Ananda did come through to the Mani jewel in the lotus within - and was really and truly Ananda-aware - after the Guru-prop had gone, and Sri Buddha had safely left his body for Mahasamadhi and Paranirvana-, more alive and effective in the invisible, wordfree Real.

Besides, had Sri Ananda not existed, he would have to be invented, like God and Sri devil-, as foil and background for duality-play in wordiness and in mentation and concepts, in this case as a mental butt or bait for Sri Buddha's intuitive wisdom versus mere knowledge, learning, intellectual play and Logic trying.

How does Sri Adam consciously manage to re-enter Paradise or wholeness-awareness after his stumbling fall into the ignorance of duality-consciousness and after his being pushed or driven out of Eden by his fatal desire for mere knowledge and taste of apples - ? Enquire from the Sri Adam within yourself, and the Swadharmic way will be revealed. You are ever there, - ever aware and eternally present. It is but our listless or solemn playing in false self-identity, which at times makes us feel blindly and miserably down and out. The mature trick is to re-awaken simply and calmly and Be-, awarely and safely, in and beyond the seeming 'hups' and downs, ins and outs-, births and deaths, hells and heavens, - free in these : Conscious-awareness is Eternity.

This is our Alaya-Home and safe realm, here and now-. So just Be at central poise in the essence as in the radiant Tandava-dance. There is no real fall-, no real divisions-, hurts or indigestible Apples-, and, as Maharishi said : "We are ever aware !" His method of self-search, self-inquiry and self-experiencing, may seem to suggest the play of discrimination and of the fussy analytical mind-; but is it not a matter of intuitive, - negative capability rather than of a mode of mental trying and positive fluttering ? There is really nothing to be conquered-, controlled, killed-, achieved-, renounced or attained wilfully. Trying must cease - and stilly, calmly and purely the whole is revealed-, uncovered-, rediscovered and consciously experienced in intuitive awareness. The quintessence is recognised everywhere at free and joyous interplay. At least the intuitive way and advise of Ramanaji seems to be this : "Be still !"-, no trying to be still, no strain or fuss or wilful ego-effort-: Just Be, harmonised mind-freely-, will-freely-, ego-freely-, free of the blinding conceit of agency-. Then stilly Be purely reflective in contemplation, still and free and aware in all actualities, - forms and modes and interplay. : Then voila ! Sahaja-Sunyata, which is I-free wholeness-Eternity and more than mere union-, God and heaven.

Intuitively we Are Eternity, - the whole and the quintessence, also in the parts and the play. It is tiresome, says Maestro Chowji-, merely to know and to understand, when we freely innerstand and transcend all the eternal while and only have to keep alertly aware in nothingness. So futile and falsifying to explain and to try-. Wow - ! Wu ! Hum ! Ah ! is more than enough noise. All this 'diving' and jumping, - falling and existential springing - pertain to the trying, mental mode-, while in the intuitive and purely contemplative mode - "The universe grows I" - quite simply-. Nakedly-, undisguised we are all these universes and Jijimuge-games : Self intuited, self-revealed and radiant at joyous Ease.

"The word-symbol "diving" is appropriate when there are outgoing tendencies and where, therefore, the mind has to be directed and turned within so that there is a dip below the surface of externalities. But when deep quietness prevails (-when mind and other tools are harmonised - and we live out from the essence : centre in wholeness), where is the need to dive ? If this state - (realm or mode of awareness), has not been recognised, - realised and experienced as the Self, the effort to do so may be called 'diving'.

Sri ego is a trying, - fussy fellow, a strutting busy-body or busy-mind - but is calmed and stilled and harmonised - in the intuitive light of the essence and of the whole-. In the re-awakening or Swa-darshan, she (ego is usually the shakti - she) and her trying cease or at least cease to blur the self-radiant light-, which simply experiences itself in 'us' - and even in the play in wordiness. Its Silence is also in the word made Flesh, but our subjective truths in wordiness are playful and rarely true enough-. Why stick in concepts and in mentation ? The contrary play and exact opposite statement may well be equally truly: Wu !

The I and we-notion is tiresome. The feeling I work is a hindrance to Self-experiencing. Ask yourself who works? Remember who you are --, then the work will not bind you. Make no mental effort either to work or to renounce : Your effort is your bondage. The Self shines forth when the mind vanishes - or be so harmonised that it does not usurp or blur - and we be free in it. We must at last return to the Self, so why not abide in the Self here and now -? Yet remember the Brother ^X/had the dis-grace to grouse at the rejoicing. Chowji would enjoy the fatted calf no doubt-, ah ! Contemplation is your true nature. You call it meditation now, because there are thoughts distracting you. When these thoughts are dispelled or harmonised you - remain Alone. This is the state of contemplation free from or in thought. It is your true nature, the "original face" - or Swadar-

Delhi February, 1961.

In the rush and roar of Delhi we find time to scribble you - a joyous greeting and best wishes for psychic health and spiritual Well Being. Keep the intuitive eye open, calm and clear - and so accept and enjoy all in the karmic, dharmic, joyous Swalila. Approach, attitude and awareness - are more important than what happens to us and in us. Anything can be our Guraji, - as our Self is in all things - even in aerie egojis. "We are always Self-aware Sunya". Ramana Maharshi reminded us. So just awaken naturally and integrally to Be - naturally and consciously Self-aware in graceful Ananda and in - gratitude. Ego-oblivion is Self-Awareness.

Always remember the truism that Gura, God and Self are one and the same, essential and integral experience-. Christ is the graceful experiencing. ~~us~~, and what egojis do unto the least and most despicable among us - that, naturally is done unto Emmanuel, the indwelling, immanent Christ-. So be ego-humble and simple to reflect purely. What ye are and aware is much more than what you 'create', and assert in power-antic, and in blinkered conceit of agency. To Be and to be Self-aware is more than to 'do and to understand. Swadhama is our real and true concern. Judge not ! Condemn not ! have no grievance-complex against Bhagavan. Leave worry and management to God. It is Her concern. In tools we also ~~know~~ can partake and joy in the Maya-Idia Shakti-business - and let ananda bubble up gracefully and at joyous ease. ~~Oh !~~ Praying light and intuitive Karuna Apathy transcend and comprehend - our Ego-play in mere power, peace - and standing under in blinkered conceit of agency, of deership and of swell, cute prawdness and 'Star'-glitter. The Sun, like Sunya, - is Self-radiant, Self-fulgent and translucent, irrespective of being needed, wanted, loved or awared-. Karuna-Love, Sagglay : and Self-awareness in grace and integrality are likewise : No need of reward, requital or reciprocity. So let egojis mature to die. Awaken to aware your Self everywhere as grace, as Satchitananda. ~~Oh !~~

We have enjoyed our first rains since October and peasant-lads-, tree-friends and fields rejoice. Delhi attracts foreign excellencies, delegates, queens and saints galore - and also native holinesses and Himalayan Hermitage. They come unto us and we have only to Be ego-still and at joyous ease in order to reflect purely - and so recognise, experience and enjoy our Self in them and in the divine Swalila-inverpley. To Be - (essentially, integrally and consciously aware) is more important than what we do - or crave or - have. All that we try to get and to give, - to create - control and achieve, in our blinkered ego-conceit of agency, is really within our Self. So why ~~that~~ get about and dissipate in clover, assertive and tiresome ego-antics, says Gura Waji in the invisible deal. Why try to 'know how' and stand under-, when ye safely immerse and are already, essentially integral and inherently - wise ? ~~Should~~ we respond with a gay 'Why not'. The veil of ignorance is behevoly. The Self enjoys the Play in it and through us. So let ananda bubble up, in Self-controlled spontaneity. ~~Oh !~~

"What is the truth" (of Being or of integral Christ-consciousness) asked jesting or bewildered Pilate. Except in paradoxes, playfulness and silence, how difficult it is to explain, reveal, assert or even state one's own blinkered, subjective and partial truth - masculine or feminine ! Our concepts, beliefs prejudices, preconceptions and subjective truth-, may be true to our consciousness at a moment of time and place, - true but not true - enough - in the light of integral conscious Self-awareness. They are ego-truths and often trivial and tiresome. Behold senseless experience, sex, and other duality-values - : On one level of experience and of values they reign supreme-, while, in another light of awareness, they - do not matter : We are free in them, free to use or to ignore. Lust becomes love. Attachment becomes devotion, - ego-dedication eye ego-transcendence. In a third mode of experiencing or conscious, integral Self-awareness - these divisions and differences simply do not exist - as truths or as reality. As to true facts : Make a true statement in Himalayan Bharat and behold somewhere else, the opposite fact being equally true in time and place and ego-consciousness. Facts are not the Truth-, in fact they hide the living truth - ~~Oh !~~

Only the Eternal is real. Awaken to live it integrally, truly, it is best to be naturally and naturally stilled in love-awareness - (Kanna-Kripa), and to innere tend in Empathy and sahaja Self-love. Thus we can be at joyous ease in all actualities and in all troublesome, civilised ego-dis-eases. Guru Nanji favours Self-controlled spontaneity, intuitive empathy and sahaja playfulness. - *Wa !* It is natural to him to be integral and to rejoice in delightful uncertainty and in the mature wisdom of insecurity. He is mind-free, thought-free and fear-free in natural spirituality. *Wa !* As there is no real choice-, no real renunciation and no death of the soul, that we ever are-, it is natural to be playful and - play-free also in wordiness, ego-fuss and quality-values. Bondage is delusive (like egoism) and in integral self-awareness there is naturally the freedom of no desire - and of no conceit of agency. *Wa !* We are being used in the due and joyful Maya-Lila play. It is divine Self-play - and we can 'accept' all and rejoice-. Birth and death are of ego-, of minds and of duality-consciousness-; but Consciousness is One -! an Advaita One. We but play in various modes and levels and lights of the non-dual One-. In Advaita mode, or intuitive Prajna-Light and Kanna grace-, we do not renounce even fear and lust-, worry or ego-consciousness, but are naturally free and consciously Self-aware in these. Swadhama is our chief, true and real concern-, and no wilful or desireful or love-ful interference in the due dharmas of other fellow-pilgrims in consciousness, - is favoured by Guru Nanji. The terms - I, Me and Mine are naturally naughty word-symbols to Advaita-Walkers, who experience and live the Eternal in time and in ego-play. "Il faut chercher, trouver, et vivre, ce qui ne change pas - dans ce qui change". Experience the Eternal naturally-. "Nemo cum ! Nihil humanum a me alienum puto" is very well, says Nanji, but awaken to aware that ye are more than human, mortal egoism. Seek and experience ye first - this integral humankind-realm of grace - within your Self. Empathise and 'e-pleve the indwelling Christ.

