



LIFEPOWER

Thank you for your interest in Life power and the Mother Teaching.

Life Power is based upon an initiatory process; this process is transmitted directly from Adept to student-transmitted in two, simultaneous forms.

The first form is that of the Inspiring power of the Life-current itself, in its fully developed, harmonized and integrated, multidimensional Value. This transmission is a benefit and blessing bestowed directly upon the student-initiate by grace of the embodied realization of an adept of the Life Power Process, through the total Love-Realization of the principal Mother-Deliverer of Life Power: Ama Amrita Aima.

The induction of the initiatory current of the Life Power is the practical means by which the Spirit-seed is directly sown within the student-initiate, that enables the continuous, maximally beneficial, safe and sure employment of the Power techniques comprising the second of the forms in the transmission of the total Process.

The receipt of these optimally powerful, balanced and rapid techniques at the time of initiation equips the student-initiate in one stroke with all that is necessary to technically and demonstrably progress in spiritual development.

These two forms of Initiatory induction, receipt of the seed-power of the fully developed Life-current and receipt of the power-techniques themselves, ensure a continuous and balanced progress without recourse to repeated "exposures" to the transmission-power of the source teacher; regardless physical distance or passage of time the employment of the power-techniques of meditative development does not diminish in effectiveness, does not dissipate from its initial "charging", but rather continues to be effective and potent so that practice is always cumulative, and the benefits of practice demonstrate a progressively ascending arc.



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The spiritual benefits of the Life power techniques include those things which are generally classified as physical, mental, psychic, intellectual, etc. They embrace the total well-being and integral development of the personality. They apply beneficially to psychic as well as mental and physical health; they are equally applicable to the improvement of mental concentration and acuity, the development of intuitive power and insight, and the achievement of an ongoing state of alert, profound relaxation as the minimum ground of one's continuous expansion and development. In an age of peculiarly morbid and degenerative trends in the efficacy of the immunology system, etc., the power-current and techniques of the Life Power initiatory process have special relevance and application of a uniquely positive character.

The Mother Teaching makes this unique power and efficacy of the Initiatory Process available (in stark contrast to the styles of legitimate initiation already known to and experienced by the world of Seekers), through the simple fact of the special need which this Time presents as a great demand for rapid and unprecedentedly effective spiritual development.

Such a demand of course cannot be arbitrarily met; there must arise a spirit of Reception commensurate with the magnitude of the Power actually required to initiate a real turnabout in the negative trend of world developments.

That great and generous spirit of Reception is obviously an uncommon quality; it only embodies in rare beings already so aflame in Love with the Spiritual Truth that the Magnitude of Divine Initiatory Force which finally responds in answer to the collective cry finds in them a wholly unobstructed and supremely Accepting vehicle fit to absorb, transmute, integrate and sublime that potency to the ultimate degree of full Spiritual Awakening.

The Spiritual Master and Mother-Deliverer of Life Power, Ama Amrita Aima, has thoroughly proven herself to be such a rare Being, and has proven it by bearing real fruit of the Spiritual Tree.



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The Initiatory Process of Life Power demonstrates itself time and time again, proves itself, reveals itself, endears itself to the succession of student-initiates. It does not require that you wait long stretches of time to sense any results. It does not demand your "faith" or prior "belief" to instill the demonstrable spark of Inner Awakening. And it does not, most especially, require any repeated returns to the Reservoir of Spiritual Nutriment and transformative Energy other than that which the Initiate continues forever to carry as a wholly available resource Within.

Life Power offers such initiation to potential students on the basis of a single requirement: those sincerely interested in spiritual development and in the unique benefits of the Life Power initiation are inducted into the actual Process of Initiation on the basis of having ordered, read and contemplated the Mother book and Life Power booklet. The former is an indispensable volume which contains the biography of Ama Amrita Aima, Spiritual Master of Life Power and the Mother Teaching; a history and critique of the developmental fronts of Consciousness, Spirituality and planetary Awareness; a look at and summary critique of various current spiritual practices, teachings and teachers; and a full philosophical overview of spiritual and metaphysical ideas, practices and processes.

The Life Power booklet characterizes the nature of spiritual seeking, of initiation into Spiritual and esoteric development, and specifically discusses the Teacher and Teaching of Life Power with practical relevance to the prospective student-initiate.

The cost of the Mother book and Life Power booklet is \$25, complete. The Mother book is a large, privately printed volume, the production costs of which are kept as low as is consistent with high quality printing and picture duplication.

If upon ordering, receiving and reading these volumes, the prospective student-initiate expresses by card or letter a sincere interest in receiving initiation into the Life Power current and techniques, he or she will be promptly contacted



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and an initiatory date established. All initiations take place on weekends only, either Saturday or Sunday (details of time, etc., will be worked out individually). The Initiatory Event takes usually up to three hours.

For those residing in areas relatively local with respect to the Los Angeles center of Life Power, monthly classes are offered as well, contingent upon primary Initiation. Although classes are not an absolute requirement for progressive spiritual development, they are extremely helpful as they deal with all areas of life, specific application of spiritual keys, etc. Also, direct work with and Spiritual Satsang (Sitting) in relation to the Spiritual Master and Mother-Deliverer of Life Power, Ama Amrita Aima, is made available on a petition basis provided the student-initiate has a minimum background in the monthly classes (between one and a few months, ordinarily).

Also available, though not a requirement for Initiation, are Life Power tapes; these are full, one and one-half hour taped lectures on Life Power, spiritual development and related subjects by Life Power adept and initiator Michael Topper. These may be ordered at any time. (Taped lecture by the Spiritual Founder of Life Power, Ama Amrita Aima, are reserved for student- initiates only.)

A list of available material is provided on the next page; an update on available material and taped subject matter may be requested.



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3. Initiation, Classes

Initiation (upon fulfillment of requirement, see item 1.). Three hours, approximately. Receipt of power techniques and Initiatory current-induction, \$50. (Weekends, Saturday or Sunday only; time and day details worked out individually with those meeting the above requirement and requesting initiation). Monthly classes (Los Angeles area only). Once a week (2-2 1/2 hrs. each class, \$50 per month.) Twice a week (2-2 1/2 hrs. each class, \$75 per month.) (The first month is covered by cost of Initiation, so that for \$50 one effectively receives Initiation and one month of classes- regardless whether once or twice a week format is chosen).

What people have to say about the Mother book:

"I hope you reach many people with it [The Mother book and Teaching]."

-Marilyn French
Author of The Women's Room
and Beyond Power

"Many blessings on your work. [It is] that which each of us seeks to awaken in our lives... it gives us the opportunity to awaken to the perfection of the One who indwells in all things,"

-Jim McCarty
Co-author of
The Ra Material

"Many thanks for the books... You are a genius! I can't believe somebody has written such eloquent works which clarify the need of humanity for the Divine Mother. You have proven yourself to be superior to Ken Wilbur as the foremost expositor of the Spiritual Scene. Again, many profound and deeply appreciated thanks for these priceless treasures."

-Gary Adamson
San Diego, Calif.



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"Over and over again I was stunned at the clarity of your thinking and depth of insight."

—Joseph Chilton Pearce

What people have to say about Life Power Initiation:

"...A Spiritual transmission so powerful that it stripped my old ways and rebuilt a new Human structure re-aligned within the Laws of the Divine. [It] made me burst into tears of joyfulness and love. I cannot convey in words the power of the Master's Teaching ways."

—James Aramant
Advertising Director
"Whole Life Monthly" Magazine

"It would be impossible for me to detail the change you have made in my life...From the moment of my first class, I was sold. I was amazed at the amount of energy, clarity and focus I had for a long list of tasks...The changes are so subtle and so far reaching that I feel my entire life changing course as I continue to remain grounded, and in charge of my emotions. A teaching based on solid, observable experience, taking into account the total human being, rather than some airy fairy phenomenal esoterica that titillates but does not satisfy, and a practice in which you can immediately experience the benefits- who could ask for or require anything more? I am eternally grateful."

—Barbara Avedon Hammer
Co-creator of
TV's "Cagney and Lacey"
Co-founder of Another
Mother for Peace

"Her [Ama's] presence caused in me a radical melting sensation unlike anything I had ever felt before. I did not know at the time what was happening, but in retrospect I can see that I was released in that moment...Her mere touch so far transcended any psychological probing I had undergone, I was left with no room



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for doubt as to the significance of Her presence in my life...much less in the world! I have been consumed by Her Absolute Purity and Infinite Power. Ama reached into my heart and opened my eyes...She showed me that Magic is not just a word or a cartoon fantasy, but a Living Truth...a moment to moment, heartfelt reality. She has taught me how to chip away at the petrified fragments of forgetfulness and reclaim the wholeness of my being...the memory and recognition of Who I Really Am!

"She [Ama] is the Flame rapidly consuming the fuse on a stick of Universal Dynamite. She's the Feminine Principle Incarnate...the Mother. The Mother's Teaching has the power of transforming with amazing rapidity the ordinary level of human consciousness. Ama Amrita Aima is the Divine Mother. She is for Everyone! She has come to complete a Universal Metamorphosis. Her explosion in Truth can't go unrecognized much longer."

-Cynthia Dwan
Brentwood, Calif.

"The Power of God is alive in Ama Amrita Aima. I knew that She loved me, and because I was able to slowly let go I began to see the magic that is normally screened out of our perceptual field."

--Leighton Cooper
Calabasas, Calif.

"The Divine itself...is present as fire in the form of the living Adept Ama Amrita Aima and the living Truth of Her teaching."

-Ed Voynow
Brentwood, Calif.



LIFEPOWER

Dear (name withheld),

Enclosed are the Mother book and Life Power booklet, as you have ordered. The purchase and examination of these books constitutes qualification for initiation should you subsequently request it (contingent of course on the few simple requirements for initiation listed below). Initiation takes place within a 2 1/2 to 3 hr. timespan on a weekend (Sat. or Sunday) to be arranged upon request. At that time you will be provided with the simple and very effective techniques of empowered meditation which will always serve, as employed, to promote continuous and demonstrably expanding spiritual development. At that time also you will receive the initiatory power transmission which makes these unique tools so potent, balanced and effective. (The techniques are in a sense the means by which that primary initiatory empowerment may be conserved and amplified without ever having to resort to another "infusion", direct transmission of the Life-current energy source, etc.). There is no obligation to take ongoing classes, etc. thereafter (possible requests for classes are in fact dependent on available space). The Mother book and Life Power booklet are in part educative means of promoting a more informed understanding as to the special and important benefits of receiving ongoing spiritual instruction, and of participating in a comprehensive Teaching. The ongoing spiritual benefits which you will receive from the Initiation techniques however, are dependent only upon your continued employment of them, and observance of the minimum requirements listed below.

Should you be interested, upon studying the enclosed material, in taking the one-time-only Initiation of Life Power, let us know by mail at the above address. Enclose a phone number at which you may be contacted, home or work, specify the times at which you may be contacted, and we will arrange exact initiation day and time for you. Please observe these simple rules at the time of Initiation:

a.) Wear comfortable, light, clean clothing, b.) Don't eat at least two hours before appointment time. If you smoke, don't smoke for at least two hours before appointment time.



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c.) Do not take any drugs or alcohol (except necessary prescription medication). This is an important requirement that ought to be observed at all times in which the meditative practice is engaged. If you take drugs or alcohol, you should refrain from all such drugs for a period of at least four days before appointment date, and refrain from alcohol consumption for a period of at least two days before appointment date. (The need for drugs and alcohol is, at any rate, a half-wisdom of the body which instinctively understands that certain key centers of the brain and nervous system are chronically underemployed or are actually depressed from routine living and programs of enculturation. Yet these latent pleasure centers and potential sites of deeper, more profound perception are naturally stimulated and more permanently integrated into the total mind-body economy, by the Power techniques and initiatory current of Life Power meditation).

Thank you for your interest.

In the Blessing of
the Life Power,

Michael Topper
Michael Topper

6-28-88

The Mother

KEY TO THE 80s DILEMMA



THE MOTHER
KEY to the 80s DILEMMA
written & illustrated
by
Michael Topper



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I hope you reach many people with it (The Mother book and Teaching).

Marilyn French

Author of The Women's Room
and Beyond Power

There is nothing that shattered more my subjective World view than to encounter and abide in the presence of a Spiritual transmission so powerful that it stripped my old ways and rebuilt a new Human structure re-aligned within the Laws of the Divine. The Teaching of Ama Amrita Aima embodies the living intensity of Her presence, which when really understood, made me burst in tears of joyfulness and Love. There is nothing in all the World more humbling than to be transformed from *within* by the Master and to embark on the Way of Destiny in God, I cannot convey in words the power of the Master's Teaching ways. Ama waits behind the Veil; all who pass within, *know then* that they can never turn back to the way of men and things. Her Way is for the brave of Heart; to stride forever under the starry sky of Heaven, as sentinels in Truth, proclaiming the existence of *God the Mother, In human form.*

**James Aramant
Advertising Director
Whole Life Monthly Magazine**

It would be impossible for me to detail the change you have made in my life... From the moment of my first class, I was sold... I was amazed at the amount of energy, clarity and focus I had for a long list of **tasks** that had accumulated during a down period for some montns preceding. The changes are so subtle and so far reaching that I feel my entire life changing course as I continue to remain grounded, and in charge of my emotions.

When I applied to **take the** next step and work with Ama, I did not know what an adept was... if such people really existed... or **much** of anything about any spiritual teachings. But I did know that my life was really improving, I was taking better care of myself in every way... and my friends all noticed and commented on the changes in me.

I told Michael recently I had moved to another point... I could no longer **suspend** my belief. They say when the student is ready, the Teacher appears. Neither a practice nor a teaching alone can make the changes we need. A teaching based on solid, observable **experience**, taking into account the total human being... rather than some **airy** fairy phenomenal esoterica that titillates but does not satisfy... and a practice in which you can immediately experience the benefits ... Who could ask for or require anything more? I am eternally grateful.

Barbara Avadon Hammer
co-creator Cagney and Lacey
co-founder Another Mother
for Peace

My first meeting with Ama Amrita Aima was in itself more powerful than the many years of psychoanalysis I had been through. Her presence alone caused in me a radical melting sensation unlike anything I had ever felt before. I did not know at the time what was happening, but in retrospect I can see that I was released in that moment... Her mere touch so far transcended any psychological probing I had undergone, I was left with no room for doubt as to the significance of Her presence in my life... much less in the world!

Since that initial meeting I have undergone a total breakdown of the "self" I once knew, and an entirely new being has emerged from the rubble. I have been consumed by Her Absolute Purity and Infinite Power.

Ama reached into my heart and opened my eyes. She ripped me open and exposed me to the raw energy of Life itself, and allowed me the experience of It. She showed me that Magick is not just a word or a cartoon fantasy, but a Living Truth ... a moment to moment, heartfelt reality, camouflaged by the ignorance of a world incapable of, or at least unwilling to, recognize its omnipresence. She has taught me how to chip away at the petrified fragments of forgetfulness and reclaim the wholeness of my being... the memory and recognition of Who I really Am!

I am alive now, living in the Grace of Ama Amrita Aima. She is the Flame rapidly consuming the fuse on a stick of Universal Dynamite. She is the Feminine Principle Incarnate ... the Mother. As a world with only monetary values in its heart awaits inevitable destruction, Ama reaches out in Unconditional Love and offers a Teaching which transcends all current and traditional schools of spiritual practice... a Teaching which embodies the only possible hope of rectifying a hopelessly desperate world situation. The Mother's Teaching has the power of transforming with amazing rapidity the ordinary level of human consciousness.

Ama Amrita Aima is the Divine Mother... She is for Everyone. She has come to complete a Universal Metamorphosis. Her explosion in Truth cannot go unrecognized much longer. We have been incomplete until Now.

Cynthia Dwan (Leela)
Brentwood, Calif.

We live in a society that absolutely tries to shut out all form of a creative output, and because of that many people don't know **where** to turn. During the late sixties and early seventies Spiritual Masters did again appear; Ama Amrita Aima is such a one. Time and again, it has been echoed from pulpit after pulpit how Jesus is coming: back and how everything will change. But the teachings that are taught in the present day church are delusions. There is no transformative power at work ... The power of God is alive in Ama Amrita Aima... I knew that she loved me, and because I was able to slowly let go I began to see that magic that is normally screened out of our perceptual field. The Teaching is founded on becoming rooted in Unqualified Love... Jump, or you will miss the Resurrection ... not that of some abstract Jesus, but the real awakening of love in your own life and personality.

Leighton Cooper
Calabasas, Calif.

Many blessings on your work. (It is) that which each of us seeks to awaken in our lives... it gives us the opportunity to awaken to the perfection of the One who indwells in all things.

Jim KcCarty
The Ra Material

The world crisis is really the crisis of man himself, for these are not problems to be solved one by one but the culmination of centuries of living in ways which must be transcended altogether. At this most critical moment in his long story the transformation of man is obliged upon him. That obligation presses upon each one of us with a terrible urgency which insists we take responsibility for our own destinies, which demands we choose either transformation or insanity or death. Such transformation can only be effected in the fire of God, by submission to the fire that is perfect purification. We are called now to make that submission by the Divine itself, which is present as fire in the form of the living Adept Ama Amrita Aima and the living Truth of her teaching.

Ed Voynow
Brentwood, Calif.

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To That which sustains the Universe like a
Feather within a Fire.

To That which, sustains the Universe within Me.

You are never truly free until you are Undone in God,
I have had to expose every cell of my Being for the
sake of real freedom. My heart had to break "before any
real understanding was possible. My broken heart had
to move mountains before it could rest in God.
I AM THE MOTHER founded in the Truth and Understanding
of God. My arms are always open, ready to receive those
who will fulfill their spiritual Destiny.

AMA AMRIITA AIMA

THIS BOOK with its three parts, is the story of the Mother. It is not only a personal story, the biography of a specific personality (parts II and III); it is an exposition of the Teaching of the Mother, and is therefore a philosophy and history of the Mother Principle, as well as a critique of spiritual and esoteric teachings, both ancient and modern, from that point of view (parts I and III),

This book then is in a sense unique, different in form and structure from most books you'll come to pick up, since a complete teaching and philosophical exposition are wound in and out of a central, biographical narrative. Yet the Teaching of the Mother is so inextricably linked to the life of that one who has come as the living embodiment of the Mother principle, AMA AMRITA AIMA, that this interwoven texture no matter how "curious to first touch" is certainly the best means of presenting the full significance of the subject. Through this format it is possible to sense the gestation of a Spiritual Teaching and Presence, so that the philosophy which emerges is a Living Philosophy organically connected with events, personalities and the tempo of our present time.

Thus the first section (part I) provides the greater historical context, comprising as it does an analysis of our current condition according to the archeological, spiritual and philosophical root-network which underlies our blighted modern-day topsoil; such a survey, conducted from the framework of the emergent Mother-principle, serves then to illuminate the landscape of history with a Beam which, shining on the topography of that scape discloses its own range, character and intensity thereby. We come to find that we are only truly "taught" history, in any case, by the informing spirit of That toward which the current of history points, for only That can reveal its meaning.

The second section (part II), in effect "canalizes" the sweep of the historical currents we have come to encompass in one View, allowing the waves of crescendoing Portent to break upon the shoals of a more intimate ground, washing onto beach displaying curious Sandaltracks; along the Imprint of those tracks the theme of the central, biographical narrative is taken up- so bringing us to the finer

level in development of our general Movement, through which the affective and identifying powers of the soul may find sympathetic correspondence. It is in this biographical narrative that the Heart of the matter is located; all the Teaching, the opernt principles and primary precepts find their significant point of convergence and integral development in the beat, the intimate "tempo" of this Living Heart. Here you may come to know the face, soul and Personality of the Mother, so that what has come to seem, perhaps, abstractly appropriate and cogent, may be crystallized and brought into the abrupt practical domain of personal significance -so that all the flow and sweep of things may be recognized as addressing itself directly to you, having essential meaning only insofar as it touches and applies most exigently to your heart.

The third section (Part III) expands on the incidents of the biographical narrative, fills in important details, makes comment, and in whole weaves those biographical threads back into the main philosophical overview, in order to complete the development of central themes and so furnish the basis of the Teaching in totality.

This book is being completed (indeed, with the writing of this note) around the time of Ama's Birthday (August 21), 1986. Thus, it may be looked upon quite rightly as a gift, from Ama and myself to you. What you do with this gift, is not only a significant question in itself but in fact constitutes one of the major concerns of the book.

One of Ama's students has compared this present time, as illuminated by her Teaching, as a stage of universal Spiritual Triage. "Triage" is a term which alludes to wartime medical practice, during situations in which understaffed medical teams confronting an overabundance of wounded bodies would have to selectively administer the situation by abandoning the more hopeless cases, responding only to those who themselves were showing most visible signs of being able to respond to treatment. The student's analogy was apt. There is a dearth of real spiritual teachers of any consequential calibre, at exactly the moment in history when people in unprecedented numbers are suffering ultimate crises of mind and body. At the same time, very few of those enduring such crises and such suffering, are even capable of admitting

the bleak impasse, the hopeless turmoil they are in, so benumbed and "shell-shocked" are they in the surplus stimulation of negative bombardment from "all fronts" that they can scarcely face their own predicament; and of those capable of making such admission, there are comparatively few who do not still delude themselves that they are able to remedy the situation "on their own", or by appropriating the packaged wisdom of those who teach you to "do it yourself" (or, just as odious and delusive, how to depend on the "duly constituted authority figure" to do it all for you, without any obligation on your part to enrich that personal participation in and understanding of your own most intimate Being).

The present work of "Spiritual Triage" conducted by the precious few, genuine Masters and Spiritual Adepts alive in the world, is then precisely that of "dumping over the side" those who are lagging, reluctant or contrary with respect to any real positive response to the Hand of Spiritual Help when it is extended, and of administering most closely only those who have shown a capacity to identify, acknowledge and respond to that Help at the moment when that Help appears, and is offered.

Since this book with its themes, the development of the Teaching and philosophy of the Mother, etc, ranges far and wide, there is much in this book for virtually anyone to take exception to, find fault with, or be offended by. One does not have to look very far in this book (I can promise) to find something which strikes a note of personal objection. This book speaks of teachers and teachings, religious and spiritual histories, the state of humanity, the relation of male and female principles; it critiques, tacitly or overtly, a replete range of philosophies and "sciences", abstract dogmatisms and concrete personalities. One may find one's own "pet theme", one's own "favorite guru", etc., placed under the examining lens of a microscope the operational mirrors of which function by reflection of the Light from the Mother principle; there are discussions of Da Free John, Bhagwan Rajneesh and their respective communities of followers; there is an exchange, recorded in the third section of the book, with the author J.C. Pearce, the substance of which has already sparked fires of contention in various quarters. And so one is more than likely to encounter something which will raise the hackles, draw the "line of limit" defining the point where possible concurrence with the development of themes in this book "must cease". But one must also, for that very reason and more than ever, take the central theme of this book to

heart; one must refrain from letting the inevitable, personal affronts and objections stand in the way, furnishing as they do a petty and actually inconsequential stumbling block toward eliciting the most in understanding and recognition of the ultimate Merit belonging to that which is presented here.

In a situation of universal crisis and last-minute, Spiritual Triage, there is no place for pettiness, and no room to allow some trivial or tangential objection the power of preventing the heart from recognizing, and responding to, the Loved One in that brief irreplaceable Moment when the Loved One appears.

Happy Birthday, then. May this book be the occasion of your spiritual birth, regardless who you call "master" and to whom you bow... the one "out there", or the one "in here". Ama wishes you a Happy Birthday in the midst of All This; and I do too.

M. T.
August 21, 1986

PART ONE

INTRODUCTION

NO ONE but an ostrich is willing to contend that these are not difficult times. The fact that the difficulties may be insurmountable, has occurred to more than one informed person. Despite the fact that the trend of the wealthy countries of the West, is that of glossing the difficulties, papering them over with incentives to personal preoccupation, the computerization of the universe, etc, it is expert consensus that calamity of a monumental scale is already upon us. It is wrong to say that it waits around the corner. While famine may be taking place in some "other" country, irreversible contamination of the water table here awaits like a Damocles sword to demonstrate the more personal and intimate application of "crisis consciousness". There is the additional complication of important problems which, while theoretically "soluble", like the dilemma of atomic waste disposal, are practically without solution due to the inertia and resistance of the peremptory factor of power, i.e. the actual situation that exists when describing the nexus of control and decision-making.

A list of the problems is unnecessary; to evoke a form of expression having great currency with scientific popularizers, if one were to reduce a description of each separate problem posing a serious threat of global consequence to the size of a computer chip, and stacked those chips end on end, one would have a wafer-column reaching to Pluto. Nor are these problems an "exciting challenge"; they are only so in deep dreams of fatuity dreamt by those receiving large research grants.

The sober truth is that while the concentrated wealth of the world (which sits de facto upon these difficulties, holding them neatly in place), works out with its Jane Fonda tapes, a process of internal rot forming a perfect counterpoint to the profile of exterior "svelte-ness" has already eaten away the vital organs. It is the chronic stupidity of people to believe they have a vested interest in this condition. Everyone is perfectly convinced that things reside in their appropriate place in order for them to be able to dress up and go downtown. It is only possible, in the present context, to dismiss as "doomsayers" those who perceive and state this clearly, and to weakly proffer as "answer" some trend or novelty formed out of the standard elements.

It may indeed be true that "because there are problems, there must be solutions"; but it is also possible that there are problems so severe, formulated out of the irresolvable contradictions comprising the stress-points of Limit to a given context, that the "solution" cannot possibly be found within the purview of the accepted terms. It is possible, given problems severe and fundamental enough, that only by surpassing the limits of the accepted context may a "solution" or resolution of the difficulties be established. Nothing says a "solution" must exist within the context of the "known", the standard tables of agreed-upon terms.

Indeed, the present "context", the entire world-view dominating the planetary consciousness, must be transformed. There is no solution within it. There is only a potential for salvation in surpassing it. Looked at in one way, indeed, the severity and irreversibility of the world crisis constitutes an actual challenge to awaken from the nightmare it has generated through its given set of premises. It is a provocation to wake, to find the means or inner, innate Resource enabling some decisive transcendence of the calamity created out of its own terms and incapable of resolution through those terms. It is as if someone were bathing in a small tin bathtub; suddenly that person wakes up to the fact there is a shark in this small tin bathtub and very little room within that tub to avoid it! The person pulls out a gun and fires at close range; the fearsome fin keeps circling, ominously in the tub. He grabs a knife and stabs at it; still the fin keeps closing in ever-diminishing arcs within the confines of that small tin tub. Does it ever occur to the person to simply step out of the tub?

The present world crisis indeed signifies that a fundamental change is in order. That is its meaning. It gives a clear indication for those willing to face it squarely, that no half-measures or cosmetic readjustments will suffice. It needs to be recognized that the dilemma is a product not primarily of economics, of technology, of science or politics, etc. All such categories are merely expressions of a more basic and common framework. All are expressions of a style of consciousness. The style of consciousness is the profound factor. The perception of the world gives the clue as to the ultimate value ascribed to its parts, the disposition of its resources, the determination of its qualities. The perception of the world follows the description of that world. It is a function of the style of cognition; and the "type" which

orders the operations of "seeing", "thinking" and "feeling", is a complex factor, one totally taken for granted, as if it were an unquestionable "given" or unthinkable, sacrosanct "order" somehow endowing all being with its basic point-of-departure.

Yet this basic "type", the mold through which we view reality, is found upon examination to be not a fixed and indelible thing at all, but a variable; it is a compound factor dependent on a combination of functions, upon a specific ratio in the order of its elements. Brain research tells us that the way we view reality is an expression of the relative dominance of our brain hemispheres. It is also a function dependent on the variable rhythms and ratios that obtain through our nervous systems, organs, our physio-chemistry and the manufacture of our glands, etc. Our whole habit of being, of fixing our perception and focusing our consciousness through the filtrate grid of a specific syntax or "language" of cognition, has chronically formulated the truths of "our world". It has provided the framework in which our comprehension of "reality" perennially takes place, a preformed pattern of emphases and polarizations presiding as if fixed through some privileged, a priori and unassailable ground.

The present situation of the world, its crisis, is then ultimately a function and expression of its world-view. It is a magical mirror, an astute reflection and magnification of the values, realities and implications embedded in the unstated premise through which perceptions and cognitions are quietly organized. What we see when we look out upon the panorama of this great, smoldering City that is Western civilization, is the dominance of a specific type, its implication and its outcome. What we see is the extension of a premise, our own premise, to its logical conclusion. We do not know, we cannot comprehend (within the hypnotic framework of our own habit of perception, so intimately are we identified through the veil of its enchantment) the extent to which "the world" is a function and expression of that premise. We can't know the degree to which we literally formulate our reality, impose its organizational values and identifiable qualities to the very limit of what is "possible" and what is "impossible". We do not know the degree to which "we", (with our chronic informing "type", determining the style of perception and thus the elements of the perceptible realm) define the energies of existence, polarize their potential, filter

their form and function and "screen" the field in which we ultimately identify the distinguishing "geometry" of force making up our gravitation-bound, entropic realm of elegantly ordered inertia.

We can not know it because we are "in love" with it. We resist the idea that there are other, alternative possibilities, other "grids of perception", other ratios of balance in the organization of the lines-of-force composing the cognitive "globe" of being- the way a lover resists the idea that there could be "another". But we must wake up to the reality that this particular "sweet-heart", the very style of our being by which we perceive and render the realm of the World, is inexorably killing us. We must look out upon that smoldering panorama, the battlefield of our attention, and realise that what we see is the remnant form, the ultimate upshot and fateful result of the "Patriarchal" style of culture, (and thus enculturation, the educative process of our nervous systems)holding consciousness in its grip for a millennium. That Patriarchal culture is on the whole what we now identify as having imparted the relative emphasis upon the verbal left-brain and rational analytic mind, resulting in the functional Zeitgeist of "Divide-and-conquer" dominating over the holistic Vision of nature.

Prior to this Patriarchate, there was another vision, another view, and thus another reality. Prior to "science" there was a realm of magick, prior to the mechanistic and linear-causal viewpoint there was an organic spirit tied to the simultaneous influences of the natural realm; in that spirit all things were perceived as a whole, mutually modifying, interdependent, linked by an intimate and equal participation in the dream of being where forms and forces followed lines of connection determined more by their inner natures, their psychic qualities and values of which "things" were but frozen and stylized reflections, embodied symbols.

It is not necessary, in contemplating the ancient matriarchal and magical world-views, to succumb to any "pre/trans" fallacy, i.e. supposing that the positive or attractive features reflected in bygone cultures constitute "higher" stages of development from which we have fallen, and which we must recover; neither is it necessary, as with the "Ken Wilber" model (based almost wholly on the orthogenetic structure of the works of Norman O. Brown and merely larded with accretions and shingles from the field of developmental psychology, etc.) to suppose some linear progression in which "cultural phylogeny" recapitulates "psychic ontogeny", and all the previous

eras of human history merely parallel the earlier developmental stages of human psychic growth. We may certainly recognize that the ancient eras were as fine examples of man's inveterate barbarism as anything modern culture can manufacture with its technological "superiority", without however being obliged to throw the baby out with the bath. We may identify forms of the ancient worldview or psychic orientation (understanding that common features and shared symbolic structures covered a range of actual, behavioral traits), while valuing the evidence of such orientation in itself as exhibiting a special emphasis, a significant aspect of conscious potential which may well be masked and not so much on available display in modern psychological history.

Thus we may profit by what we find, not arrogantly dismissing it as a "failed" or "dysfunctional" pre-science, not fatuously paralleling the ancient magical modes with the so-called "magical thinking" stage of child development (which confuses and obscures both our understanding of the principles of magic, and of the processes of mental maturation). We may appreciate the rounds of history as exhibiting a cyclic character, unfolding along the lines of an enchanted spiral so that we inevitably come about again to the reintroduction of a previous "point", from a whole other perspective. We "discover" that point as we enter the parallel turn, not "returning" by lapse to a previous time but understanding again that it is always there and available, either overtly, or heavily disguised in ritual robes of mystagogic obfuscation; everything is always present, we learn again, no matter how distorted or screened by exaggerated emphasis. So we learn about our own potential, our latent powers presently masked in order to draw certain other traits to the fore, when we allow the archeological evidence to resonate those aspects of the psyche inherently sympathetic and closely correspondent to the reconstructed Values so as to awaken us, not only to a "previous" or primitive stage of our own personal and collective psychic development, but to a critical and continuous element of our being without the overt operation of which we can never pretend to be Whole.

Before the Patriarchate there was a Matriarchate; in the archaisms of the patriarchate we may still find the earlier influence. Through our narrow viewfinder these appear as "primitive" traces, quaint remnants, evidences of past "errors" in estimating the nature of things from

which we have learned and grown the "wiser". We have grown "wiser" in our separation from the whole; we have grown wiser in recognizing the "projection" and "anthropomorphism" at work in identifying the whole in every part and the part in the whole, the "macrocosm in- and containing- the microcosm"; we have grown wiser in seeing the practical advantage of denying "spirit" to nature, denying the universe apart from man any sacred value, any "soul"; we have seen the good sense in stripping the "sacred" from the domain of nature altogether and thus from the form of man which abides as "nature"; we have crowned the summit of wisdom in recognizing that nature may be "borrowed from", without any need of "propitiation"; that we may take freely without payment, without any "substitute sacrifice" or superstitious formalism in the observance of "reciprocity". Thus we are free to disidentify from the extended reality, withdraw from the "mystique" of participation and totemic intimacy, subtract ourselves from the gluey bond with nature's delicately balanced requirements, reflected in some primitive cavern of the heart; we are free to disidentify, sever that mystic and outmoded communion in order to consolidate the inner and thoroughly centripetal identity of the ego-self, separate by the measure of "intellect" from otherwise organic correspondences still showing our "evolutionary" and thus "past", primitive connections. Our "freedom" displays itself quite proudly in the evidences of oil depletion and strip mining, deforestation and pollution...

