

1
 Empathy, (Einfühlung) or innerstanding need not
 be emotional involvement or a "participative
 mystique, which can deplete or exhaust one. It
 can be a pure, intuitive and unjudging mode
 which does not displace, but radiates affect-
 =ate awareness. "Spiritual suffering is a con-
 tradition in terms" - was a Wm. Sayers already in
 the 1920^s in Britain - and to be "spiritual"
 is to him simply to be consciously aware in
 anubhav, empirical and experimental experience
 that One is a unitive Spirit - and not body or
 mind or egoji in blundered conceit of agency.
 In this indivisible Real Being - Consciousness
 he says they are really name free, time free,
 free and care free - and that pure witness-
 awareness can be unjudging healing radiance.
 There is no suffering with - no mere condescending
 compassion - but an awful ad-passem.
 Hinduism. Nihil humanum a me alienum
 plura - is a full acceptance but is still
 a subtle ego breast - and we are more than
 human mortal egojis. It is the human I
 that asserts - while Reality does not asse-
 and is not human I, or egoji. Ego oblivion
 is Self-awareness - and "We are always -
 aware Sunya" was Ramana Maharshi's reminder
 to us. In depth-consciousness there is
 conscious and unconscious awareness as al-
 in Wajis pre-ego-consciousness. Waji is
 very Selfish - and aware of the unitive Self
 everywhere - Christ - Emmanuel innerstands.
 A simple abiding awakened with conscious Self-awareness

3.
 In the depth of the
 The (Central) of
 Unknowing, 2001
 is a great inner from ego - feelings and
 a reality - mind - functioning in actualities
 in the depth of the
 mind - functioning - of the human

affectionate awareness reveals Reality and the intuitive light brings it into focus - says Wuji: He favours the French: Tout-comprendre et tout pardonner - but who are we to pardon anything or any body? Behold the saying becomes wrong

if translated into English as "to understand all is to forgive all" - to stand under or over is merely mental - and is not real - enough, not intuitive awareness or empirical identity. Wuji says all thinking is dual and blinkered while the feeling principle intuitive and unifying is nearer the whole, the integral truth.

live in and by the intuitive light. - It is like life - god grace and Reality all around us and within - Christ grace is inherent - and also ~~present~~ present immanent and grace full

"The Kingdom of Heaven" is a vague phrase to republican Wuji who speaks of heavens -

Why are we in affraid of Death and Dying? he is asked - It is natural for the unreal ego to fear the unknown, the unknowable, and the extinction of the unreal persona mask identity. They are affraid of making the existential leap on the Sanyas Pleum road - or into the Cloud of Unknowing - affraid of the Spirit that is us - The mess - affraid of the Maha Sanyas -

Ego oblivion is Self-awareness - Self-experiencing but only a mature ego courts the non dual experiencing - the death into the intuitive awareness of Being a no body - a no thing, mess

"Don't be before you die" is Sri Mahananda's advice to egos - for death is the secret of life and not its opposite - It has no opposite, while birth and death are complementary opposites not opposing but constituting a whole and complementary - conditioning one another. Egos fear death because they have forgotten or not experienced death - or birth with life

"Don't be before you die" is but a sleep and a forgetting - a kind of death.

3
July) we forget our Self when The illusory ego
rises up the scene and we are conditioned - into all
kinds of impositions and false images headmated into
cleverness - learning and mere knowledge, where is
the wisdom we have lost in knowledge? where is the
Grace we have lost awareness of in our quest for
mere happiness - mere pleasure and mere enjoyment
of power and self - mere understanding and mere
mental knowledge. We do not remember our
birth into Sva Lila, yet we do consciousness, have
survived many death and births in the Divine Life Play
and we can well practice a small ego death now and then
from time to time. Having experienced a real ego-death
like Ramesh Maharshi at 16 of body age, we also experience
that we are Spirit-consciousness and that this consciousness
survives many bodies. There is no Real Death - no Death of the
Real which we ever are, and in that awareness there is
no fear of death - or of the unknown.

Dr. Mookherjee has sent us 2 tape recordings on "Death and
Dying" by Laura Huxley and Ram Das (formerly Richard Alpert)
We like their voices and their messages on "Death and Dying"
From the Editor of "The Mountain Path" we have had this
message: "We shall surely make use of your articles
they will certainly be interesting reading for those who
follow the Path to Nowhere - because the starting point
itself will be found to be the goal reached."

Yours in Maha-Sunya. Viswanathan.
Dr. Kalia writes from the Kumbh Mela battle-field!

We are always delighted to get news about you and to read
whatever you have to say about life and the way to live it
All this spring, from your own experience and realization
of what you are. Having become nothing or no thing -
(as you say) you are all... (Wiji baba: see has not
become something or nothing, some body or no body, but
was from his peasant, but simply aware of what he is - and
is not in search of identity or in quest of salvation
liberation, or enlightenment or external guru-guidance.
Egoes bego rather than become. Ego-oblivion is self-aware
Dr. Wiji is very selfish - very spiritual & e. enlightened
and living aware of being Spirit - and knowing him Self in
things and happenings - even in egoic - Wji!

Dr. Kalia goes on to write: "You are all in Shakyamuni's
 play King Lear. Lear becomes fully human, only when
 he has been deprived of everything, when the
 trappings of positions are gone he comes to
 understand (immediately) himself and develops
 compassion for others - (compassion with ~~the~~ ^{us}). Compassion
 can be understanding, ~~with~~ ^{with} ~~compassion~~ - never
 descends to pity, grievance or regrets. Spiritual suffering
 is a contradiction in terms - symbols. Behold a guru
 or spiritual sage as Misarpattha and Ravana Maharshe
 vanished in Bharat - They do not suffer - Bodies used,
 lasts as long as they are needed - and serve the parabolic
 purpose - We are more than human mortal beings. We
 Dr. Kalia continues "It is in his next incarnation that
 King Lear is "every inch a king" because he is a king
 over himself + enjoys a whole Man. You are a king
 over yourself, because you are free from desire - this
 is what it must be." Free in corrects Wiji - who is
 immune to flattery. Only egos accept flattery or insult
 only they take offence - and harbour resentment - only
 they have guilt - at grievance complexes - towards that
 which IS. Prarabha will fulfil its Self also in us
 through us and we must cooperate with Destiny -
 accept gladly, will rather than will - in the
 titiksha mode of affectionate awareness.

We reviewed the learned Dr. of literature of Timon of Athens
 Timon - the source of generosity, like King Lear, also in the
 end, come to healing and grace-awareness. "Why, I
 was writing my epitaph. It will be seen to-morrow.
 My long sickness of health and living now begins
 to mend. And nothing brings me all things
 go - live still. Be all blades your plagues, you his
 and last so long enough." Comment on them and
 tell them that to ease them of their grief, their fears
 of hostile strokes, their aches, losses, their pang
 of love with other incidents throes - that nature's
 fragile vessel doth sustain - In life's uncertain days
 I will show kindness to them. I'll teach them to prevent
 wild blades' wrath." "Lips eat sour words, ~~the~~ ^{the} by
 I am gone out - what is a mis, plague and infection!
 Graves only be men work all death, their gain,
 Sun like thy beams. Timon hath done his reign."

"That which comes by itself is proved itself" Wiji's comment was
 "Does not all that happens upon us - and within, arise by its Self? When
 when we want to bring in what we want to bring in?"