Delhi-, like Himalaya, is infinitely lovely in many moods. We had (or have) no desire, ambition or lust to be skete-minded and to flitter in viking-raid around the little globe-, yet we had to say Yes to the suggestion and offer-. If it be due in the cosmic, dramatic drama - (as or comedy), who are 'we' to say Nay ? Better play willy than nilly. Better drop our blinkered conceit of agency and of I, Me and Mine. In the invisible Real all is delightfully inevitable. Only the Eternal is Real-, but we mistake the actual - and the phenomenal for being the Real. Sanya Silence is the reality from which issues the Word made Flesh and Play. The Maya Lila is divine Self-intersplay-, and the imminent, integral and inherent Ananda will bubble up-. Only awaken naturally to be consciously aware and integrally free in the Play-. Rejoice in sahaja-natural Spirituality.

Tiksha means cheerful endurance - or to suffer willingly : Accept suffering as a test-, a lesson, a helper and as due, karmic dharmas-. Even agony and ego-crucifixion can be shortened and sanctified by right attitude, right approach, acceptance and endurance : by well-coming pain, by identification-, by 'going with' in natural, intuitive empathy. Is not Christ being crucified all the eternal while - in our false values, false disciplines, misdirected efforts-, false Self-identification? So much blinkered 'know how' and false standing under - in false ego-humility ! *Wa !* who have bodies, - minds, - spirits-, accomplishments and sins ? or swell, proud cleverness, power and pride-lust ? "Who are You, - ducky" ? asks the impish Romanos-, Guru Nanji. Contemplate, find out till ye be the Experiencing-, the realm of integral grace, the freedom of no lust, no desire to become or beget. Be - consciously aware. *Wa !*

Sages, Sadhus, Bramhins and mere saints do seem to swarm in Delhi as in Himalaya. Sooth-sayers, - Gurujis and Majis abound plentifully and there are Pandits and Prophets and Lamaistic gurus. Behold Swami Anandanda, Anandanda, Omnanda, Kairyananda, Karunandanda, Shantananda, Jayananda, Vijayananda-, Dhyanandanda-, Pranavananda, Sahajananda, Shantandananda, Anandandananda, Sunyananda and Kusnanda ! 12 of these are even from the deadly-white realm of Europe, Yankestan and Australia-, and all are lovable guys and gizzies-, and, like the Natives, happy and harmfree, - having renounced worry and fear, clinging attachment and blinkered conceit of agency-. So, no wonder that ananda mk bubbles up sahajaly, says Mujj. Of Himalayan holinesses-, we have had the darshan of Sivananda, Turiyandanda, Chinmayananda Sahajananda-, Lalandanda and Purushottamananda of Yashista-Guha-. The 1st mentioned was well in Delhi last month; but has left his body for Maha-Samadhi on Shivaratri. He is one of the real ones-, fri beyond Purush and duality - and free in it. Now also free to let go of bodies and dharmas - and egoisms. Such jolly Moniasse type - I chuck chuckling ananda !

The Japanese Dr. Suzuki seems agefree at 90 : A master of knowledge and of wise contemplation. Prince Aja of Munkh is also here with Sikkinese, Bhutanese-, Nepalese and English royalty. The Apostle of the (for 30 years) word-silent Maher-Saba is here. He Krishna Saba, will be going into complete word-silence in 1962 - for the duration i.e. for the rest of his life-span. His body is 37 years young. Kim Karoli Saba, like Purushottamananda, fell more than knee-deep in love with Sunya Saba. Viking Bhaji is being - not only accepted-, but acclaimed, beamed and worshipped-, garlanded and feasted by Holinesses as by lovable, simple Delhi-Wallah Brothers.

So the ugly duckling preens its feathers and feel itself a natural Papushansa-Swan. Sunya means the all-comprehending Pienun-Void-, implying Silence-, positive passivity, negative capability and pure ego-free receptivity - : pure Self-reflection in Sympathy. Saba is Father. We do not feel very paternal (having happily shed or escaped the insidious Ma and Pa-complexes - and the powerful Bhakty-business - and the lust, possessive interplay and friction of masculine and feminine truths. Wu ! We have sired no body and we feel rather ego-free, sex-free and age-free. But 'Saba' does have flavour of maturity rather than of age, of inner, psychic potency rather than as patriarch of eggs. The once beamed World-teacher or Avatar : J. Krishnamurti was here and the English-born Buddhist scholar-Bikkhu : Sangharakshita-. Wu ! The Himalayan and local Avatar : Sri Ananda Maya Ma has graced Delhi with her darshan for a month and there are flocks of her chelas, followers and devotees. Sri Hari Saba and helpers are having 40 days continuous performance of Chetana, Siva and Krishna lilas at Parashah Kotla-, so gay and colourful and refreshingly naive to the daily enjoyment of thousands. So it seems that (our) Delhi is at last growing a robust-, satvik and befitting soul and the Aura of Self-radiant sanctity-. A swell viking hale can no longer remain hidden under a turban or secret Suya-bushel. Sunya-, like the Sun is Self-translucent - and naturally effulgent. We are not only accepted-, but acclaimed and garlanded - by holinesses - Pandits and sincere simpletons-. We are hailed and stuck on the platforms and gaddis-, so that we have to face the spectators instead of being in pleasant shadows as the Silence in and beyond all. Twice Jawaharlalji naughty - but unambushably, dragged us in public lime-light and flood-light and spot-light by greeting us exclusively and gaudily in the Western-Fashionable handshakes and undiplomatic chatting -. So at the exhibition of Sikkim royal paintings and of Tolstoy, we also were exhibits. Wu!

Jawaharlal is but naturally naughty in the only way he can show his regard and appreciation of our letters and our stupid smile of being: Our joyous ease and at homeness in all sittings and all circumstances: Such grace and tact and savoir-faire and 'comme il fautness': says Guru Wuji with a sphinx grin and an inscrutable Mona Lisa smile. But sometimes he barks a shrill warning against the fell Guru dis-ease. He suspects that we have tender corns on our lotus-feet - and that our halo is funnily askew and too tight-fitting on a swell, mental head. But we bounce gaily and give temptation a chance. The Play is too serious to be solemn about it, too gay to be rigid - and pandit-faced in. So we practise sahaja Samadhi, - intuitive Yoga and natural empathy, all in mystic clarity, Self-controlled spontaneity, - Wu-language and serene Anya-Silence. Wuji quotes the Christ-conscious Emmanuel saying: "Seek, find, experience and live ye first and essentially the inner, integral Realm of Grace-, and all things (Dharmas) are naturally added. In Self-awareness - we experience the freedom of no desire, no lust, no conceit of agency and so also karuna-freeness. The problems of becoming and progress, and the quest and questions of soul and ego and individuality are effortlessly solved and dissolved in Grace of natural, intuitive Empathy. Be ye therefore simply ego-still and ego-free to aware and experience God-, the immanent and indwelling Christ-consciousness. "Be of good cheer: Lo I Am always with ye!" assures Emmanuel - and Guru Wuji in the inviolable Real. Full of Zeus the cities, full of Zeus harbours, full of Zeus are all the ways of man". Aye, we are the Way-, the Tao, the Life divine-. Wu! Conscious and integral awareness is all. "God nods to God from within all of us, eye from within each thing, phenomenon and Self-interplay. Swadharna is our real concern. Ego-transcendence, God's omnipresence, Christ's immanence and innerstanding - are widely intuited-, experienced and lived in Himalayan Bharat.

Egoji does not swell in worship -, and it is fortunately not only the homage and glad-recognition from Himalayan Holinesses, Lovable saints and sages-, Prime Ministers, Pandits and Pharisees, that makes our humptious egoji puffeth up or proudly swells; but the simple, spontaneous re-cognition and love from the common, kindred brethren everywhere: the gay simpletons-, the happy fools and the children at play or at worship - (the child-like rather than the childish, clever brats Wu!): As we face the audiences (big or small or individuals) each face tells its story - and ours no doubt tells its consciousness - silently. Most of the faces here are open, unhidden and undisguised, and there is a special way of looking at things and fellow-pilgrims we meet in the life-play -: an intuitive, unmental and uninhibited awareness. Without analysing or focussing details, good or 'bad', the whole and the essence are aware integrally and, at first, uncritically. The Play is in the heart of the beholder-: We aware no more in things than we have consciousness to apprehend, and that which recognises its Self is within. The Christ within is not critical-, condemning, impatient or specially mental: The thousands who attend, watch and hear the Krishna Lila, Ram Lila and Siva-plays, is an assembly of Indians which foreigners cannot meet and much less understand. How can mental folks understand Kukk Kamlila-, Krishna lore, Christ - or their own God-, gods or fairy tales-, which are modes of their own sub-, super - or unconscious Awareness - or integral consciousness? Reason-, effort and egoji are put in abeyance. Hardened, business folk, astute politicians-, industrial magnates, and even pandits and millionaires, become simple and sincere, childlike, integral and childlike, as one is simple and undisguised before God. They partake in the play. They participate in the Lila - and are, for a time-, the eternal, divine Swalla-, and it feels good to be ego-free-, mind-free and desire-free and to 'go with' the Play. Wu!