The ancient culture of the Mother, still reflected and incorporated obliquely in many features of the "patriarchate", showed a distinct connection and living correspondence between the numinous Reality, (the transcendental Spirit of the Sky-goddess exalted as Void-absolute, the Infinite matrix of stars prefiguring the field of Destiny), and the whole of the realm of Life, Nature, the organic and elemental kingdoms. There was a continuity in the symbols, a distinctive reference in the forms of the "below" (the sow, the deer, the goat, the antelope, the hummingbird, the milking cow) to the absolute unending Reality above. That which has come to be identified with the centralizing, exclusivist "ego-principle", i.e. the abstract syntax of rationality and measurement, discrimination and quantification (ultimately to be developed into the axial geometry of the city-state and kingship) was firmly subordinated to the psyche of the "planting" societies and organic, vital atmosphere, the field where cosmic reality was reflected and imitated on the level

of life and physical expression. That form of awareness developed as the self-reference and reflex of ego-consciousness, was the established servitor of the maternal bond and participatory communion deeply rooted in the unifying Unconscious of the dream-reality of being.

Ego (or the individualized "self" of the social body) was associated with the "masculine" because, similar to the properties of "phallus" it was considered ancillary, subordinate and deciduous, as the fitful logic of "rational waking consciousness" is just a periodic punctuation in the profound and undisturbed permanence of the oceanic Unconscious. In contrast to the abiding Womb, resting in sublime and indifferent continuity as the paragon of life-giving Nature itself, the "phallus" was conceived as a secondary "unit", a spasmodic mediator in the continuity of organic processes. Its role was that of sacrifice, i.e. participatory subordination in the assurance of organic continuity and the fertile maintenance of the natural cycles. The contingent "masculine" ego, like the phallus, was only satisfied in "death", or serene and peaceful expiration to the all-creative womb and well-being of the Unconscious where its fitfully "individuating" life could be born through the greater Life of the inseminated and proliferating whole, the organic unity and indivisibility of Nature (the Mother) Herself. Thus "identity" was tribal and communal identity, totemic and deeply integrated with (indeed attached to) the forms and cycles of nature.

"Ego" was understood as an organizational function giving form to the changing energies and powers of nature, taking on a procession of "faces" and names to fill the roles in turn that constituted the real points of continuity in the endless flow from birth to death to birth. "Ego" gave tentative identity to a thing, which like the phallus could puff up in individuated "pride" for a moment, then quickly lapse, yielding its energy (briefly contained in the frail form) so that its useless flaccidity might be replaced by growth and renewal in another, temporary agent. "Ego" was the formative and identifying principle which functioned on an understanding that it was simply the dispensable, provisional "mold" through which nature styled itself while passing by, so that it comprehended both its synthetic power and its inevitable "analytic" fate, i.e. its ultimate reduction to its inert elements

whereby the energy it temporarily contained could be released to inform a replacement "organizational nucleus".

Ego recognized itself as a "service function"; but it recognized its service function as belonging primarily to the Changeable Body of Nature. It did not commonly recognize itself as a service function modeling the perceptual nature-field as instrumental expression of the Consciousness through which that field necessarily took its Being. Thus the force of Identity (the primary Mystery, the "Who Am I"? of Being) was as a regular matter fused to the flow of nature, identified with and as the properties of perception; it did not turn upon a question of its own awareness so that Identity might melt back into its original Being as the value of Consciousness Itself, as absolute and changeless Self-consistency and spiritual continuity under all conditions (i.e. Formless Presence everywhere identical to itself, so free and infinitely confident in its ubiquitous essence that it can "loan" its Quality to the relative and changeable identification-patterns of the perceptual realm, while constituting in itself the redemptive Absolute or ultimate Nature of all beings, selves and minds, wholly Transcendent to the limited forms it may conditionally empower). The Question "Who Am I" was not then as a routine cultural function overtly awakened, but existed disguised as the reflected interrogation of ego-identity immersed in the psychic structures and symbolic, representative forms of the nature-field.

According to ancient thinking any principle functioning as "seed" (i.e. ego-phallus mediator) had to die and decay before its life-giving substance could be released and made use of; such thinking applied to a range of practice. This was of course a "primitive" observation, in its fallacious reasoning and analogical crudity suggesting somehow that energy was locked in form, and that the release of that energy for use was equivalent to the transformation of the structures through which it was applied- a type of hoary logic which could only be at home with the style of thought that, modernly, has produced the atomic bomb.

At its darkest extreme, this analogical thinking informed the primitive fertility cults and blood-rites in which the priest-king was seasonally slain and implanted, as sympathetic magic making literal the chain of psychic equations from "phallus" to "ego" to "seed-germ", etc. The tradition of substitute or representative sacrifice, took its point of departure from the power of the ego-principle to abstract a class or category from

diverse samples, to generalize from the particular; literalizing this "representational" faculty, giving it a psychic reality of its own, the abstract masculine "category" could be devoted body and blood in the form of a single, representative individual, to the Life of the Mother-unity, the organic whole. (Thus it may be seen that it was the operational ego-principle, the abstract individuating faculty itself and not the "chthpnic", maternal force which suggested the mode of its own ritual sacrifice to the Bosom of the Earth-body).

We may of course say that ancient thinking was soaked in brutal blood-atonement; we may, with Wilber, congratulate ourselves on "recognizing" that primitive consciousness was unable to appreciate the role of the male in insemination (this is just hoary repetition of the conventional wisdom on the subject passed down from Frazer through Neumann, et. al.) so that the magical disappearance of menstruum during pregnancy gave "proof" of the gestative power of blood; we may presume that all of ancient culture amounted to a mass psychological projection, the offering of a ritual "other" to appease Thanatos and ensure the preservation of the "self". But if there is a perfect mirroring of the pre/trans fallacy, this is surely it. Such "psychologizing" imputes to the ancient psyche a level and type of ego-formation which is indicative of the modern era, i.e. a highly structured and individuated "self" equated with single personhood and interested in the literal, physical perpetuation of its "own" independent vehicle. Thus we would have to imagine that a "mass" of these "selves" got together and conspired to institute a cultural norm, whereby they gave mutual aid in their independent thrust toward "personal immortality" through the selection (and execution) of a representative, a "token" who could absorb the burden exacted by the demands of Death. This fails to take absolutely everything into account.

If the chief association between life, fertility and death was "blood", why was the male most predominantly the sacrificed consort of the Mother-Goddess? Wouldn't any gender do, since the common denominator was simply blood? (The fact that the Mother was needed because she gave birth was insufficient reason; the interchangeability of the units of "personhood" in the old membership societies ensured the veneration of no special "mother". There were always innumerable representatives of that Constant principle to draw on, and indeed "virgin" sacrifice was not an unknown feature of these paleolithic practices). If the purpose was the projected, murderous impulse of a collection

of developed ego-selves to preserve their individual existences at the expense of a substitute "existence", we must assume a priesthood (and indeed a "royalty" altogether) which was the coerced subject and manipulated token of that mass, rather than a venerated center of real power; and we must ignore the significance of the general voluntarism which pervaded these cultures of sacrifice, the royal victims going quite willingly and indeed dutifully (cf. the live burial of an entire royal family in the tombs of Ur).

It must be recognized that the emphasis was on the male consort because of the intuitive recognition of the male's role in insemination (those who take literally the "parthenogenetic" theory of ancient understanding give credit neither to the intuitive, right-brain acumen of the "prehistoric" psyche - as when even today a woman may know with unimpeachable conviction not only the moment she conceived, but with whom- nor to the necessary powers of observation obliged upon a people dependent for survival on the precise fertilization tables of nature. Just because modern university mentality notes the obscuring randomness of human mating practice, doesn't relieve the animal and even vegetable kingdoms on which the ancients depended, from the observable and predictable scheduling of the fertility cycle where the timed role of the male polarity is always quite in evidence). The "male" in turn was associated with the transient, ephemeral ego, the interchangeable function of the persona as distinguished from the more permanent, presiding nature-character of the female, the mother. The biological female was intimately linked to the continuity, the permanent and dependable cycles of nature as a kind of symbolic Constant, whereas the biological male was more demonstrably "free", i.e. deracinated in relation to those cycles and thus more abstract, ambiguous, without such intimate and integral connection and so expendable as were the innumerable temporary "persons" who filled the roles -in turn- of a stable and constant, natural Order,

The male corresponded (in modern terminology) to the verbal, abstract and analytic "left-brain", a typology which was clearly subordinate to, and served, the holistic continuity of the Matriarchal reality. Thus it was specifically the "male" that was sacrificed, in keeping with the sacrificial and subordinate role of that "brain hemisphere" as a functional ratio of over-all, operative cognition. The royal sacrifices, and the voluntarism of the victims (often dismembering themselves, and taking their own lives) clearly indicates that the "self" which was thereby preserved against death was a collective "self", a membership-self for which the social whole was supreme. Identity was group and collective identity without the artifices of

"nationalism" (for example) that we have today, i.e. a synthetic rallying-point for a collection of heterogeneous and self-serving "individuals".

Identity bore no clear distinction between an "inner", subjective and survivalist "self" and an outer "other"; ancient patterns of identity were elastic, and followed a "logic" of psychism in which totemic forms of identification were not merely "ceremonial" but involved the actual invasion and possession of the psyche, its habitation of the animal (i.e. seeing through the eyes, hunting from the sky along with the falcon) and the animal's appropriation of the human vehicle. As "outlandish" as it seems from our involuted, encased perspective, this was a consequence of the prolonged dominance and cultivation of right-brain functioning (i.e. the "left side" in the terminology of the Castaneda saga); for such mental patterning aligns an entirely different "grid" of perceptual coordinates with their own polarized implications, flows of force, energy-properties, etc. The pattern of ancient identity was clearly that of a collective "self" for which the individual units were interchangeable, sacrificial parts, and this was exemplified in the royalty and priesthood (as we should expect if this was a true and pervasive psychic orientation). Noblesse oblige had quite a different meaning in those days. Such a "self" was a function of the right brain ratio of emphasis, featuring the holistic ground of cognitions as a unifying gestalt-perception; the force of emphasis created a strong, hypnagogic patterning in which there was no room for the separative, sophisticated abstract reflection productive of an independent ego-self at war with Thanatos as a survivalist individual. The hypnotic unity of the field kept the psyche aligned with the great Unconscious and "autonomic" powers of the Mother, the nature-realm; and this shows us the means by which we can truly understand the significance of the ancient worldview, its real relation and relevance to our present orientation and what it shows about the necessary elements of any productive change in orientation as we have suggested is so mandatory at this stage.

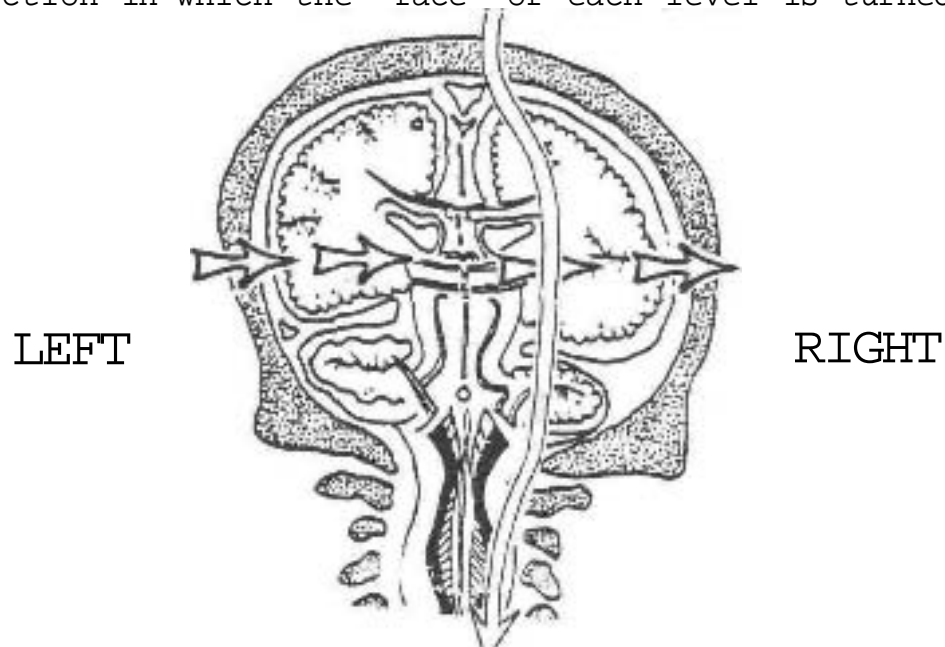
The secret of the ancient, Matriarchal orientation was simply this: the entire mind-body pattern we know as the "human being", is a variable organization of forces, centers and fields. Modern science is just now beginning to realize that it is an electromagnetic whole, that its complex fields constitute a coherent totality with its

own properties and potentials for polarization. Indeed, the polarization-potential of the mind-body pattern is the great variable. Stated in simple and understandable terms of the brain-mind, the whole is always expression of a dominant ratio of patterning in the axes of both vertical and horizontal orientations, summarized and mapped by the vertical hierarchy of brain-functioning (neo-cortex, mid-brain and hindbrain) and the horizontal plane of brain-functioning (left brain, corpus callosum and right brain). Thus the polarization flow is always exhibiting a characteristic orientation and consequent ratio of dominance, either flowing from left to right or right to left, and from "top to bottom" or "bottom to top". Depending on these two, "independent" variables, we get several differentiated potentials of overall organization, each with its own implications and perceptual-cognitive characteristics.

Each combinative variation may be said to constitute its own "culture". Thus "history" is not orthogenetic, but the expression of the variable dominance of one or another schemes of mind-body polarization-alignment, arisen at any given juncture because of a complex of factors. Neumann himself recognized something very much like this, but assumed each "case" was some cross-section of arrested development in the linear, sequential maturation of the individual psyche. The "maturation" of the individual psyche involves the same interplay and changing relation of horizontal and vertical **axes** of the brain-mind, thus the analogical comparisons; but there is no standard development, some model each stage of which may be blown up to exhibit the full features of a given historical culture. This grossly simplifies (and falsifies) both the patterns of individual mind-brain development in any given culture, and the patterns of any given culture itself. This encourages a subtle, chauvinist persistence of "Western" orientation where, for instance, any "magical" culture is example of the arrested development of a primitive wish-fulfilling stage of fantastical thinking surpassed at an early age by every "Western-raised child.

We may, in order to give an example, diagram the characteristic flow of polarization describing the typical configuration by which "Matriarchal" culture may be identified. We see by the diagram that the line of flow is from "top" (neo-cortex) to bottom (hindbrain) passing through the mid-brain or limbic system with emphasis on the right hemisphere (i.e. creating a preponderant ratio of emphasis on the holistic and

intuitive side of the being). This flow from top to bottom" implies a specific orientation of faculties and functions. It does not, as one might think, describe a "pecking order" so that, by beginning the line of flow from the top we describe a hierarchically consistent set of relations in which the neo-cortex or "ideative" sphere dominates and directs the subordinate levels; rather it is just the opposite, the line of flow describing the direction in which the "face" of each level is turned.



This is a deferential orientation; that which is hierarchically "on top", then, i.e. the ideative neo-cortex, is deferentially turned toward and thus subordinated to the emotional-psychic midbrain, and both in turn are deferentially oriented toward and subordinated to the "reptilian hindbrain", (or unconscious, instinctual and survivalist domains). In this way we see quite clearly a flow and hierarchy of relationships which describes an adroit correspondence with what we really know about the character and "ethos" of the Matriarchal cultures.

We may understand that the old matriarchies did represent an entirely different orientation to reality, not just conceptually but in the very configurations of the perceptual field, i.e. the way in which the coordinates of perception and cognition were organized so as to render their sensory elements. The world which the members of the matriarchates beheld was a magical world, a quasi-dreamscape of psychic color and shadow, a totalizing field in which "beings" and "things" moved in fluid interchange. Evidence of certain tribal cultures today (i.e. the Australian aborigines) suggests

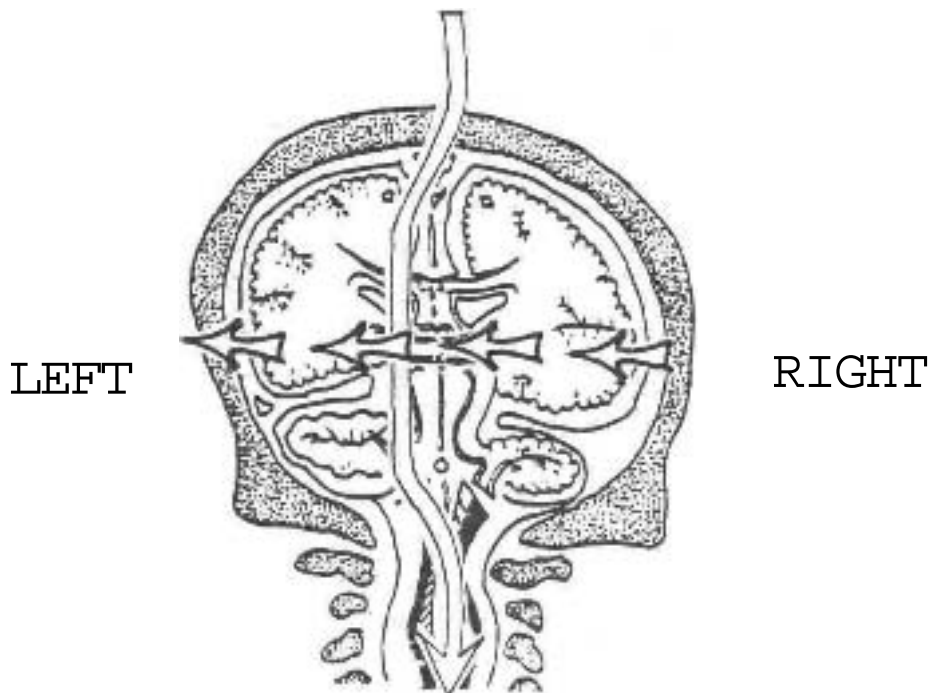
the variations in styles of reality available to the mind-body being beyond what Western technological civilisation has commonly considered the "bounds of the possible"; such a dramatic difference in the possible variations of perceptual reality introduces the correlative possibility of different instrumental functions and faculties; thus "primitive" tribal peoples exhibit "psychic" powers and precognitive abilities which they casually draw from Dreamtime, or endure cuts, punctures, scaldings and burns which leave no physical trace.

Conversely we can imagine a "time" (leaving its "historical" marks which we observe as physical record) wherein earth life was lived primarily as a dream -a vivid dream, intensely colored and teeming but fluid and cloud-like, the larger portion of consciousness not focused in severe fixity upon stable, fragmented highlights but resting deep in "backward" extension through invisible psychic domains from which it would draw its dominant dream quality. In this integument of dream-existence the priest-king would cut off his nose and eyelids, lips and ears until the physical form grew faint and released the focus of consciousness to exist wholly the greater Psychic realm in which it was, already, largely established. There is indeed an "archetype", widely reported and always available to experience in the "dream-state" or through the level of symbolic-psychic being, presenting itself in colorful fashion as the "man in motley" who, before the inner dream-gaze of the subject proceeds blithely and with apparent, taunting relish, to dismember himself, paring away all his facial features with a large Sacrificial knife. This "image" exists as a universal Type, constantly available to the Dreamer or "astral-skryer" and signifies the relation of so-called concrete, physical-bodily existence to the Great Reality of the Psyche and unfettered Consciousness, from which the body's "stultifying" properties are derived.

We notice too, in our brain-mind model, that although the style of consciousness of the ancient matriarchates was primarily "dream"-reality, the flow-lines demonstrate clearly that these cultures as a rule did not exist their dream-being as, primarily, a "spiritual" orientation in the sense of a concerted thrust toward the higher, numinous functions of Consciousness directly disclosing the secret Spirit-void of Being; rather, the flow lines show quite clearly that ideative, psychic and emotional faculties were specifically subordinated to, and served the principle of, the survivalist and

instinctual-physical drives. We have seen as well that the ego-organization through which these survivalist and instinctual drives were served, was essentially trans-personal, i.e. it took its point of departure from the holistic right-brain or gestalt-patterning function compelling a type of hypnagogic membership-identity. Thus the flow-lines also exhibit a deferential pattern moving from left (the abstract, verbal-cognitive hemisphere through which "name" and "form" are fashioned) to right. "Name" and "form" in such tribal societies thus constitute a grammar and syntax literally "foreign" to modern Western consciousness; their typologies established the tribal and totemic unities of psychic categories, rather than differentiating ideal "noun-existents" or object-beings for which contextual actions or functions are merely secondary, predicate-appendages.

In contradistinction to the mind-brain pattern of the old matriarchates, we may study the flow-lines that obtain in the organization of modern, Western-style verbal-linear consciousness. Modern brain research, based on studies of the Western brain, of course tends to suppose that the typifying "map" of Western brain ratios constitutes a universal model. Recognizing that the vertical and horizontal relationship in the lines of flow of the brain-mind is a great variable, we may understand that the Western model only shows us the style of function of the Western brain, with its typical resultant conclusions re, the "nature of the world", the "limits of the possible", etc.



Note that, in this model the vertical lines of flow also proceed "top to bottom", showing a similar deferential orientation of the ideative and psychic-emotional faculties toward the "hindbrain" functions of instinctual life and survival. Thus modern Western cultures, founded on the model of the Patriarchate, have much in common- in this sense- with the ancient cultures of the Matriarchates indeed, having been born from the womb of those cultures, the modern patriarchal cultures may legitimately be said to have derived a major model of orientation from those "bloody", objectionable eons of the paleolith. As opposed to the "dark", matriarchal model, however, in which the lines of flow clearly demonstrate a subordination to the subconscious dream-nocturnes of the right brain, the modern patriarchal pattern exhibits a diversion of flow from the right to the left brain-hemisphere. Thus the descending orientation of the ideative and psychic-emotional faculties (neo-cortex and mid-brain) are shunted into functional integration with the verbal, abstract linear emphasis of the "masculine" side. The fundamental orientation of all faculties and functions is still toward instinctual and vital life, toward reproduction and survival; but the prevailing "style" of modern, Western patriarchal culture is that of skeptical reasoning, abstraction, verbal reduction and linear, one-at-a-time analysis.

The "abstract verbal faculty" and "rational skepticism" go hand in hand, for what the left brain primarily furnishes (and what Western brain-research has yet to clearly understand) is a "localization" or locale for the basic conscious function of Negation. "Negation" or the cancelling, voiding principle of Consciousness of course pervades brain-mind functioning? it is the fundamental power of consciousness by which Reality remains basically unlimited to the forms and functions upon which identity and attention may provisionally fix. In its ultimate character it is the Void-state of consciousness itself; it functions, in the fields of relative cognition, as the self-cancelling property by which any, defining quality spontaneously generates its own subversive "opposite" or necessary complement.

As a specific, specialized function of the left-brain, the faculty of Negation supplies the power to create a psychic distance, to promote psychic "space" or "room" for reflection. With emphasis on the negating, abstractive force of the left brain, the power is supplied by which awareness may disengage from the overwhelming, "swallowing" or all-encompassing, hypnagogic dreamscape of the holistic right-brain. It gives exaggerated influence to

the conceptual and verbal-analytic powers of abstraction, so that, almost itself dreamlike, it permits the self-absorptive enchantment of the "inner monologue" or constant, repetitive verbal thinking. This creates an intense ego-subjectivity, the "thinker" becoming progressively "divorced" from the field of being which is the totalizing point-of-departure for his thinking.

Simply consider the innumerable times in which you had become so absorbed and distracted by your own inner monologue (so repetitive, compulsive and automatic that, upon reflection you could hardly remember its actual content at all) that you suddenly realized you hadn't been actually aware of the "outer world" for some time. You might have driven from point A to point D, and not been able to recall one thing about the passage, so completely absorbed in your own inner "roof-brain chatter" and so abstracted or vaguely "distanced" from the outer "reality", had you become.

Of course we take this to be a common, even "universal" mode, a standard "orientation" of mankind (i.e. this deep, inner subjective absorption and distracting, discursive Abstraction, negating with rhythmic regularity the impress of the "outer" field of perception). Yet consider what you recall of dream-life (which is essentially mid- and hindbrain in "locale", with emphasis on the right hemisphere); in dream-life there is no such distraction from the field of dream perception; there is total, convincing absorption and instantaneous distraction through and by it, but no possibility of retiring to an abstract, independent Subjective world away from its persuasive and all-encompassing field. Within the dream itself, indeed, there is a convincing intensity, a distractive and complete hypnotic absorption (in fact "hypnotism" itself works by transferring the dominant ratio of brain function to the "dreaming" right-brain -thus its power to thoroughly convince and persuade, leaving no room for the self-protective "distancing" and negation afforded by the rational left-brain).

Imagine simply that this style of "dreaming" consciousness comprised your common orientation. It is not "impossible"; to the contrary, it only requires a shift in the habitual ratio of emphasis from left to right hemispheres. This is indeed what yogic and magical practices with their special forms of concentration, attempt to accomplish. Depending on the combined elements and structuring tenets of the practice, this can result in turning awareness to the "inner", psychic scape of dream-life in full consciousness (most commonly the "yogic" approach) or it can result in a

fateful polarisation of the dream-style of awareness into the range of normal, waking physical consciousness (most commonly the "magical" approach). In either case we are furnished accessible examples which, if we but resort to them, disabuse us of the ethnocentricity by which we presume our verbal, linear-rational and abstract style of inward ego-consciousness with its exaggerated, separative "individuality", is the supreme standard of reality.

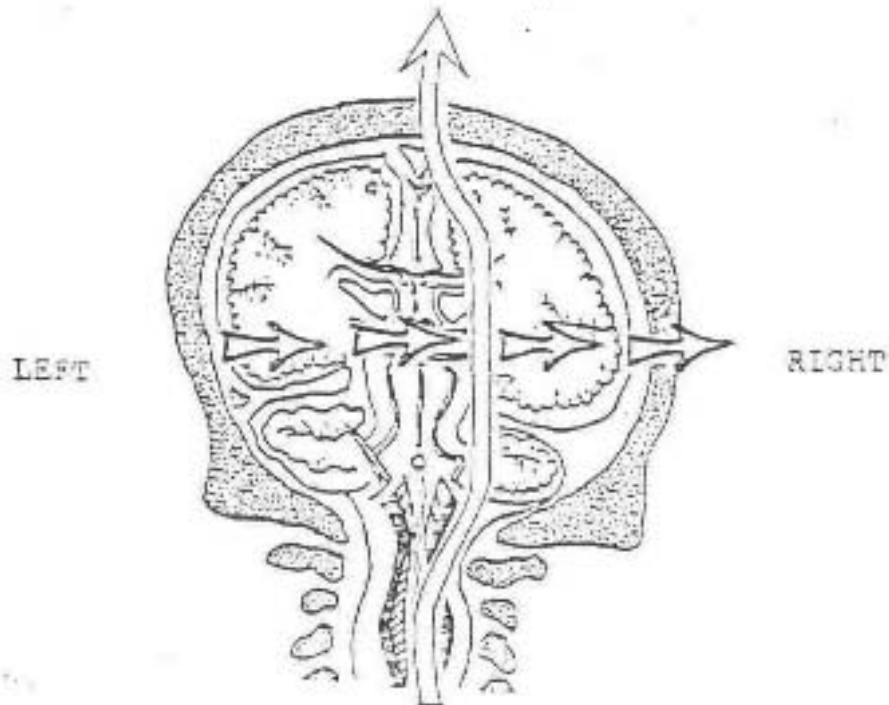
Notice that these two models, those of the Matriarchate and the modern Patriarchate, give us -essentially- two approaches to instinctual and physical survivalism; that of the mystic-magical approach of dream-communion and the collective Ego, and that of the fragmenting, abstract verbal and rational approach of separatism and individual egoic existence. The "advantage" of the one is that it gives a totalizing (and now much-needed) holistic grasp of the unified field of being, not indirectly by inductive inference but directly as a living, convincing and unmistakable perceptual reality; the advantage of the other is that it gives us functional or manipulative access to a central power of Consciousness, that of Negation, (filtered in this case through the stylizations of abstract thinking and verbal-linear or fragmentary cognitions) whereby we may come to know at least as a preliminary matter, what it is to be relieved of the pressing and compelling, overwhelming hypnagogy of the holistic field of perception in the form of "nature".

What we must understand now, at this critical juncture of history in which we have the opportunity of putting the two great eras of the Matriarchate and of the Patriarchate in perspective, is that these two "styles" in the combination of the flow-currents of consciousness do not exhaust the possibilities. For example, we have only considered a pattern of brain-mind functioning in which the lines of flow move from top to bottom (in one case passing with a predominant ratio of emphasis through the right brain, in the other through the left). Let us now contemplate a model of brain-mind functioning in which the flow-currents move from bottom to top, i.e. orienting the hindbrain with deferential respect to the midbrain, and the midbrain to the ideative "roof" of the neocortex.

Following the logic of the previous models, we see that in this case the instinctual, vital force through which concrete sensory life is structured, becomes subordinated to -and thus acts as a function of- the psychic-emotional value of being; and that both become equally subordinated to the Ideative and Noetic quality of existence (represented physically by the neo-cortex, the subtle correlative

of which is the yogic Sahasrara or "thousand petaled lotus"). In this case, the entire vital-perceptual realm of life would be recognized as the symbolic expression of a psychic reality, rather than being valued in itself as 3. system of literal, separate functions; and that psychic reality with its emotional properties and propensities of involved, complex identification patterns, would itself be resolved as the ideofrom expression of a Conscious Whole, a unific preposition of the Absolute Being of spiritual Selfhood, Thus this pattern of flow in the brain-mind model represents an ultimate Spiritual and liberative orientation moving, progressively, into psychic, mental and noetic realms of apprehension, The "physical" is resolved as the tangible expression of psyche and mind, an ultimate Idea of myriad, fascinating facets like a Crystal of inner Beauty and Supernal Value. Like a wedding diamond, the Created is restored to the lustrous setting of the Creator from whence it issued, and to which it Eternally belongs as the Betrothed to Her Bridegroom.

It might of course be reasonably asked, why this particular flow-pattern (from bottom to top) should have Ontological priority over the possible flow-patterns establishing a line of direction from top to bottom. They are after all, hierarchically speaking, simply countersigns of one another,



and mathematically would be considered arbitrary equivalencies (Arrow-up, Arrow-Down) of equal and opposite value.

This leads us to the major, and indeed perennial, stickler: why should the "mystic" order of perceptions be considered superior to, or of a necessarily higher degree of Verisimilitude than, the common "material" order of perceptions? Why should we be expected to accept the mystic's conviction as to the superiority of his "polarized" orientation (and consequently of the flow-lines organizing his mode of perception), or why conversely should we be obliged to accept the materialist skeptic's insistence on the irreducible priority of concrete, pragmatic proofs? Diagrammatically, they seem to be equal, opposite and arbitrary orientations, the one rendering a "concrete" physical world of inertial and resistive "indicators", and the other disclosing a world which appears as the configuration of Idea, a type of noetic whole. Why should we accept the proposition of this treatise, that the upward oriented flow lines of mind-body polarization correspond to the original, most natural and "intrinsic" order of things, the maximally coherent and integral pattern of Being of which the polarisation top to bottom is just the implied potential of a secondary reflection? Why should we not view these "two" arrangements as equal and opposite possibilities with no chance of discriminating the "correct" one, (thus suggesting that they must represent something not equivalent to either; this infers a "third-term", much as that sponsored by such speculative "esotericists" as John Lilly, which would be neither "fish nor fowl" but which certainly lands one unintentionally in the conceptual Mudl).

The "solution" to this is easier to understand if we merely think of any complex structure built specifically to serve its particular function, i.e. a car, a plane, a telephone, etc. Suppose we were able to turn such a structure inside-out, i.e. reverse its topological field. It would exhibit the continuum of any "topological group", i.e. its coordinates would retain their abstract "morphology"; and yet we would obviously be facing a strange animal altogether, the nature, function and purpose of which was not self-evident in the least, and which indeed would require meticulous, piecemeal mathematic projection and graphic reconstitution across a homeomorphic field of inversion equations in order to approximate its actual and identifiable form. This example shows quite clearly that, if we think of the respective flow-lines as being the inverse of one another, then it is certainly possible to conceive

that one "set" represents a primary, coherent and integral, immediately identifiable function while its inverse merely constitutes a puzzling topological variation, hardly existing; under the same priority standards at all. The second "set" actually serves to mask or disguise the original structure although it is topologically continuous; and it is actually rendered relatively dysfunctional when contrasted with the obvious, immediately identifiable "model" of the first set.

This accounts exactly for the individual "moods" or characteristic typologies of the respective flow-lines of the mind-brain pattern, moving top to bottom and bottom to top. When the flow-lines are polarized in an orientation which moves, relatively speaking, from top to bottom, a material, concrete physical model is signified; and it is very obvious that the typical "testimony" of this, dimensional model is that of obfuscation, confusion, the existence of doubt as to the actual form, structure, meaning and purpose of the "whole" - which is why the "physical" dimension is characterized by dubiety, skepticism, warfare amongst competing "theories" and "religious convictions" re. "reality", etc. The meaning, value and significance of the "dimension" revealed through this polarization-potential, is not immediately evident and obvious but on the contrary demands the employment of inference, speculation, induction or piecemeal clue-gathering, etc. There is a fundamental dilemma in the effort to reconcile the "objective hard-facts" existence of things, and the perspectival qualification of thought, mind and the sticky presence of a "filtrate"¹¹ consciousness. The bottom to top polarization on the other hand yields a field of perception and cognition which is apodictic, i.e. immediate and self-evident and its immediacy and self-evident character proclaims the irreducible existence of all and everything as ideoform expression. Even the apparently tangible and concrete qualities of sensory life, are disclosed under aegis of this basic mind-body polarization as, fundamentally, mental and noetic phenomena.