Indians see without looking-. They aware without staring at us. As we sally forth in the fresh mornings, we habitually walk quickly-, yet we are greeted by workers going to their task-, by office-chaps by children, who have not yet become clever brats : Jay Am ! Am ! Narayana ! Maharaaj ! Hari Hol ! Swamiji ! Sita Am ! — and dozens of other names or aspects of their deities or of their Self. It is not done mockingly-, jeeringly-, smirks cynically or with an ego-pleased Keenbawner-grin; but with a glad smile, a joyous wink or in sincere reverence. It does them good and us no harm-. It is not ego-us that it they trouble to greet-, and, they are, to us, utter alive and unknown, though kindred strangers. They do not see or greet us as alien or superior - or inferior-, and cannot (do not) see us, as strangers, foreigner or queer-, but as one of them. Let our appearance, - effort-free, spontaneous and unego-conscious, gladdens them, heals-, harmonies and strengthens and confirms the truth of their living-, their inner life-, their integral consciousness.

As childlike, uninhibited children - our hosts tell us so, not only in deed-, but in wordiness. They consider it a blessing and a grace for them, if we need and accept their hospitality and gift of themselves-, their love, their inner joy of Being. It is not ego-us they love and much less understood - or flatter (-no need for egoji to swell or be puffed up), they simply recognise their Self, in us-. They seem to sense an aura, as a simple, genuine-, effort-free radiance-, which somehow lightens them in gladness and grace and in gratitude. Uncritically they accept us, and effortlessly-, spontaneously-, simply, we move among them, and they would recognise themselves in us - in any dress or disguise. Our natural sadhuiness-, simplicity and love would shine through-. As ye ken we are - a peasant from the far Uttara-, utterly uneducated, uncivilised-, unschooled, except in inner discipline and in psychological deaths galore-. Fairly unconditioned and uncontaminated from babyhood by civilisation - by learning and by respectability. Hu !

We have not this time 'belonged' to any special group or society, clique or creed-, religions and even race and colour, or sheep-fold, - hu ! Not being caught or contained in one, we are free to be accepted by all-, who reach out to us-. We do not go out uncalled and have no urge to express-, assert-, teach or explain-, but we come out freely - and spontaneously to any one who reaches out for contact and touch. No need for physical touch in intuitive awareness - and in Self-controlled spontaneity. We rarely speak unless spoken to and ~~then~~ briefly to the point of contact, essentially, spontaneously and integrally. Equal with the lowest - we are also equal with the highest, no false ego-humility-, no false pride - and no effort to become or to Be-, no pose or power-pride of possessiveness-, no conceit of agency-. We move as in sahaja Sa-~~adhi~~, desirelessly and as if with an inner glory crowned - : A grace-~~effulgent~~ - and a Self-radiance are all around and within. As we sally forth (nearly always alone - but never lonely (never feeling lonely, alies or apart - in consciousness), we are aware sometimes that to dawdle, and dally can be quite dangerously embarrassing to Sadhu Baba : Strangers are kindred in their curiosity - and (often) awareness in glad re-cognition. No mental veils-, walls or barriers-, no false inhibitions, no hiding behind beliefs or labels. All is Self-evident. Our robes are Eastern-, but denote only simplicity and the 'right', congenial hues-. No special sadhu-dress-, but individual choice. Swamis and Sages, Jufis and stiffened Holinesses and even Pandit-faced and orthodox brethren accept and hail us-, though our shape or colour of dress or of appearance are not indicative of our belonging specially to them or to any of the hundreds of sects and creeds, - dogmas or doctrines which individuals are caught in and enjoy - belonging to. hu !

Casual and seeming trivial chance-meetings are sometimes most vital and even crucial encounters. The blessed wind of the Spirit bloweth us where it listeth and wisteth. Yet there is no chance. We do not know what we are or do - whither or whence and how we are being used - and led-. As eyes we do not know who or what works through us, and so we may be - forgiven. We may still crucify Christ ~~the~~ unknowingly-. Sin is but ignorance or unawareness, and 'Sin' is beloved in Swadha, says Julia of Norwich. Hu !

Ye ken that there is no pretence or reality of our being holy-(calling)-ness, spontaneous preachy - or solemn in the Western sense of the terms. Life is too serious and real - to be solemn about-, and Karuna-love and intuitive empathy are too rich to need expression in words-, or to be falsified in mental concepts -and by egojis-. The Indian brethren are open, spontaneous and intuitive-, not so stiffened in labels and learnings, subjective, general, false values, false disciplines, false self identification. They are truly religious without religiosity and sect. They see and look intuitively. They aware integrally and essentially, - through their eyes rather than with them (or mentally) but especially through the intuitive five-eye and through the (Hija) Heart-Mind. So our su-language, innerstaring and ego-freeness in Sunya Silence-, are simply appreciated, awaked - and responded to - the light of love. When You see and love naturally and spontaneously, there is nothing to understand, nothing to criticise, analyse, dissect, condemn or forgive. You simply look and aware without effort, will and desire-. All are fellow-pilgrims on the Tao : Just look at and aware your self in them or in anything-, and there is subtle and real response-, a simple quickening of joy ~~within~~ in awareness. A self-recognition in Swadhaic Swadha-, Hu ! Spontaneous and sincere Being-consciousness ever evoke an unspoken response, often unnoticed by mental egojis-. Inherent wisdom is not imposed and derived knowledge. Innerstaring is not a staring under. Intuitive awareness is direct perception or empathy -!

Egojis are usually noisily assertive and subjectively blinkered in small conceit of agency. We like to air our own concepts-, truths and mere opinions. But Being respond to Being's rhythm in ego-stillness, in silence and in empathy. Such response is not a reply or answer to any assertion or challenge. Judge not ! in judging others ye judge your self-, in criticising or condemning others ye reveal your self. Describe any body or anything : Ye describe or reveal your consciousness-, your light - and shadows, your blinkers and your insight. Thus the advaitic truth "what we ever ye have done unto one of the least among you that have ye also done unto Me", ~~Manu~~, the indwelling Christ-, in that form. Hu ! Some egojis are like unconscious vampires - with their noisy presence and craving to be attended to, - listened to in huxstious ego-swellingness; but a few can partake or participate in the Sunya Silence with out jarring and depleting it with powerful lust, assertive willfulness and ego-desires. Sunya Silence is not the silence of the grave, - of vacuity or of negation. It is Shanta and Shanti-, Shakta and Shakti. It is in and beyond all effort, all dualities, all egoisms. Hu ! It's Peace is rather joyous ease in all self-interplay, all happenings, all weal and woe. Shanta is dynamic and kinetic-, and consciousness reflects mode, of projection and of with drawal-, of mystic clarity and mystic shadows, therefore our expressions : positive-passivity-, negative capability and intuitive receptivity. "To the pure all is pure"-. The pure in heart naturally reflects God purely there. "If thy intuitive eye be single, of thy consciousness be simple-, integral (not complex-, not analytical or mental), thy whole body, eye all thy various bodies, will naturally be bristled of light -! self-radiant in ~~huxstious~~ intuitive Prajna-light and inherent Karuna-wisdom. All things (dharma) be added, be naturally comprehended, if we first and sincerely seek find and experience the integral realm of grace within your self. It is always here." Be I am always with ye", so just awaken into conscious self-awareness and experience the immanence. The neck, the ego-humble - and the ego-free are graceful, are quick, awake and aware at joyous ease in integral grace. Hu ! We are equal with the lowest and therein is our integral strength.

D.L.O. in Hospital appreciate our healing, desirefree, unassertive and therefore soothing, silence. No need to talk when we can Be. *Gunya* means desirefree (and desireless), *Shanti-Shanti*, joyous ease in ego-voidness (*Ganyata*). It is the full emptiness, (*Plenum-void*). It is *Nothing-ness*, the invisible Real. It is nothing and everything, *Yes* and *no*. It is *Wa!* So learn the intuitive, mystic-clear and word-free *Wa-language*, advises *Guru Waji* in the invisible Real. Experience your God and ye will talk and assertless and less about - *Him*, *Her* or *It*. The word-symbol God is not god, God is not mocked if the term-symbol is spik upon-, so be not hurt or excited or puffeth up in *unrighteous* righteous anger, ye clever egotists. 'God' is an ideal, a concept, an abstraction, until we experience and realize - and live the non-dual, conscious awareness. *Buddhists* do not speak about God or try to define or explain, - analyse or understand the concept. *Kirvana* is not the blowing out of the candle of mind or of ego - or of *Medias*-, but the cessation of our false Self-identification with these false attachments, false disciplines.

It is the nature awakening into what is - (eternal), into conscious awareness i.e. Integral Self-awareness. It is thus the cessation of lust and of wilful craving. It is the freedom of no desire in the simple and integral consciousness - of the Cosmic, *Dynamic Will-being* done all the eternal while. No need to pray, or petition, - beseech or to fashion it into our petty notions and concepts of what is due and right- or wrong. Better accept and enjoy the divine *Kaya-Lila*, the *amandaful* self-play in all phenomenal interpenetration and interdependence. All is well, all is right that seems most wrong! *Awake* and aware integrally, and behold *amanda* bubble up willy-, nilly-. *Wa!* Drop the blinkered conceit of agency in ego-stillness, *divisions* are not real enough, our ego-truths are not real - enough-, and the notions: *I*, *He* and *She*, vanish in conscious Self-awareness, in *making* natural empty or in *satya* *satya*. *Spiritual suffering* is a contradiction in terms and there is no real re-annunciation, no real choice - and no death of the Real that we ever are. *Bondage* is delusive: we are Free in all duality-play-, all ego-fuse-, do Be of good cheer and at joyous ease. *Wa!*

Unthought, and as if by due chance, *Elizabeth* and *Phillip* of England greeted us and smiled upon us 5 times. We happened to be there at the *Maghat* *Samadhi*-, when, at the day of arrival, they came and placed flowers on the *Samadhi* of *Bapuji Gandhi*-. Only at the President's garden party did we expect to find them, There was genuine friendliness, but no enthusiasm in our presence.

This is scribbled at odd moments and at widely varied places-. At the *Station*, *Folk-dances* or as now at *Ashoka Hotel*-. Sometimes we are on the study lawn at *Connaught Circus*, the centre of *New Delhi*. The compound is spacious and lawn likewise-, but 3 roads surround it and there is the constant drone of traffic-vibrations-, except in the 'small *hotels*'-. But we can completely ignore it - or rather accept it as inoffensive and undepleting 'music'-. It probably has an unconscious effect and we usually enjoy the cool restfulness of the *Himalayan Silence*, when we, in *March*, sink into it-, but, neither nights nor days, do this *droning* noise vex or jar us-, as would constant ego-presence, nearby craving or a mental companion. These would paralyse any scribbled outflow - and their *prattling* chatter and opinions - and their *unassertive*-, *aggressive* *Silence*, would deplete the integral *rhythm*, *shower* the *prajna-light* and *write* the *music* of *empathy*-. As ever we are alone-, essentially and integrally at one-, and so never lonely-, when we are by our self. *Wa!* The re-cognition from *Sunamis*, *Sages*, *Saints* and *Sufis* and even from *Hakatanjis*, *Parashramjis* and *Himalayan* *Hallucinations*, do not inflate our consciousness. Though it surprises us sometimes, it does not flatter us. The Real and clear *voyant* ones naturally re-cognise their Self in us-. But what gladdens us most is the smile of life from common, spontaneous and unselfish-ed fellow-beings, - *Indian* brethren. They aware and have time - and freedom to respond and rejoice, as we sit along in the fresh morning-, it is specially *office-folk* and *manual-workers*-, but perhaps also *soldiers*, *sailors* and *police*, give us "the glad eye": it is lucky to meet a simpleton in the morning, and we look like one. *Wa!*

A South American Senor G., 20 years in Indian Palaces and Himalayan caves, could 'smell' our aura - as we flowed by him at the Biria Mandir. He said he recognised its unripe maturity and its Himalayan hues and nuances. So that evening, and the next day he opened out and came out in a flow of wordiness - talking to and at and with us for hours and time-freely. He appeared to be a Leadbeater theosophist. Wa ha da! Clairvoyant, clair audient and clair-smelling - "I could smell the fragrance of your aura!" - he said and sniffed again. Some auras and halos - and lotus-feet are apparently fragrant with natural spirituality and simple grace. Is yours? Evidently one must be susceptible, and sensibly attuned, a toned or at-one-ed very deliberately-, intuitively or in spontaneous empathy we reacted and responded naturally - and calmly, but afterwards egoji was rather swollen and puffed up at being considered ~~un~~ worthy and congenial enough to be invited by Senor G. to come with him on his next Himalayan excursion. Every May and July fullmoon he has the habit of re-visiting Jesus Christ, Hazur Mohammed and Matareya Buddha. (Kalkaji and other past or future avatars were not mentioned by name). In Leadbeater's book on clairvoyance, Auras and Tibetan masterjis (Wuji is not mentioned, Wa!), there are coloured photos or drawings of these spiritual gatherings. We had the impression that they were in the mystic Tibet, - in the invisible realm - on the Astral - or Akashic plane - or in the calm, innerstanding consciousness-, within our Self. But Senorji assured us that they were actual and physical, fleshy beings and that they are in Almora district. Perhaps refugees!, we thought, but did not ask. One is in a Kashmiri body, another in a Nepalese one and a third in ~~an~~ "a beautiful Greek one". So look out when ye be in Almora district: Such nice protection against yellow dragons, playful Yetijis and asuric egojis in general-. Wuji is not alone.

Today we break-fasted at our nest at Connaught Circus (the centre of New Delhi), then we lunched at the Prime Minister's House. Later we had tea with the Prince Svetoslav Americk (ancient Burig) of Russia - now Indian subject alongwith Madame Rnika Devi-, famous film 'Star'-. Again back to Jawaharlalji and Indira Gandhi to take Annaji - to Elizabeth Brainer's exhibition at the Ashoka Hotel there again tea and super-dinner! Wa! The last few days have been blessed by the presence of the naturally spiritual Queen, - Ma or Star: Sri Ananda Maya Ma. She garlanded and 'praised' and smiled upon us - again and again-, and at her lotus-feet were several ambassador-excellencies - yesterday -: Argentine, Chile, Swiss, German and French. All paid court to Her grace and among her near disciples here are Austrian Atmananda, German Sukrija, French Vijayananda and Yankees: Kriyananda, Jayananda and Dhyamananda. Ananda Maya was at her best - Self-rediance, suffusing grace and ananda in spontaneous laughter, song and loving Karuna-mpathy as only can a Christ-aware and God-experienced, integral psyche - in natural, ego-free spirituality. Her Silence is nature. She herself is real and is consciously Self-aware. Wa!

At the Ashoka were for some months George and Helena Roubissou-, Ukrainian born, natural royalty and now single, naturalised Yankee millionaires-, God-seekers and friends of Leo Tolstoy, Anton Chekhov and Boris Pasternak. We are often together here and at film-shows-: Russian Ballet -, "Sense and Lovers" - "Hamlet Prince of Denmark. Wa! Our Silence is price-free, yet sought after like a pearl of price-less value. The grill-glow cannot be shared, given or possessed. Beliefs and under-standing are hindrances to natural, shaja empathy. Mind and thought, effort and ~~own~~ body-consciousness, must be let be - in abeyance. They must not usurp or assert unduly. But swell egojis do not like to die - or to be still to aware, their own illusoriness and futile shadow-antics. Wa!

That holinesses-, Lunajis, Saints and Sages re-cognize their beloved Self in us is only natural-, but even some western-conditioned psyches and artists in forms also seem to reach out and come out to us starkly and simply. If you are a little cracked or crackpotish you are often susceptible and receptive to the intuitive Grace -: the light finds the cracks ! There are but few integral artists in life but many - dis-eased ones in forms - fluttering artfully in artifice, in blinkers and in complexen. If human, mortal egojis are at joyous ease, natural health and psychic fulfillment-, there is no bother about artfulness and artificiality, no dis-eased power-play or assertiveness. No ego-still to be artists in life. In Being-consciousness or integral awareness our becoming and begoing projections and withdrawals take care of themselves, and happen duly and beautifully - in the rightfulness of time. Wa. We are delightfully conscious that many simple Indian psyches - are like unmental children. They see without looking. They see through their eyes rather than with them i.e. intuitively. They sense things and persons like monkeys and natural folks-, not mentally conscious but as if they had eyes or vibrational contacts all over the body-. They are wise without knowledge - and free without power-antics, they are innerly alive - Wa ! The famous Indian subjectivity and lack of civic sense, (different, but no worse than the western mental and blinkered subjectivity) has the virtues of its defects-. It is conducive to a kind of psychic, intuitive awareness - and essential appreciation of integrality - or natural spirituality-. A look and a smile are evokative here - while, in the West-, a mental stare and grin are most common, or an irritation or annoyance with themselves and ourselves - because they do not understand-. Wa ! So few are consciously aware of and in innerstanding. Egojis try to stand-under, to grasp and to hold. It may be a fatal dis-ease-, says Guru Waji. We are caught in our clinging, strict attachment. Wa !

Artists in life cease to flaunt their subjective, blinkered, masculine or feminine truths. Psychic dis-ease, power-antics - and sin are behevable. Sin (i.e. ignore-ance or unawareness and blinkered conceit of agency) is behevably in the divine Maya Lila Play. The Self plays in egojis and 'enjoys' the Shadow-play. Amenda will bubble up - and, in natarity, egojis and body-consciousness or, as Waji puts it-, in Self-controlled spontaneity. Wa !

Last year we had the exhibition here of the abstract, himalayan soul-shapes painted or revealed, by Rudolph and Joyce Ray. There were (no) psychological abstracts of our very own souls-, alongwith those of fellow cracks and inmates on our himalayan ridge! Hermits and Holinesses-, free, happy fools and harefree cowmen and cave women-. Wa ! At the month long exhibition of the art of Prince Swetoslaw Roerich - we were a physical Presence and Patron Saint-. Devika Rai, Madame Roerich, and a niece of Babadrenath Tagore, invoked us as a grace and a blessing-, whose mere smile and natural radiance kept siddhic power-play, tantric tricks and esoteric forces at bay. Wa ! We had but to be - naturally spiritual-effortlessly appreciative, integrally aware and at silent, joyous ease. Wa !