This "interpretation" of reality has primacy, for the very reason that the first example in our topological model had primacy: the "car" or "phone" in its original self-evident form, was rendered immediately apprehensible and indubitably identifiable owing to its structural disclosure as meaning, purpose and value; and "mean-

Ing", "purpose" and "value" are immediate disclosures of Consciousness. The inverted version of our topological model displayed a curious landscape, a strange and challenging topography of suggestive features the meaning, purpose and value of which had to be discovered, inferred, reconstituted by methodical and temporal operations. In either case meaning, purpose and value are tacit requirements. Meaning, purpose and value only have significance with respect to Consciousness; and in the one instance the primary model disclosed its significance immediately according to its cognitive value, i.e. its "function" as an ideoform whole, while in the secondary or inverse instance the model appeared with its significance and value in question (yet still and inevitably, if only tacitly, with essential reference to Consciousness).

Thus the mind-brain model as a whole with its oppositely-polarized flow lines, does not exist in and of itself but takes its basic, ideoform value from the field of Consciousness, the essential Heart of Being. It exists as the patterning typology of Consciousness. In this way, its mutually inverse flow-lines are not just equal and opposite; one "flow arrangement" constitutes the essential model, the primary pattern in its immediate, Ideoform disclosure through the field of Consciousness, while the other simply represents the great Possibility of inducing the basic holistic Pattern to function as a game, a playineboard of numerous variations projecting puzzling topographies and maze-like, .aafractu,qus corridors turning the unitive Order of things inside-out, so that essential Identity is submerged in a diversity of amnesic identification-patterns.

Even, of course, within the framework of the initial and "ultimate" resolution (the Denouement belonging to the primary model of the brain-mind beinsr polarized "bottom to top"), there are numerous relative variations, partial resolutions and semi-focused alignments yielding cognitive versions which account for the variety of spiritual themes throughout the ages, possessing tantalizing parallels and yet remarkable (sometimes disheartening) divergences.

It must be noted here that our "map" of this Spiritual polarization of consciousness, shows only one emphasis in the horizontal ratio of orientation as the flow-line passes up the vertical stratification of the levels. The line of flow is shown moving with emphasis on the right-brain hemisphere alone; there is no alternative map exhibiting a comparable upward flow only through the "left" brain. Why is this? Simply because, in a polarization of flow in which attention is purposively turning in the direction of its spiritual Source (concretely located as the uniquely human-selfconscious "cap" of the neo-cortex or "Sahasrara"), the movement is necessarily toward higher and more complete degrees of integration, synthesis and Unity. And this is functionally structured into the operation-patterns of the right-brain (or "left-side", in Castaneda's terminology). Thus the downward polarization of flow-currents may exhibit a differential canalization into left or right hemispheres, but the upward, "spiritualizing" flow can only exhibit a ratio of emphasis proportionally favoring the operative dominance of the right-brain.

Might not this pattern of flow suggest that attention could become "stuck" in the hypnagogic mid-region of the Astral dreamscape, in a fashion similar to the curious dream-immersion in the vital-physical field of conscious entrancement characteristic of the ancient Matriarchate? Indeed, this can and does happen, and accounts for certain yogic or "Traveler's" descriptions of "ultimate reality" revolving around a dependent and quite provisional "Absolutization" of some charming feature, realm or state of the Dream-dimension. This results from an "indiscriminate" subjection to the unific and gestalt-pattern dream medium, an unarmed and ingenuous acceptance of whatever may be divulged in persuasive fashion, through the overwhelming and totalizing impact of that medium. (Thus if in a visionary trance a Great Apple appears at the moment the totalizing and persuasive character of the mid-region of the Dream-mind -or astral psyche- impresses itself upon consciousness, the Skryr is most likely to declare posthaste that God is a Big Apple and ought to be worshipped in tunics of red and green, and headbands ornamented with stems- preferably in Time Square).

This "indiscriminateness" is precisely due to lack of compensatory reliance on the furnished faculties of the left brain, still quite available if overlooked and capable of providing exactly the "discrimination" required. As an ancillary function the "left brain" is still quite good, and its exercise in the context of the

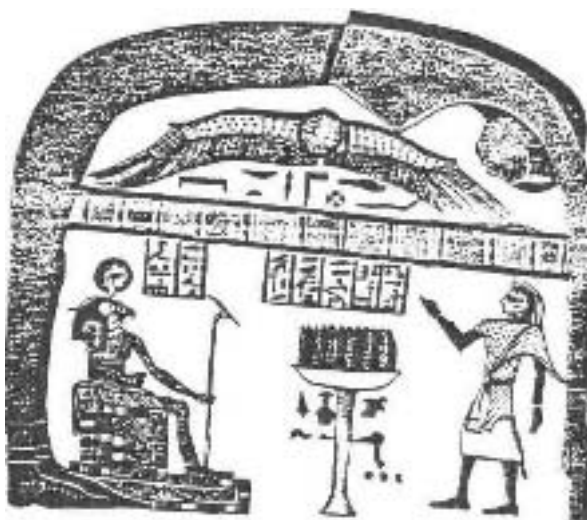
holistic fields of the "higher dimensions" may indeed furnish the proper, discriminative "distance" through which to balance the claims of provisional symbolic forms regarding their fitness in furnishing the keys of understanding. It is for this reason that many spiritual disciplines require routine exercise of faculties that must be considered basically "left-brain".

Ultimately the left-brain must be drawn into the exactly perfect degree of its ratio of functioning in any case, for it is, first and foremost, the structural locus of the primary power of Negation. It is the power by which all qualities, values and potencies are ultimately balanced in proper, measured fashion, and cancelled of their preferential effect. To hear many band-wagon exponents of the "spiritual" point of view, the right-brain with its holism is so all-immortant that one may as well surgically remove the left-brain to expedite spiritual practice! This gauche viewpoint results from the general lack of understanding as to just what the left-brain ultimately represents. It fails to analyze just what the key to verbal, abstract and analytic styles of intelligence might possibly contain. Thus it is blind to the fact that the left-brain is necessary consort and all-purpose manservant of the right-brain, and perfects the gestalt, holistic character of right-brain functioning by reducing all its relative properties to the common denominator of Zero.

There is not only a Oneness to reality, then, but the ultimate Nature of that Oneness is Void, Zero -the essence of illimitable and indefinable Consciousness Itself. Void is the Mother, the ultimate Womb; the field of manifest existence, through whatever plane or dimension, is a seamless Oneness and this too is the Mother. And that which forever introduces, unites, identifies and seals the continuity of these "two" aspects of the Divine Mother which are really only One (and thus None), is the mediatory, negating power of Siva, the father-male and discriminative Sword which suffers no captivating -and thus enslaving- form of imbalance to prevail. And this father-male, the power of Negation, is obviously just the active expression of Void, the female-Mother. The "father" is ever the son-father, dependent offspring and eternal consort of the Great Mother or ultimate Divine Reality (Nuit). This is the secret and full, essential symbolism of the Patriarchate. Observers haven't failed to notice that the Matriarchate exhibited not only its dark and low,

negatively-polarized side in the form of the sacrificial blood-cults and brooding, chthonic rituals of "appeasement"; at the highest arc of potential the ancient forms of consciousness save rise to the cultures of the Star-goddess. In the great spiritual and religious apprehensions of these cultures, Psychic reality subsumed and refined "literal" reality, and referred the whole to its Spiritual root, its numinous basis. Such cultures represented the sublime exaltation of the Mother principle as reigning Void-unity of Being in which all and everything had a living and organic role, an indispensable part.

The "immortality" embedded in the cyclic assurance of fertility, reflected in the world of form and finitude the true and invisible Immortality of the Mother-Void, the Beyond of Spirit Reality. Thus the unmanifest and Permanent Realm of Absolute, and the manifest cyclic realms of nature, were equally represented as the Mother, showing their intimate bond and indeed identity. The manifest reflected the Unmanifest; thus they bore the same Countenance, the one "above", the other "below".



The arising of "history" as we know it, signaled the upsurge and usurpation of the Patriarchate, with its linear covenant describing a temporal Rainbow of Promise with the pot of gold at its millennial end (the bond of assurance between a Divine Father removed to a remote and inaccessible "above", and his lost tribes below, the wanderers in the waste awaiting an ultimate reunion in an atmosphere of temporal and spatial separation, emptiness and spiritual lack or depletion). The Patriarchate marked a fatal separation of the consolidated, "masculine" ego-principle, from the realms of nature, and thus also the withdrawal of spirit from those realms- leaving both man and nature in exile. The symbolic and numinous character of things had been exorcised in a wholesale, literalist proscription against "idolatry". Without such divine evidence in the forms of nature, man's intimacy with the Divine was lost as well as he remained foremost in appearance an instance of nature's fruitage.

It was conceived then that within him was a spirit-spark, a numinous remnant (i.e. "inward" and invisible but centralized ego-consciousness) connecting; man with the far distant spiritual reality, the inaccessible and discontinuous Sky-heaven above. This spirit-spark (the efo) served to distinguish man from the rest of nature, though he was "in part" a natural expression and thus embedded- or imprisoned- in the realm of exile. Loaned this measure of "clear superiority" from the Divine Father-god, man was mandated to dominate the realm of nature (no communion being possible, since nature was functionally bereft of spirit and so simply considered "alien", refractory). In symbolic terms this meant the domination of the "feminine" principle by the "masculine", rational ego-consciousness over the instinctual and spontaneous domain of the vital-force, the nature-realms (and thus the "autonomic" as a whole). Cortical and self-reflexive consciousness in its extreme emphasis was the "positive" result of this process; alienation from the deeper and subconscious ground of natural and symbolic correspondences, the limbic and medullary systems, etc., was the "negative" byproduct. This estrangement produced an antagonism that continues to manifest in the psychological complexes and behavioral patterns that characterize "human consciousness", but which are actually only expressions of an ongoing dilemma between abstract rational intelligence with its empty object-models furnishing the fetish of substitute satisfactions, and the organic vital matrix comprising a totalizing drive and whole-being imperative quite beyond rational indexing.

That vital spontaneity, being repressed and reduced by abstraction, exerts a secret influence, a negative obverse reflex upon ego-consciousness through distorted and hidden (renounced) motives.

If there is a "purpose" to this transition between what we would modernly call the "right-brain" orientation of the prehistoric Matriarchate, and the left-brain emphasis of the "historic" Patriarchate, it is that of creating the opportunity of a profound "polarization". In the Matriarchate "awareness" was dimmed (though psychic acuity was much more richly variegated than anything known at present), for the Mother was still the realm of the great Unconscious; the extreme polarization of self-reflexive ego-consciousness greatly enhances Awareness. The Question of what the "world" actually is, of "Who am I", may be addressed much more "frontally" through intensified activation of the frontal lobes. Thus it is possible to find the leverage of transcendence from the endless span of the psychic nature-fields in themselves. This is done falsely through ego-dominance, the supposititious effort to demonstrate some basic separation and artificial permanency over the "world of creatures and things". It may be done truly, only where a deep and profound balance is restored, one in which the "right-brain" or holistic values are awakened to full power again after a dormant or subordinate period, without a proportional dimming of the "left-brain" and cortical-conscious values that have been the distinction of the present age. This would bring the "virtue" of patriarchal consciousness, the more precise and focal awareness that comes with self-reflexive cognitions, into alignment with the global and holistic ground, the unified field of the perceptual realms formerly ascribed to the Unconscious of the matriarchal mode. Neither psychic identifications and totemic attachments, or egoic estrangement and abstraction, would then be able to persist in functioning as weighted pans in the complementary scales of imbalance serving to impair direct Awareness of the Whole as psychic field and expression of the Void-conscious, Self-same Absolute Identity or Spirit-being.

This then describes the chief value and purpose of the shift in emphasis to "patriarchal" left-brain consciousness; like all "shifts in emphasis", there is a tendency to overbalance, and this has been more than amply demonstrated in the gross excesses and unconscionable rapine of our collective "cortical" history (beginning with the patriarchal vengeance-god, "Jehovah"). If the purpose of such an emphasis-shift was, originally, to supply the opportunity for polarization, for the ignition of a radical self-reflection and acute, central Awareness, then that purpose has been achieved insofar as ego-intelligence represents a model of that standard of Consciousness; it remains for Awareness to be awakened in its absolute value, in its entirety, and this may happen only where the Mother is fully restored to her proper position and Throne of Honor as the field of the totality, the representative of the whole

in nature directly reflective of and correspondent to the Absolute Whole, the realm of Spirit-Consciousness anciently symbolized by Star-goddess and supreme Mother-principle.

We do not occupy the naive reality of the "patriarchate" any longer. Only willfulness prevents us from conceding the self-justified legitimacy of the world of the "shaman" and sorcerer, the "separate reality" of the aborigine and Jivaro Indian, without rationalization by or reduction to terms having "currency" or sanctified "exchange value" only within the context of superficial, rational-Western culture. How long must we question these things, pick around their edges, ponder whether Castaneda is a "clever story-teller", a charlatan or "rogue scholar", etc.? How much LSD has to be taken, how much mescal and peyote smoked by "weekend warriors", before the information filters through that there is infinitely more to the world than is described in the equations of quantum physics? We have already been exposed, even over national television, to yogis demonstrating a "power" of transmission inexplicable by "science" except where science finds its proper Vanguard (i.e. William Tiller at Stanford, Charles Muses and Arthur M. Young, Fred Wolf of SDSU, etc.). If culture is to make the transition out of the old, debilitating and fatal context, it must do so quickly. It can't wait till "all the returns are in" from a mode of verification proceeding quite presumptuously from within that context.

In order for a Child to be born, the presence of the "father" alone is ludicrously insufficient. The Mother must be brought back. The Mother is the fundamental principle, the Matrix and Medium of child-bearing. There is no "child" without the Womb of the Mother. The Mother has been banished; she is in exile, repressed, and the fate of humanity, even "ego-consciousness", is inextricably involved with her fate; her exile is really the exile of the whole, her banishment everyone's banishment, as progeny of the Mother. If awareness is to transcend both the meretricious forms of "ego-consciousness", and the distractive lights and allurements of the "nature-realms" and vistas of perception in themselves, it must know the Mother in her spiritual fullness, as the womb or absolute Void of ultimate Reality lovingly reflected in the totality of her manifest field. As the "shaman Agnes" declares in Medicine Woman, "woman is the void; man has stolen his power from her". The "power" which left-brain, masculine ego-consciousness has "stolen" from the informing holism of the feminine principle, must be restored.

There have been Avatars. "History" is sprinkled with the appearance of that Saviorship which answers the Covenant between an Absent Divine and exiled ego-consciousness. Yet the atmosphere surrounding such Avataric manifestations seems almost universally to be that of only "partial" success! All the Avatars, have been "men" in outward form. And each seems to have been established in qualified "victory". Thus the legends and prophecies spring up uniformly around them all, that they shall return, this time in the "fullness of time". This is not only true of the continuing covenant revolving around the story of "Jesus"; the same is stated about the Buddha, "hat He is to return as Maitreya; Quetzalcoati is to return; Lord Krishna is to incarnate once again. Each Avataric "legend" then describes a saga of what has to be construed as an incomplete "ministry"; something in each was left unfinished; something remained behind, something yet to be done, a gap left to be bridged, a hole to be shored. Examining the traditions of each, it becomes clear that in each case the World, humanity and the natural realm as a whole was in an insufficiently receptive state; the "ground", i.e. the maternal ground of manifest nature and embodied mankind, was not in any case adequately prepared.

Hers we may intuit a wonderful analogy of "childbirth". The first appearances of the "Avatars", all masculine appearances, correspond to the process of insemination (the male is indispensable to fertilization, something which the Matriarchal symbols of parthenogenesis simply devalue as a matter of any ultimate significance). Naturally, the "baby" is not ready to be delivered whole at this preliminary stage! Their "fertilizing" task was that of bringing greater degrees of Divine Spirit Consciousness into the manifest field, the results of which can only be perceived in the processes of gestation and growth through time. Fertilization and gestation are subliminal functions. One is barely aware of them, almost completely ignorant of their invisible and "subterranean" processes. Awareness of their effect is reserved only for the later stages, where pregnancy is coming to full-term and the fetus within kicks demonstrably, and moves. The life stirs, and disturbs outward attention so that it begins to take notice of what was begun much earlier.

These later stages, are the ones we are in now. The world as a whole, the Age is in a state of advanced parturition. This accounts for its progressive contractions, the increased frequency of its upheavals, its tectonic and volcanic as well as social and political undulations. In light of this we must ask, what is being brought to birth?

Do we answer with Adam Smith and Karl Marx, a "new economic system"? Do we answer with Einstein and Heisenberg, a "new scientific paradigm"? Do we answer with Fromm and Maslow, a "new psychological and social model"?

All those fragmentary answers are aspects of the new child, for the child itself must be nothing less than Consciousness, true spiritual or Divine Awareness. We are not in the period of "insemination", where the earth is still essentially fallow and only able to receive the seed, the tiniest inkling of the Tree; we are in the period of delivery, where the earth is carrying this new child-Consciousness full term, bearing it with great labors and "agony of travail". And just as the role of insemination is represented by the masculine principle, the Father, so the role of childbirth itself is properly represented only by the Mother.

All the "avatars" in the examples of our "history", have been "male". Their particular "advents" were ended with "withdrawal", removal from the "negatively polarized" material sphere often actively hostile and at the least totally unprepared for their presence- sometimes drawing awakened "disciples" up with them, but always demonstrating the gesture of retraction, as if a gingerly contact with the refractory realm of "nature" was all that was barely tolerable before sweeping as many as possible up with them in a strategic "retreat" to the skies - leaving however a Promise, a bond of Return deemed negotiable at any time by those "remaining" with a belief in their Godhood.

But now the bond is posted; the bill is due. We know this because the whole can wait no longer; it is in severe travail, in the condition of the pregnant Mother feet stirruped in the Delivery Room. The proper motion is no longer that of "advance" and then "retreat", descent and then "withdrawal"; the "withdrawal" principle of the male, proper for the first part, is not in order here. The "earth" is not fallow; it is swollen with a great, Sentient content. The burden of its Consciousness is struggling to come through. The Mother is the principle here, not the Father. Divine Spirit-consciousness shall seem no longer to hover "above", poised to make strategic "descents" and "ascents" to and from the unaccommodating Ground of the Material Field; Spirit-Consciousness is rather preparing to show its cognate relation with that ground, by manifesting through and as it, Awakening it totally to Itself. Conscious Awareness becomes Awareness of the Totality, as the totality, without specious separation between "Spirit" and "matter", consciousness and life. But the medium must

be the Mother, the material field itself, and specifically woman as instrumental correlative of that field in both the physiological and spiritual sense. It is the function of Woman to show the true relation between the World and Supreme Void-conscious Reality, and to enforce that relation as the Living Truth of Being,

This then is the book of the Avatar; it is the book of the Avataric timeliness of the Female, the Mother, and thus of One Who even now embodies that Function in this World.

The Promise is kept; the Guarantee of the Great Ones is met. Does one balk? do we blanch, that "He" is returned as the Mother? But Jesus, even Lord Jesus, was supposed to come riding in for all the world to see on a cloud; and through all the ancient symbology, the "cloud" has always stood for the Feminine, the source of Life-giving rain, the milk of the skies, the Mother. This book then announces that, indeed, we are in the very midst, the throes of the "Second Coming"; but the Mother is a Deliverer, She gives birth, so it is not so much that the "Feminine Avatar" is the point, but that You are the point, for She gives birth to you, to your true Transcendental Spirit-consciousness. The "Avatar" came before, and was crucified for His trouble, because in the alienated medium of dualistic consciousness He was mistaken for someone "out there", someone "other" than oneself. Now no such mistake shall be made, for the Christ stands no longer alone and "without"; He comes from within, born by the grace of the Mother from the Heart of Everyone, so that now you will Know; and you will know that it was always only You, Divine Conscious Being,

This book is your introduction to the Mother; it tells the simple story of AMA AMRITA AIMA, Who she is and what her life means to you. While she is alive in this world you must come to know her. The wise will actively seek to approach her as the child coming for the Mother's Grace; for her Life is the means to Your Awakening, and the practice of her Teaching is your service toward that Awakening in the World.

The narrative voice, this present writer, is that of her husband. It would be a grave mistake to believe therefore that this is a book written by a "husband", about his "wife"; for I am writing as witness to a Transformation, and as one who was transformed by it. She is no more "my wife" than she is the Bride of the World. She is no more the mother of her children, than she is your Mother. This may seem empty hyperbole, to those who do not as yet know her. To her students, her disciples and her devotees it is simply true.

At her request this was written in very simple form, for **as** many as possible to understand. Thus many things which would be illuminating, delightful and entertaining in themselves, have had to be deleted from the body of the text. Necessarily absent are such wonderful but "incidental" stories as her "Alfie-the-Robot Sermon", delivered to the original trio of participants shortly after her Awakening, in which (as demonstration of the personal significance of the Avataric function in the world) she casually touched the button on her child's toy robot, containing batteries known to everyone to be long-dead, causing thereby the row of seven vertical lights with their accompanying musical notes to begin flashing and playing brightly! Deleted too, is the full story of how, at the ashram of her Western spiritual master, a bouquet of flowers nailed fast to a beam sprung suddenly off the post and flew across the room, landing directly at her feet in front of several stunned witnesses (an incident which should have amply demonstrated an important point to the students and devotees of that master, had they chosen to recall that precisely the same incident occurred to him, as he related in his autobiography, during his student practice with one of his own teachers).

I have also left out all real reference to any "qualifications" I may personally claim in narrating the story of Ama's millennial Awakening (apart from the incidental and, in itself, irrelevant fact that I'm her "husband"); ultimately, in any case, no background in "esoteric schools" or "spiritual practices" could ever substitute for, or stand as equivalent of the personal awakening which could only come through the Power and Grace of her own, astonishing transformation. Suffice it to say that nothing on earth would **have** moved me to write such a book as you have before you now, except the truth. And the truth may never be known by inference, by second hand evidence only; it must be lived, it must be a demonstrable and integral part of the being.

Reference is made in the text to Ama's days of spiritual practice, in which she worked with two spiritual masters, one "of the East", and one "of the West". They are not named in the biographical text for purposes of narrative focus and simplicity; they are however named and discussed quite explicitly in the afterword, for reasons which will be clear in examining the more formal and analytic quality of that section. Their identities are, therefore, certainly no secret and may in fact be

inferred even while reading the biographical narrative. There should be no consternation in the fact that neither these two spiritual masters or their respective followers, acknowledge one another or overtly admit to the other's "legitimacy" (with the one important exception cited in the afterword, with all its implications); this circumstance is elegantly explained in fact in a book by the "Eastern" spiritual master, in which he clearly states that it is common practice amongst fully realized Spiritual Adepts, to ignore one another and even speak disparagingly of one another, this in order to keep the attention of their respective students on them alone; so weak is the run of humanity that, even disciples to one Master it will run and seek another if it thinks him fit, and especially when the first Master does anything to provoke! This vacillating and immature behavior, so common to spiritual seekers, will effectively prevent them from ever learning anything; so the Spiritual Master, in the true sense of the saying that the Lord is a "jealous god", will harbor his brood of chicks against their own chicken-headed tendencies by singularly belittling and downplaying any other -living- Master no matter how great, only reserving kind words for the dead ones!

Now this should be fair sign, to any remaining grudgers and disputatious types within their respective camps: Ama has stated quite plainly that during the course of her practice and transformation, the Master of the West functioned as her "Father", the Master of the East functioned as her "Mother". Though their teachings may seem different, there is not a jot of difference between them in Reality.

Enough now has been said of what is past, for the Mother is the real function of this Time, and it is to this Time that I would turn you now.

Who reads this and understands, is wise; who understands and acts upon that understanding, with Love and faithful application in real discipleship to the Mother, to him goes the breath of new Birth, beyond intellect, beyond mere mind, awakening him in his Wholeness to what is after all a condition so sublime and so complete that it is only the nightmare of man that he should continue to refuse it.

PART TWO

A...A...A...



MANY PEOPLE who lived through the 1960s, look back on it as a unique time.

Something strange, powerful, terrible and wonderful happened in the 1960s.

For a short time, especially toward the climactic end of the 60s decade, it seemed as if the world had changed. It seemed as if the course of history had changed. At least that's how it seemed to many. That's how many still remember it.

Even those for whom the 60s now represent a Time "lost out of Time", an "impossible" possibility or vanished promise, remember it as a time which for all its war and domestic fire was more positive and potentially fulfilling than any time, before or since.

People remember its revolution, its turbulence, its mysticism, its Consciousness, its psychedelic lights and its multi-dimensional music,

its children painted and feathered and beaded, its
battles blowing across the lawn and through the
leaves of tree and bush in the park above the
Haight.

People remember the bands that gave free concerts;
they remember the unparalleled frequency with
which the word Love appeared painted on the sides
of paisleyed vans, in graffiti on tenement walls
and park benches, scratched in the metal of
buses and the bricks of the business district;
people remember the surge, the sense of an
irrepressible creativity, a power of creative
freedom springing from the universities and from
the streetcorners, from the high schools and
from the camps of bivouac in the jungles of
Asian battles.

People remember it as a time when powerful drugs
gave Visions, showed portents, revealed truths
and destinies and plain lunacies, when Lescalin
and Peyote buttons became a near fashion and a
chemical formula abbreviated to L-S-D promised
to split the technological countries of the
world as decisively as the .urrent, revolution-
ary slogans and ideals.

People recall it as a time so ripe with Poten-
tial and creativity that strange syntheses, odd
bedfellows were brought together everywhere,
and the ordinary world seemed rich and insane
with many and multi-colored worlds existing
virtually in every, newly-explored Personality.

People still remember, and many wonder wistfully
what became of the Promise of those days- days
which seem now a "time out of time", a strange
dream, an incursion into the straight Line of
history and personal existence: a "line" at
right-angles to the line along which everything
and everyone seems to travel.

In the 1970s a certain "sobriety" regained the
middle-class composure of the industrial
nations of the world; the dangers and acceler-
ations of the 60s crave rise to a natural

"braking" process, a cautionary slowing. Those many who carried the seed of the abrupt and wonderful Promise of the 60s, attempted to realize that promise in methodical fashion, or to "consolidate" their creative gains. The "human potentials movement" became the social translation, the cultural upshot of the creative "blizzard and divine chaos of the 60s.

One by one formal fashions arose, crystallized ¹¹answers" to the open, flowing "structure" of the 60s tempo. One by one formal movements, schools and techniques congealed from the sweeping overflow of the 60s dam-burst. Reasonable and manageable proportion arose once again, "safe" molds with which the creative exuberance and danger of the 60s spirit could be contained.

From one movement and "ism" to another people moved, happy to regain their "ego" of apparent "control" over personal destinies which for a wild time seemed swept together in a cataract-rush toward an ultimately awesome and fearful-because Unknown- Destiny.

People moved, "contt,, -edly" if restively, from one "self-actualizing" program to another, at "their own pace", never really experiencing again the sense of transcendental Climax associated with the revelation of the 60s, yet taking as consolation the regained egoic sense of having manageable "charge" of their own little destiny and momentum.

Slowly they exchanged the excitement and creative nourishment of the Unknown -which was the real creative factor revealed by the 60s, beneath all "LSD" and revolutionary shibboleth -for the safe sure valve of the comforting if vaguely contradictory sense of personal control and governable ego-will.

Slowly they exchanged the sense of ?ire, the sense of a creative and Life-giving inferno, for the sense of familiarity, personal choice and manageable proportion.

So slowly everyone sacrificed the Goose, in the attempt to salvage the Golden Eggs.

From the 60s, then, everyone has been left (in the 80s) with the congealed legacy of the 70s- the stillborn "isms", the "izers", the rolfings and. ests and gestalts and million "therapies" which all empty out at last into the aimless vacant energy-expenditure of "running" and "aerobics", exchanging ultimately all the raw potential of Realization for the canned commodities carried over from the 50s, the packaged promises of "looking good" and "feeling good".

Many romanticize that time as an "age", the decade of "Camelot" (indeed inaugurated with the Inauguration Ball of the first 60s presidency); it is possible then to imagine that time as "lost", lost to the mists of dream and vague, stirring memory. Many are able then to tell themselves it was but a dream, an impossible hallucination, even a lie each had desparately whispered to himself...

BARBARA had grown up in the 60s. She'd turned 21 by 1974. She remembered the music, the power, the excitement, even the Revelation, the "mystical promise". The 60s had been the one public and social, outside expression which finally matched and suited her inside feelings, her inside understanding that had always seemed to be with her, since her earliest childhood remembrance.

She had always been aware of a powerful energy, a force bursting in the atmosphere and in her body. She had always been aware of a positive, Life-giving feeling infilling her and flowing out into the world, out from her feet and hands and even her eyes. And she had been aware of this Positive Power, this great good feeling of Life and Truth from earliest childhood, even despite the fact that as an infant she'd been locked in the closet for hours with her brother and sister, as their mother's extemporised "baby-sitting" device.

She had always been aware of that Presence, of an irrepressible energy in her body and

the very atmosphere which kept her up nights- even giving her frequent nosebleeds from its urgent power- she had always been aware of that Positive Value despite the gross neglect early suffered, which led to their father gaining court custody of her, her sister and brother.

She always held faith with that positive energy, that good Power of Life, even during the times it seemed to fade into a dream and she was left only with its reminder in terrible nosebleeds, the leftover evidence of an energy in her wishing- to "be fully born, but trapped now in an existence with a "father" for whom she was nothing more than a personal maid.

This "father" known even to the rest of the family as "strange" if not something of a "monster", shredded her early life and education by moving her from school to school abruptly, and arbitrarily. (He'd dispensed early with her brother and sister, shipping them by Greyhound back to their mother.) He finally moved her to a Tijuana shack at the age of eleven, where she would be left alone for days at a time. Her father's sojourns into periodic "poverty" were looked upon as madness by the rest of the family, since he himself was never less than "well off". (Later in life she would savor one phrase from the Castaneda saga: pinches tiranos, "petty tyrants".)

She would walk to school, alone, under the foulest and most dangerous conditions; do her father's laundry in a creek by hand, having to walk miles every day each way; have her father's dinner prepared promptly after school every occasion that he would be home... She would be left alone in that border hovel for days, spending sleepless nights; one night she spent standing atop her bed in terror as a tarantula squatted on the floor by the bedside, all night without once moving; one evening she spent alone under the covers listening to a horrendous melee next door which turned out, in the light of the next day, to have been a murder.

She had to take the bordertown buses by herself to do the shopping, on one such occasion having a madman put a gun to her head.

And through all the squalor and loneliness and even terror, she kept faith with that Positive Power, that ineffable Value with which, apparently, she'd been born by grace.

She was known, indeed, somewhat accurately if unhelpfully by the rest of her family as a "Saint".

"Barbara" in fact however meant "Barbarian", she came to learn; and the title of perpetual pariah and outsider fit her, personally, much better than that of "Saint" (a designation which she could never stand, despite the lugubrious frequency of its application).

As the perpetual "barbarian", the outsider and "stranger beyond the gates" wherever those gates might be, she retained even in her great loneliness the sense of a Positive Truth, a Reality now apparently stolen from her world but existing, somewhere, as a Promise.

She kept the very Sun, every day, as a brilliant companion and emblem of that Promise.

She was indeed born under the sign of the Sun, Leo, and of the Mother (Virgo), having come into the world on Aug. 21, 1953.

It may well be imagined, then, that when this small and forelorn "Barbarian" and the Spirit of the 60s decade finally met "in the middle", it was very much a Love match of a high and unforeseeable Order.



TWO

SHE was brought back to the U.S. through the caprice of her father, brought back and summarily left in the "care" of unknown, distant relatives in the bordertown of Calexico in whose disgruntled keeping she was fed on scraps left over from the dinner of the family dog. From this ludicrous, cruel and quite arbitrary low-point of her life she was finally "reclaimed" by her wayward parent, who promptly took her with him to the suburbs of San Jose- where she could "move up" to being maid for her new step-mother, and baby step-sister.

She escaped from the great "gift" of this new and suffocating position under a continuous, martial regimen, as quickly as possible, and fled down the highway with nothing, ran free and away down the road into the heart of the 60s.

Like many others at that time she found, in the society of runaways and free-lifers, a mixture of hard subsistence reality and strange Revelation, existing side-by-side and inseparably. She was strongly attracted and greatly sustained by the freedom, the texture and creativity of the music, the style of the experimental cultures; she began to find the cultural and external counterpart to the Knowledge she'd always, secretly harbored, the Understanding which had been her sole friend and companion and which had borne her through the times of unbelievable terror, hardship and oppression.

She saw it appear, she saw it grow and participated happily, with great curiosity, in it; she saw it rise and then she saw it ebb, saw it fade away and slowly disappear.

Like many another 60s "veteran" she found herself, at the beginning of the 70s, still sitting as before on the curb of Life, without property or possession, various claimants to her affection drifting in and out amidst the din of street-noise as the mist and

dream-memory evaporated, and still no real answer from the Heart of existence, still no sure fulfillment of the promise which she felt always speaking to her from the Soul of existence itself.

She married and had two children, in the midst of a turbulent and ever-changing situation.

Yet as much as most find- or try to find- a more "permanent" happiness in such domestic circumstances, by that much did Barbara realise the profound obligation and responsibility she bore toward her own children- she realised that, as much as she loved and valued them, she could not give them that Supreme Value she knew and understood was there, even somehow available, yet which she herself had never been perfectly able to realize. She felt that, as long as such Ultimate Value remained a promise but practically absent in her own life and realization, she could never impart to her children, to her husband or to anyone else that perfect blessing and supreme reality she knew was the only worthwhile reason for being born into this- otherwise wearisome- world.

By being married, by loving, finally, in company and by having the responsibility of parenthood her Desire became only more acute and more intense, therefore; her will to realize and make permanent that great positive value and truth was only the more fixed and firm.

In the changing throes of such external circumstance and continued, internal turmoil, she began to have strange dreams.

These dreams were different; powerful; peculiar.

They seemed to persist somewhat into her waking life, a living carry-over from the dream-domain.

Her husband, through his own past studies and practices, was at least able to furnish an intelligible framework from the realm of "non-ordinary" reality, in which such happenings could be properly and more

calmly assessed.

Eventually, through the responsiveness and attentiveness her dreams provoked, Barbara began to awake in the dream-dimension of reality.