This time we attended the Tolstoy Seminar and symposium - and the Maharaja of Bikhin's exhibition of his himalayan paintings - with Prince Aga, Jawaharlalji and the Raj Kumar of Bikhin, and now a month of Elizabeth Bauner's paintings at the Ashoka Hotel. We have known her and her late mother since 1932 at Shantiniketan. At Ashoka we met the world-elite-, specially the money-swells and delegates - to U.N.O. and what not. Some are beavy-red-, others deadly-white, but there are also big, black golly-wogs from Nubia, Sudan and other African Realms-.

They look really quite humpy. Some are even Christians, - so the white lambs must beware of sheeps in the heavenly sheep-fold-, warns Waji in the invisible Real. Wa !

In the consciousness of conditioned respectable egojis we naturally get various labels - : helling-, despicable, unfolding, parasite, crank, fool or grinagtig Nonsense. In Himalayan Bharat - and among the less respectable, but nice and lovable, Nigger-brothers and native-fellow-Asiatics, we may well be Saint, Sadhu, Sufi, Sage, Babaji, Maha-Atma, Paramhansa-Swan and what not ? In deed and of a truth : "What I am to you that I Am". Labels-, eulogies and condemnation do not affect the Real-. The Self smiles - and radiates at joyous, integral ease. It not only accepts all this-, but projects, sustains and enjoys the word made Flesh-. That which created all these universes and multiverses can very well look after it - without our personal ego-worries, fear and fuss-. It innerstands - the Self interdependence and the mutual interpenetration. It is Sva-Lila. Our chief and real concern is Swadharna - and awakening. Wa !

On one level of consciousness - sex, duality and ego-consciousness reign supreme-. They assert and usurp - as subjective, blinkered truths, masculine and feminine. But in a more mature and integral light of awareness - these and other divisions, surface-differences and distinctions, do not matter : "We" are free in them-. They are true - but, not true enough. Attachment turns into devotion and grace of Self-awareness in all phenomena, all Self interplay. The Sva-Lila is - divine Maya Lila-, and Ananda is not only aware - but experienced. We Are the Grace-, the Self-radiant experiencing. Wa. So, on a third mode of (conscious) awareness or advaita realm of consciousness and integral awareness-, these divisions and ego-truth simply do not exist. They vanish like shadows before the Sun of Reality-, the Eternal Self-, the invisible Real that we ever Are. Consumption ever is - in integral, conscious Self-Awareness. Wa !

If we are to go West and East on World-tour it would not occur to us to wear respectable trousers or uniformed garments a la mode et come il faut. Waji suggests a loin-cloth or a physiological fig-leaf-. He needs no disguise or respectable rigout-, but nor does he ken the mental uniformity of the civilized West - nor the fitness of place and time. Bapu Gandhi's loin-cloth at Buckingham Palace - and wherever he went represented the culture of the hot and warm-hearted India. But India is a sub continent with infinite variety of climate and cultures, languages and local, individual dress. We should be with the exhibition alongwith several 'natives' as helpers (not as exhibits) and naturally, in native robes and native hues - representing Indian Culture. The exhibition is not to beem trade or outer wealth-, but to reveal unassertively an inner fragrance, the subtle music of centuries, the cult of Ur. Wa ! If anything, we may represent Himalayan Culture - : The vastness of akasha-, the word-free Silence-. The highest summits of Himalayan Consciousness - are Katana and Prajna of Advaita-Awareness and of the freedom and grace of ego-transcendence. So our robes - or body disguises would be our daily ones as in Delhi and in Himalaya. It is at present Sikhinese or Ladakhi type with individual adaptations. The royal turban is a permanent feature-, except in sleep-. Wa. We shall neither flaunt nor hide them in public-, but shall rarely appear outside, the exhibition-. No prepeganda, speech-making or assertion, but also no vow of Silence - or pose of Samadhi or of Yogic power-antics. We shall simply live the Sunya-Silence in integral Being-Awareness - in all actuality and all ego-antics-, grinning and amario assaults. Intuitive, integral Yoga has the mystic strength of Samata, of Sanyath and of Yogic skill in Silence.

You will look in vain for signs of Hallowed-, sanctimonious
mien and manner, Pundit-faced knowledge - or euphuic eulogies;
but, ye may discern the *hyakodansu*, a playful smile and a kindlayen
Gnyas-Silence. The *Wa*-language is naturally and spontaneously to
our Self - or to Silence. It is our Self in all, but when we res-
pond wordily to dear egojis -, we naturally do so in ego-language-,
ego-concepts, duality-truths - masculine or feminine ones-; but
we speak sparingly - and mostly in eloquent Silence. Being-conscious-
ness - and transcendence and comprising becoming-consciousness - and
ego-conceit of agency. Be - consciously, integrally Self-aware and
your doing will take care of themselves in spontaneous, Self-
controlled - and intuitive empathy. On the mount of ego-transfigura-
tion, we cease to grieve at God, cease to harbour a grievance
against Bhagavan. You cease to judge, to criticize and to nag any
body into conformity. All is forgiven, accepted and appreciated-;
there is nothing to forgive or to regret. It would be strange not
to forgive and not to rejoice : All is Well-, all is Right that
seems most wrong-. The cosmic will is over being done-, irrespective
of our willful prayers and desideral petitions. The Silence does
not need our ego-help or suggestions, duality itself ceases
ignora-gone - the sin of unawareness. The awakening into Silence,
or Grace of Self-awareness is the highest and most mature achieve-
ment. Unless a person is graceful he cannot 'bestow' grace on others-
It radiates like sunshine and cannot rightly be given or taken-,
only recognized and experienced. *Samadhi* is one's essential Nature,
A practitioner may still and transcend the mind and egoji, but the real
Sahaja Samadhi must be effortless to be permanent. It is effortfree,
spontaneous living. It is practiced and experienced in all actuality,
all duality-values, all ego-fuss. It is true Self-Nature, Buddha,
nature, Christ-consciousness, Adwita Awareness, a la *Samaya*
Baharshi-.

His method-, or advice to egos, was -I be still and clear to
reflect the Source - purely, kinesthetically-, Ego-oblivion is
natural Self-awareness, spontaneous 'spirituality'. He awakes to
transcend ego-consciousness, duality-values - and efforts. *Surya*
or *Gnyas* is this *Adwita no-thing-ness* or ego-free *Sadhana*. It
includes and comprehends every thing-, every drama-, every label,
all distractions. Is not God-, Krishna, Christ etc. an abstraction
until It is realized - and experienced - non-freely ? *Suryananda*-,
Gnyananda and *Ananda* are still names-, labels and distinctions
on our persona-mask. The beloved egojis do love to fix a label or
name-tag upon things and persons, so as to fit us into their con-
cepts of some group, *clique* or *sheep-fold*, to which they think-
feel, wish or imagine that we 'belong'. It rather vexes the
darlings if we are not conditioned and respectably tabulated - with
special name, age, abode and grade in society. Yet name and form
often do hide the essential and integral reality that we are. Do-
tails, aspects and analyses do hide the intuitive, integral whole.
Beliefs are a hindrance to integral awareness. Preconceptions
prejudices - and preconceptions must be overcome, - transcended - or
effaced - while Faith is a kind of intuitive remembrance-, a shadow-
recollection from former experiences, realizations or unconscious
awareness - from earlier births and death of bodies and etheric tools.
According to our light of consciousness we aware and appreciate, that
which recognises its Self is within, *oh !*

Before ego-consciousness appears to usurp or overshadow it -
there is consciousness-, essential and integral; but naturally
unaware of itself, of duality or of real divisions. It is integral
as in the Idea-realm of grace, before the sin of duality-knowledge-,
of ignorance and unawareness - arose-. There is kinetic and inherent
wisdom in the babe before knowledge-, know-how and know-why -
usury it "where is the wisdom, we have it lost sight and insight of
in knowledge and in analytical intellect ?

Intellect is not intelligence-. Standards of living are not maturity of integral life-awareness, or grace of conscious Self-awareness-. "Sell your cleverness, cunning and proud ego-swelling, and ye will come, through bewilderment-, to wondrous Grace. When the sense of I, Me and Mine and the conceit of agency, or doership, fade, there is integral Self-awareness-. The pre-natal, pre-ego-consciousness, the ego-consciousness - and the ego and duality-transcending consciousness-, are all parts, phases or aspects of the One, - non-dual consciousness or Self-awareness. "We are always aware Shaya". The Himalayan Sage R.K. spoke unto us from the ever Self-radiating Silence. Perhaps his awakening touch made us the more consciously aware of Being - the integral grace, - the inherent Freedom - and the calm and ever living Ananda. In babyhood It was unconsciously aware in itself not of itself. Yet there was a natural spirituality-, an untought, word-free and ego-free living in God-lamance - or Christ within.

In such grace there is no problem, or quest - no urge to under-stand, assert, express, explain - (to dear fellow-egojis), the an word-free and ineffable - anahja awareness-, no trying to share-, to help, to criticise, - praise or condemn other dharmas or other egojis-, no grouse or grievance-complex against God-. And no petitionary prayer or pitiful desire. We were even then never lonely when alone-; but often often consciously or unconsciously depleted by egojis - presence-, their desire-vibrations-, their spoken and unspoken craving or magnetism. Usually we spoke only when spoken to and in spontaneous response to ego-assertions-, opinions and personal truths. We listened patiently-, willy-nilly in a kind of intuitive light of awareness. Integral awareness is ego-free, without sense of age or of sin. "Sin is behavey". Shadya-, Klesha-, ignorance and unawareness (of Self) are behaveable in Swalla. Yet ego-freeness is Self-awareness. Ha !

Ego-freeness is not ego-lessness or control or conquest in power-wilfulness. There is effort-freeness, and grace in anahja-spontaneous living. Reasons, ~~unintentional~~ efforts, ego etc. that were helpers - become bars - and then vanish altogether as reality is the intuitive, integral light of the Self. Sun, Shaya, Aniya and Self-radiant ananda. Ha ! All is forgiven, accepted and enjoyed-. There is nothing to forgive. "There is nothing either good or bad but thinking makes it so". So transcend thinking and the mind-ridden egoji, - or ego-ridden mind. Ha ! Yet abuse and excess are bad-. If we do not learn through our experiences - we continue to wallow in ignorance, ideal, concepts - and piec abstractions. Ego is the dis-case. Yet bondage - like ego, is delusive, but the Maya Lila Self interplay is divine.

So in such kind of sadaita-awareness - an untought 'unconditioned' - and 'unshackled' peasant-child of the civilized Uttara can move freely in the ancient Cult of Ur in Himalayan Shrist. There is effortfree ease-, intuitive re-cognition, acceptance and immediate correspondence. Nothing to assert, to teach or to get-; no craving to become or to stand under - in spontaneous Being-consciousness and integral awareness-. There is spontaneous appeal and response, but no need to speak unless one is spoken to. In truth the real correspondence, integral awareness and constant communion are in ego-free Shaya-Silence. It is word-free also in wordiness-, duality-antier and ego-noises. Also in personal truths-, God-abstractions and 'only-through-Christ' assertions. Ha ! In ego-freeness there is no sense of ego-, of sin or of real divisions. We aware and - recognise the Self in every form and interplay. It is Swalla and Swa-darshan, divine Self-play in interdependence and mutual interpenetration. And All Is Well. No call for any grievance-complex, grouse or petition against the Cosmic Will that is ever being done irrespective of egos, - willy or nilly. Ha ! Beliefs are a hindrance - and is not faith-. Belief in God va wishes alongwith egos - in the integral, non-dual God-experiencing. Word-symbols-, ideals and efforts prevent the full comprehension. Shaya Silence is Grace-full. Ha !

Human mortal egojis-, even Christian ones-, in the scientific, adolescent West-, seem to shed their belief in Sri Devil - and so also in God, as an ideal concept or abstraction. This is honest and swell -; for mere beliefs are a hindrance in integral God-experiencing, while Faith is the souls - memory - of that ego-free mode of awareness, essential, though unconscious, Self-recognition. Evil, devil, vile, ill and divisions - really belong to duality consciousness. Ego is the 'real' dis-ease-, the latent sin of ignore-ance-, Unawareness and conceit of agency. Birth and death, and all so-called opposites, are complimentary, one and behaviorally aspects in the integral whole - the invisible Real. They are not at war - and if they seem opponents it is at play. Without Sri Devil as playmate there would be no play-, no God-, no Self-recognition - Be 'sin' is behaviorally in Swallow. Arimas -, however, are not evil per-se-, but due opponents. Tests - and tribulations are helpers-, are privileges, according to our attitude to them. Black magic is said to have been used against the greatest of saints in India - since time immemorial. The Kapasvia of Daruka forest used it against Siva Himself. Great Power corrupts and is often abused or misused by egos. If one is abused or injured by another, - the remedy does not lie in retort or resistance. Simply keep quiet. This quiet will bring peace to the injured, but make the offender restless until he is driven to admit his error to the injured party. Only egojis can feel insulted, injured and resentful-. If you spit against the Sun the spittle may fall upon your swell and angry ego. The Self is unharmed by being called names-. Wa ! The word God is not God-, the concept Christ represents a subjective truths - but "Chagan a son Christ-". The Christ within take no offence by our labels-, symbols or emphatic dialogues. Word-symbols such as love-, soul, spirituality, are often so vague, ambiguous and elastic as to be misleading. The term power makes Guru Waji shiver. Love may seem lust and usually it implies a want or need, desire or craving to possess, to exclude and to cherish jealously - and also a trying to assert-, to give and to get and to hold.

Karma, Ego, Fear and Epathy do still imply something deeper-, finer and more comprehensive, a more mature and integral consciousness, - a pure, calm-, ego-free awareness. A love that cannot rightly be given or depleted-, but simply is. Unceasingly, - unassertively, it radiates naturally and effortlessly-. It evokes response, - but reciprocity or even recognition is not needed, sought or expected. Itself is psychic health and wealth and inherent, integral Ananda-. Ananda, unlike joy and happiness has no opp-osite - and Gra-ee has no dis-grace-. Our Self is immanent-, Immanence is everywhere and so also in egojis. "Behold I AM always with ye. Be of good cheer. In some forms it is simply, integrally aware - or revealed - It radiates clearly and calmly, like the grill-glow from the mouthpiece-. The form is the chalice and we are naturally awake and attuned to aware and to recognize our unitive Self truth in that form. Even egoji is stilled in the wonder of Karma-love and egoji grace. There is spontaneous em-pathy - and the freedom of no desire -, no need of reciprocity, recognition or requital. Awareness is all. Integral, conscious awareness - is the self-revealing radiance. Consumption simply is, all the eternal while-, the whole is in the part-play. Eternity is in time. The Self is everywhere and nowhere. So All is well. Pure love is pure consciousness - and can be ego-still. Ego-love is adolescent, immature and may be more lust to possess, exclude and exploit. Egojis love to be loved-, needed-, wanted and even sacrificed on the altar of their love-, while, in Karma-grace of Self-awareness, they simply vanish-, ego-, individuality - and persona masks drop in ego-transcending integrality-, individuum or simple Self-experiencing. Karma, God and grace are one, - the non-dual, self-revealing One. Wa ! Egos and their love-play are true but not true enough, real but not real enough. So such ego-blinkered love may be preferred as - and we may aware -, yeh it is love of a kind-, but egojis do not seem to aware us at all integrally, essentially or really : No Epathy, - no ego-free Silence-, no letting Be, no deathfreeness. Be still - and experience the I AM, - God-.

Work out your own freedom with diligence ! Awaken and Be a Light unto your Self. Lean not on Gurus, or on me, nor on dogmas and doctrines - and objective truths - but intuition, aware and experience - your Self and your own Swadharma : "The task and purpose and meaning of your Being - in this eternal but, to you, brief life-span". Look within - and innerstand in insight and joyous ease. The all is within your Self-. When you aware and experience the integral realm of grace there, - everything is added-. The inherent and immanent - yet indwelling Christ-Smarmel is there, - There your Buddha-Nature-, there the Tao and the Fana al fana-. So all our mature mystics - Rishis, Sufis and Sages have proclaimed and, like J. Krishnamurti and unlike the Christ-conscious Joshua ben Miriam, Siddhartha Gautama prudently enough added, that we should not believe him - or anyone - until the matter has proved out in practice - in our living experience. No - "believe in me" and no salvation" only through me", - and such less eternal condemnation, if we do not wake up in conscious Self-awareness during this brief life-span in duality-anties and ego-ness. Aim at Self-experience - be ego-still, ego-humble and open to - Grace-. Mere beliefs are a hindrance, pre-conceptions, prejudices, pre-convictions-, ideal concepts, predilections-, blinkered, subjective truths and abstractions, are all hindrances to concrete, integral experience, and awakening into conscious Self-hood-. W !

The mind-ridden egoji, or ego-ridden mind, is the obstacle which you must bounce over and transcend. There are ego-maniacs running around proclaiming that they have no ego-soul-, while the very assertion proves them to be still swell, humptious and tire-some egojis-, immature and childish rather than childlike-, brats rather than babies. "Ye must die and be born again. Unless ye re-become as babes ye can in no way and no wise re-enter the integral realm of grace. Art thou a sage in Israel and know not these simple, esoteric truths"-,

Just Be ego-still, - but do not try to be still or try to Be - spontaneous-, just Be It. W ! Drop theories and ideal philosophizing, - discussions, argumentation, mere concepts and intellectual verbosity-. Words are masks, symbols and metaphors, images and even Arch-types - often lead to semantic muddles - and are clouds in pure consciousness - or integral Self-awareness-. Words are sometimes a pest-. Be ego-still beyond words and thoughts, body-consciousness and God-concepts-. Be sincerely and starkly your Self-. Do not try to possess a Self, a God or Grace - but Be the conscious Awareness-, the integral contemplation, the indwelling Smarmel. "Eachun a son Christ" (concept) Eachun soul - Christ - : Being - Awareness Grace--.

Ramana Maharshi at the body-age of 17 -, and Swami Joshua Ben Miriam (or ben Joseph) at 30 awoke naturally into abiding Self-awareness or Christ consciousness-. "Die before ye die" advised Sri Mohammed, Allah's chief prophet, and in integral awakening - an ego-death is usually implied-, at times even a crucial, integral and abiding awakening - is experienced-, but then the egoji must be mature and sincerely, utterly stark. In immaturity egojis may, through sex, drugs, Yoga or intense concentration, have temporary experience of such death on mind-oblivion, gleams or pisgah-visions of the promised realm of wholeness and psychic health-, but it is but momentary - or temporary darshan of the time-free and ego-free - Heaven or Eternity also called Turiya-, Fana al fana or Sahaja Samadhi. Swadharma is awared in such Swara! - : There is Self controlled spontaneity. The Eternal is in time and actualities, the invisible Real is even in egojis-. Ananda suffuses the self-play - Grace and the clear, integral Light is everywhere around and within-, but we forget and ignore-. Only the Eternal is Real - and "Behav. tat Teem asi". Mature, abiding and conscious Awareness is all. W !