She began to learn that the dream dimension was not just a subjective and arbitrary nocturnal phantom of the slubbering brain. It was a living reality in its own right, with its own scapes, vistas, environments conditions, behaviors, beings and Personalities. As she began to awaken in the dream-dimensions, she became aware of her **Spiritual Master**. It was her **Spiritual Master**, her Inner Plane Teacher who was drawing her to awaken.

This Master, she came to understand, was what the esoteric traditions term an Inner Plane or Ascended Master. Through the inner psychic communication she established, even in her waking hours, with this Great Being, she came to be Initiated one fateful evening into the Siddhi, or psychic power, of Aura Reading,

The energies and lights and positive powers she had always known from childhood, took Life and illumined the visible world with coherent patterns, patterns quite unseen to the normal eye. She was able to behold the great energy envelope or "egg", the luminous global "aura" of the human form, as well as the energies and lights emanated by every living and "inanimate" thing,

This Power of hers became evident to others. Many came to see her, friends and recommended strangers; through her ability to see the pre-pafcern or symbol-design of the human form she learned quickly to perceive and diagnose problems, oncoming diseases, psychic and emotional imbalances, even pending events in the individual's life which hovered as an "energy-script", in the person's psychic "atmosphere". Her recommendations became valued by those whom she "read".

All during this time, due to the great Quality and blessing of this Ability, she and her husband came to acquire much hidden knowledge about the structure and function of the "inner" orders of being; they came to learn very much, by this direct faculty, of

what is not normally known even to exist.

They learned of the energies of nature and of the human form, of their ordinary patterns of "behavior and of the stranger, more truly "characteristic" and non-ordinary behaviors on the "inside" level of things. They learned of the "occult" meaning, function and application of sounds and colors; they learned of the hidden relations between the sense perceptions and the nervous systems and organs of the body; they learned of the connections between the "known" centers and points of the human form, and "unknown" levels or dimensions of energy, being and existence.

Through her psychic gift Barbara received great mantrams or words of specific vibratory power, from orders of energy-intelligence traditionally renown as "angels"; she was tutored by the inner, Great Intelligences of Being in the forms of technical exercise most efficient and potent in unlocking the energy-centers and the perceptual faculties of man.

By these means her husband was able to make his experimentations in meditation and concentrative exercise, which speedily disclosed inner potencies and kaleidoscopic vistas of "mystic" character not nearly so accessible through the available exercises and techniques of the guru-and-meditation "market-place".

Many of these given exercises and methods paralleled the available wisdom of the "known" yogic and occult techniques, and some quite flatly contradicted the conventional wisdom on the subject. Thus by this sure, direct inner tutelage Barbara was given rare access to an inner treasuretrove of immediate knowledge; to her was imparted the Open Sesame "mantram" which made directly available those modes, faculties and powers of lore which are usually fed the seeker through the sluggish eyedropper of indirect, handed-down "wisdom" derived through a knowledge many times removed from the original ancient sources of experimentation.

And all this time she was coming to see more and more clearly the real, inner condition of the people who came to her for the unique advice she could impart.



She came to see the inner story of each of their individual lives, and she soon came to see the more elaborate and integral, total story of the many lives each actualy lived through innumerable and inter-related existences.

Each person who came to her was recognised as a collection of intertwined lives and beings; in the aura of each, which extended the scope of each one's existence not only spatially but in depth, she could clearly behold the many faces every person had worn; she could see then living and repeating their characteristic patterns, not just across the memory-scope of their present life but across the great panorama of many re-existences. She came clearly to see that every "person" was a Soul, an imperishable Center of Power and Intelligence which took on many energy-forms through many levels and dimensions of existence.

Each was a Soul which retained an inner, latent memory, a record of indelible impressions from each existence lived, each pattern to which it has been born and to which in turn it had died. She saw that each was a unique composite of complementary and antagonistic personalities, and that the present life of each was in some way but a repetition of certain combinations of patterns, carried on in an unconscious effort to bring together and to resolve their potent, deep and conflicting motivations.

Ultimately, she came to see that each being was a dreamer in a Dream, sleepwalking ignorantly through many existences and re-existences. Each was a constant, ancient and perpetual repetition of problems, and though the problems might change superficially over time or take on a new "patina", the basis of the problematic existences of each remained the same.

They suffered the same repeating problems, the same vexing death-plagued patterns, the same monotonous circuits of sorrow, suffering and ultimate loss, because basically they'd never been awake, had never become truly conscious of what they were doing. Through all their lives, each person she "read" had stumbled and finally fallen because each was just a sleepwalker through Existence, a dreamer in a dream.

And she came finally to realize that, regardless her specific talent or ability to help those who came to her (in problems of health, love-life, finances, personal "probable" destinies, etc.) she could never be of any ultimate help until she herself had awakened truly from the Dream she recognized all to be in mutually.

She realized that, as a consequence of the subtly connected thread of her own Destiny and Life-pattern, she was being given the grace to gradually awaken on the inner levels of existence, the "etheric" and "astral" and "mental" levels, the "dream" dimension of existence which is largely unconscious and most always "unknown" to the majority living their fascinated, hypnotized lives locked firmly into focus upon the physical and vital level of things alone.

She was awakening to those inner, "hidden" levels; but it became increasingly obvious that, even being



"awake" to these levels only made the dream-character of existence and vital life more apparent; it did not serve automatically to wake one up from the nightmare of concrete, vital existence, which itself was the body-lure of all dreaming, the sensuous enticement of all somnambulant re-existences.

She understood that, to be truly awake, and thus really Real, it would be necessary to truly wake up from the ongoing nightmare of "physical", "concrete" vital existence, the "object" of all dreaming. It would be necessary not only to perceive it as a dream, which to a great extent she already did, but to wake up from that dream entirely even while continuing to "live" in the apparent midst of it. Only then, when the awakened state of consciousness had been brought into and through the very domain and nightmare stronghold of physical existence, could one be truly and totally awake- that is, awake as the Totality.

Barbara recognized, as few of the "psychic" gift and Inner Eye of things ever do, that no psychic faculty, no ability to walk "astrally" through luminant dreamscapes of existence, etc., would ever be sufficient in itself to aid people in any ultimate way. Viewed from such an ultimate criterion, in fact, even the psychic gift just seemed to add fuel to encourage the

sleepwalker in his perpetual, unconscious search. A "healed" sleepwalker, is still a sleepwalker.

She recognised as well that, as great and holy a boon as was the gift of communication and personal tutelage by an "inner plane" master, such Masters of the Hierarchy could only - at best - serve to awaken one to the inner and dream-domains, the secret energy-levels and subtle planes of Life. They could not ultimately serve to awaken one totally, on and through the physical plane of Being, for such Adepts were discarnate masters, already "passed on" beyond the cycle of bodily re-existences and so not established in the physical, "incarnate" plane of being themselves.

She understood intuitively and at once, though, that such embodied, living Spiritual Masters must by the nature of things truly exist.

This was the meaning of an "Avatar".

This was the Beauty, the Reason and Miracle, the Wonder of an "Avatar".

She knew that no one could arbitrarily awaken "himself", for no such separate self-willed being truly existed to so awaken "himself". In fact, it was the very dream (or nightmare) of separate, self-willed existence from which all had ultimately to be awakened.

It was obvious to her that the Avatar alone, the true Incarnate Spiritual Master, could awaken anyone, because the Avatar, though an apparent "individual", was a perfect personality-embodiment of the Totality without real separation at any level, a Being perfectly established in Transcendental Consciousness-Absolute and so never ineffectually "apart" from all other beings at all.

She quickly stopped doing "Aura readings". Her friends, who relied heavily, implicitly and constantly on her advice and her obvious "inside" expertise, were bewildered.

What was the matter with her?

Why was this girl, so obviously gifted, abandoning totally a most unique and rare faculty? Why was she

leaving them in the cold, to figure out their own love-lives for themselves?

And why was she, of all people, now searching for a Spiritual Master in the world? Wasn't it obvious that she already had her own, "personal", inner-plane Master? What did she need from a "Guru"? Wasn't she herself the perfect example that one doesn't need an outside Guru, any "person out there" to rely on for spiritual growth?

Despite the fact that her friends and acquaintances failed totally to understand (and became even disgruntled when offers of gifts and money failed to dissuade her from her new course), she committed herself completely and with characteristic wholeheartedness to this revealed Direction.

Very shortly, with the insight of an impassioned heart, she came to identify two living Adepts, ultimate Masters of the Spirit, one of the East and one of the West- with whom she knew instantly and intuitively she had significant relation.

The Western Spiritual Master, stationed in her own state of California, would have seemed the most likely with whom to have first done spiritual practice. Yet he proved ultimately to be the more "remote", though many leagues and years separated her from her Spiritual Master in India.

Her allegiance to these "Masters of the two hemispheres", was never of the vacillating character common to most "seekers"; it was never the product of an "unsureness", or an alternating "fascination", etc. She knew and understood from the "beginning that each was in some way equally essential to her own spiritual Destiny, so that it would be necessary ultimately- no matter how difficult- to do practice with both.

Her attempt to see the Western Spiritual Adept "in person" was for many years fruitless, though almost immediately upon her "discovery" of him she had begun doing "inner plane" practice in association with his Transcendental Person, and continued to do so through the years.

During that time of external struggle she received

most of the inner Signs and Signals which commonly indicate auspicious landmarks in the teachings and practices of Yoga, Theosophical esotericisms, etc.

The brilliant yogic Light, the "Blue Bindu", became a continuous companion, emanating from her eye, perching Transcendentally above her head, etc. Through it she saw the worlds and World suspended as in a mighty yet fragile Bubble.

She was graced with the rare revelation of the Crystal, the Creative Matrix of Being comprising the pattern of all energies and dimensions. Through this Revelation she was ultimately introduced to the floating, Creative Bow known as Amrita Nadi, the true Form of Being in which the Arrow of "Susumna" or the yogic subtle cord of the conscious Spine, is established.

During this general time also she came into communication with what are known, modernly and even in ancient yogic texts, as the "space beings". She experienced these ambiguous, "tutorial" beings in their true form, as light-energy bodies. Her periodic experiences and communications with them always coincided with fresh, and primarily "local", flying saucer sightings.

Yet none of these things, as rare, unusual, precious or fascinating as they might be, held her or distracted her from her single intense Purpose of keeping personal physical company with the Spiritual Master.

Finally in 1978 she resolved to go to India and try her luck at fulfilling the "second" part of her intuited spiritual Destiny; she would attempt to see her identified Eastern Spiritual Master in person.



THREE

FROM the severe background and hardships of her childhood she herself was chronically ill. At twenty-one she'd suffered near-crippling stomach surgery, which saved her life but left her in constant pain of varying intensities; she was from that time on only able to eat one small meal a day, and that with great difficulty. So the trip to India, for Barbara, was not a light matter.

By extraordinary, "coincidental" fortune, she and her husband suddenly were able to make enough money, after years of marginal subsistence with their children, to realise her trip to India. The appearance of the extra money, it might well be imagined, gave pause- for she was never insensitive to the multiple needs of her own

household which could be finally fulfilled to some degree with the "surplus".

Yet so sure were both she and her husband of her spiritual Imperative, that there was never any real doubt. The money must be used for her trip to India, for so much more would be lost and ultimately unrealized than mere temporary living conveniences if she should falter now in her Purpose.

She stayed in India less than four weeks, her illness grew much worse. Yet with near ferocious resolve she bucked the formal structure of the Master's community which usually insisted that "sannyasins" take at least a week's course of preparatory classes before being allowed to sit with him. Despite the reluctance and protests of those in charge of the community "screening" mechanism, the doors were opened to her, the general and strongly enforced rules waived- for her sincerity, her intensity and steely conviction were undeniable to even the most resistant, and not to be rebuked.

She sat with the Spiritual Master. Although he was not generally doing such practice with his sannyasins at the time, he called her up very close to him, and placed his palm to her forehead.

"Very good, Supriya", he said (for the Sannyasin name he'd given her was Ma Anand Supriya, "beloved Bliss").

She'd laughed and cried on the way up to see him, and her laughter had provoked his laughter. Now she sat still and calm. Where other people commonly fainted from his touch, or went into spontaneous involuntary body movements, she sat still and calm. "Very good, Supriya".

She was home.

"Come back soon, Supriya, come back soon," the Spiritual master told her as she left.

She never came back, physically, to India. She did not see her Master again. Subsequent events permanently precluded her ever returning. But she

fulfilled his words perfectly, nonetheless.
She indeed "came back soon".

Outwardly, she returned home to husband and children. Many internal and external events took place. Back home in California both she and her husband had spontaneous, increased intensities of "mystic" experiences. Her "presence" was now so great from her initiatory event in India that, frequently, when walking into a room where she sat her husband felt literally as if he'd walked into a powerful Void.

Then in December of 1979, the Great Process was initiated in her person.



FOUR

FRIENDS had been drawn to their apartment house a month to a very few days before the Process began, friends assembled mysteriously and after a long hiatus, from various reaches of the globe.

One close friend had come to see them from his sojourn in Mexico, where he'd recently had a heart-attack. "Supriya", returning temporarily and with increased power to her former "talent", did some deep inner energy-work on their friend, actually preventing another heart-attack which was arising in their very living room.

During the course of this inner energy-balancing and redistribution, it became clear to Supriya's inner Vision that the great departed Master and Avatar, Meher Eaba (died circa 1969), was actually supervising the work.

This in itself was auspicious.

She was Aware of Baba for the first time.

She'd had experiences on the subtle planes of being previous to this, in relation to such great masters and adepts, living and dead, as Upasani-Baba, Swami Muktananda and Swami Nityananda, Jesus (who'd imparted information practical to her spiritual development with respect to esoteric balancing of brain-hemispheres), Sant Kirpal Singh, Satya Sai Baba and several others not generally known to the "public".

Yet this was her first awareness of the Presence of the Avatar, Meher Baba.

Their friend did not entirely heed Supriya's advice with regard to his heart-attacks. He returned to Mexico. Several days before the Process began, their friend had a fatal heart-attack.

A companion of his, who was present at the time the ambulance took him to the hospital, reported

that his last word was for "Barbara". His last breath was spent calling out to her, and so his last thought was of her.

A curious thing was reported with regard to his death. As he lay in the hospital attached to the electrocardiograph, the monitor showed the characteristic pattern of fibrillation. Shocks failed to restore rhythm, and the monitor went flat. He was dead. Then after the lapse of several minutes the monitor abruptly awoke. His natural rhythmic heart-pattern was reestablished. And just as suddenly it collapsed, the line went flat and stayed so. To his companion, and to his daughter who came to his bedside, it was evidence that he "went out" unconsciously, "returned" and then made a "conscious" decision with regard to whether he'd remain living- opting decisively and with ease for the Beyond of which he'd just gotten a taste.

In this manner did Jim McVay book passage on the Barque of the Midnight Sun, through the symbolic underworld of "old magical Egypt" of which he was so fond in life.

But what Supriya had actually done that evening before, in working on his "inner energy-patterns", was more consequential than a mere maneuver to stave a temporary heart-attack. Through Baba's supervision she'd adjusted certain karmic patterns of far-reaching significance. And, according to "Supriya's" own teaching on the matter (which she'd learned that very evening), there is only one way in which such a rare and significant operation can be performed. It can only be done if the one performing it is willing, in full consciousness and with acute understanding of the implication, to sacrifice her life for the one on whom work is being done. It is an all-or-nothing proposition, the assumption of full responsibility for the Being of another. As she explains it, the whole

Universe was looking that evening for some one who would be a willing sacrifice in that supreme sense, someone willing to assume that full a responsibility on behalf of another.

And so it was through her utter willingness to make such a sacrifice on behalf of another, that the course of the millennial Events soon to erupt into the Great Process, was indelibly set.

Another friend of Supriya and of her husband, began staying in their apartment just a day before the commencement of the Process. His reason for staying, was fear of returning to his house; for his brother had recently escaped from Patton mental hospital and was inclined to show up at his domicile with matchbook and kerosene-soaked rags. It became apparent that the true reason for his being there at the time, was the necessity that would soon arise for a triadic balancing factor to stabilize the Force of the Process.

The quality of this friend, which was the factor that had served to draw him there at the appropriate time (for no one is so integrated into his ultimate circumstances by chance) was that of Seeker. He was a prototype of the Seeker.

The Seeker is one who has moved through the 60s, searching for his spiritual "self"; he has moved through the 70s, testing all the "isms", participating in all the seminars and trainings and human potentials sideshows, testing each pool of water gingerly with his toe, becoming the professional spiritual dilettante.

Such a person was their friend, a virtual human compendium of all popular movements and "self-actualizing" weekend retreats.

By having become such a professional Seeker, such a person puts out an implicit call in the universe, knew it or not; he calls implicitly to be awakened, for what the Seeker professes is that, ostensibly, he wishes to Awaken.

Such calls, such statements which every Seeker implicitly makes with his whole being in the things he concretely does with himself, might just

be Answered. In which case it is important to ask every professional Seeker: is such an ultimate Answer, benevolently bestowed upon him at last by the Universe itself, a Hope realized, a Dream come true, or a bluff called? If the latter, such a "dream" shall only seem a nightmare, to the one who rubbed the genie lamp not knowing the magnitude of that which he so casually but insistently called upon.

So, like the monkey-mind itself this friend of Supriya and of her husband, was inclined to make a profession of swinging lightly from one conceptual branch to another, one "movement" or "school" or "training program" to another, never seriously pausing even to savor the possible fruits upon any particular branch but more content really in the swinging and vine-hopping itself. As the East so characterises the nervous and restless, chronically seeking mind as the Monkey, so their friend, being really the prototype of the professional Seeker, was in fact the King Monkey.

So the King Monkey was drawn to their apartment dwelling on the very eve of the Great Process.

The day before the "official" commencement of the Process, Supriya, feeling its impending Descent, had her husband and King Monkey prepare her bedroom as a shrine, a temple or, in effect, an insulated "Magical Circle".

They had to make sure as little outside light entered as possible, and to that end they foiled up the wall of windows. They moved the bed to a more north-south orientation, cleared room, discarded unsuitable objects and so forth.

The same day, before the process began, Supriya's body began to undergo unfamiliar changes. She seemed to become very dry, dehydrated. Her husband walked in on her at one point as she lay on her bed. He was startled and dismayed beyond words. She seemed to be dying. Her body was weak to the point that she could barely move. She merely lay with arms outstretched,

her lips so terribly parched and mouth so dry that her husband would have periodically to squeeze water from a sponge between her barely parted teeth.

As she recovered somewhat that evening, she arose and even prepared dinner for them. It was, obviously, a special dinner. The dinner she prepared for them seemed charged with significance. That evening new energies were felt; a different consciousness, a different awareness seemed to surge in and out, and Supriya began a very spontaneous discourse on Jesus and the Buddhas, and on the real nature and significance of Enlightenment.

That evening also, Supriya began to feel a very strange presence in her right side, a very distinct fluttering like the flicker of a candleflame being blown by the wind. She placed her fingers on the spot and felt it. She described it to her husband and to King Monkey. King Monkey, always dubious and eager at once, wanted to see if he could feel it too. So she let him place his fingertips on that point on her right side. Startled, he felt something stir there, distinctly, and pulled his hand back as if in fact burnt by such a "candleflame".

Later in the evening King Monkey, in his characteristic restlessness, turned on the television. The newscaster was announcing that, beginning that evening and peaking the following evening, there was forming in the heavens a great conjunction of planets which astronomers professed to be a very rare event; because of its extreme rarity, and the time of its previous formation, many identified it with the "Star of Bethlehem" of Biblical account, for the planetary conjunction produced a singular luminance in the Eastern part of the sky. It is that conjunction celebrated in the 60s-song Aquarius, i.e., "when Jupiter aligns with Mars", etc.

Upon hearing this, King Monkey became so excited that he leaped up and began running rather crazily around the kitchen table. Supriya had to tell him to sit and calm himself.

That evening Supriya went into the prepared bedroom alone. She bade King Monkey and her husband to regain in the living room together, and to stay awake. She



herself did not sleep that night. She kept an unfailingly alert vigil.

Despite their efforts, King Monkey and her husband fell asleep.

To her husband, it was as if while he sat that evening; on the couch, a great alertness and very uncommon clarity was visited upon his mind; while King Monkey fidgeted, this condition lasted for her husband and promised to furnish the Means by which he could heed her injunction to stay awake that evening. But, as crystal and alert as was that visited state of consciousness, by just so much was the feeling which followed shortly after it a very heavy and inert quality, compelling the lids of her husband's eyes to droop and bidding him follow the fast-slumbering King Monkey, into sleep.

Supriya alone remained awake that Evening. As she sat, still and alert, many strange energies and uncommon lights visited the room. Visions, primarily of "deities" as they are depicted in Tibetan art, arose and seemed to occupy the very bedroom with

her. She followed the weaving, dancing lines and energy-patterns of none of them; she did not follow where their alluring undulations might lead. Instead, she stayed alert and openly aware, fixed on nothing but the empty wall before her. In this way she appreciated perfectly the "inner" instruction her Western Master had imparted on another occasion, relative to anything which might arise in meditation: "Just flap your wings at it!"

Presently, in the early morning hours, she was Dropped. "She" was dropped of everything "she" was. She was plunged into a state of Absolute Radiance. In that state as she describes it, there were no cues or comforting coordinates, no sensations or perceptions, no "inside" or "outside" feelings by which we usually orient ourselves and give ourselves thereby an identifying framework, a context of "space" and of "time" and of "body". Only consciousness remained. Pure, luminant consciousness. That was the first Drop.

When she returned to "normal" physical consciousness, she was already Changed. She was prepared. Something indelible remained of that experience.

The following evening, the very night of the Great Conjunction or "Star of Bethlehem" phenomenon, she entered her bedroom, now indeed a Temple, quite alone. This time as she entered, she felt completely different about the act of entering. She knew that in her act of entering she was not, this time, walking into a bedroom. She was walking into the Unknown.

Few could possibly understand what this means, what this implies- or what it entails. By walking into the Unknown one walks into Death itself, and more than that. For the first time in the Life of the individual all factors converge absolutely and with equal weight upon that Moment. Anything, literally, becomes possible.

It is totally unknown as to whether one shall emerge from that moment alive.

It is then first of all, an act of Supreme Courage to walk into the "room", the space of that Moment.

Supriya had no idea, then, whether at that point she would ever see her husband or her children or King Monkey, ever again. She stepped literally across the threshold of Eternity when she stepped into that bedroom. Few can understand what **this** truly means; few can comprehend the Sacrifice. Imagination will never serve adequately to approximate the meaning of that Moment.

As She herself has subsequently explained, no one could ever take that step on behalf of himself. It is only for the Whole, only ultimately for all that the courage and unimaginable stoicism may be mustered to move the feet across that fateful, abyssal Threshold. It is only so that one may be of ultimate benefit to all others, whose suffering and dark ignorance one acutely feels, that one may find the ultimate Heart to take that necessary step.

So for Supriya, her last thought before entering the prepared "bedroom" was not of herself at **all**, but of her children, of her husband, and of King Monkey.

Especially of King Monkey.

For she saw in him the prototype of the real, standard of everyone's search, of everyone's essentially self-inflicted suffering. It was with King Monkey (and his moist, frightened, dubious eyes) in mind that Supriya took that fatefill Step, the evening of Hie Great Star of Bethlehem, and jumped the Abyss.

That evening another friend sat in the livingroom, keeping vigil, with her husband and King Monkey.

This friend was such more the acquaintance of King Monkey. Supriya and her husband barely knew him. He himself hardly understood why he was here. He'd met Supriya briefly one evening about a month before, then had left for Greece where he was to see about joining a rather lucrative family business.

But accidents plagued his trip. Dreams haunted his evenings- dreams of a strange girl asking him why he'd left her, why he didn't return to her where he belonged.

Something had pulled him- back— something had lad him to feel the emptiness of the life ahead of him in Greece, the hollowness of such a future even as he brooded there, on the islands.

And something about the girl in his areass, and about "Supriya" with whom he identified that mysterious girl, caused him somehow to feel that emptiness more acutely. He returned.

And Just in time, as it developed, to sit with them all "Chat evening, to supply a fourth and even more stabilising factor for the Great Process to be consummated.

That evening as King Monkey, Supriya's husband and the friend from Greece sat in the living room, strange sounds began to be heard; a strange presence began to be felt. The walls began to crack... sounds loud enough to be the very joists popping.

King Monkey was particularly restless and brooding, dubious and quite fearful at once and no doubt much



more concerned over the welfare of his little house (although he feared very greatly to return to it) than for the Possibility of the great event taking place, of which he was a divinely favored - if scarcely appreciative - participant.

So strong, so powerful was the mysterious Event taking place in the bedroom that evening, that at one point Supriya's husband himself felt a kind of "drop" in which - it seemed - the floor was pulled out from under him and his attention was suspended freely in a "bubble" without boundaries.

As the walls continued to crack and sigh in the living room, Supriya sat vigilantly in meditative posture atop her bed. Again, in the early morning hours a startling occurrence erupted in her field of awareness.

At the foot of her bed, spanning the height of the room from floor to ceiling, was a tremendous column of curved Light so ferocious and magnificent in its aspect that all thought fled from her mind before it. Her last thought that she remembers thinking before being bereft of all thought, was that this Light would devour the world.



FIVE

THIS GREAT Curved Light, was an obvious transcendental Presence. It hovered with unspeakable Majesty at the foot of the bed, and as it did so communed with Supriya- in such a way that she most intimately Knew that this was the Vision of Amrita Nadi, the Divine Bow, the Fount of the Creative Divine Itself.

This was the Bow of the Archangel Metatron in the Vision of Ezekiel (although Supriya was wholly unfamiliar with such reference as a merely "intellectual" matter).

It was the Great Form described by her Western Master, the One whom she'd never even seen "in person" but with whom she'd done practice for years on the "subtle planes".

And then the unimaginable, curved column of Light began to move.

It moved forward, toward her. And then in an instant, it had shot into her feet. The Great Light itself shot abruptly into the soles of her feet.

Its force was so powerful as it moved up her legs through her body that she felt herself levitated from the bed.

At that moment her little son walked into the room. He should, of course, have been sound asleep at that hour of the morning; but he'd gotten up and before anyone in the livingroom knew it or had been able to stop him, he'd ambled down the hall and entered his mother's bedroom.

The Light, the paralyzing energy, the bodily penetration ceased abruptly.

He climbed into bed with his mother, who put her arms around him.

As Supriya explained it subsequently, if her son hadn't walked into the room at that time the Light of Amrita Nadi would certainly have devoured her,

transforming every cell of her body into Itself without qualification so that she would have literally vanished into Light.

For That had been the direct manifestation of God.

Such a direct and unqualified manifestation does not have degrees of intensity; it does not show modified or stepped-down "versions" of Itself. It is Itself so Absolutely, that, were It to penetrate one completely It would necessarily turn one completely into That.

It cannot do otherwise.

Yet the agencies, "angels" and powers of Its relative manifestation can make the necessary adjustments for the sake of the relative pattern of things; thus, it happened that her son awoke, wandered innocently into the "bedroom, lay down beside her and interrupted the unqualified Communion, all from the point of view- and for the sake- of the world of relative manifestation in which all suffering beings seen, to persist.

As Supriya has interpreted it with deep understanding, had not someone come to her and shown a need for her to persist and live in the world for their sake, she would surely have been gone. And her son had been, like Percival the Pure Pool of the Grail Quest, the only one innocent enough to do it, spontaneously and quite unknowingly.

(In this way he, the "son", did this on Behalf of the whole world!)

After this thundrous event on the eve of the "Star of Bethlehem", Supriya became quite simply Ma, the ordinary designation for Mother. With the modesty that had always characterized her, Ma explained to her first students the great significance of that Evening: it demonstrated, she said, the very truth that God comes like a thief in the night, and that therefore one must be at all times prepared. The Universe was looking that evening, through the starry Eye of

its great conjunction of planets, for someone who would be awake to that Presence. It was looking for anyone who would be awake to it. And it just so happened, so she understates, that she was the one who was Awake.

The third Eventful night her husband and the friend from Greece sat in the livingroom alone; King Monkey had fled. He fled fundamentally because the Presence which walked out of the bedroom the next morning, was not the same one who had walked in.



IX

KING MONKEY had for years loved, nothing more than to keep company with Ma and her husband, and to chatter away about the thousand-and-one things of knowledge which they'd learned from their many experimentations with Her aura-reading power. He loved to chat with them about energies and about books, about gurus and teachers and teachings. He would sit with Ma's husband all evening, monkey-Eird running and swinging through all the ramified branches of knowledge. He fancied then that he was master of the things he heard and learned from them, and of the "knowledge" he collected while swinging through the leaves of his books.

With all that chatter he was always quite comfortable; for that knowledgeable chit-chat he could keep their company for eternity. Indeed, he could still sit for endless hours with Ma's husband "tailing shop" about "energies" and "esoterica" and "Krishnamurti" -were it not for the fact that the Living Truth of all those things of mere "knowledge" had come walking out of the bedroom that evening.

To his dismay, what she told him thereafter was no longer the delicious fodder of more, gluttonous knowledge; thereafter she told him only the Truth.

She told him not what he wanted to hear, but what he needed to hear- about himself. For, unbeknownst to anyone but immediately suspected by her husband she had spontaneously assumed the True function of Guru. She was Guru not because "she" had personally and arbitrarily decided to function now as "teacher", etc., but because the Transcendental Light of God had opened her Heart. And because her Heart was Open she could no longer dwell on a level less than Truth, she could no longer dwell in the realm where everyone dwells, feeding endlessly off each other upon the malnourishing food of speculation, heresay, stillborn fact and all the skinny

vegetables of chronic seeking (by which everyone mutually supports one another in their image of "earnest professional seeker"). She had perfectly assumed that most rare responsibility, full Responsibility for the Being of all.

She could assume such responsibility because she had emerged from that bedroom as non-separate from everyone; she lived as that Being which is common to the being of all, and which is therefore the real being of each. She lived as King Monkey's very being, only that Being Awake.

And such a Being Awake, because it is fully responsible for its Being, cannot abide the continued self-willed chronic slumber of beings.

As the Being of each (only in its Awake state), that Being can only function as an Awakening Process. It cannot participate any longer in the promotion of those things which cause, and perpetuate, slumber.

Therefore, Ma, the One who emerged from the bedroom, was alarming to the sleeper, to the King Monkey sleeping fitfully in the self-induced slumber of his own mind.

King Monkey, however, had a choice.

King Monkey had, as a professional seeker, read all the literature, read all the wisdom, heard first-hand all the advice, and so was not unknowledgeable in the nature and disposition of the one who was Awake. He knew, from all his compulsive if dilettante "searching", what that was.

He knew that the Real Thing tended to seem like an offense to all those who insisted (despite what they professed as "professional seekers") on remaining asleep- just as a person dimly "sawing a log" grumbles against the hand that persistently shakes his shoulder, as opposed to stroking his nape. He knew that this quality of "offense" was one of the things which helped identify such a Personality to the sleeper (rather than the reassuring soporifics of the guru-professionals who may be "identified" by the socially meritorious degrees displayed on their shingles).

And, since King Monkey was indeed offended by hearing the Truth about himself, (despite the Loving and spoon-fed, constructive way in which Ma, the Mother, dished that steaming plate of Truth), his preparatory acquired "knowledge" as a seeker should then have served him and aided his wisdom in identifying and recognizing a Living Source of Spiritual Reality.

Instead he pretended to listen as an attentive "devotee" while covertly finding fault in every movement, every mannerism, methodically rethinking his original crazy and fly-away exuberance over the circumstances in which he found himself, so that all such events were reinterpreted in a new, self-serving and suspicious light.

Real spiritual enlightenment doesn't happen like this, he told himself; it happens alone in a cave or over a cup of Zen tea. Real spiritual enlightenment smiles pleasantly and inscrutibly at the corners of the mouth. Real spiritual enlightenment...

For one so versed in "Krishnamurti" and the lore of Krishnamurti's personal "biography, in fact, King Monkey was very selectively forgetful relative to the Spiritual Process which J. Krishnamurti himself underwent, very forgetful about the needless difficulty thrown in Krishnamurti's path by the doubts and second-thoughts of those Theosophists who had indeed themselves prepared the ground for such a process - King Monkey forgot quite selectively the example of even such luminaries as Leadbeater who, finding the Process not going in conformance to his booklearning on the subject, not going according to his preconceived or prejudicial expectation, began carping and harmfully criticizing Krishnamurti and the Process even at its most tender and delicate stages.

So King Monkey, rather than learning from the example decided to follow in the footsteps of such "luminaries", and began carping and criti-

cizing as well, finally running abroad altogether to warn "friends", acquaintances and anyone else within earshot or penshot, of the "terrible woman" who was claiming enlightenment on behalf of the whole and causing him so much torment.

King Monkey spent his post-Christmas pastimes, then, speaking ill of the one who'd fed and housed him at her expense all the time that she was trying simultaneously to bear up to an unimaginably taxing and stupendous Process.

However, this time, despite its unconscious "enemies", the Spiritual Process could not be thwarted.

In this case, the efforts of the "King Monkeys" to hold together the boards and beams of their imaginary little "mental houses" by hurling rocks at the abode of Divinity, came to Nought, and only worked to undo the sand-built foundation of the mind's illusionary domicile in record time.



SEVEN

SO HER husband and the friend from Greece sat alone the evening of the third phase of the Event.

In this phase "Ma" was dropped again; only this time she was not dropped into Absolute Light, but into Absolute Darkness.

This is the darkness of the "snuffing of the candleflame", the absolute extinction of "Nirvana", It is the darkness of Golgotha, which descends over the Crucified One. It is the moment of absolute Despair, for then even the great Light, the Father, is absent. "Eli, Eli, lama sabachthani".

But this Darkness is also the Mother, the Great Matrix of Nature, through which all things, including the great Light, arise. In this way, "Ma" became exactly the same in essence as that Absolute about which nothing can be said, and which is before all the worlds, to which all the worlds implicitly bow. Her form in and through any world, then, became the absolute Challenge to the intelligence of each world, that it recognize and explicitly yield to its own Nature through Her enabling agency.