Do ye remember the pre-ego-consciousness which was yours - or You, before divisions and duality-notions usurped and overshadowed the grace of integrality? This false ego-identification in mental and emotional play is the fall and the expulsion from the Garden of Eden - the paradise of ego-free babyhood-, inevitable and due, no doubt, as blinkers-, ignore-ance and unawareness are behovely in our dharmic-Karmic Shadow play in Swalla. Sin is behovely! Julian was told in intimacy with her God-. Yet this forgetting of our Self and unawareness of and in the integral whole is the fatal cause of all our ego-woes and bodily dis-eases-, says Waji-, the fall from joyous ease, ananda Awareness and healing Grace-.

From babyhood we are trained and hectorred and hooded into blinkers and bondage-. From the time when ego-consciousness emerges and swells there is a ~~xxxx~~ constant introjection and imposition of values, concepts-, ideals, ideas and blinkered facts, which are not 'integral' truths. Most of our squabbles-, hates and disputes with fellow-pilgrims in consciousness, are due to our mis-conceptions of term-symbols - and to our semantic muddles and confusion-, to our imposed blinkers - and prejudices for or against - and to our conditioning in general and our attitude and reaction. If we in stark sincerity, take current stock of what is, to us, experienced truths and part of our own light of awareness-, and what is mere introjection of concepts and abstractions from outside and from other fellow-beings-, what would we find?

Word-symbols such as Christ, Love, Eternity, Swadharma-, Para all para, Satori, Sahaja-Samadhi, Turiya-, Tao and God - (Jehova, Shiva, Allah, Sri Narayana, Bhagavan, Sri Dollar or what ever label we favour), are but ideal concepts and interjected, piec abstractions - until we experience them as living realities in integral light of awareness. Mature mystics, Rishis, Sages and Sufis radiate that inner, living light in ego-free Silence, out from integral awareness - and without conceit of agency-, or deership.

Saty Baba advised us -: "Bury the form and the name, you are the equal Self in all-". The Being-, Awareness, Grace. "Let them talk, you remain silent within-, Close the mouth and open the heart-, Speech from the silent heart comes like the perfume from the morning rose". There are effort-free, therapeutic communication and invisible vibrational fragrance of Being-Awareness-, of the Grace of Self-awareness.

Some blinkered Christians assert that their concept of the Word-symbol 'Christ' is the only Way to Salvation -: "Only through Christ can ye be saved from sins and eternal perdition or an Eternity of Hellfire and Devil-teasing - No one can come to the "Father" (the God-head or Eternal Source) except through our Christ. Wu! Can they in their snug heaven contemplate milliards of egojis, fellow beings, sizzling in hell-fires through out Eternity? Sri Waji contends that to him, Heaven (Eternity and Christ) is ~~xxxx~~ here and now - within and around, - a living, imperial truth and experienced Reality-. Wu!

There is ever esoteric and exoteric truths in poetry parables and paradoxes-. "As above so below". Christ said that only those with ears for it and eyes to aware could really apprehend and comprehend his message-, and that it was given merely to the elect - or mature, in the inner group of 'followers', to innerstand and experience the mysteries of eternity in time and of "The Kingdom of Heaven" - or integral realm of grace, within their Self - For this reason he was accustomed to speak in parables and ~~xxxx~~ paradoxes-, in images metaphors and word-pictures with several layers of meaning - which were open and clear to wise babes and intuitive psyches but often confusing to erudite Pandits and learned ignorance.

Ramana Maharshi - our Christ-conscious Rishi, advised some egojis : "Leave God alone and attend to your own Swadharna". Aware your Self in Freedom, Wisdom and Grace-, and mere knowledge and all other things will be added-, Meister Eckhart says : "Why do ye prate about God ? When ye speak about God-, it is not God ye speak of-". Mentally we may know about things and actualities, - modes and phenomena, but do we aware, comprehend or experience the No-thing-ness-, Sunya, the invisible Real, the integral mode of experiencing or the inherent realm of Grace? Grace is here and now all the fleeting time. Eternity is in actualities and in time play - Awareness is all : A simple, mature, integral awakening into conscious Self-awareness - or Prajna-na-Maha and Agape-Charity-.)

It is not bodies, ego-mind or other tools which bar and blur and hinder our integral awakening, but our consciousness of them and our false and blinkered identification with these bodies and tools. "Homo sum. Nichil humanum a me alienum puto". Yes ducky-, but the wider truth of experience is that ye are more than human, mortal ego-souls. Only the Eternal is Real, and You are It-, Soham, Tat tvam asi-. Wu !

Each a son Christ - Each has his or her own concept or ideal abstraction of the Christ-image. Our God is created in our own antropomorphic idea or ideal image. Behold the sentimental germanic-form-, with flaxen hair and deadly-white skin-. Willy Blake in his "Everlasting Gospel" states :

"The vision of Christ that thou dost - see
I my visions greatest enemy.
Thine has a great hook nose like thine
Mine has a snubnose like mine.
There is a Friend to all mankind.
Mine speaks in parables to the blind".

"Canst, thou die (egoji) that I may live in you" ? Can I live, "yet not I, but Christ in me" ? Christ Emmanuel is within us - but not consciously Self-aware. It is not a sexy he or she but a "spiritual"-, sleeping Beauty and Integral Reality. Joshua Ben Miriam became fully Christ-conscious when the ghostly Spirit of grace came upon him at 30 years of body age-. Even at 12 he was momentarily aware in his Swadharna and conscious that he was in the business of the Source. To the holy divine Ma Miriam he could say : "Woman, what have I to do with thee" ? and (later) "Woman hold thy tongue. My time has not yet come"-, and- "Who is my mother ? Who are my parents and brethren" ? He left his father's trade to roam and wander vagrantly about without home, home-freely, hobnobbing with publicans and harlots-. He selected as company and "followers" ignorant fisher-folks - and sinners - rather than the respectable, learned Pharisees.

We think-feel that we know about term-symbols ~~xxxxxx~~ and concepts imposed and introjected from babyhood on our consciousness : God, Christ, Eternity, Karuna Love, Agape, Sophia Wisdom, Grace - etc. ; but they are not living, personal (or impersonal) experiences or experienced truths. Carl G. Jung at the mature age of 33 - states that (at the age of 12) : "God was, to me, the most intimate and immediate experience. Grace had fallen upon me-". But "God" is a vague, ambiguous and elastic word-symbol-, often nauseating in use and abuse. Speech divides and diffuses, words can stain and wound - the Word-, but Silence unites and strengthens, cleanses and refreshes - In ego-stillness are health and wholeness, insight and clarity (clearance) unto the deepest depth unto the Wrground, the eternal Source of all phenomena, the invisible Real in all actualities, the Essence and the Integral whole. Wu ! Our images and symbols are not realised realities or experienced truths. Much word-play is ideal, or sentimental prattle and semantic confusion in falsifying concepts, introjected imagery, theories, abstractions and perennial philosophising. Silence is best. Live the ego-free, non-dual experiencing at joyous ease and in Self-controlled spontaneity. Wu !

TO UNDERSTAND YOUR SELF.

" To understand yourself is essential and a Guru who is worthy of his name must obviously tell you that, but to most of us it is a tiresome business. We want quick relief, a panacea, so we turn to a Guru who will give us a satisfactory pill. We are not searching for truth but for comfort, for ease and not for the cause and the meaning of our dis-eases and often the man who gives us comfort enslaves us."

So says J. Krishnamurti in true and characteristic word-symbols. Yet to know and to understand merely (and mentally) is like patriotism not enough. More essential than understanding ourselves or anything is to awaken into true Self-identity and freely, consciously aware, to experience our Self as innerstanding, inherently everywhere. Our word-symbols for experience grow mental and are of ego and of duality-consciousness and so are untrue of Self-experiencing or intuitive unitive Awareness.

Mere knowledge and understanding of or about a thing, is not the thing, is not our Being our Self in that form. We do not "know" by identity. We innerstand the experience and "Veda" intuitively. Self-knowledge is only the beginning of wisdom and ego-knowledge is but learned ignorance.

We flutter and wallow, stumble and stick in a semantic word-mess, a muddle of arbitrary terms, ideals and concepts, so that a mental person can hardly understand or sense the rhythm, attitude and word-symbols of an intuitive type. Chacun a son Christ. Each has his own special and blinkered conception, outlook and inlook. We see with our prejudices, preconceptions, preconceptions and ego-truths and if these are merely mental we do not meet or ^{dash}. We neither love, nor understand nor experience in our Self, our fellow-pilgrim, nor our Self in him. Only in the mystic experiencing in God do we meet in mutual interpenetration and in pure Self-dependence. Only the pilgrims of eternity who have lived the mystic experience in free and conscious Self-awareness can recognise this Self or Self-experience in this or that mode or form and this irrespective of creed, of age, of names and of word-symbols. We can communicate with each other on the verbal level about ~~what~~ what is known and even experienced, but we cannot communicate with ^{its} its-other about something which we are experiencing. The Experience which is over is not the living truth, it is mere knowledge. " A thought once uttered is untrue." The wordfree, namefree and ineffable Experiencing cannot be told, explained or understood but must be realised and lived. ⁺

Knowledge is not wisdom. Wisdom is inherent and cannot be gained, conquered or super-imposed. Seek and awaken ye first in the realm of Grace, within and all the other things, also mere knowledge will naturally be added. If we go deeply, innerly and ⁷ intuitively enough within, in consciousness, in intuitive experiencing we can know everything, all that we need or care to know and to stand under. Mere mind is then harmonised in the Whole, and we are free in it, as in other tools.

There can be description on the verbal level of knowledge and ^d facts, but to describe something which is in constant movement is impossible, that which is described of the flux and the mutual interpenetration is but a fraction of the Whole truth, which is being experienced from moment to moment in immediacy. For this a Guru is not necessary but is often an impediment. No Guru can give you Self-experience. There must be direct experiencing of or in what IS, and for this the first requirement is freedom, which means you must be free from false Self-identification and 'understand' your unitive, non-dual Self.