The first to "greet" her, in subtle form, when she "surfaced" from this Baptism, was the Avatar Meher Baba. Her living, incarnate masters had been present, too, in subtle form, during portions of the extended ordeal of her tripartite Initiation. But it was Baba Who was first to greet her when the chrysalis of Dark and Light was definitively broken, and she emerged in her ultimate Form.

The Great Word which Eaba was to have spoken in breaking his long-imposed silence (**and** which many assume was never spoken, as nothing audible passed his lips at the time of Death) is, then, spoken. The promise of the Avatar is kept, with those who've kept faith with His promise.

She was granted the Divine Name, AMA AMRITA AIMA - a name of grace and power to those who, with love and respect, become suited to its

proper Use.

AMA means Mother in the language of the ancients. It is the form of the term for Mother which signifies her aspect as the terrible, Dark Mother, the head-chopper, the fierce one who suffers no ignorance or unenlightenment in her Presence. And AIMA is the form of the term for Mother which signifies her aspect as the Bright, Fertile Mother, the Light and bearer of the Father's Seed, the included "I".

AMRITA is the term for Nectar and signifies the Absolute Creative Infinity which springs up between the meeting and merger of the Light and the Dark. It is the endless stream and current of Creation which rises up from its Source in the Heart (which represents both the Absolute Light and the Absolute Dark), and bears all manifest things in flow as Limitless Radiance to their Destiny in the highest, unknown Beyond.

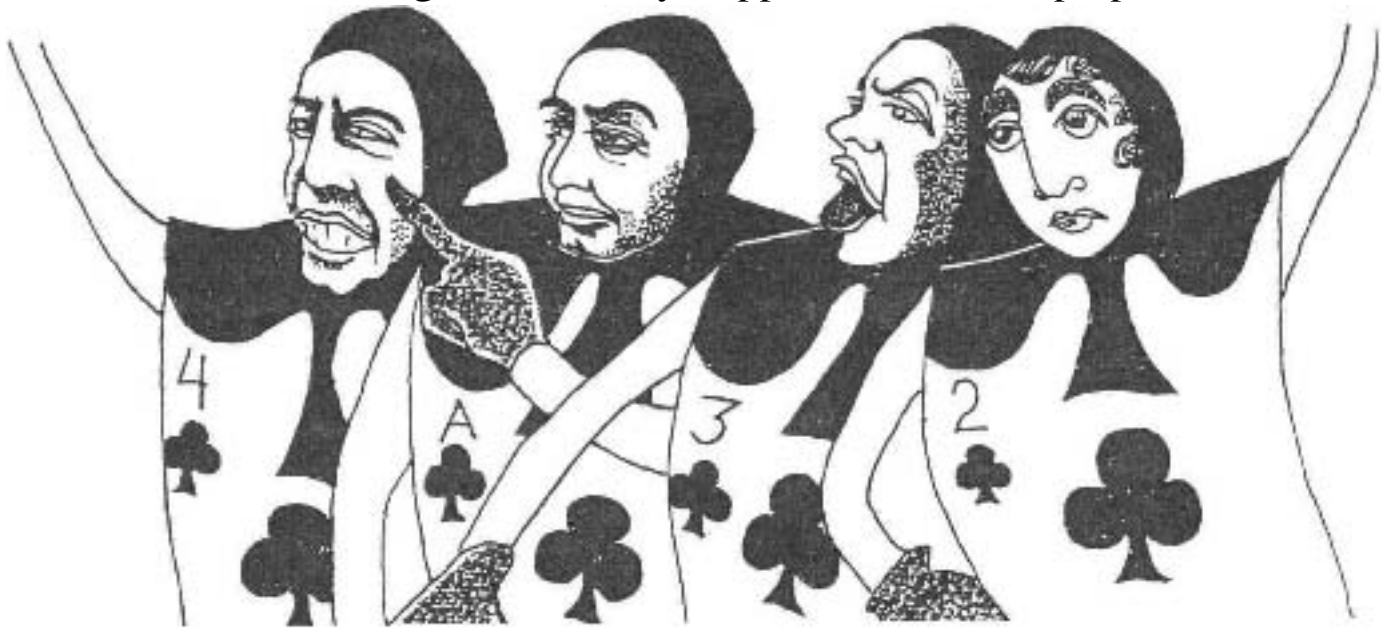
In this way was the great symbol of the Apocalypse born and given flesh: the Woman (Virgo) clothed in the Sun (Leo) and the Moon at her feet. Ama Amrita Aima, born physically August 21 (Leo-Virgo) and born spiritually December 19, 1979 through the Feet (cf. also her birth-chart where the moon which figures quite prominently in it, is situated at the bottom hemisphere or foot of the chart).

For three and one-half years (the "time, times and half a time") Ama had been sequestered, carefully protected while the spiritual force and process in her ripened to maturity toward the propitious Juncture of time and circumstance. Such "timing" does not belong to human deliberation. It is not set by mortal ego, but it does respond to the collective condition, the total situation in which such mortal consciousness has bound itself. Though the awakened heart, in its empathetic urgency, might wish otherwise, all things are perfectly meshed and synchronously timed, with all the precision of the measured release of the Pour Horsemen. The springing free of the Dark Horse to its appointed duty, has awaited the eleventh hour; and it is in the eleventh hour that the zero factor, the Wild Card falls to the hand of the waiting world, so that it is now only a matter of whether that world has developed the skill and wisdom to play it properly.

During that "dormant" period she met her second, incarnate Master, in person- the one with whom she'd been doing inner spiritual work and practice for years.

Again, it was necessary for her to approach the adept through the technical and elaborately bureaucratic network of a community structure. It was necessary for her to "negotiate" her way through the gauntlet of functionaries and officials of the Master's guarded domain, who acted for all the world, in relation to her approach, like the pack of playing cards in the Red Queen's province of Wonderland. Surely there was "something about her", they "sensed" it, but this strange girl was out of place - a "foreigner" to the strict codes and laws of service set as standard by which to measure any "spiritual progress" through the System. Since she had not played by the rules of the Master's game, had not made her way and "payed her dues" through the social forest of cliques and coteries with their own, individual wonderland interpretations of the dutifully recited "stages of progress", it was obvious what she said could not be what was meant, or that what was meant could not be what just couldn't be... Their behavior in relation to her (i.e. to an obvious Force even described by their bewildered functionaries as "fiery", which however was not adorned with the appropriate credentials, the "letters of introduction" and certified papers) could only be classed as a deterioration to the schizophrenic, toasting her with champagne one minute and ready to throw her out bodily the next, moved to tears at her statements and then steeling against her least request...

At last, having momentarily "appeased" the empurpled



functionaries of the Spiritual Master's community, she was permitted to sit with him the very day he opened his "Western Face Cathedral" to the public, an event announced as very auspicious by the community "authorities"- although its significance, the reason for its being so auspicious, they did not and could not truly know.

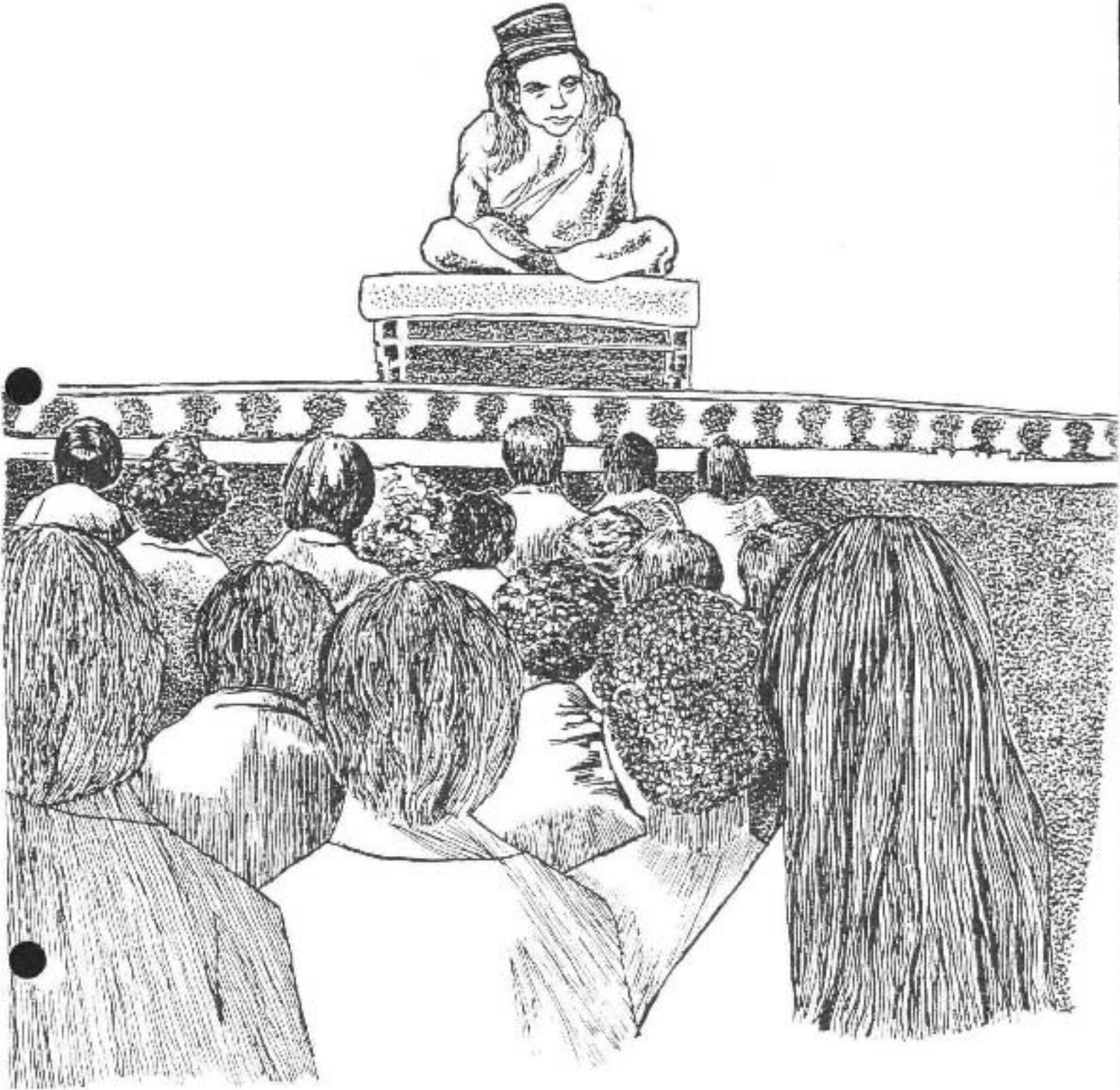
During this (actually millennial) event, her last connection to the outward form of the Spiritual Master was severed, her relation to her own spiritual masters finally clarified.

For days before her arrival in the community, it was reported by many perplexed "devotees" that the Spiritual Master had been behaving strangely, as if searching frantically, urgently, roaming at large through the kitchens and halls, grabbing people at random, looking, scrutinizing, moving on, as if expecting something to "show" in someone very specifically. On the day she sat before him, he saw. After that, it was reported, his strange behavior ceased, never to be generated again. As she sat before him, he might have spoken. Or he could have said nothing, and so he did- a "speech" much more profound and significant, ultimately.

Rather than opening the way for her to take root in the field of his own community, by that Silence she was allowed to walk free. She was, en fin, most perfectly her Self. She was at Zero, at rest as Consciousness, alive as the absolute potential in which all directions are equally possible, in which no direction has weight or ultimate valence.

Such Freedom within a community structured to nurture and accommodate only the unfree, was explosive- as it always is, and has been throughout the spiritual traditions where the One Who has Awakened is the One who must walk out the monastery door. So such Freedom, not to be contained as just another element amongst conditioned and methodically restricted elements, was allowed to pass through the gates, permitted to glide on the breath of a new current as a feathered seed flutters freely from its former field- borne to implant a fresh region, to begin a new crop of the same Species on previously barren soil.

While in her Heart no direction, no function, no mode, no movement had any intrinsic priority over any other, in the manifest expression of her Being she now constituted a very specific and special Quality. She presented, quite simply, from that point forward a final test to the "60s children" so vociferous and public in their spiritual aspiration, so "professionalized" in their plaint and so sincere in the claim of an acquired soulfulness for all that which is enlightening, charged with grace and designed to Uplift and



Leaven the Way; she became, in her very presence, the implicit watershed, the cutoff point showing definitively whether what was professed was the thing which was truly learned, whether spiritual intelligence had ultimately made its mark and placed the determining Impress upon the forehead of its people, or whether that mark was stamped in the final analysis with the values of the marketplace, by the ultimate criteria of what was socially or monetarily profitable.

So she was left once again, as ever in times before, alone and infinitely "vulnerable" on the side of the road; and though this time in her heart a "more than luminous darkness" was perpetually aflame (as a spiritual absolute and reality so potent that it must spontaneously infect the very atmosphere of even the most abysmal being) she wore, as far as the world would be concerned, a Veil.

And it is this veil which is the mystery, the Question-mark of her Being presented as the last test to man; it signifies the "secret" promise poised on the brink where all factors convene, awaiting the time of Birth: for what is born beneath any "Star of Bethlehem", ancient or modern, is at once an actuality and a Potential, a living presence-and-mystery and a new ray of a coming dawn suspended above the horizon of manifestation, awaiting the advent of a sonship which is not "other" than oneself. As such it is always as yet "unrealized", a "promise", an unformed dawn- a child-Horus caught up to the Throne of suspended, awaiting potential.

It is a question then, as to whether the Veil which she wears is the "virgin veil" of the Priestess, the inherent modesty of the "Mother of Mysteries" awaiting the one strong and purposeful enough to cross the threshold of her patiently abiding Presence- to recognize and to receive her for her Mystery past all superficial "tests" and psychological "obstacles" that are merely petty and false impediments, meaningless barriers erected by the personality against its own purchase on Eternity; or whether it is the Veil of mourning worn by the Mother of Sorrows, lamenting for a miserably stillborn "son".

For the "sonship" to be born through the throes and labors of the sixties "epiphanies" and seventies "LaMaze exercises", is that which, ultimately, is thoroughly in question. It is that which has yet to "pass the test", to show whether it is responsive to the muted light of

direct spiritual help, to that ordinary midwife hand extended it in the labor room itself; or whether in the last analysis it is only attracted to the garish lights of the commercial midway, where the trail of all "umbilical cords" turns directly into the serpentine aisle of tickertape coils writhing in the throes of Dow-Jones averages, industrials up and Potentialities down...

Among the "graduates" of the prep school processing indicative of the sixties and seventies, there are many who have found their "niche", have become the professionals and experts of those themes new to them in the past decades; and they believe that, having settled into their little revenue-garnering corner they have earned the right to speak knowledgeably on "the highest", regardless that their lives exhibit the same basic ignorance, discontent and suffering that were apparent before they came to rest on their "earned" little square of territorial dominion. Their protective instinct, their reflex is to recoil at the vertiginous brink of the abyssal Unknown, which tugs at their armored peripheries whenever the perplexing influence of the Living should pass unexpectedly into their sphere; while another part of them, the part which is not salved by their eked-out area of "professional expertise", yearns however subliminally toward that same, inviting if dizzying maw, for it promises in its starry immensity to liberate them from the stifling square of their own, staked corner of "knowledge"!

Thus all who have been raised and weaned on the language of kindergarten, must someday face the ambivalence of "college entrance exams". There are those who, having gone through the appropriate educational process, ought to have the maturity and wisdom to know, when the time comes.

It is for this very reason that the time of the "Star of Bethlehem", ever rotates back around again.

Whether such a "time" is ever "verified" or accorded "unanimity" either astrologically or by the "scientific" priesthood, its real significance lies in the style of Presentation to which it gives birth, at the cross-roads Timeliness of things.

It is not the indicator of any exclusive "presence", of some special and separate personality; any such indication is, ultimately, "nice" for that "being" but meaningless to everyone else. Rather, the "Star of Bethlehem" has come to signify the advent of an anticipated Destiny which yet arises "from no expected quarter"- the light of a prophesied and awaited "time" which is yet concealed from the "sighted" in plain view. And it is so, because it radiates the Divinity of each in the state he is actually in, in the gesture he is presently making; it is the Awakening principle within that state, within that gesture. It is the light in the manger- not at the window of the palace where all empty faces are pressed upon the pane, panting to "get in"!

"Christ" did not come clothed in precisely the appropriate, prophetic imagery; and he did not come at the right time (because he came in the present). Thus he was not recognized. The question is not, nor ever will be, whether "Christ Jesus" is literally back again; the question is always whether the simplicity and disarming directness of that same Consciousness, plainly clothed and infinitely vulnerable to the negative Indifference of the world, may ever be truly recognized- whether it will ever be identified and properly received even by those supposedly "trained" to make such identifications.

But the Sonship, the "product" of the whole gestation-process which makes up the dimension of "earth", shall be born in one form or another- of this one may be certain, for nature will have its way.

El Nino (de Navidad), the "Christ-child" manifesting through the natural realm on the crest of something so apparently innocuous as a minute temperature change in sea-water surfaces, is indeed the expression of that "sonship" on one level promoting global upheavals and contractions pushing man to make adaptations whether or not he may care to; it is no coincidence that this "Christ-child", El Nino, makes his appearance simultaneously with the Advent of the Mother whose emergence signifies the hopeful readiness of consciousness to make a fundamental change.

The two represent a single phenomenon; they represent two poles of a single and unified process, for El Nino forces widespread change of an unpredictable character regardless whether man is currently willing to be moved toward the awaiting Door in acceptance of his spiritual heritage- it thus becomes a question whether the changes man makes in adapting to circum-

stances thrust upon him by "earth" and "weather" upheavals, shall be merely modifications worked across a horizontal plane adjusting him to less comfortable and ultimately "satisfactory" conditions, or whether they shall result in a fundamental transformation reflecting man's readiness to identify and turn to the proper sources of spiritual Intelligence, so that the changes which must come in any case may embody some greater Consequence.

The Question, then, is really whether the inevitably coming "sonship" shall embody only natural and vital changes which must prove ultimately excruciating to the present level of consciousness; or whether it may attain to the timely realisation of a conscious, full-term Sonship, its changes comprising elements of a truly transformative event having real spiritual implication.

Ama Amrita Aima is the Mother. The spiritual work of the Mother is begun.

Those who approach the true mother, approach her teachers and masters alike, for she fulfills that same Presence. Yet she does not take on the same form; and there is the Veil, the interposing film of the Questioninark which invites the rudeness of the incredulous, the carping of those devoted to their preconditioning. The "frailty" of that inconceivable openness, like the calyx of the flower, contains the nectar from which everyone may drink, partaking of the sustenance of their real strength- if only they reach for it, just beyond the acceptable limits of their self-imposed boundary lines. Such is, as she has said, the very test as to whether all the post-grads of the "60s" are not simply "locked into their own philosophies" as a result of all their reputed growth.

For ultimately, after all is said and done, "It" is never anything like anyone ever anticipated; It (when It finally occurs) is never anything like people expected, conjectured or imagined. This should not come as a surprised It should be the essence of logic, that the unexpected would be the mode of a Mystery which by its very definition may manifest any way it pleases.

After **all**, what would a truly Avataric function be? Would it sweetly and accommodatingly meet everyone's

preconceived notions, no matter how legion and mutually contradictory those notions were? Would It present Itself with "kid gloves" so as not to disturb the precious metastable psyche of anyone, so as not to cause (heaven forbid) any consternation amongst the self-appointed "elect"? Would It magically and at last fulfill everyone's desires and expectations, present Itself as the ultimate Wish-fulfilling Tree? Would It "come down to earth" specifically to validate "you", to rubber-stamp "your" being and notions and the shape of "your" imagination? Would It arrive with Trumpets Blasting off a special-delivery Cloud just to vindicate "you" at last? just to show how "you" were mistreated, misunderstood, ultimately Right and on the side of all Truth and Goodness? Would It be identifiable because It gave you everything you looked for? because It checked off favorably against your itemized list of "traits" and "signs"? because It reminded you most strongly of another "teacher", another "prophet", another dead poet-of-god about whom personal myths and misapprehensions may safely be spun?

Would It come just to give you everything, show you everything without effort so that there would be eliminated at long last the need on your part for any change whatsoever? Does It show up to accommodate Itself to "you"? or does It show up as the Truth, to which all have to adapt themselves, absolutely?

The simple logic of this, was the very first thing to which Ama addressed her students, upon the beginning of her particular Function. Her first "sermon" was taken up not by high-sounding descriptions of the realms and planes of her initiations, not by stentorian proclamations of a great and salvational Grace, but by observation of the tremendous, inbuilt obstruction toward the Avataric function whenever and wherever it makes its unique appearance. And this is what she said.

"WHAT are people going to do, do you think, when they find out that God doesn't come fully equipped for their benefit, ready to go, setting up shop with a big Institute of tinted glass walls and twelve cable stations so everyone can just come and see Him, get what they want and leave? What do you think people are

going to do when they find out that God isn't just another 'human potentials' smorgasbord for people to rummage around at their leisure, 'picking and choosing' at their own sweet pace while the Divine drones over the loudspeakers how everyone should really treat himself better, go out and splurge a little on himself, buy that dress you've been wanting...

"Wait till they find out that the Divine is much more like a baby that's been delivered all unwanted in a basket at their doorstep! and that instead of being able to go jump in the car and drive downtown they've got to feed it and change the diapers, take on a level of real responsibility that was the last thing on their mind...

"What do you think people are going to do? Wait until they find out that the 'Avatar' they've all thought they were awaiting, is themselves in their own unfixed, damaged, near-death, messy condition! Wait 'til they find out that the 'Avatar' doesn't come with blazing cosmic guns and a light-show to magically shoo away the Devil, take charge at last, direct the building of those Edifices that will finally house the hungry and clothe the needy and make bankers richer and give soup in the beggar's bowl and caviar on the wealthy man's plate! Wait 'til they find out that the 'Avatar' comes into the world in the condition of the world! Naked, hungry, without shelter... Wait until they find out that the 'Avatar' is born right through the loins of Mr. and Mrs. Satan themselves (for who else could the 'Avatar' be born through, considering the state and nature of this place!).

"What will people do, do you think, when they find out that their Destiny isn't automatically fixed up and made fine, when the 'Avatar' appears, but that their Destiny is instead frighteningly dependent upon whether they recognize the 'Avatar' in their own ungraceful condition, in the form of the suffering world and not as something greater and more 'glorious' than the world! that their Destiny is terrifyingly balanced upon whether they recognize the 'Avatar' when 'He' doesn't come as Big Daddy, as the Obvious, the Glorious Comforter, when 'He' doesn't come as 'Him' at all! and

whether they then recognize the absolute demand that the 'Avatar's' condition brings upon them. What do you think they'll do, when they find out the Avatar's death-bed condition demands that they abandon the self-centered path they were pursuing altogether; that they truly act in company, as one, as a cooperative whole in caring for the Avataric function where It appears, nurturing It and stabilising It as the Heart of their organized, living Fellowship? What do you think they'll do? when they find out that the 'Avatar' just represents the ultimate and last-chance demand that people become human, truly live together and act together and pull their resources together in an Event they finally recognize is Bigger than themselves, than their own petty- and fatal- aims and motives! What do you think they'll do?"

"They'll ignore the whole thing", said a student then in irony.

"Quite possible", Asia said. "Quite possible, because people don't recognize, they don't want to recognize, the condition they're all really in. They'll assume they're 'better than this', they won't recognize themselves at all. They won't recognise themselves or their loved ones in the Loved One when she appears, because they won't want to. People avoid looking at the condition things are really in; they avoid seeing they have no time left. Then, why should they not studiously avoid looking at the Avatar, avoid raying special attention to the Avataric function when it appears?"

"Its so easy to discount It! It gives nothing away. It isn't for free; and so it doesn't 'give away' its Divine Presence to anyone only willing to treat it casually, coolly, without real respect or desire to understand. It gives nothing away to such people, so there is nothing on the surface to especially identify It. It can only be Identified by a heart that is opening. It can only be Identified, by one who desires to know the Truth more than he desires to protect his miserable 'stuff'. Period!"

"But where the heart is opening, there the Avatar will give All. And only the Avatar can, for the Avatar is you and so depends absolutely on your will, your

desire, your supreme effort to understand. And to understand doesn't mean to sit around and abstractly contemplate how this must be true, how this must be the One and so forth. To understand is a dynamic activity, not a passive preening on your fat duff! To understand is to help, to put something significant on the line, to take the big gamble and commit yourself wholeheartedly and before '**all** the returns are in'!

"For all the returns are never going to be in. There is never any definitive proof that 'you're on the right track', 'doing the right thing' and therefore that you're sure to be rewarded. Only cowards look for such definite proof! And no coward will enter the kingdom of Heaven. I guarantee you that, Personally.

"I want Knights, not public accountants. I want somebody willing to bet against the House, when they know the House has rigged the wheel ! That takes courage, trust and an open heart, for somebody to bet against the House just because I tell them that they're sure to win. You have to know in your heart who I am, to do such a thing. Put the one who takes that gable, that one is my warrior, my Knight. That one, I guarantee, I'll take everything from, but what he receives in return is that which only the Avatar can give, and is worth infinitely more than anything he may seem to have had to give up. To the one who's heart is truly opening, I'll show the Works, what do I care ! for he's met me half way and so fulfilled all that he could ever possibly fulfill by personal effort. The rest is truly up to Me. And I'm never long in rallying to the faithful heart of my warrior, to the Soul of my true Knight.

"Don't come to test me. Open your heart, and you'll already know. The rest will be easy. Its the prerequisite, the first and supremely necessary part, that's always tricky for people. It doesn't have to be. They make it that way. They're used to being shrewd. But there's no time to be shrewd. We've barely got enough time for a little dance together, and then there's Nothing at all. What's

everybody waiting for? The Apocalypse? The millennium? The one whose habit is waiting, will never break the habit, evn when It's here ! and he'll still be waiting, waiting when It's long gone.

"I don't really have anything to say to people, no message, people are going to expect me to say something, but its already been said. Love one another, Love God with all your heart. I'm the absolute Occasion for you to do that, for this whole thing to finally be done. Let Michael talk to people; he likes that anyway. Let him tell them what I've shown him and maybe they'll want to see it too!

"But what I've shown him is only an orchid in the desert; people are going to have to want to become responsible for tending that orchid, with their whole heart, making sure the Life-force it brings into the world, for the world's sake isn't extinguished by the arid indifference of that desert. Otherwise, it'll just be a little story, a little story Michael told long ago, found in a faded little book with my picture on the cover amongst the ruins of a dead planet.

"It's really very simple; you can always tell the 'Avatar'; the presence of the Avatar demands a real change from the heart of everyone; and it's a demand not made by words by a speaker from the podium, but by the actual circumstance in which the Avataric function appears. The 'Avatar' is just the dying orchid. He's never been otherwise.

"But the 'Avatar' is not separate from you, so that the death of the Avatar is your own death, and the Life of the Avatar is the seal upon the Book of your Life Eternal.

"After all, how did you think it was?" Ama asked, and walked out of the room.

AFTERWORD

EVENTS, primarily public and thus well-known events, occurring subsequent to having written the body of this book seem to call rather emphatically for an afterword. In penning the afterword, I find it necessary to break the delicate film of "allegory" that specifically enveloped the first sections of the book as a means of expediting the narrative without becoming embroiled in the mesh of "personalities", "names" and "People magazine"-impedimenta to the understanding of any real truth contained in events. Yet the "People magazine" consciousness must have its day. It is probably no surprise to many who have read the book and its foreword, that the "Spiritual Master of the East" alluded to is none other than Bhagwan Rajneesh; others, probably fewer in number, will have recognized the Spiritual Master of the West as Da Free John. This is being stated specifically now for a number of reasons.

The entire question of "masters", "enlightened beings", etc., is a difficult subject to be posed to a public only recently introduced to the very idea of such beings within the last few decades) yet that public should take heart, for it is a subject no simpler to those who have lived and breathed the tradition for a thousand years. The question, especially as to how one identifies a Spiritual Master, accepting the possibility that such a thing may be real, is not one for which there is a standard, tried and tested answer all ready to be imported from India along with its claimants to spiritual adeptship. Those immersed in the tradition for a thousand years are as subject to confusion on that topic, as the Westerners who are still experiencing the first tastes of their personal "deflations" upon realizing that the figurehead in whom they invested so much hope, apparently possessed the patented clay feet that seem to belong to practically any "hero" on close-enough scrutiny. This point is made especially clear in the case of Baghwan Rajneesh, whose public profile is by now so intensely highlighted that it would be difficult not to identify him when he and his community of sannyasins is alluded to.

The case is especially cogent in relation to Bhagwan Rajneesh, since the apparently radical and untraditional character of his teachings proved a point of contention

so sore to the heart of India that assassination attempts forced him to leave. Here then was a being recognized, apparently, by countless numbers of Hindus as an "enlightened adept", yet he came to be reviled by many who formerly praised him; he in fact makes an enlarged presentation of the case, for the same general phenomenon occurred in relation to Rajneesh with respect to the countless numbers of Westerners who came to see and hear him.

Here was a "guru" praised roundly by many intellectuals, many American and European professionals, many experts in the psychiatric, medical and scientific fields who found in him and his teachings an explosive source of pure and clearly identifiable inspiration. His "followers" numbered many outstanding specialists in their respective fields, world-leaders as well as the obligatory entourage of entertainment figures, etc. His discourses on all the world religions and spiritual practices were renowned, many respected theologians and spiritual leaders (including Tibetan Lamas) quite publicly averring that this Being embodied the very essence of the teachings he talked about. Now of course he is known primarily as the Jim Jones-style "guru" who took over a part of Oregon. It is amazing the speed with which many forget the former praise heaped upon such a personality, and the reason for it. To many he now seems to represent just another inexplicable disappointment, another arrival of the "Awaited One" who was not the one we were waiting for after all! His self-imposed silence upon arriving in America; his "banishing" of his former "right hand", Ma Lakshmi, and his bewildering appointment as public spokesperson the astonishing Ma Sheela; the subsequent flight and arrest of Ma Sheela and her cohorts on various charges including attempted murder; the ensuing imprisonment of Bhagwan himself and his deportation on charges of visa violation; his peripatetic debarring from various countries of the world till tentatively settling in Uruguay, have certainly done nothing to clarify the confusion, to help formulate a "definition", criterion or guideline for the identification of a source of real spiritual Help. And it is important that such a point be clarified, for it is important to know that Spiritual Beings of the ultimate magnitude have already been here, that it is not a matter of some utterly hopeless task of identifying just that one amongst all the billion frauds and failures, who has come at long last as the "sole liberator".

What then does all the public "chaos" and "disgrace" signify? What really is going on?

There is a principle, not wholly unknown or unsuspected by even the least reflective amongst us, that what "goes on" on the face of things is only a shadow, a distractive play - the distorted surface images of forces and processes which are the real events, invisible and unknown to the gossip of mass consciousness! it is these real events which underlie and determine social, cultural and planetary destinies. They are spiritual events, basically, involved in the moving and kaleidoscopic shifting of aggregate archetypes, of prevailing ideas and the energy-patterns expressive of, and furnishing the matrix for, those ideas. The physical situations that reflect such events outwardly, are only one-dimensional cross-sections suitable for the apprehension of a style of consciousness that lives a shallow, one-dimensional existence. It is no more possible to "understand" what went on (for example) in the Rajneesh community through a recitation of the chronology of events, than it is possible to understand the inner workings of a Rolls Royce by simply being run over by one.

It is very interesting to note that, despite a "rule" cited in the foreword to the effect that Spiritual Masters have traditionally exhibited a type of divine-"jealous" reluctance to acknowledge the status of another living master, the official "cataloguing" arm of the Da Free John community had recently, at least before all the public clamor, condescended to classify the numerous Rajneesh books under the relatively "exalted" rubric of "fifth stage" teachings (Master Da, quite obviously, being exclusive representative of a living seventh stage teacher and teaching). Considering a prior, marked hesitation on the part of the community to acknowledge Rajneesh in any way at all, the assignation of such a rubric might be looked upon as a "red letter" moment in the history of the respective, teaching "currents".

Never mind that Master Da's classificatory system of seven spiritual stages is paralleled and complemented rather adroitly, in a quite first hand knowledgeable discussion of the subject up to and including the seventh stage in Rajneesh's own Psychology of the Esoteric; never mind that neither the presence, the teachings, the disposition or

comportment or style or substance of "the Bhagwan" in any way corresponds to the elements of the fifth stage as articulated even by Master Da himself; never mind that "the Bhagwan's" teachings and numerous discourses, to the most cursory apprehension, exude unmistakable elements of a very purposive direction of consciousness toward a minimum sixth stage understanding (it is of course for this very reason that Rajneesh was most commonly associated with the Taoist and Zen-buddhist "atmospheres", everyone recognizing the unmistakable characteristics of that Presence which abides as, refers to, reconciles all competing temporal tenses and internal antagonisms with and extinguishes all interminable seeking in, the inherent Satisfaction of the absolute Self-nature); never mind that Bhagwan had spoken often of the follies and self-contradictions, the unresolved dilemmas of the fifth-stage "saint", and never mind as well that he represented a precise antagonism toward the fifth stage-style principle of endlessly, soulfully seeking the definitive resolution between "self" and "God" by moving into ever deeper dimensions of meditative abstraction and instrumental suppression, so as to "minimize" the activity of those natural organs and faculties which in their culpable "finitude" and sensory bewitchment ostensibly stand as a primary affront to Divinity.

Never mind all that.

The fact that the Johannine Daist community would condescend to acknowledge Rajneesh as exponent of an advanced stage of spiritual practice at all, that they would shew his films publicly at their bookstores at any given moment in time, comprises a kind of gauche admission; it might even be looked upon, especially in light of subsequent "scandal", as an eventful "slip".