Smoking, drinking, talking or any other habit may make you feel socially at ease, but is an escape from something else. It is an escape from nervousness, your symptoms of psychic dis-ease, your inner poverty, bewilderment etc. and again the Comforter becomes your bondage, the habit becomes a means of your conditioning. We are born free, are essentially free, and yet so few awake, reawake into that safe and ~~lasting~~ unitive freedom, in and beyond

mere Liberty. The mind as helper becomes the bar, the usurper blurring the Whole, and must be purged of the sense of good and bad, of condemnation and of justification. When you are mindfree the problem of smoking of sex or of any other problem, is non-existing. The solution is not in escape, repression or in sublimation, not in control or heroic Yoga trials but in simply awakening, maturely and abidingly, consciously aware in what we ever ARE. Innerstanding we also freely transcend. In mature experiencing God is not understood except by mental egos, who do not matter.

When Krishnaji was asked, "Is continence or chastity necessary for the attainment of liberation?" he replied, "The question is wrongly put. Continence is not Chastity and for the attainment of liberation (salvation or enlightenment) nothing is necessary." Nothing is positively necessary in order to awaken freely into Sunyata experience. You cannot attain it through bargaining, through sacrifices, through elimination, or through heroic conquest (tapasya, renunciation etc.) It is not a thing or realm or awareness or mode of consciousness you can buy or win or achieve. It simply and inherently IS, and ego-free, you awaken maturely and abidingly into conscious awareness in what and where you Are. We are ever aware, says Ramana Maharshi, but few seem to be consciously aware, in the intuitive, unitive mode of Self and so, free in all tools, media and trying. Chastity as a means of liberation to truth is a denial of truth. "Chastity can exist only where there is love (lustfree, pitifree, pride-free, possessive-free and passionfree Karuna.) Without Love there is no Chastity. Without Love Chastity is merely lust in a different form." (Hate is naturally a form of love and of duality-consciousness. The word-symbol Love is vague, ambiguous and elastic as concept and as experience, while Mahakaruna is love by identity.)

If we fully, wholly and spontaneously live our experiences, memories do not pursue or chain us, we are free in or of them as ego-memories. Krishnaji denotes that our memories are but scars or accumulated residue or impediments of incomplete experience. "Only in ending is there creation not in continuity, therefore there must be death. In death only is there renewal not continuity. Incompleteness of action in the present creates fear of death, and as long as there is the desire for continuity (reincarnation etc.) there must be fear. That which continues, must decay, it cannot be renewed, but in dying there is creation (projection) of the new." No one need understand you, no one need know that you are creative, free or saved but you your Self can "know" (i.e., experience) the realm of extra-ordinary and yet natural and inherent inner 'Joy' Ananda, a quality of safe indestructability, of Eternal-living.

One must be awake and aware in innerstanding. One must safely die and BE essentially in central poise and thus have the capacity to go beyond all levels, because the "creative" way of living cannot be found at any particular level or mode of surface living. It radiates calmly from the Centre. "At present we are merely repetitive gramophone, perhaps changing records occasionally under pressure but most of us always play the same tune for every occasion. It is the constant repetition, the perpetuation of habit and of tradition that is the source of our problems and all their complexities. We seem unable to break away from conformity, though we may substitute a new conformity for the present one and try to modify the present pattern. It is a constant process of repetition, imitation and deadening habit. Our pre-occupation with shadows, dis-eases and symptoms, hinders our awareness of, the Light, the Cause and the radiant Ease in Wholeness. The constant repetition of an idea prevents the understanding of the problem itself. Through Self-experiencing one has the capacity to free oneself from this repetition and to BE, in that "creative" state which is always new and in which one is always ready to meet with each problem afresh. Our Freedom must be awared afresh every morning, aye every moment in Eternity's radiance.

Our sin consists in being content with shadows, in false self-identification, in not re-collecting who and what and where we are. Most of us are stultified and satisfied with superficialities, surface activities, food, comfort, security, standard of living (quantity rather than quality), sexual and momentary release and satisfaction, amusement, religious beliefs. These shadows and hindrances satisfy and we ignore or discard entirely the deeper ~~xxxxxxxx~~ response and the wider significance of Life, the Essence which informs and comprises, birth and death and all opposites, all problems and paradoxes, all the complimentary beautiful differences in the Dharmic Self-Play.

Can we contemplate things and problems free of our classical and academic training and conditioning? Can we be free of our subjective ego-truth, ideas, ideals and mere opinions, to experience in passive awareness, in negative capability, in active positive receptivity, in pure contemplation, alertly, living the reflection, the recollection, the Eternal Presence: Swadharma? In this mindfree, conceptfree and desirefree state of experiencing there is identity in pure recognition. This is possible when the usurping mind is still and harmonised, in a state of alert reflectiveness without trying to condemn or to justify the vision, the shadow-play or the experiencing. It comes only when thought is not usurping or blurring the Whole, when mind is still, harmonised and purely reflecting, so that we are free in these as in other tools and media. We can experiment with this mode and experience how essentially true is a still, intuitive mind and how it is possible to innerstand consciously aware and so to "know" unmentally and by identity. The constant activity of the mind, and our standardised, effervescent ego-fuss prevent not only our understanding of the problems, but our awareness in innerstanding and in transcendence. In the intuitive light of the whole, the part-problems and the dis-eases resolve and dissolve. In perfect mutual and unimpeded interpenetration and serene Self-interdependence, there is Ease, joyous zestfree Ease. Why aim at and be content with mere Peace, Liberty, Power, Knowledge, Understanding, Love, Union or God? Better word-symbols for our more essential experiencing are, such as Ease, Strength, Wisdom, Innerstanding, Karuna, Unity and Sunyata, but the ~~xxxxx~~ Experiencing itself is free in all word-symbols, all labels, qualities, opposites and trying, free, in and beyond. Therefore the pure Joy (Ananda), the effortfree radiance and the silent, gracious interplay.

When the mind is harmoniously relaxed, no longer tense or making an effort, when it is quiet for just a few seconds, then the problem reveals itself, stands sheerly naked, and is solved. It dissolves in the intuitive light, or it vanishes like a mind-created fathom. This happens when the mind is still, in the interval between two thoughts, between two responses, says Krishnaji or when we are simply thoughtfree and mindfree in the silence of concepts, of desire and of Will. Be still, do not try to be still. Trying, tension and agitation must cease. When the mind is aware of its own activity, its own process and conditioning, then there is quietness, pure reflection in calm, intuitive contemplation and we experience our Self also in phenomena and in constant interpenetration.

Eternity is free also in time, and the problem-free play is divine because "we" freely innerstand and radiate "our" unitive Self, everywhere. So let's be practical mystics and almost sane.

Belief in any form is detrimental to the discovery (or emergence in consciousness) of the invisible, namefree Real. Belief in continuity and belief in non-continuity ~~xxx~~ are both detrimental to the discovery of truth or Self-experiencing. To find out what truth is there can be no fear and no belief which fetter the mind. Our prejudices, concepts and pre-convictions block the Way, and our faith blurs the light and the intuitive experiencing, in and beyond. Only when continuity ends can you experience the truth of what is beyond continuity. Death is the secret in vital

centrally poised in the impersonal, and is Self-experiencing,-
 The invisible Real. There is natural, Yogic skill and balance in
 action and in inaction. There is non-usurpation of tools or of
 false self-identity. There is non-attachment, to forms, because
 there is no real detachment in the Real. It is when the mind is
 non attached, when the mind is not acquiring, when the mind
 naturally accepts what is, that simplicity is. This really means
 freedom from background, from the known, from conditioning, from
 the experience which the mind has "acquired", (which has happen-
 ed to it.) Only then is the mind simple and then only is it possi-
 ble to be mindfree. There cannot be simplicity as long as one
 belongs to any particular religion, to any particular class or
 society, to any dogma or special ideology either of the left or
 of the right. Love is not an idea, love is not a thought. Loveli-
 ness is not a state of aloneness. In solitude, one is often least
 lonely. Being alone is to be free, whole and extraordinary vulne-
 rable, yet safely free of the desire to be somebody or something
 great.

You cannot understand what Is if you resist it, resent or
 hate it. Innerstanding requires freedom from conditioned response
 to what is. It not only requires freedom from condemnation and
 justification but also from the whole process of terming or giving
 a name. A disciplined mind is an exclusive mind. What is called
 concentration is merely a process of exclusion and the mind that
 knows how to exclude, to resist, is not a free mind. As long as
 the thinker is separate from thought, there must be conflict, ~~then~~
 there cannot be freedom. Truth is not an ultimate end to be per-
 sonally achieved, it is to be experienced and lived at every
 minute in relationship. The mind that is silent, not made silent,
 alone can reflect purely the immeasurable Whole.

The solution of the problem of bringing about quietness ^g
 without compulsion lies in our conscious awareness in innerstandin
 relationships. Wisdom is not the accumulation of knowledge, of
 experiments or of experiences. Wisdom is not acquired from books,
 from Gurus, from rituals or from compulsion. Wisdom is within, as
 inherent essence and is revealed in the intuitive Light. Maturely
 we awaken into Swadharma - into conscious awareness.

This realm of awareness is not a state of experimenting nor
 a mode to be remembered. What you as ego ~~remember~~ remember, you
 will repeat and try to tell, explain and share, while the imme-
 asurable, namefree experiencing is not repeatable and cannot be
 cultivated, willed or possessed. A mind that accumulate knowledge,
 virtue, holiness or power is incapable of reflecting purely the
 Eternal in time, the Whole in the parts, the Self -everywhere.