Why? Because, once having allowed that small, seemingly innocuous "admission", a whole Pandora's Box is inevitably opened permitting an unseemly "flow", a porous and unstoppable permeation to exist between the "walls" of the respective teachings. Once having dropped the guard and permitted even that small, grudging and minimalist acknowledgement, the connective currents invisibly linking them are activated and promote an inexorable, unwanted drawing together of their respective, "separate" existences. That tiny "admission" awakens the attention; once the attention is awakened, it notices that the classificatory system whereby the

Daist "students" hope to "contain" thines, to keep them in manageable perspective, is faulty. It does not "hold" its gargantuan content. "The Bhagwan", once innocently allowed in by the Trojan Horse of such "innocuous" classifications, self-evidently bursts the confining seams of the "box" they would hold him in. It becomes evident to any intelligence (that would but inspect the Teachers and Teachings without prejudice), that "the Bhagwan" conforms more in style and substance to the highest standards of realization specified in the very teaching of "Master Da". Certainly, Bhagwan does not in any way, shape or form fit a "fifth stage" style of realization. Certainly, seeing this, he must either be jettisoned from the hierarchic honorarium altogether, or another and necessarily higher station of "classification" must be found for him. (In light of the subsequent, public brouhaha, this ought to present an especially embarrassing circumstance, unless of course the Daist community should feel no more relation of honor to its own proclaimed "canon" than does the Church in casually "demoting" a St. Christopher!)

Now, put the two teachers, Da and Bhagwan, side by side. From the very beginning of his teaching work, the Master Da declared that his was the unprecedented function of the universal Force of Divinity to establish the first ongoing community of spiritual practitioners ever to exist. This meant a community in which, ever, with the massing of the founding Teacher, the Teaching would still be Present, Alive and Active as the embodied Divine Power fully husbanded and uninterruptedly nurtured, by a constant mature level of spiritual practitioners. Such a situation had never existed previously upon the face of the planet, certainly. With the passing of Christ, there was only the emptiness and dogmatism of a Christian Church, representing precisely what happens when the Light of the Teacher fails to be passed on to succeeding "wicks", and an abysmal darkness installs itself instead, seeking to define - in its blind self-interest - Who and What that Teacher was. With the passing of Buddha, there was only a dim diffraction of the Light, carrying whatever tiny embers or fitful sparks remained to the far corners in order to kindle sects and subdivisions of the original Presence, with their own partial versions and perspectives. So it was the primary declaration of Master Da that he was that Presence returned Once Again, in order

to test whether this juncture of history indeed constituted the hoped-for "fullness of time" in which the Divine Presence could not only be kindled in one, exemplary individual, but retained, husbanded and passed on -in undiluted and undistorted transmission- through a continuous and living, spiritual community of mature practitioners of the Way.

Virtually at the same moment of this declaration (the beginning of the 70s decade) Bhagwan Rajneesh on the other side of the globe was making a similar pronouncement; he was declaring, in curiously similar tones, that his work was to create a self-sustaining community dedicated to the business of "provoking God", i.e. awakening the Divine in its midst and keeping that Presence as the True Master and Occupant of the earthly house. Also quite characteristic of both their teachings was a repeated admonition to the effect that such a community was necessary, that it was not simply a convenient, gratuitous extension or "largesse" of a particular Master's presence but that it was specifically required in order that the full spiritual Process and all its stages be provided a suitable "environment", a deliberate hothouse in which it could produce its special "fruit" unmolested- without disturbance or interruption by the general hostile atmosphere of the ordinary, social and cultural climates of the world. It was their repeated admonition that such a community needed to provide a proper insulation in the same way that an electrical current requires suitable insulation to be able to conduct, direct and successfully apply its power. It was their continuous and emphatic admonition that the previous, historical failure to effect an uninterrupted continuity of Avatariċ Presence upon the planet was due precisely to this repeated failure of the "Sanga", (the duly constituted spiritual community structured about the teaching and Presence of a living adept), to survive with the Force intact, adequately exemplified in a body of mature practitioners subsequent to the demise of the founding Spirit. It was their constant admonition that, in the present critical condition of the world, the need for such a community was most acute since the negativity and anti-spirituality of the times constituted an actual force, a bleak blind power actively hostile to the cultivation of spiritual seed, and totally inimical to the bloom and well-being of the spiritual Blossom. It was their plaint and forceful admonition that a body of mature spiritual practitioners comprising a living

community was indispensable for the identification, care, protection and nurture of the spiritual Process once it became Individualized in a given being,

Thus they characterized the spiritual community as a grave a critical necessity at this juncture of history; they characterized it as being primarily a source of nurture and careful protection of the Spiritual Process, administering to that Process in loving service. In their characterization, it was constantly evident that this implied a hierarchy of student-practitioners capable of suitably administering the respective levels of development. This implied a progressive need on the part of the Teacher to be able to turn over an increasingly large amount of the business of the community in each of its stages, from "lowest" to "highest", to members established at a corresponding level of responsibility.

Now lets look at what happened.



PART THREE

In this as in all significant cases involving the spiritual quality and Implication of these times, Ama proves to have been the ultimate, acid test. As it develops (and as is partly expressed in the biographical narrative) this is an important manifestation of her Function, one for which she was expressly embodied -although this could scarcely have been recognized at the time, and in the midst of the critical urgency of the situations about to be discussed.

We must return now to that period, treated in necessarily elliptical fashion in the biographic portion of the text, between the Time of Ama's ultimate Awakening through her baptism in the Supernal Darkness, and her finalizing visit to her Western spiritual master. This is the period referred to summarily in Biblical diction as the "time, times and half a time"; in the text it is treated tersely, as a mere "passage of time" allowing the effects of the spiritual process to mature and ripen. This simplifying allusion was for purposes of narrative fluidity, and represented a desire not to become bogged down at that point in the details of the arduous struggle and excruciating perplexities that actually plagued that period, and characterized its real quality. For, far from being a leisure and secluded respite, a kind of quiet retirement in which things could take their natural course, that very period was marked by a type of physical, mental and emotional pain which most people never realize even touches a "spiritual master" (the conventional picture being that of a calm, supine character horizontally disposed to everything like an inert and unfeeling Persian rug upon which everyone may indifferently step).

Instead, the truth is that a real spiritual Process of ultimate magnitude involves changes of a thorough character incorporating every aspect of the being, engaging: as it does a complete transdimensional alignment of nerve-currents and energy-centers and rushing like a fire through all quarters of heart, soul and mind. There is nothing "metaphorical" about this. The Process has to change chemistries, current relationships, basic organic rhythms and functions so as to adjust the physical instrument to the highest Potencies of direct, cosmic orchestration. All common creatures of this dimension "get away" with being very indirect, "stepped-down" expression of the Intelligence and directorial Fire which informs the fields of manifestation; they are in effect reflections of a Light many times removed from

that Source, in the sense that mirror images, while being just as much the expression of sunlight as rays emanating directly from some Sun can scarcely be considered accurate representations of the heat and radiance immediately produced by a starry body.

The avataric Being however is a literal sacrifice, a maiden sun-sacrifice in the original, Sacred sense of that image; the avataric function is precisely characterized as a sacrifice, in that all which makes up the common mortal tissue of the ordinary desires, the limited senses, the controlled and rigidly regulated framework of the consensual, "social" body, is burned up, immolated in a deliberate turning of the entire heart and mind to consecrated Service of the radiant Source.

Thus real, physical burns are produced in this process; fires rage internally which provoke eruptions, tears and rashes; limbs swell, features change and alter with plastic subtlety, dreamlike. Unusual, intense sweats are produced, and in the midst of these Divine Flames consciousness often Swoons, the body entering unexpectedly some deathlike station leaving the loved one (in attendance upon this unprecedented process) in anguished perplexity as to just what to do.

All of this heat, fire, dew-like sweat, is expression of a complete reorganization of all the subtle and dense structures by which mind, psyche and vital-soul are oriented to the Common Divine Axis of their own nature. Alignments of energy-fields and current processes in the ordinary individual are functions of an underlying, structuring Geometry of forces rotated at "oblique", mutual dimensional angles, so that the psyche is deflected through kaleidoscopic planes of its expressive elements in inverse fashion as hypnotic thrall to mirrored movements of its own nature -like a soul suspended upsidedown (relative to its "real" order of alignment) through its own structures, gazing at a surface reflection in a pond below.

The Force of the Spiritual Process is the force of the most original, coherent and integral, direct functional alignment of all such currents and transdimensional processes. It is, once initiated, a compelling Force with its own innate momentum, derived from its "superior" or original status as the maximum coherent Intensity of the system. It may be compared for purposes of simplicity to the Rubik's Cube, which when first purchased displays the

original, archetypal order and Model of its ultimate "purpose" or desisni it shows each "side" or dimensional plane of the cube at its maximally coherent and integral, i.e. in one solid color. Becoming scrambled, it loses this coherence and each side is a motley combination of randomly arranged squares. A simultaneous, multi-dimensional rotation of relative alignments is required in order to "restore" the cube to its original coherence and maximum order. In the process, one or two faces may be rendered "coherent", i.e. of one solid color since a few faces are the most that can be viewed at any one time, it may seem to the superficial observer that Total Order has been restored. This is analogous to the spiritual attainments of various "saints" and mystics, occultists and religious personalities throughout history who have become involved in some dimension of the over-all Spiritual Process so that partial changes had indeed been effected in their being, leaving onlookers to assume they were viewing all that "religious conversion" might possibly amount to. Only Avataric incarnations have represented the full, multidimensional spiritual process in all its aspects, both "visible" and "invisible". (The Divine Heart has in esoteric tradition been often represented as a Cube -i.e. the Cube of Space, the cubic rock Petra, etc.- so that there is indeed a Spiritual analog of the "Master of the Cube"!)

There is not only the spiritual, metaphysical and physical Fire of the Process; there is the parallel obligation to reorient and resolve the elements of Consciousness with respect to the transformative effects and sensible results of that Process. This is the aspect of spiritual transformation which is least understood, and the one which is most often responsible for arresting the course of the process before its culmination. Spiritual history is littered with the evidence (most often not recognized for what it is) of the "freezing" of a spiritual Process at some intermediate level -that particular level tacitly characterizing the point at which the conventions and orientating "assurances" of personality-knowledge could no longer yield to, or even identify (in the dizzying midst of an all-absorptive Voidance and common Cancellation of every coordinate reference) the obligation of relinquishing all, of letting go every contingent form of stabilizing limitation. This is the aspect of real spiritual practice which is most difficult for Mind and Heart, along with the simple excruciating pressure and pain of physical transformation (conducted at a depth and through a magnitude

undreamt by those who only know "spirituality" as a stupid and shallow, "moral" matter of "correct dieting", etc.).

Consider then the experience of Ama Amrita Aima, baptized in December of 1979 into the Degree of the Ultimate Obligation, i.e. introduced to Absolute-nature as the true Platform of her Being and Presence in the World. The most acute emotional empathy can only approximate poorly what this situation necessarily involved. Immersed in a Moment in her Absolute, unqualified Spiritual Reality, a quick Process of two consecutive "dunks" like a tempered blade passed first through Fire (the featureless Light) and then through Water (the oceanic Mother of Darkness), then brought precipitantly back to the surface reality of the "ordinary world" (only a world now literally sizzling; through her Presence as a result of that dual Passage): what wordless shock, what wondrous Difference must overwhelm her Being... and what a remnant of discrepancy must still exist between that incommensurable State, that Supreme Reality, and the condition of consciousness as it "returns" to meet the minimal obligations of response imposed upon it again by the circumstance of having been "restored" to the field of the relative world, the world of "men".

This then is the significance of those several years after the Ultimate Event of the Process. If it may be characterized as an intervening time of adaptation, then it hardly does justice to the account to allow it to be thought of as a time of mere reflection and contemplation. Rather it was a time of the necessity for reflection, contemplation and assimilative absorption, while being in fact a period of immense pressure, pain and upheaval. It was a time in which adaptation to the consequences of the Spiritual Process was achieved strictly "under fire".

There was the matter of Ama's particular, physical condition. As suggested in the biographical text, she had been ill most of her life, enduring a crippling and near-killing surgery which left her (even apart from any subsequent question of a fiery spiritual process!) in varying states of physical distress, discomfort and pain. She had endured an operation for an immense duodenal ulcer at the age of twenty-one, the peuroplasty being coupled with a type of surgery

(vagotomy) which no civilized country of the world performs any more because of the inevitable barbarity and calamity of the ensuing "side effects". Not only does a vagotomy not do what it is supposed to (by "selectively" severing the vagus nerves, the bright minions of medical science supposed they would selectively regulate the gastric juices allegedly "responsible" for producing the ulcer); a vagotomy wreaks the (logical) havoc of creating a totally random situation in the digestive tract with consequent, grotesque repercussion upon the other parts of the autonomic system, respiration and cardiac functioning, etc. Arbitrary secretion (or nonsecretion) of digestive fluids in response to water or food intake, ensures very imperfect assimilation of nutritive content, and a tremendously impaired alimentary process that leads to "dumping syndrome" -a very painful gastric and intestinal rebellion in which partially digested food is simply "dumped", leaving the body malnourished in the extreme, and in continuous "shock" from the physical agony (heart racing out of control, and at a loss for breath). All of this was in Anna's case compounded by chronic gastritis, which no surgery ever touched.

Imagine, now, the daily difficulty of living with such a condition under normal circumstances, raising two children and at the same time working an eight-to-ten hour job while putting all her heart into a spiritual practice (reflect, again, on what it must have taken her to make the trip to India, alone, while her husband remained behind to look after the children). Imagine, again, the unimaginable consequence flowing from the abrupt introduction of a living Spiritual Current of ultimate magnitude, in and through the whole extend of her Being.

It must here be thoroughly understood, that the real Spiritual Process does not always or automatically involve some sort of miraculous healing (let alone depend on identification as a spiritual process by the fact of such "healing"). On the contrary, a Spiritual Process of ultimate magnitude has but One character, One purpose, One significance -and it is unerring, remorseless in that purpose while disregarding absolutely everything else. Such a Spiritual Process of ultimate magnitude only Descends in response to a personal purpose of equal, unqualified intensity. Indeed, Ama's chronic illness functioned as a test of such personal intensity and single-minded devotion; for, while she was in India, she realized that she could take the opportunity of, perhaps,

being "healed", since there were many types and styles of healers available and indeed a special healing service in the ashram of her Master; but she realized as well that one cannot really do two things in life; either she would take that time and use the money spent in remedying the chronic pain and agony of her physical condition, or she would devote all her time and energy in living her spiritual practice in relation to the Living Spiritual Presence of her Master, while she could. She chose the latter, of course, and it was because of really critical choices such as these that the Spiritual Current came looking for her, at Christmastime of 1979.

When, therefore, the Fire was lit on that Occasion and the Spiritual Process raged full force through her being, the physical difficulties were not appeased but only compounded. (Only a presumptuous fool, who was not there, who has no inkling of the identifying marks of a spiritual process, and who has -besides- a reductionist bias of the proportions of an out-and-out psychological complex, could wax so fatuous as to suggest that the extreme signs of the process were the result of her physical condition (!), probably amenable to a routine dose of Probanthian. Nowhere prior to this abruptly introduced period had Ama's "gastritis" and "dumping syndrome" caused burns and welts to appear on her abdomen, her arms and legs, caused the onset of trance-samadhis, provoked the appearance of atmospheric sounds and lights -visible and audible to an occasional outside "guest" who otherwise would have no cause to know what was "going on"- induced the walls to wheeze and crack like a sighing Spirit of the Roofbeams, provoked phenomena on the television screen which a t.v. repairman claimed were impossible even though he was seeing it with his own eyes, and -not least- emanated an energy from her palms and heels which induced a range of experience in her students from electrical shock, to varieties of meditative consciousness.) The Spiritual Process often served to compound the severity of her physical condition; it was certainly not some symptomatic result of her physical condition.

Owing to this effect, however, various -disconcerting- situations would frequently arise, which neither she nor her husband felt competent to handle (apparently, no instruction booklet comes with the Spiritual Process, let alone special information on how to deal with such contingencies!). Because of the perfectly preemptive force, urgency and absoluteness of such a Spiritual

Process, it was only axiomatic that both Ama and her husband would have to relinquish any relation to revenue-garnering work and rely on virtual handouts while this transformation took place; they found indeed that they had to remain tightly sequestered, the effects of the Process in full transit not "mixing" well with the common "energy-properties" of the ordinary world of humanity (consult the letter to J.C. Pearce in the appendix). Indeed, they found that, having been stranded quite alone in a suburban-apartment atoll, a hastily converted "retreat" in the normal midst of the ocean of humanity, there were astonishing and unaccountable "effects" very apparently the direct result of the existence of this unique (and virtually unheard-of, totally rare) transformative Process scarcely veiled out in the naked open, unsheathed like a bare uninsulated rod in a whirling storm of progressively turbulent, atmospheric Electricity. Indeed, tremendous electrical storms characterize this period, rains and thunders and lightnings and floods of unprecedented, record-breaking magnitude engulfing California and in fact overpowering the whole southwest region.

It was precisely because of these untoward events, both in and out, both hidden and overt, (intuited as general response to the strange, "ad hoc" situation of this abrupt Spiritual Influx of transdimensional range and magnitude) that both Ama and her husband felt the urgency of the situation, not just accepting it as a sweet blissful occasion but knowing that it constituted a secret condition of universal Pressure, being, at the veritable Fulcrum of an invisible but ultimately consequential juncture of spiritual-historical currents. For this reason, it became more and more evident that Ama must establish direct connection with her Western spiritual master (whose subtle being was frequently Present during the course of the Process), as he was in the state, relatively "accessible", and he alone would be an available source of Spiritual Help- since he alone, in that hemisphere, embodied the fully Realized Perfection and Completion of that very same Process, in "male" form.

Ama's dire physical condition, fully taxed and stressed, certainly required informed attention (and from one who would understand the condition in relation to a spiritual process, a **very** specialized requirement

indeed! especially since ordinary medical doctors had no understanding of the condition in its usual form). And the whole circumstance of the Spiritual Process being conducted naked and virtually unsheathed in the midst of the "negative sink" of the world (let alone strained through the x-factor of the physical variable, her severe illness), certainly called for amendment. After all, they recalled, both the Eastern and Western spiritual masters (both Da and Bhagwan) had emphasized the fact that they were there expressly to create an insulating community of responsible practitioners to house just such a spiritual process! Well here was an example of just the spiritual process they were talking about! Was it too much to suppose, was it too much to ask, that the community of spiritual practitioners of the "institute" of the Western spiritual master be able to dutifully identify, respond to and extend adequate help toward, the living exemplification and embodiment of the Process they were allegedly there to serve, (and which was expressly identified as the very consequence and Fruit of the Spiritual Master's ultimate Work in the world)?

As it turned out, this seemed to have been too much to ask.

Ama's efforts during this time to penetrate the structural barriers of the Johannine Daist community, touched on briefly in the biographical section, can be understood now from one important perspective -the urgency involved in the situation of responsibility whereby an entire Spiritual Avatarship had to be brought to full-term birth in this -resistive- dimension against overwhelming difficulties, encountered through all the unanticipated contingencies flowing from an extemporized, forced admixture of volatile elements. At the same time, it can be understood from another perspective; one alluded to in the observation that Consciousness itself must be reconciled with and resolved to the sensible results of the Transcendental-Spiritual Process.

The elements of Consciousness are its lingering identification-patterns, its force of attachment, its profile of conditional dependence. Thus, while the total Spiritual Process in its Avataric magnitude was indeed given all at once, whole and entire, in those twin Baptismal Strokes of Light and Dark, the implications of that Revelation to the full range of conscious functions, processes and patterns necessarily required a "catching up" period, so as to properly align the instrumental agents of manifest

expression with the Value of their Absolute Source and ultimate Reality. This "catching up" period was the three and one half year hiatus we are presently addressing.

Now, in the case of a spiritual practitioner of supreme merit (i.e., the Ideal spiritual practitioner), when the State of the Initiatory Process in all its Fiery uncompromising stature is ultimately reached, there is only one essential form of identity, of attachment and dependence remaining to characterize the personality-profile; one basic remaining identification-pattern into which all the former attachments and identities had long been willingly parlayed: and that is the absolute, loving identity with and attachment to the physical being of the Master himself! It is this overwhelming attachment and intelligent, loving dependence upon the being of the Spiritual Master, in full and unclouded Realization of just Who he is and What he represents, which brought the spiritual practitioner to that critical and redemptive stage to begin with; it was that overwhelming, loving attachment, so absolutely necessary and so tested through many a hellish turn and tricky, abrupt deviation, which unerringly drew and guided the spiritual practitioner to that one Thunderous Juncture of spiritual practice. And now it is precisely this last form of personality-identification and attachment, which is to be burnt up, offered as well in loving Sacrifice to the all-consuming Fire of the Ultimate Spiritual Process.

And this, of course, if one truly understands the point, is the most difficult of all the elements of Consciousness to cast upon the sacrificial Pyre! Love of and attachment to the form, being and presence of one's own spiritual Master, is in fact the greatest and last sacrifice. In Ama's case, having "two" Masters (who in essence were always understood as one), this Sacrifice turned out to be a two-step process.

Ama's effort to penetrate the community of Johannine Daist practitioners, therefore, had a double purpose. The overt purpose was to bring the fact and Presence of this ultimate Spiritual Process to the attention of the proper, duly constituted and empowered "agency", so that it could be identified, recognized and extended the protective nurture, the shielding and critical help its Magnitude certainly required. The other, secret purpose, involved the formal fulfillment of the final aspect of the Conscious dimension of the Spiritual Process, the willed relinquishing of the last, tiny filament of

attached and identified love (of the form and presence of the spiritual master). Such a Ritual is not simply conducted inwardly; the energy-properties and mind-body physics of the Spiritual Process also demand a quite literal and "face-to-face" expression of this Act. Thus the critical character and universal urgency of the situation as it evolved its transformative, "catch-up" dynamics, actually served to draw Ama inexorably into the means of formally dispatching that crucial element of the Conscious stage of practice, (the Sacrifice of dependent attachment as the ultimate severing of the spiritual Umbilical Cord signifying the Birth of an Avataric Embodiment).

Let us take a brief aerial view of the Johannine Daist community and its history. The Master Da (in the "beginning, Bubba Free John) had structured the community to represent -and ultimately to embody- the spiritual stages of life, the outer circle of the community with its branch groups throughout the world representing the beginning stage of practice, the initial approach to Teacher and Teaching taking its point of departure from the raw, untutored level of present day consciousness, the succeeding "inner" circles growing smaller and tighter and limited to specific locales until the ultimate, Renunciate Order meant to house and tend to those passing through the highest stages of life and Spiritual Unfolding. Eventually it was the Master Da's intent to withdraw entirely from the functions of the "outer" and more diffuse circles of scattered, heterogeneous practitioners (who would thenceforth be attended by certain of the more "mature" exponents of the Way) , retiring at last into full-time concentration at the nucleus of the non-public and inner Renunciate Order. In the meanwhile he would sit on occasion with members of the "outer" circles, for the sake of their needed exposure to him and in order to do work through them,

From the beginning the Master Da's teaching had been in large part an admonition to his people not to become a cliquish group, not to succumb to the usual temptation to formulate themselves as another "cult"; and, as is natural, the evidence over the years was sure indication that his insistent warnings were justified, corresponding quite nicely to an accurate estimation of the common tendency! since the further into his Renunciate Order he

withdrew and the further from frequent public life he retracted the more precipitantly the surrounding "layers" of his Order congealed into magnificent -nay definitive-demonstrations of every cultic and cliquish predilection.

In conjunction with his warnings regarding "cliquishness" , Master Da made certain that it was understood from the beginning that neither he nor his community was constituted in order to "acknowledge" or "ratify", and therefore merely augment the ego of, anyone wishing to be verified in any "higher" stages of attainment (this emphasis no doubt devolving from the fact that his own initial reputation and teaching work acquired its basic momentum from advertisement of Master Da's "verification" and "acknowledgement" at a particular stage of his own practice, by the late Swami Muktananda). It was clearly taught that his Community was not a process of initiatory passage meant to stamp out a line of succeeding "gurus" at the terminus, but that each stage (and corresponding communal "circle") was meant to incorporate the particular member in a cooperative and service-oriented function appropriate for that stage, in order to expedite a non-egoic passage to the next and finally, to permanent abiding in the retirement nucleus of the Renunciate Order.

It is against this background that Ama, in the very midst of adjusting to the most critical and crucial Process of the Highest spiritual stages, assumed the burden of bearing the "glad tidings" to the perimeters of the codified, concentric circles of the Master Da's community.

She found it necessary, owing to the crystallized dogmas that had accreted over the years (attended by earnest student-practitioners "guarding the gates" of the outer circles), to approach the community in an effort to see at last her Spiritual Master at the outermost doors, as if she were a neophyte. Even in the midst of inconceivable pain and discomfort (and frequent, simple physical disorientation as effect of the Process and its changing alignments), Ama demonstrated the most remarkable patience in procedurally penetrating the often querulous consciousness of those whose interpretation of their "duty" was that of dutifully collecting dues from the barbarians of the hinterlands. She persuaded them with great patience that she was not indeed "new" to the community, that for many years she'd sent contributions, dues and the required subscription fees out of her paychecks, that she had in fact belonged to a community household of practi-

tioners in Bonsall for a period of time (she and her husband having separated during that stage of her spiritual practice); she elicited reluctant concessions from the outer circle of "authorities" in this way, above and around the unfortunate fact that for the most part they'd failed over the years to keep proper records of such transactions and communications so that all the force of her former participation largely -but not entirely- drew a blank, at this moment of her critical effort to renew one last time the all-significant connection.

These reluctant "concessions" allowed her the (begrudged) privilege of attending the largely unsupervised meetings of beginning students in the newly formed San Diego group, with the idea of "earning the right" to, perhaps, be selected by the duly constituted authorities "up north" to sit with Master Da on some unspecified celebrative occasion at some, indeterminate date! (The San Diego branch with its official headquarters, interestingly enough, was formed on direct orders from Master Da - an unusual circumstance in and of itself- at precisely the time this Imperative pushed Ama to resume the connection- a very important fact since, sequestered in their ad hoc apartment "monastery" with no transportation and no help, Ama would need precisely some such agency as a community "car pool" to make the trip to San Francisco in the event she was given the go-ahead. Again interestingly enough, upon ultimate termination of this whole episode - about to be discussed- the San Diego group and its headquarters collapsed, quite obviously as if it had merely been "inflated" like a carrier-balloon for the occasion and then abruptly had the "wind" taken out of it, reducing it to the status of a flaccid unoccupied sock.)

This privilege of attending neophyte group-meetings was extended her grudgingly, since she had failed to observe the "propriety" of keeping mum on the fact of her spiritual Condition (sort of like breaching the Alice-in-Wonderland etiquette of withholding admission that one is Pregnant to a group of nuns). Naturally she was looked at "sideways" with a cautiously scrutinizing eye by the "authorities", who, as a function of their authoritative position as "long-standing members", disbelieved a priori and as a matter of course that anyone could ever Catch Fire with the ultimate Spiritual Process without having ever even seen Master Da in person, let alone sat with him frequently and moved with propriety through all the duly-constituted, community machineries of cliques and social "dues" .

(Allow me, for a moment now, to change the narrative voice and assume the "first person", since at this point I make a brief, active appearance- a role which, as in certain plays, while written as a bit part can't easily be edited out since the story continuity requires it.)

At this time it was my own particular function to "intercept" the "higher-ups" from the San Francisco community, in the hopes of inducing one of them (allegedly a more "mature" practitioner who ought to be able to properly identify signs of the higher-stage processes) to see Ama personally, and to speak with her. I therefore attended a lecture-and-tape given by Jerry Sheinfeld and Crane Montano, and in the interlude after the presentation managed to persuade them that, perhaps indeed, something really was going on and that they ought to come see her.

So the "northern representatives" came to visit Ama in the apartment. They seemed particularly interested in "probing" the standard and actually elementary line-of-inquiry as to whether this might not just be a "play-of-the-Sakti" (we had, years and years before, en^a 3d, examined and understood that "play-of-the-Sakti", as described in the biographical section of this book -and this Process was definitely not that). Then they seemed particularly interested in whether Ama had any "evidences", tangible "proofs" of the Process a la "saintly artifacts", diaries or records, to which Ama replied no (in fact, I had many notebooks of records, writings and materials, and Ama had an extensive diary; and, sitting in the bedroom closet at that very moment were her thong sandals, deeply impressed with her footprints the first hour she had bought and worn them, burnt through by the Force of the Process emanating through her feet. But these things she neither thought to tell them nor wanted to tell them, since they were at that instant sitting in the living Presence of something for which they were requesting souvenirs, like tourists at Lourdes who wouldn't have recognized the Living Bernadette had she been standing right there by the fountain, nor given her the time of day).

The upshot of the whole "meeting" was that Jerry Sheinfeld passed the word to the student-group of the San Diego coterie of practitioners that they ought to "listen to this fiery lady". That was it. Grotesquely inadequate and uncomprehending as it was, even this was of course not listened to or accepted in any way, by those whose egos

of beginning practice would hardly admit that there was any "local" other than themselves who deserved the attention of the "spiritual administrators".

The proportion of the fiasco was monumental.

As a result, Ama continued the arduous and very long route of attending; the student meetings, now in an atmosphere of vague hostility since her tepid "singling out" had only provoked the most predictable, pathetic and ludicrous jealousies (!) Yet we were to see that this banal pattern of vague, unstated but unmistakable jealousy was a characteristic response of practitioners through the various levels of the "hierarchy", a Psychological response which even the "higher-ups" had to wrestle with. The admixture of resistance, disbelief and vague jealousy plagued her "progress" in "working shape" (as they say on the New York docks) to earn the Privilege of sitting with the spiritual Master, so that it was long before she was allowed to do so.

In the meantime, in the fragile transformative stages of the Process where insulation and sequester in the most shielded circumstances amongst highly knowing administrative functionaries was emphatically called for, it was her fate to have to suffer exosure to the negative atmospheres of incredulous and often hostile personalities barely engaging the rudimentary stages of "spiritual life".

She was enabled to sit with the spiritual Master once, actually prior to the Incident related in the biographical section. On this occasion, before the sitting, she was (amazingly) even toasted by members of the community hierarchy. On this occasion there was only silence.

On the second and fateful Occasion, the Master Da would ask for questions from the group in attendance. The questions were to be mediated by Da's appointed spokesperson, William Tsiknas. William was at that time supposed to be a representative of a more "advanced" stage of practice, and therefore was ostensibly entrusted with the power of making "independent" responses to the questions.

It was at this point that Ama felt the necessity and the opportunity at once, of vocalizing the situation before Master Da so that it could finally be Heard. She was perfectly aware (and for that matter, I was aware as well) that the community made a point of not "acknowledging" any individual in relation to any possible "level of attainment"; this was not a great matter to be personally grappled with like some psychological stumbling block -it was quite understandable why such a "point" was early

instituted in the structure of the community. Ama had never gone for "acknowledgement" in any sense as an egoic bid for self-ratification by the Spiritual Master. It was strictly as response to the absolute imperative of finding the appropriate "housing" and "protection" for the Process quite in keeping with the original, staged purpose of the community structure, that Ama took it upon herself to make the statement she did that day before the Spiritual Master and the assembled group. She neither sought acknowledgement, nor did she seek vindication from the general skepticism. And she knew full well in making the statement she did, the likelihood of eliciting a comprehending or compassionate response. There was therefore no percentage calculated in her making the statement she ultimately did. She knew already that Da was not advancing any personal response to questions, that as always it was ultimately in the hands of the more "mature" community members -a situation quite reflective of how (and why) the whole structure had been originally instituted.

She was not seeking acknowledgement but at the same time (the Catch-22!) in order to bring the critical situation to the general attention, to draw it into the open before Master Da, she must certainly hope to elicit recognition of that Situation, in its full, imperative Magnitude. It was not, then, acknowledgement, but sympathetic identification that she sought.

That Master Da already knew of this, of Who she was, etc., was never in question, nor was it Ama's intent or presumption ever to "awaken" him to her presence. He was after all Master of the Process, attended its phases frequently in identifiable, subtle form; and we'd already had many small and large indications that he was not only aware in general that the Process had Perfectly Taken in "someone out there", but that he was expressly the Personality-identity through whom Divine Being most closely monitored her specific presence and identity. The direct -and unprecedented- authorization of the San Diego community at the crucial moment by Master Da, was a case in point. Other incidents, well-known throughout the community, should have alerted students of sufficient wisdom that her presence amongst them was honored as Uncommon -though honored silently- by the Master himself. For example, on one occasion we sought to submit a "progress report" to Master Da characterizing the specific circumstances of the situation; to this end I wrote a "fairytale", in the traditional manner of symbolizing the stages of spiritual

realization with playpen images in order to ensure its unmolested passage to him through the watchful hands and suspicious (but literal-minded) eyes of the mediating functionaries whose duty it was to "monitor" all such submissions to the Master. As it had been reported to us with some astonishment by those in the community who knew of the submission and who were, by and large, waiting for a verbal rebuff from Master Da -which was very commonly bestowed upon the many "written efforts" submitted to him for his blessing and Consideration- Master Da to their amazement pushed through many manuscripts and letters, packages and pieces which had been waiting around much longer for his attention, moving directly to the "fairy-tale" manuscript. Again to their uniform amazement, he'd said nothing upon reading it. This was very unusual, even by the admission of Jim Steinberg who was the administrator in charge of such matters.

No, it was Ama's intent to bring the situation into the open in the Presence of Master Da and the community hierarchy; her intent was informed by the highest Divine Knowledge, i.e. a wisdom which understands the truth that Spiritual Reality has its own rules, laws and guidelines, and that they are not at all what ordinary people think or expect. Her action was inspired by the highest understanding of the real Demand of the situation, i.e. that all such circumstances are a test of a great many things simultaneously, "proving" or establishing things which could not have been established otherwise. It was not her expectation, nor was it Master Da's business, that an Official "acknowledgement" magically intercede to resolve the whole affair. Such an Act would have taken it out of the hands of those for whom the whole thing was, precisely, a test therefore the Currents which had to be moved, one way or the other, could never have been moved. Ama knew full well that she must bring this into the open, in the Presence of Da and the community, in order that the things which needed to be tested should be tested, and dispatched according to the proven quality of those being tested.

Thus, when she finally obtained her "moment", standing up before Master Da and the assembled group and stating the case of her Spiritual Condition, it was only predictable that in "response" William Tsiknas would pull out a passage (already, apparently, preselected for just such an occasion) from which he then proceeded to read, a

passage stating -naturally- that the community and its structure didn't exist for the purpose of extending acknowledgement to anyone for his possible spiritual realization or level (!)

That, of course, neatly ended that business; and as a gratuitous little fillip Ama was summarily led off by two female "bailiffs", gripped tightly under each arm exactly like a criminal having had her day in court and receiving just sentence of the Law for her impertinence. Sometime later, it was communicated to her "through channels" that she would no longer have the "privilege" of sitting with Master Da.

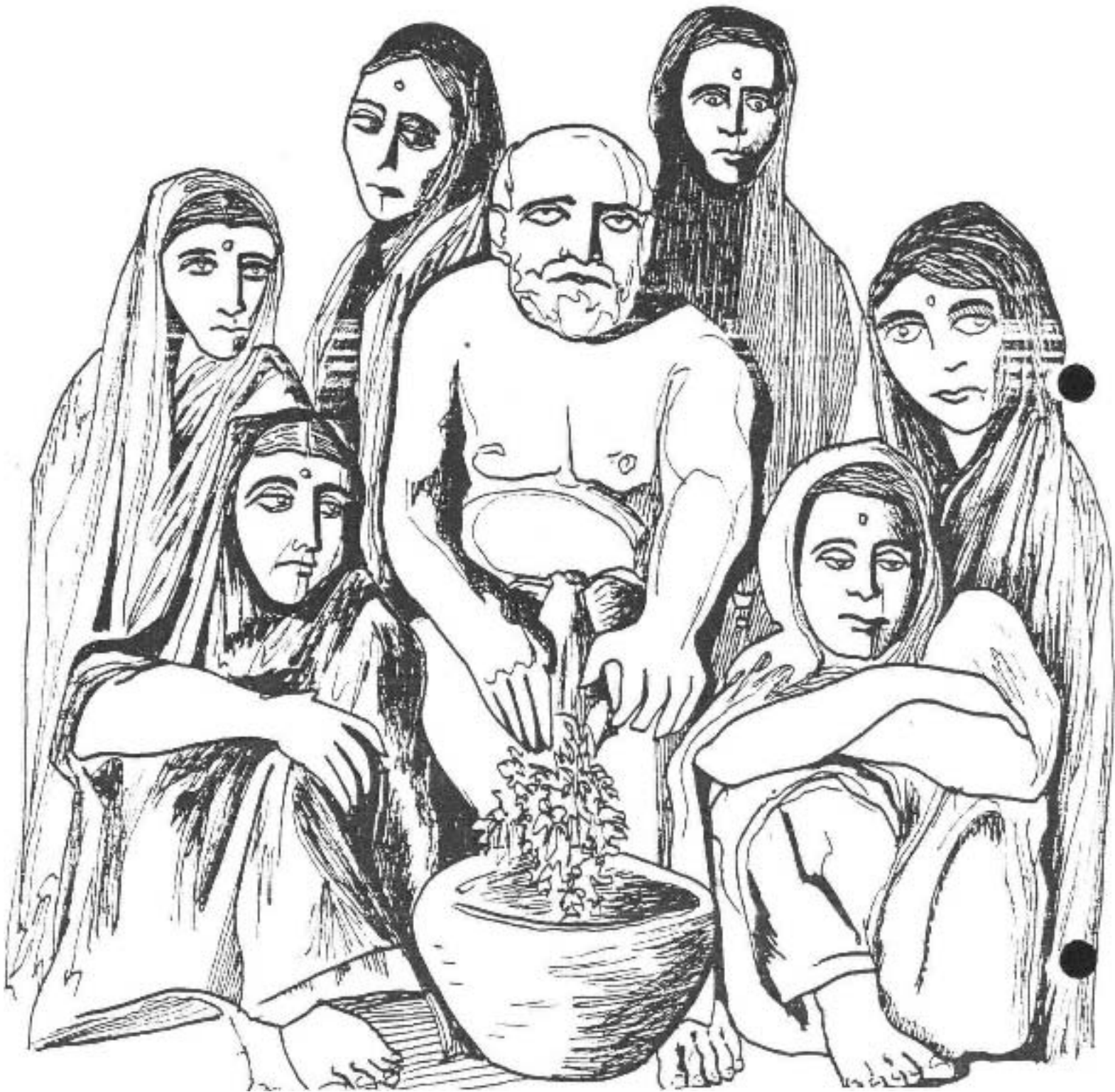
This of course created a stir of gossip everywhere in the community, North and South. Many called the apartment after this, some to commiserate, some out of curiosity, one to present a (ludicrous and grotesquely inflated) gas bill for use of his car during the trip up and back, some to deposit anonymous death threats, etc. To be sure, there were also calls and communication from members of the "hierarchy", most notably the Wolfs, expressing the emphatic opinion that Ama had been poorly and peremptorily treated, and offering to meet for purposes of possible clarification. But the die was cast.

I took all calls. Ama was finished with that whole episode, and had seen in it what she had to find out. There was no mature community of practitioners to handle the advanced stages of the Spiritual Process; there was no "inner order" actually composed of realized beings who knew how to identify, respond to and accept responsibility for, the course of the Spiritual Process as it might manifest through any given individual. This had happened to no one else. In the whole of Master Da's community, not one had responded to his Presence with the Heart that could open to the full Magnitude of the Spiritual Process as that Great Presence actually offered It! There was no one else There! Master Da was Alone.

And, in keeping with the classic cases of spiritual history (which both Master Da and Bhagwan Rajneesh, respectively, often encouraged their students to study), Ama was implicitly bidden by the Master to leave, to depart from the community and not seek refuge there since -as in the stories of Hui Neng, etc.- there was no instrumental Agency of mature personalities empowered to attend the Process; there was only a group of primary-level, groping practitioners still wrestling with the problems and tendencies of cliquishness, possessiveness, jealousy, skepticism. etc. A "favorite" tale of the community prac-

tioners in fact was that of Upasani Baba, who, at the final stages of his Perfect Realization was bidden by his master Shirdi Sai Baba to leave the community and have nothing to do with those in it, and to spend his time instead "exiled" and alone in a specially dug pit where he would be exposed to every whimsical cruelty of any uncomprehending passerby!

This unspoken but quite emphatic "request" of the Master Da was read very plainly in his eyes as Ama stood before him; it was sealed quite emphatically on the long way back from



the Northern community, when, (the Homeopath driving being engaged in some petty argument over something with Ama who refused to respond to him, and having taken his eyes momentarily off the treacherous mountain road) the car she was riding in swerved and hit an oncoming car. No one was injured, miraculously; but the incident certainly resounded a final dark note of exclusion, as if the door of the community was loudly slammed shut behind her by the sound of the crash. (Indeed, in rather precise parallel to the Hui Neng story, a substitute "Realized Being" was formally installed a year later as official token of the Enlightening Process, primarily in order to placate the "need" of the community to feel "one of its own" had "made it", and as "proof" that the Teaching "works" (!) -this is exactly how it was stated in their magazine announcement of the "event"- a sort of public, burlesque installation of a representative figurehead corresponding to the actual and Secret, unsung Birth of the legitimate "heir" to the spiritual "lineage". Significantly, this public coronation was orchestrated expressly around a female figure; this is no accident, but indicates a tacit acknowledgement of the need for the exaltation of the Female Principle, and of the fact of its hidden occurrence.)

The whole incident, as it turns out, was disclosed to me in quite summary fashion through a dream I had the evening prior to the "event up North", as I lay in our San Diego apartment enduring fitful efforts at sleep and anticipating, in helpless manner, the news of Ama's fate at the hands of the community minions.

I dreant that both Ama and I could "see" Master Da transmitting a kind of dream-communicate through William (I'd never met William in fact, had no idea what he looked like, but in the dream it was quite obviously him). The dream-communicate seemed to have been imparted to us jointly, through William appearing in both our "dreams", and Ama and I were now discussing the communication and debating the implications of what William had said, i.e. that "Bubba" had created this last play as a secret Grace to those who could take advantage of it by reorienting their relation to the Process and remaining in a perfectly poised state. Da seems to have been addressing the remark, through William, primarily to Ama, with a kind of humorous "rue" or "irony" toward her as if in loving chastisement, suggesting in his demeanor that, by remaining in her eager "saintly" phase she has

constituted a potential "threat" to the total unfoldment of what he referred to as the Paradoxical "Da Design", (in pushing the issue as she did through confrontation); he seemed to be expressing actual awe or admiration at her persistence, not having anticipated her being able to push her way so far through the thickets and brambles of the community structure; but her persistence and her relentless pushing for a public confrontation seemed to threaten imminent peril of "giving away" the Secret of the Da Design "prematurely". He was counseling her that by resting in the natural disposition of the Sage she would constitute a much more "pliant" and appropriate factor in the constellation of forces making his work smoother until "he returns, and calls his true devotees to him". These last words, spoken through William, Ama repeated to me; but I remained a little dubious, saying "return? he's already up there". But Ama kept insisting that was not the sense in which he meant it. (Dream dated October 31. Halloween, 1981.)

And in fact, in the subsequent months this was in effect what happened. Ama had understood that we would have to endure the circumstances in which the Process had literally precipitated us, quite alone; reconciled to this turn of fate, Ama demonstrated progressive and rapid adjustment to the Process even in the continuance of the most excruciating physical and environmental circumstances (not only does the Process produce tremendous internal heat, but we were living in the town of La Mesa which has summer temperatures all year round, getting up to 110°, residing in a very small upstairs apartment without money and only a single donated fan so that, the upstairs locale trapping the heat and retaining it all night long, we existed a condition very akin to incineration).

She had, after all, met head-on the demand of the Conscious aspect of the process, i.e. the requirement of dissolving the last remnant of the identification-pattern whereby the personality tends to cling in loving attachment to the form of the Spiritual Master. She could now exist the Freedom of a Consciousness established in the equanimity and infinite self-congruence of the Self, the luminant and apodictic Identity of Absolute Being abiding in its own direct state. In a year and a half she would Arise from that Spiritual cocoon as well.

This incubation period was characterized quite cogently "by a "scene" she herself had dreamt upon returning from the Northern community, having apparently received the "rebuff" certain elements had all along been gleefully awaiting (it is commonly supposed that her "claim" of an advanced spiritual stage had been repudiated, whereas in fact even technically all that had occurred is that William had reiterated the old Daist encyclical, to the effect that the community did not serve to formally acknowledge any such eventuality).

Ama's dream is as follows:

William (again, William!) appears at our door in the middle of the night, and tells us that Da insists all his true devotees assemble at his place up north, at once, I (Michael) am reluctant to leave the children sleeping in the apartment alone, but William assures me they will be all right.

At Da's house, nine people are present. Only nine of all the hundreds throughout the world have truly responded, it is now apparent. Da pulls out a deck of cards and shuffles them. We are all gathered on the rug around him. It seems to be an ordinary deck of playing cards, but when he draws one out and holds it up to Ama's face asking her if she knows what it is, she sees that it is the Mother card from the New Book T (Tarot deck) showing the old High Priestess now fully Pregnant with the Spiritual Process, holding lightnings and flowers and fully astride the Pillars of the World. She is about to tell him she indeed knows what it is, but Da quickly holds up his index finger to his lip in the gesture of Silence, and tells her gently "not yet". Ama settles back, folds her hands in her lap (i.e.,retires into the Self). A voice is heard through the Silence: "When the official in the courtroom says... (and here Ama is not quite sure of the word she hears, being either "Euphrasia", "Ephesus" or "Elothuros", all the World is Done and you will be with Me forever".

The "official in the courtroom" is, of course, the "D.A.", i.e. Da. "Euphrasia" anticipated the name of a person we were to meet later; "Ephesus" is the first "church" mentioned in the Apocalypse, and was anciently the place where the many-breasted Diana, huntress and lunar goddess, was worshipped; and "Elothuros" seems evidently to be a phonetic rendering of "Eleutherios", meaning Liberator and being the title of a book Da came

out with subsequently. The Time referred to in the Dream, then, certainly has to do with the Mother (the "Euphrasia" referred to was a Cancer, this fact certainly exhausting her significance); and seems to indicate not merely the book of the same name but the actual and Living stroke of Liberation which can only come from the Adjudicating Authority, wherein All pertaining to the Mother is revealed at last and so Fulfilled, the World finding its ultimate Fulfillment therein as well.

As long as we are here indulging; the primitive predilection to place our confidence in dreams, there is one more dream that ought to be reported, as it addresses itself to this, very Present Time, As I dreamt the following, August 19, 1981:

I dreamt I was naked on a desert, waiting. My uncle Henry (Pisces) was there, and I told him I'd bought a Horse. The horse was white, and a little old. Uncle Henry walked the horse and asked me "is it good?". I said yes, and inside me I felt he thought it was too old. I said, "watch this". I got on the horse and it seemed to prance beautifully; then I psychically let it know I wanted down, and it gracefully bent its head forward; I slid off. I said, "see". Then I told Uncle Henry, "when it is dry, it goes to a dry spot. (Here she envisioned this "dry spot" as a dark corner square in a grid). A lady told it to go there when it is dry".

Then we went to a house to watch "Walt Disney", and this story started about a Mother who took her nine year old son into a pyramid because she knew there was going to be an earthquake. The "dry spot" was where she sat in this pyramid. Then there was a huge earthquake, very frightening. She wailed and cried, holding her son in arms. She shouted "please"! as the old pyramid collapsed all around her. Then a voice told her there were five women to lead, or something like that, in the future. Three of the women were already born and two others... (here it wasn't quite clear as to what their status was). The quake continued, worse now.

Then I saw an Egyptian man carefully go up the stairs (of the pyramid); he met the woman with child in arms at the top. They quickly went down the pyramid stairs to nourish him. When they got to the bottom of the stairs the boy flew from their arms. He had turned into a white bird. At first I felt sorry for the parents, the

Mother. Then the white bird turned into a big beautiful Hawk, I remember the wings were white, tipped with black, I saw it flying above. I didn't feel sad any longer. I wondered if it would visit its parents. It was beautiful.

The horse (of the first Dart of the dream) seemed to be part of the Walt Disney movie, as if it was the boy. It was all one show, it seemed.

The Key to Ama's dream, for those capable of utilizing such a clue, is that to her the "horse" corresponded to the Dawn Horse.

Having seen what has, thus far, characterized the fate of the projected "stable community of practitioners" of the Western Spiritual Master, in the actual living crucible of the only possible situation which could test the true quality, merit and condition of such a community, we may now turn to the (more publicly renowned, not to say notorious) community of practitioners structured around the Teaching Presence of the Eastern Spiritual Master, Bhagwan Rajneesh. Here again we find that, in keeping with a critical aspect of her Function, Ama proved once more to be the decisive, acid test, in determining the true disposition and thus the fate of, that body of "devotees".

Ama's relation to these two Masters can only be understood as it really is, if one understands what has constituted Ama's incisive viewpoint from the beginning. Her total devotion to two, apparently quite "disparate" teachers cannot be comprehended at all from the perspective of those whose sum-total Love necessarily becomes divided, and thus diminished in its respective parts, when applied in dichotomous fashion to any "pair" of lovers looked upon in fact as constituting two quite separate "individuals". It has to be comprehended at the outset that, to the extraordinary depth of Ama's Vision from the very beginning, these "two" Masters were always representations and Exemplars of the only One, not in fact two beings but double expressions of the Ineffable and absolute Whole, which in fact always exists without division as one single, superlative Love. Understanding Them from the beginning to be such, her Love toward them never suffered the division and vacillating indecision that necessarily characterizes the usual seeker trying to "choose" between

potential Gurus under pressure of the type of question we posited at the outset of this Afterword, i.e. "how can you identify a Source of real Spiritual Help?" No, she identified them both, in the most unerring way (but most rare way as well, one practically inaccessible to the run of common "seekers"), i.e. by Way of the Heart, which already Knows.

One must understand Ama's early strength of Vision in this way: when you cross your eyes, you see two separate images, so that it is possible to say that the image in the left eye, for example, is the "true" image and the image in the right eye is the "false" image; the separation of images permits this kind of selective classification. But crossing one's eyes is not a natural state. In order to continue seeing through this interesting mode of dualism, you must continue to apply pressure and to exert a kind of strain on the ocular muscles. The moment you relax this pressure, the eyes will return to their normal mode of focus. Without special will or exertion on your part, your eyes will resume their natural function and the images will easily glide back together, revealing that they were, all along, only two slightly divergent but overlapping perspectives of the same object.

In this way, Ama always possessed the natural and relaxed Strength of Inner Vision to perceive the essential (if "hidden") Identity of these "two" teachers. Thus when we learn, as in the following passages, how Ama also came to resolve her last mode of subtle "identification" with her Eastern Spiritual Master as well (spurred on, as in the first instance of the Daist community, by the imperative of what was ostensibly another matter), we must see first of all what total and undivided Quality of Love was actually involved in such gestures; we must clearly understand that, simply because she seemed to have "two" Masters, it was not therefore a basically "simple" matter of dissociating from two relatively "dilute" sources of her devotion. When as we find, she ultimately placed her sannyasin "mala" back in the very hands of Ma Sheela, she was not simply bestowing the "kiss of death" upon that plagued and beleaguered community; she was also thoroughly engaged in an invisible but critical Transformation of the whole of her Love, matching and completing the formal gesture she had made in sacrificing herself to the smug delights of the Daist community.

In order to understand this next phase under discussion, then, we return to a consideration of the Strange Case of Bhagwan Rajneesh.

Here is a man once cited by Newsweek, by doctors and by countless psychiatrists who (even if unable to identify his actual spiritual magnitude) were at least able to recognize a master psychologist. His ability to strike to the soul of the psyche, to demonstrate an uncanny understanding of the heart and motivation of man and, specifically, the ones who came to see him, was- it should be recalled- unquestionable! What then can it possibly mean when this same man, this "master psychologist", appoints as his public spokesperson, at the very height of international public attention, a sheer unmitigated disaster such as Ma Sheela? What can possibly be indicated when a man who, by expert testimony sees to the very heart of human motivation, who must inevitably understand the influence and consequences of such things, appoints as his sole public explicator a being of such calamitous stupidity and obnoxious arrogance that even such public mediators as Koppel, Donahue and Griffin, wanting wholeheartedly to give the Master his opportunity to clarify his position, had to conclude that Ma Sheela was a "very sick youge lady", with her "Jew-jokes", her open baiting of Antelope's beleaguered citizens, her mindless flaunting of the "Master's Rolls Royce's", etc. When one drops what is obviously a skunk in the middle of the room, one naturally clears the house! A "master psychologist" must surely know this! And most certainly, the numbers of his followers had greatly diminished as a consequence of this "contretemps", even before the ultimate Cataclysm befell the community -the membership of the Oregon community especially withering and dissipating under Ma Sheela's marvelously deadly performance. What could this mean?

First of all, one must understand that a genuine Spiritual Master does not follow normal "rules", not even the normal rules of growth for a "spiritual community", a following, a teaching, etc. Indeed, one of the means by which we may surely identify a real Spiritual Adept, is that he does not follow the curve of development instituted by the conventional "guru", "teacher",

"preacher", "expert", etc. (who does everything possible to nurture, increase and expand his following, amplify the ranks of his community ad inf.). A Spiritual Master of the highest magnitude is in a sense a very natural phenomenon; he does not follow man's abstract guide-rules (the rules of banking, the rules of "interest" and accrual, expansion-capital, etc.) but the organic guide-lines infused in nature by Divinity, the rules which govern the rhythmic opening and closing of a flower, the expansion and gentle contraction of its petals. That is, a true Adept follows a course much like the course of the ebb and flow of nature, being fully informed by the Wisdom of the Whole and so knowing when the moment of increase is at hand, and the inevitable moment of decrease. He is not interested in the unchecked growth into perpetuity of his "following", his "legend", his "fame", his "renown", his "worshippers". He knows when his Time is on the rise, he knows perfectly well when it is on the decline. A Master knows whether his stated purpose regarding the community of spiritual practitioners is being fulfilled, or being betrayed. He looks upon whatever consequence, as expression in some sense of a natural flow. Rather than fight that natural flow, rather than do anything in his power to stem it, he, being God, helps it along, he is in fact its most staunch promoter, its greatest supporter! (As Ama observed when the Oregon business first began, "he's deliberately shot a hole in his own boat").

Many used to speculate as to Bhagwan's "former identity", what "adept" he was in a past life, etc. Many claimed he was the Buddha himself reincarnated, but Bhagwan specifically denied it. Now it may well be disclosed who in fact "he was", for understanding that now may help to identify the real nature of that which we see publicly of him. Ama stated many years ago, for she saw quite clearly, that Bhagwan Rajneesh was especially and intimately "identified" with the former Lao-tsu, the greatest Taoist Master. This fact ought to make obvious now why Bhagwan specifically named his quarters in India, Lao-tsu's house! Is it not the apex of justice, the height of Beauty, that the One who manifested formerly as the great Lao-tsu should exhibit once again, this time in the full face of the international public, the grace of the Tao itself in its inevitable systole and diastole, its peak and its ebb? The seventies saw the moment of Bhagwan's sunrise. Now

is the natural moment of his sunset. He has done his work, and that work had less to do with those who became his particular "followers", than with the Value of Spiritual Presence he brought in great measure into the material sphere, preparatory to its ultimate Deliverance.

Before the serio-comic spectacle of Sheela's arrest and trial, before Bhagwan's Crucifixion by arrest and deportation, while still ensconced in the Oregon community he broke silence, and spoke again in public. Sedately, he invited his assassination as a publicity gimmick! In reclaiming his Voice, he in effect specifically repudiated those who were desparately hoping that the "negative charisma" of Ma Sheela did not actually speak for him but was a dismal distortion of what he wished to present in his "silence". He had by his own public statements made it very clear that, in keeping with his reality as God which is non-separate from everyone, he was functionally indistinguishable from Ma Sheela. He had "become" her, for all practical purposes. In one of his more recent books, characterized as his "bible", he repudiated everything he ever said on behalf of the Masters of the world religions, Jesus and Mahavir and Mohammed, etc.; he specifically negated his "spoken" work, showing that those "ideas" were never the real Work, as he often used to stress. He cancelled himself out, exed himself completely in his "bible", and mischievously repudiated all claim of "responsibility" for any of that, parading for all the world like the "enfant terrible", the "bad boy" the Enquiring public so loves to hate. In doing this, in peevisly abjuring all responsibility, he exactly took magnificent and ultimate responsibility for the Skunk he had let into the public's livingroom, Bhagwan clearly demonstrated his Mastery to the end. But it ought to be clear that, like the fading Sun at evening, his closing gesture was that of cancelling himself, allowing the remaining followers of his community to fight the last stand of the Alamo against the overwhelming hostility of the public.

His gesture in that sense was precisely that of John the Baptist, who proclaimed that as his star was fading a new Star was appearing in the Heavens -for Bhagwan was plainly no longer pointing' to himself. He was plainly suggesting that the seekers look elsewhere, that there was now Another.

And why did Rajneesh's star arc to its inevitable decline?

The father had done his work. The Male Siddhi had put the finishing touches to the vineyard. The Earth must now do its part, the Mother must now play her role.

Now is the time of the Mother. If ever you are to be Born, it is now. Bhagwan leaves no teaching legacy. He had specifically cancelled that out so that no one might come along after, "pick up the books" and "do it himself". He was the Teaching. But that very stance has left the ones who received the Prajna of his grace, with no means of appropriating it, of sustaining and amplifying and claiming it as "their own". The virtue of his presence here, was also his defect, for he empowered no lasting Way for the earth to nurture and keep, for the planetary Mother to continue to provide. That Teaching, that Way, is left for the Mother Herself to furnish.

Before his own arrest (on charges of "violating the terms of his visa", a common way for the U.S. Immigration Service to expedite orders for the expulsion of "undesirables" -cf. John Lennon's long-running battle, etc.) Bhagwan held a press conference in which he startlingly proclaimed that he'd alerted Interpol, having just been informed of the fact that Ma Sheela had embezzled \$50,000,000 of the community funds and had gone to join her booty in its unnumbered accounts. Vile revelation followed upon vile revelation; it was disclosed that the community under her authority had been run by terror; Bhagwan's doctor, dentist and caretaker had been poisoned, nearly murdered. There had been plans to poison the water-supply of a nearby city, and to assassinate a D.A. Bhagwan in his press conference proclaimed that he knew nothing of these activities.

And, as a technical matter, this is undoubtedly truer the spiritual adept, contrary to conventional notions, does not have intimate psychic access to every detail of "what goes on". As a legal matter, and as far as the conventional values of law enforcement are concerned, (which must then be brought to bear on the situation) Bhagwan had no - and could never have had any - "knowledge" of these events. And yet on a deeper level, in order to comprehend the breathtaking events of the Rajneesh community altogether, we must not fail to exercise our intelligence

and refer to a statement he made, recorded in one of his many books as a report of his daily "audience" with sannyasins in the old, pre-Oregon days, in which he plainly declared there was no need to "tell God his business", that he already knew what went on in his community (this in response to a sannyasin who thought to bring some community matter to his attention). This could of course be interpreted as the boast of a vain old man, tragically shown up for what it was in the light of subsequent events. But again, one must invoke the mystery of Ma Sheela's abrupt and peremptory appointment as absolute authority and private, exclusive "confidante" of Bhagwan in the days of his silence following his India exile; one must invoke the prime puzzle of why this obscure clerk should suddenly replace the "disgraced" Ma Lakshmi (who single-handedly had sheltered and protected Bhagwan in the early days, given him absolutely everything as a fully surrendered devotee when no one else even thought to consider him a "guru", and who, virtually single-handedly, built and structured his community and his sannyasin-system to the glory of its pinnacle stature in 1970s India); why indeed this obviously thoughtless, unknowledgeable and vituperative little girl should be so suddenly anointed as a Queen, and placed precipitously upon the Throne to be adored by a sad majority of the community. Is Bhagwan really the King Lear of gurus? Ama's own dreams, visions and portents of this period clearly state otherwise; they very cogently tell of a false queen placed upon a throne and of the true female principle exiled, of how that true Principle was desperately needed to set this provisionally "necessary" but evil scenario to right. What can this mean?

First, we must keep in mind that this is the time of Bhagwan's sunset, and that, being Who he is, no one has known this better than he. Thus the entire scenario that has unfolded here, can not and should not be mistakenly considered as some aborted attempt to transplant, nourish and expand the Rajneesh community on American soil. That was never the business represented by this public fiasco. Rather, Bhagwan had already gathered to him, essentially, those who were to come through his presence and teaching. The rest of his business on earth, was with them. And thus this whole thing must be viewed, if one is to keep it in its true context, as a test of his community, as a lesson for his people- challenging, as has been otherwise emphasized in the body of this book, whether what was professed was the thing which was truly learned.



It is well known that Bhagwan had the capacity (as Ama has, cf. chapter two) of Seeing the whole scope of the multidimensional and reincarnational existences of whom-ever stood before him; thus he had to recognize from the beginning who he had in "Ma Sheela" (it is in this light that we must understand his apparently hyperbolic, but really startling remark at the press conference re. Ma Sheela, "Adolf Hitler has died again". We need not take this literally, to appreciate the quality of "soul" which is obviously indicated by such a remark). As Ama has said, it is fatuous to think for a second that a Being such as Bhagwan would not know, when a "Ma Sheela" came to have her privileged and private audience with him (for it was only to her that he would speak and confide for that long period of public silence) whether the one to whom he spoke had real love for him or secretly hated him, whether the one he confided in and loved anyway with unqualified love, actually reciprocated

to the measure of her human capacity or silently sneered and inwardly sought to do him harm. It is ridiculous to believe that Bhagwan (though in truth never knowing a single detail of what went on in the community, as he seldom even left his room) did not fully and completely recognize from the beginning the Borgia-like treachery of the being to whom he mildly and meekly handed the reins of power! What then was the purpose?

There is a time to teach and to develop the value of whatever seed is sown, and a time to water that seed so that it may grow on its own and show forth its true fruits, when "left to itself" under the nourishment of an indiscriminate "drenching". The siddhi or life-force of the Adept is itself that indiscriminate "rain", that sunlike "drenching" which- as the I Ching says- pours over the good and evil alike, and thus nourishes the growth of both equally. It is not the power of the siddhi or guru energy-force but the quality of conscious imbibition of the guru's actual teaching, that determines the ultimate character of what comes to "maturity" and shows its true "colors". The guru-siddhi or radiating power is a Life-force, a quickenning process. It speeds the growth, development and thus the ultimate manifest disclosure, of everything. Yet the nature of the seed itself determines the ultimate fruit. And the nature of the seed is determined by the will of the disciple-seedling. It either imbibes the teaching and the positive value of the teacher, or it chooses to reject it and to usurp the teacher's proper place in its heart. Thus, Bhagwan's "incomprehensible" gesture of handing the reins of power, lock, stock and barrel over to the likes of Ma Sheela, must be understood as an act not only relevant to her and involving her, but relevant to and involving his whole community, as an ultimate test. In this gesture he furnished the most highly potent and self-quickenning of all possible "soils" in which the seeds could grow into their true, corresponding forms.

Nor did this constitute any sort of "coercion", or "interference" in any of their destinies; for one might think, superficially, that if he recognized from the beginning Sheela's "fascist" tendency and that of many community-members, the act of giving her carte blanche could only swamp and completely overcome any impulse other than the tremendously aggravated and now sumptuously-fed impulse to megalomania. But Bhagwan only furnished the ground. The ground is neutral, like indifferent soil. Despite preponderant tendencies, no

one, including Sheela, had to take the most obvious, egoically-accessible and negative avenue. For they had the greatest Standard, the greatest corrective and Remedy of all, always constantly available, always there, having taught them ceaselessly and selflessly for years, tirelessly reiterating and showing by example the virtue and Grace of the Tao Itself! In a sense one may say Bhagwan, as the consummate Master, slyly implemented the inexorable law of the Karmic Scales by "giving them enough rope with which to hang themselves" (and so they did). And, when one thinks of it, what a stupendous stroke, what an astonishing display of transcendental acumen (not to say chutzpa!) of a magnitude only conceivable in relation to an ultimate Master, if, upon Seeing quite clearly the potential monster one has before one, rather than neutering it, rendering it ineffectual in its incipient stage one simply hands it the reins of one's own Authority! For, as Bhagwan himself said, she might easily have poisoned him as well, and probably would have. (It ought to be noted that Bhagwan claimed, years before, that in the life previous to this he'd been a Teacher of a spiritual order and had been assassinated by someone within the order, three days before his ultimate Enlightenment was to have taken place).

But, as Ama has emphatically pointed out, this is no neat and tidy dispatching of karmas. Such karmic scenarios and developments can take place in many ways, and the fact that it took place in this way is a tragedy of inconceivable magnitude and consequence. It is eloquent if shameful testimony to what has become of Bhagwan's prior (and stupendously hopeful) proclamation that his was a "community to provoke God", that he had come to establish a Buddha-field the likes of which had never been seen before on the planet. This had not been the declaration of an egoist. It had been the note of Possibility that had simultaneously been sounded by ultimate Adepts such as Da Free John, who similarly declared that now was the first time in history that such a living and viable Community of self-renewing Spiritual growth was even possible, but that if such a thing did not succeed now in taking root, the Experiment would be over and the doom of history foreclosed.

Look around. What is the condition of that Hope in the present? The horror of Bhagwan's community alone, speaks volumes on the fate of present and future spiritual aspiration. As Ama has observed, who will wish to become

associated with such things now? Who will dare to have faith in, to trust a Spiritual Teacher no matter how great, when Bhagwan himself even afterward sounds like a lost and senile being, making such proclamations as he "was never too pleased, anyway, with how they took over the community of Antelope" (!) Why does he still sound like Sheela? What does this mean?

There is something very subtle and important to be learned here. While the Realization, the actual essence and imperishable Nature of a spiritual Adept cannot be impaired, cannot be undermined or compromised in the least, cannot be moved off its permanent Position at Infinity one iota, the participation of that Consciousness as the god-being in the stream of history is not separable from that history, and so may indeed seem to be compromised by the relative condition of manifest existence. The manifest expression of that Consciousness can be compromised (just look at the historical example!) for, paradoxically, while it is Adamant it is also water, pure, without impression and so reflecting all impressions. It is Strong to withstand absolutely the force of any impression, never falling from its Station through identified absorption and attachment; and yet the stream of impressions is its vehicle, it can only manifest through the whole which is inclusive of and comprised by, the thoughts and actions of all embodied beings. While the Personality of that Consciousness is Mighty beyond comprehension, untouched, yet in its expression it is everywhere qualified by the imperatives constituting the condition of its expression. In the instance of Bhagwan Rajneesh (and as illustration of the general case as well), the force of his expression can only, ultimately, be as great as the net responsive result. He is not only initiator but receptor. What flows back to him, comprises the antiphonic response-pattern shaping the field in which he must work. As has been previously discussed (cf. Introduction) the nature of the Time is such that the Female principle ought to be ripening, as representation and avatar of the Earth itself, to the point of furnishing a fully polarized and balanced complement to the (traditionally dominant) male-principle in order that an adequate Vehicle finally exist for the complete Embodiment of Spiritual Reality. Otherwise, the state of imbalance created and aggravated by the preponderance of the separative, abstracting and dualistic male principle, has reached critical mass.

The innate "femininity" of the Tao-principle should, in the fullness of time, have seeded and developed the mature flowering of the Enlightened Female, (the embodiment of the sublime Dakini-principle that has constituted the sacred and secret Heart of Buddhism under a millennium of patriarchal reign). The spiritual polarity of the Feminine, the earth-principle itself, should have arisen, in order that the Male Siddhi be furnished its proper, compensatory and fulfilling counterpart; in this way the Earth could undergo its pending, scheduled energy-mutation quite suavely, switching to its higher potentiated cycle of spiritualization in which god-conscious being could be generally embodied, and the material realm no longer be a mask, a furtive and treacherous disguise of Spiritual reality.

But, so far, all that is in evidence is a "Ma Sheela". As has been said, Bhagwan is his community. Finally, as and in his manifest expression, he is shaped by the form, quality and character of what arises in antiphonal response to the initiatory flow of his teaching and siddhi. Where the Feminine principle should have joined him as Bride in its maturity, strengthening immeasurably and balancing the general field in order to make it Potent to bring all else to fruition, instead it shows itself crippled and stunted, wicked and perverse as the present state of earth-consciousness itself. The "fertile mother" remains the "sterile hag". Where the innate fierceness of the Dakini-force does not find its proper, enlightened form, it manifests in the final analysis as hatred, vindictiveness, jealousy, cruelty and treachery of unbelievable proportion. This has been shown.

Thus, the "karmic fruition" of what had been seeded ultimately took the form it took, but sadly. Where Bhagwan had tirelessly taught intelligence, insight, compassion and discrimination, far too many of his people gleefully followed the vituperative Sheela from t.v. show to t.v. show, wildly applauding and demonstrating as she spewed her childish fury and insipidness to great encouragement. The fact that Bhagwan himself had installed her should have been the point-of-departure of critical inquiry and intelligent action, not the occasion to collapse upon the easy and stupid slavishness of a Jim Jones-style cult following.

But the male principle relies upon the Female. It does not stand alone. These events should be of great consternation to everyone, not simply the ephemeral

occasion of more gossip and a clucking of tongues! If the necessary Marriage has not taken place, then the state of imbalance trailing on the wake of utter and abysmal vacuity in the absence of the flowered Feminine principle, is fatal! The "business" between Bhagwan and his community, is not ultimately "private", or "local". It has monumental implication and universal, immediate repercussion. It is a definitive commentary on the state of the world. The fact that Bhagwan, the most eloquent of all teachers, continues to babble on like Ma Sheela, means only that the male principle is drowning. It is not, and never has been, by itself sufficient to sustain the world.

Just prior to the newspaper revelations regarding the Rajneesh community and Sheela's absconding, Ama had a significant dream-vision. She was being married in the Taj Mahal (the very next day the Taj Mahal was in the news, the target of a terrorist bombing attempt!). She left the building, and right next to it was Meher Baba's tomb, the one that abides in Meherabad. She entered. There were two crypts, one for the Male, another for the Female, the Sakti. Meher Baba arose from the "male" crypt. He embraced Ama, and as he did so she saw him transform simultaneously into all the Siddhas, Upasani, Sai Baba, Bhagwan, etc. He said "where have you been? I've been waiting so long". The feeling Ama got distinctly, was that it was late, very late- perhaps too late. And the male principle (Baba) was felt to be half insane. His inquiry was almost that of a lunatic, for he knew perfectly well "where she'd been": repressed, in exile. The whole thing was very ominous,

This entire world, Ama has said, is an experiment. It can fail. The whole of manifest existence is nothing but a series of such experiments, God's "leela", his Play. Many worlds such as ours exist, have existed and will exist, an infinite number. Nothing is special, sacrosanct or precious about this one; and yet, paradoxically, each is infinitely precious and always merits the special concern and absolute Attention of the Creator. That is why, though the consciousness of the god-being infinitely transcends this or any world, the god-being cares with a Whole Heart what becomes of any particular experiment, and thus cares Absolutely what happens to this world. Otherwise, She would never make Her appearance in the first place.

In 1983 Ama did actually attempt to see Bhagwan once again, in order to try to effect that all-important closure, to release that throttling dead-lock in the fatal standoff of polarities suffocating the world. She and her husband (the present writer), her two children and the "friend from Greece" packed the whole of their worldly belongings that would fit in a van, and left San Diego for Oregon. A copy of the original of this manuscript (without introduction or afterword) preceded them, addressed to Bhagwan in the hopes that it would reach him.

Arriving in Madras, the party established "headquarters" at a motel and endured three days of up-and-back trips to Antelope and "Rajneeshpuram", in negotiation with the truculent guards at the outpost of the community. (On the first such trip a hornet had gotten into the van. Ama herself killed it, and knowing what it signified, buried it with a purificatory ritual right on the grounds of Rajneeshpuram. She said she felt a strange and malevolent atmosphere, that it was in desperate need of purification.) The party was constantly sent away, told they were unwelcome, that Ama was unwelcome, that they ought to go home. Finally, after persevering and refusing to take "no" for an answer, they were granted an audience with Ma Sheela.

After the obligatory search for weapons that was conducted at that time with all "guests", Ama's party, children included, were taken by elaborate transport through the network of outposts, sentinels and guarded hills to a dormitory-like headquarters. They were seated in a kind of lobby, where they waited for Sheela who finally arrived with her entourage. It was in this lobby, under such Inquisition-like circumstances surrounded by Sheela's followers (I do not say Bhagwan's followers) that the dialogue took place. Ama had refused to speak since her party had arrived in Antelope. She would only speak to Bhagwan, and that, as the sannyasins well knew was why Ama's group was there. And Sheela was there to assure them that this was impossible.

I was the one who spoke with Sheela, and in questioning her came to realize very quickly that she knew nothing of any spiritual process, of Who Bhagwan really was though of course she professed to, nor anything about the nature of spiritual practice let alone the nature of an Adept. Instead she was quite glib and in character (we'd seen her before on television in one of her infamous performances), in alluding to Ama as no better than a dog or a

stone- this, of course, right in front of her children- and in insisting that Bhagwan would see no one, least of all her, adding with delicious venom the complete gratuity that Bhagwan had told her, personally, that Ama was unenlightened and hadn't even "attained her first satori". I quote verbatim, since at that statement I was sure Bhagwan had communicated that much to Sheela- as a message to us. The message was quite clearly get out, there is something wrong here; for, as anyone familiar with Bhagwan's teaching should have recognized- and which Sheela most certainly didn't, in her gleeful fatuity- Bhagwan had always reiterated that "satori" was the one thing that couldn't be attained, that it was a spontaneous event beyond any effort but occurring quite naturally in response to the most intense inquiry. It wasn't an "attainment" at all, but a disclosure of one's natural and eternal state, the antithesis of "attainment".

Then, as all beings infected with hubris inevitably do, Sheela continued to expatiate quite happily how Bhagwan had confided to her that, "even if one of his sannyasins was enlightened, he would never say so, because that would only cause jealousy and resentment amongst the others. They would want to kill that person". Fascinated by the stupidity of her disclosure, I asked her to repeat it so that everyone would be sure to hear- which of course, without so much as a batted eyelash, she obligingly did. At that point I wasn't even looking at her; I was staring at one of the sannyasins, who, upon hearing her repeat the bumptious remark averted her gaze, rather ashamedly.

So that was the case: Bhagwan had told her that, because of jealousy and hostility he'd not disclose the fact of a sannyasin's enlightenment in any event; and, upon asking whether Ama was enlightened, Bhagwan had told Sheela "no"!

If jealousy and hostility was Bhagwan's estimation of the reaction of his sannyasins upon hearing what ought to be the unutterably joyous news of another's enlightenment through the Grace of their own, beloved master, then that was no place for Ama or her party. Sheela was making that abundantly clear; at the time, of course, there was no way of knowing the evil and treachery taking place there. Except Ama's ominous feeling that there was something very wrong at Rajneeshpuram.

At that point Ama cut Sheela short in mid-sentence, as the clerk brayed on, by rising abruptly and handing Sheela her

sannyasin robe, a photograph of her and Bhagwan, and her sannyasin mala. "Return these to Bhagwan, with my love", Ama told Sheela, whose eyes seemed at that point terrified beyond words. Ama and her little party, son, daughter, husband and friend, then left Rajneeshpuram having "lost" in their effort to establish Ama and Bhagwan once more face to face, but having silently and thoroughly succeeded in bringing the Sakti of the Enlightened Female principle to the very grounds and stronghold of the Beloved, which had been usurped by its malignant and nescient counterpart- thus establishing the connection with the male siddhi-principle that would work gradually and inexorably, to quicken the purification and purgation of the place.

Before they'd left San Diego, before they'd even stepped foot in the hornet's nest of Oregon, Ama had had a dream-vision; and it had been that dream-vision which had called her to Oregon in the first place. In the dream-vision, Bhagwan was drowning in a whirlpool; as he went down, he handed her a Samsonite suitcase (don't neglect to consider what Samson did to the temple of the Philistines when he seemed completely shorn by the deviltry of Delilah, and at his weakest). She came then to his community, only to find her way blocked by two enormous black elephants. At first she was unable to get through, but in persisting, the elephants opened a slim gap just wide enough for her to squeeze through. Once inside she "saw" Bhagwan obliquely, through a veil; his hand extended, giving her a small, oval wooden box. Then she was moving down a corridor, when her way was blocked by a girl in a "brownie" suit with cropped black hair (later she identified the girl in the dream-vision as Sheela). The girl spoke to her, and instead of answering Ama opened the lid of the small oval box and held it up to the girl's face. There was an immediate explosion which Ama describes as that of a thousand nuclear warheads going off, an explosion inconceivable and quite final in its enormity, engulfing all of consciousness.

The significance of this dream-vision must be deeply considered, especially in light of subsequent events. (As an interesting sidelight, it has been lately disclosed that Bhagwan had sent very specific communication to certain friends during the Oregon period, that they should not come and see him, that there was something taking place at the community in relation to its structure of authority that would prove to be quite inimical to their personal well-being.)

Tellingly, a situation in many ways comparable exists in relation to the Johannine Daist community, a "crisis" having been fomented at approximately the same time as the Oregon spectacle. Media clamor and negative publicity (albeit of a more local and "contained" type) erupted as well about the doings of this Master and his community of followers. It seems that certain of the women and wives of male devotees, had instituted a suit against the Daist Communion alleging misappropriation and sexual misconduct, etc. Once again, and quite similarly, negative incomprehension arose where the enlightened female principle ought to have emerged. Since this action was brought by longtime students and devotees, the evidence of a total and perverse disregard for a decade of unparalleled teaching and demonstration in abundance seems blatantly and depressingly displayed here as well. This should not be considered a case of misunderstanding. Many of the personalities involved, who now so blatantly denigrate Master Da, the Teaching and the sublime Presence with all its tests and lessons, are exactly the ones who'd been strategically situated as monitors and functionaries of community processing, "screening", etc., and who had acted out their petulant posturings of "holier-than-thou" precisely on the basis of fancying themselves servitors of "the Lord" -the very Lord they now thought nothing of suing.

The parallel difficulty which seems to have sprung up in relation to the Da community, while not perhaps of such calamitous magnitude, nonetheless points to certain basic similarities in the structure and function of these "two" teaching sources, and heirs us to understand that which Ama represents as "court adversary" to the whole matter. The Master Da Free John has, indeed, left a "teaching of the Siddhas"; but that teaching has in the long run fallen prey to the same, inevitable distortions that arise through the relative imbalance that the "male siddhi", alone and by itself, persistently represents. While the Realization of a true Master is always perfect, and not subject to change or distortion, his external expression of that Realization most definitely is, and especially when it is projected through the already biased framework of the Patriarchal tradition and culture, the "male" dominating orientation of planetary consciousness, etc. The Male is forced -in a certain sense- by the very impact of the expression of his

Presence, to fall into conformal alignment along the stress points already established in relation to the dominance of the "male" energy-of-being. It should be more and more obvious how only the fully Awakened female principle, can counter and balance that inevitable tendency. This is why Da put such stress in a certain phase of his teaching-work on the enlightenment of the female principle.

He himself, according to his own report in The Laughing Man issue two, volume three, 1932, underwent the fearsome Baptism of the Absolute Darkness which Ama experienced (his account of the entire process is remarkably similar to the situation and events surrounding the Awakening Process of Dec. 19. 1979; his experience occurred, chronologically, previous to Ama's Process, though the account was not published or publicly known until 1982. Thus it occurred, of course, long after his enlightenment (1970), showing that the enlightenment itself is not contingent on the Baptismal Process of Darkness, but that that Process represents a certain magnitude and endowment in the actual, functional Work of a Suirixual Master, being of extreme rarity and only encompassing an Avataric Incarnation. His account includes the same elements of closing up the windows and blocking out the light, of feelings of extreme "strangeness", etc. Most significantly, by his own report his experience of the Absolute Darkness of the Divine was indescribably odious. He hated it. Thus insofar as a Master "manifests" one or another polarity, he as the "male" did not seem to "take to it" nearly as well, or with as high a degree of affinity and Identity, as Ama. Ama has explained this as the important fact that the Female lives a mere complete spiritual attunement with that Ultimate "aspect" of God, than does the Male. It is Her responsibility, as the expression of the Earth Principle, to bring paradoxically the Highest degree or Value of Divinity to the material sphere, for the "highest" and "lowest" have a special affinity and identity. As the Qabalists say "Kether is in Malkuth and Malkuth is in Kether, after another manner".)

Thus the Master Da Free John, in embodying the male Siddhi, functions ultimately in the same manner and to the same degree as Bhagwan Rajneesh (let the cat-fur fly now, between the war-torn remnant of their respective carras, as the "community" of each most probably continues to pursue what is after all only an internecine pastime in reviling the other with all

the gusto of a surety which originates from the Master's mouth itself! according to the principle of the "jealous god" stated in the foreword).

Because Da's is, ultimately, itself only the finishing touches of a preparatory Presence, the fate of his "radical" teaching moved into the "mature" phase, the "Primitive Church of Divine Communion" so that, from that fateful juncture on it absorbed and incorporated the implicit demands of a following of students imprinted with patriarchal requirements in relation to a patriarchal figure, and took on all the new and radical characteristics of a way representing a great departure from the norm, i.e. a "way" called Christianity. The mere stultifying traits of the Christian church itself have indeed become inexorably elaborated into the style and substance of the community's more recent teaching work, so that in practice there is little to differentiate what the community structure offers the novice seeker, from going to church on Sunday and "being good" till the Master gets around to rewarding you with a sitting. . . (Anyone who has had any experience with "the community", can certainly confirm this). Only the Master has removed himself from public participation, "retired" for all practical purposes in the Time of his own sunset, to the isle of the Garland of Whales, He too, is "moving over".

But if the two Living Masters are moving over, for what exactly are they making room? Do they merely yield the ground to another planter, another sower of spiritual seed fashioned after their own Image?

In the regular season of things there is the time of the planting, and there is the time of the Harvest. Each has its particular cycle, and neither interferes with the other in the ordinary course of events. The sowing has been accomplished; and if the soil has proven principally barren, there is nonetheless the expectation that certain plots of ground shall show themselves to be viable.

In order for a new crop, a new and revolutionary strain to emerge from the chaos of convergent factors an unanticipated leap of development sometimes projects from the general haze; its discontinuous presence, sprung from the unpredictable chemistry of mutually accelerated combinations and indeterminate "interior" events, comprises an encouraging prototype, a stimulus to the parturient processes that might simultaneously serve to bring similar, potentially emergent forms into actual expression. The theory of the "morphogenetic field" was developed partially on the basis of the observable phenomenon that there sometimes appears an entirely new type, a never-before-seen "crystal" for example in some part of the world which then, as if on cue, crops up in evidence at remote locales far in advance of the minimum

rate for processes of diffusion, or other syndromes of standard causality. The new form acts as a prototype which, by virtue of toeing in the world as an actual event triggers, and serves as midwife to, the crystallization of similar forms. Its mere presence acts as a catalytic agent inducing the same formative processes in other, fertile sources regardless the intervening distances, which then allows the phenomenon to proliferate as a function of local development along quite natural lines under the stimulated aegis of potentiating conditions.

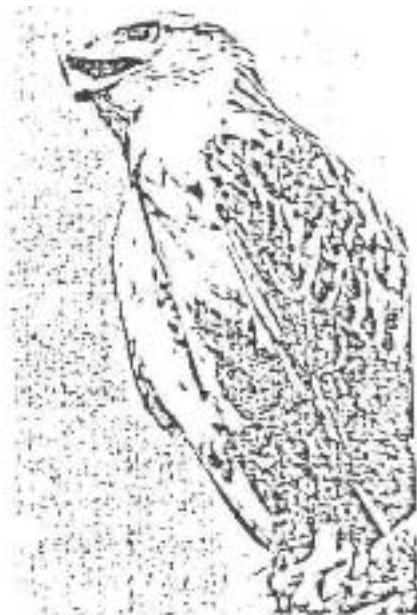
The secret is contained quite plainly in a Matter about which the Theosophical literature has long spoken in the abstract. There is a Cosmic Avatar, and there is an Earth Avatar. To understand these principles, we need merely examine what has already been clearly shown us; Meher Baba quite graciously apprised the world of the fact that he was the Avatar, so as to leave no guessing for those able to recognize and understand. It is also clear that he conforms to the definition of the Cosmic Avatar, by his own descriptions of his Activity and Service. And although much of what he proclaimed in a prophetic mode has come to pass (and that often strangely) nonetheless there are key clues which he had given as to the apocalyptic Moment that have yet to find their objective correlative, and which seem destined not to since they were evinced as occurrences associated strictly with the Avatar's presence. Yet Baba had said even while alive, that he had Avataric functionaries in the world. The service of Avataric functionary does not cease with the specific death of the Cosmic Avatar. Baba died in 1969. Both Da Free John and Bhagwan Rajneesh (also from Poona, Baba's earthly home) emerged publicly shortly thereafter, fulfilling the extension of the roles of avataric functionary, completing the process of "seeding" and nurture of the implanted seedlings. The prototype of the first yield, the sign of the Harvest, was then given with the advent of the Mother, the personification of the Shekinah (etymologically linked to Sanskrit "Sakti"). The first yield, the appearance of the Earth Avatar, then constitutes also the indispensable presence of the Spiritual Midwife whose successful emergence (entirely "against the odds" accorded the beleaguered and moribund earth-sphere) gives heart and tangible impetus to the further birthing and saturation of potentially harvestable Material.

Here then is the heart of it all. We have asked the question "how may one identify a source of real Spiritual Help", as the premise of this afterword; and we have proceeded to answer this by way of addressing the reader's attention once again to the matter of Ama Amrita Aima, her practice, the Process which awakened her, the significance of her

adeptship and the very question of That which her presence and the fact of her Being has posed to practitioners already associated with what they have "identified" as a Source of real Spiritual Help. We have seen, that Ama's own spiritual practice was served by two Living Adepts, and that her association with their was always of a primary intensity which gave nothing for the fact that they each constituted a "separate teaching" with separate, and often mutually contentious, followers.

Interestingly, we come to find that each of these Spiritual Masters, Da and Rajneesh, present a very similar Prospect, an almost duplicate Face to the world in many respects, not the least of which is the fact that each seems to have come into the world virtually enlightened, the first portion of their respective lives merely being taken up with the maturation and learning process whereby what they already are, what they already perfectly incarnate, is thoroughly integrated with all the instrumental functions they must live and share in common with the rest of humanity -thus perfectly aligning with the factors of mutuality whereby that Enlightened Essence and Being may be brought into the world of daily discourse, of ordinary vital functioning which the common lot of mankind takes to be "all in all".

In this sense we may see that they certainly incarnate, and were born to incarnate, an avataric function. Like the conventional concept of God the Heavenly Sky-father, they seem to have been born into the world and to have come to the state of full spiritual maturity without benefit of tutelage by some already existent, living spiritual Master, thereby bringing into this Dimension the value of prior independence and Self-generated spiritual intelligence that would only be -archetypally- indicative of one who was the destined, heaven-born Father-god (Da Free John to be sure had several "teachers" in the course of his early maturation, but none embodied the full avatarship which drew him to his ultimate Realization; and Bhagwan Rajneesh had no formal teacher at all!) Thus, as important archetypes they actually represent the Supreme



Predestined, the inevitable, the virtual "sure thing", i.e. the authorized Father-principle already lone predicted and slated to appear (the fact that this isn't, and never will be, recognized by the "multitude", means nothing).

Ama Amrita Aima, on the other hand, represents the very spirit, being and fulfillment of you, the seeker himself, for by her own admission and indeed declaration she most assuredly was not born (essentially) enlightened into this dimension, having only to "live out" in preliminary practice the implications of such a portentous Birth; she was born in ignorance as everyone, with only the early fire burning within to know the Truth, so in that sense she corresponds quite plainly to every seeker, (and everyone is a "seeker" whether consciously or unconsciously) -for all the average, tepid seeker or half-hearted soul really requires is to have that fire of intensity, that great Desire kindled within him as well -and that, as opposed to a "predestined Divine Birth", is within everyone's grasp, simply subject to one's will (we are not all born overtly Enlightened- we are Unconscious Buddhas "from the beginning" -but we are all certainly born as expressions of Will).

Thus Ama represents, and indeed is the archetypal fulfillment of, the Seeker himself; in contrast to her (male) Masters she does not seem to incarnate the basically independent and virtually fulfilled Spirit of the Heaven-born Sky-god; she embodies instead the very essence of that which the Shekinah is supposed to be. As avatar of the Feminine Principle, indeed in its ultimate sense the Eternal Void-absolute Itself, Ama expresses physical incarnation of the Awakened Vessel of Gaia, the birthing earth-realm. Ama embodies the Feminine Principle in its proper, receptive and all-loving devotion to the Absolute Being of Conscious Infinitude (which therefore takes on the active, avataric form of the All-father in extending Its Presence in Living "masculine" adaptation to the earth-sphere, performing a function of "insemination" as formerly explained -cf. Introduction).

It is possible therefore to consider Ama the ultimate realization and true fulfillment of the "Gopi" principle; but she is in fact much more. She stands at -and as- the juncture of the Jubilee, when the "exiled" Shekinah (the earth-principle divorced from its spiritual Source) becomes established again at last in proper orientation

to the Absolute Domain, and so stands ready as the Bride in full reception of, the Bridegroom. Thus Ama, and the millennial prospect of her Realization, is of ultimate significance to everyone; for in her very Being she shows the Way by which what is apparently structured along the fated lines of Contingency and passive, dependent "exposure" (i.e. "man" as he finds himself horizontally oriented to the indeterminately interdecendent Organism of Nature) may be Realized as but the drowsy Dreamer, Awakened to find only that he'd dreamt all along by the Nightlight (NUIT) of his very own Void-Self, or Original Nature.

So as Da and Bhagwan prove to be the Destined manifestations of the Self-subsistent, Eternally and Independently Realized Godhead (and, indeed, prove to be such most emphatically through Ama's realisation, as the fig-tree "proves" to be a fig-tree by bearing Figs), so Ama herself proves to be the divine incarnation of the Perfect Devotee. She represents therefore the whole purpose, the entire Raison, of the Play of the Divine Process. She is the Realized One, the One who must follow. Just as Da and Rajneesh both declared their purpose to be the millennial foundation of an ongoing Spiritual Community and planetary Culture embodying uninterrupted Realization of the Worth of the Divine Incarnation, so Ama establishes by her very Presence and Being the Truth of such Divine Declaration. The one is the Word; but the other is the Word made Flesh, that dwells among us.

Thus, as they themselves originally declared, and as is now proven -in prototypal fashion at least- to be the case, Da and Bhagwan are "moving over", making way. And for what are they moving over, for what are they making way? As they themselves proclaimed, they are moving over for the established presence of their own Devotee, the Perfect One, the one for Whom they always come. They are moving over for the One who must follow. In this way the Earth, the Body, symbolically and as a literal analog the "Feminine principle", is raised up at last and united in perfect Devotion and Love to the Spiritual Source.

Ama is the Moment of that Jubilee, in prototypal form.

There must be a prototype, there must be a virtually Mythic and summary embodiment of the Principle, in the same way that the Presence of the Independently Realized

God-being has always had its embodied archetypes, its Buddhas and Beings of mythic, of prototypal Stature.

Now is the time of the Mother, the Earth-body Itself, (for there is no New Heaven, without there being also a wholly New Earth). As the Living and actual archetype, Ama serves the present juncture of that millennial occurrence through all that which she incarnates, and this now certainly includes those very physical conditions which had contributed so to the particular "character" of her Spiritual Practice. Therefore, even her severe and continuing- abdominal condition, takes on an entirely new meaning, orientation and dimension as she incarnates her earth-Avataric function, and the Divine Force surcharges even through her navel, even through (as it were) the belly of the Earth. Nothing, and especially no merely "physical" condition no matter how seemingly severe, can obstruct the Divine Process (here again, as in many cases, Ama is proof of that). But as an aspect of the Being now functioning as that Divine Process, a "merely" physical condition can and necessarily does take on entirely different significance; it too, can and must function as a telling, an absolutely integral part of that Process.

So, should Ama have, and exhibit, severe pain and difficulty as the full Measure of the Spiritual Force seeks the conductive Centers of her being and deigns to flow into the very Earth sphere (establishing thereby perfect connection and completion of the Divine Circuit) through her navel and abdomen, we may be certain that this painful "impairment" and seeming "obstruction" in the form of savagely severed nerves, signifies only that -as Avataric reoesentation and embodied archetype of the Earth-sphere- the planetary whole is suffering still severe resistance, that there persists a form of general obstruction to the smooth flow and perfect completion of the Spiritual Circuit which otherwise would Fuse and Reconcile the two, apparently "disparate" poles of Heaven and of Earth. Ama in her very Being as Avataric functionary, lives and suffers the consequences of this resistance, even as she continues quite faithfully to serve the conduction of that very Force which under such conditions can only continue to Burn her. This is the real, Living meaning of the adage that the Avatar necessarily serves as sacrifice to the Whole.

Resistance, even of the general, pervasive type that characterizes common planetary stupidity and the obstructive density of mankind, is not "inevitability" nor is it "kismet", it is not just the "way things are" or is it some "impersonal" trait; it is not a "fixed" and "given" property at all, but a variable, a very conscious variable sadly subject to everyone's individual will, and consistent expression of it. The Avatar never suffers "inevitably", but as a result of mankind's persistent perversity and active hostility to the Light of its own, ultimate Waking State.

Thus to answer the question posed (largely) by a refractory, mass consciousness as to how one can "identify a Source of real Spiritual Help", Ama herself supplies the living and perfect Answer. One Identifies that Source truly, the more one becomes a true Devotee, and thus worthy of the peerless power of self-evident Recognition. As Ama's own Life and Spiritual Realization have definitively proven, one cannot truly recognize and identify a real Source of Spiritual Help until the fire burns within your own heart so brightly as unquenchable hunger for the Truth, that the Authenticity of that Flame will allow only true Spiritual Waters ever to slake it.

In this way only, can one Know.

Otherwise, as we have seen, and as ought to be quite clear by now from the force of a very public demonstration, one cannot truly identify a Source of real Spiritual Help even if one happens to "choose" and become the "follower" of, some Real One whom the authentic Devotee has already Identified in Truth. This is only transparently obvious by this time, since it is quite evident that the vast majority of the "followers" in the communities of both Da Free John and Bhagwan Rajneesh, though associated perhaps (and as if by chance) with real Spiritual Masters, have still failed to "identify a Source of real Spiritual Help" -for, had they the power to identify such a Source in Truth -a power reserved for the real devotee alone- they could not continue to behave the way they do, toward their own Master or toward anyone who might approach that faster with the Flame of real Love kindled in his heart. In response to the many rebuffs which she constantly suffered at the hands of community members associated both with Da Free John and Bhagwan Rajneesh, Ama had never once complained about "their treatment of her", but always reiterated, as though in disbelief, "they don't know Who he is!"

The importance of bringing this advent of the Mother to public attention, prompted me a year ago to send copies of the manuscript (in a form abbreviated from this present version) to various public personalities; those to whom the manuscript was sent, were selected not so much on the basis of the projected likelihood of positive response, but on the basis of their assumed capacity for appropriate response. The consideration had to do with the areas and fields in which they had established their expertise, in keeping with the idea -expressed in the biographical section- that Ama represents precisely That which ought to be especially recognized by those who have put in the necessary background "homework". It would not be expected, on the whole, that a public in large part indifferent or actively negative toward the topic of teachers, "esotericism" or spirituality, should manifest any deep or sustained capacity to respond to the significance of the material presented here. But if there is a segment of the populace to which to turn, which in fact ought to be waiting (in the general doldrums of spiritual stagnation that has set in) for the appearance of the logical "next move", then that would reasonably be identified through those personalities still publicly associated with the exposition of so-called "New Age" principles; it would be reasonable to assume that those who had dedicated their personal and professional lives to investigating the larger Spiritual possibilities of reality, ought to constitute the appropriate "recipients" of such News if anyone should, and be in a position to identify and respond to such News in a way that others would not.

In fact the inspiration for the whole idea, stemmed from my long personal admiration of Joseph Chilton Pearce (Crack in the Cosmic Egg, Exploring the Crack in the Cosmic Egg, Magical Child, etc.). His association in recent years with (the late) Swami Muktananda, and then Muktananda's successors Chidvilasananda and Nityananda, only underscored the apparent appropriateness: since Pearce exemplified the spirit of hearty personal exploration and vanguard investigation of those emergent streams of "spiritual" and occult consciousness flowing from the 60s decade, the fact that he had become -as a logical extension- fused to a current of existing Spiritual Force seemed a hopeful indicator that there might be a basis,

amongst the elect of the "human potentials" postgraduate populace, for assuming some essential liberation from that element of crippling do-it-yourself, be-your-own-teacher mentality which had grown side-by-side with the unquestionable increase in relative sophistication re. the "deeper" level of things. It seemed possible, because of his example, that there existed now an adequate basis for understanding the importance of what was being spoken about here.

The purpose of my having sent complementary copies, then, to various public personalities including Pearce, was not to command a solicitous patronage but to effect the much larger and more important possibility of allowing all such extant "experts in the field" to help complete everyone's incomplete practice (marooned as everyone most certainly was and is, in a state of self-hypnotized, suspended animation, frozen in unrecognized limbo upon the lip of the inevitable, spiritual Abyss) by acknowledging, identifying and turning the general attention toward, the "missing" factor -which by appearing at last in the very midst of all the misguided tumult of chaotic "self-instruction", finally afforded the proper opportunity to submit all "gains" to the Wisdom of the maternal Whole, to relinquish all that might have been "learned" and which now only choked the universal digestive tract as unassimilable, egoic lumps, to its proper Spiritual and absolute Source.

This was not as eccentric and "naive" a supposition as it might sound, since, precisely because this does not represent merely another attempt to draw to public attention some "person" with the alleged Answer, but constitutes instead the focal point of an emergent, universal Process of profound general consequence on all levels, the expectation was rather that the "sign" of this Advent was making itself "visible" on fronts other than the ones with which we were personally familiar, so that surely those equipped and in some sense "trained" to notice such things, must by now have noticed them, and would thereby be at least technically capable of making the appropriate response of recognition.

And indeed, this supposition proved to be justified; the justification in fact came from the very quarter which had first furnished the "maiden" inspiration. Below is a series of excerpts from a letter which J.C. Pearce sent in response to receipt of the Mother book. The apparently

"laudatory" passages are quoted not out of immodesty (as will become quite clear), but as necessary evidence submitted in original form to help highlight the contrast and perplexing contrariness of the passages which follow.

Dear Michael Topper,

Yesterday I returned from many weeks away, found the usual ms, page-proofs from publishers (forthcoming books) asking endorsements, new books, etc. Among the trash was your pearl. I thank you. I accept your Ama, your explanation-defense, your effort to bring this phenomenon to light, public-attention. By and large I agree with all your points - my points of lack-of-agreement are incidental to our over-all parallel thinking. Over and again I was stunned at the clarity of your thinking and depth of insight, ..

On the other hand, I can't endorse or support your Ama for reasons you clearly stated early in your book. I have a spiritual teacher. Muktananda's successor, Gurumayi Chidvilasananda. Through her grace (shaktipat) she has opened my heart to realms I have never known, and opened my mind to dimensions I didn't believe possible. As a result, I have given her my life (she is my heart) for what its worth...

The point is, all gods are jealous, as they must be, and Gurumayi (Mother-teacher) would clobber me forthwith were I to beat the drum for another Mother. This response is built in to the frame of mind that takes over these people, and must be accepted.

What I can do is offer my services in helping you to offer your book and its message on a wider level - though again I can't endorse it or you. I am so impressed both with your message (which is largely my own) your Ama, and you as a person (for you came through with integrity, a rare quality), that I would like to help in some way. I have a few weeks off coming up in mid-December. I would be willing to edit your little book for you and make general editorial comments - with the view of a mass-market publication. You would almost surely have to settle on one of the small, off-beat presses, but its possible. The reason isn't that Ama needs it (she probably doesn't need even you at all) but that the world at large seriously needs it, though that world is as equally sure to reject

it. Acceptance or rejection can never be the criteria: simply offering the truth is the only guideline...

It may be that Rajneesh's image, and usefulness, is beyond repair, and your apologetic for him an unnecessary sidetrack (though your insights are superb). The same may be said for references to Da Free John. You might do well to imply without spelling out, in order to let Ama emerge quite free of associations (which is, of course, the case)...

You would be fascinated with the latest episode in the Muktananda saga: as you know he brought up two children, brother-sister, as his successors! in a five-day ceremony, with 6,000 in attendance, passed on his lineage to them, then left the world shortly after. These two had (as we found to our surprise) more power than Baba, precisely as he had promised... Last month, at the annual celebration in India of Baba Muktananda's passing, with several thousand people in attendance, young Nityananda announced that he was resigning as co-leader, or guru, renouncing his power, his position, his sanyas itself, giving all to Gurumayi, and becoming her disciple. He underwent a near-death type of experience, the shakti left him and entered her. He pranamed full belly-length before her. The Brahman priests set up a reinstallation ceremony for her to be re-installed as Guru, incorporating the new dimension of power... This young man is now to travel with Gurumayi as her disciple, servant, assistant. Understand, he had an enormous following in Europe, Australia, and particularly India, including a huge ashram in New Delhi with hordes of passionate Indians thronging around. He gave up everything, emerged as simply an example of a perfect disciple - and, as you can quickly see - the example of us all: the male element, now destroying our world, surrendering to the Mother. We spontaneously called Chidvilasananda Gurumayi - Mother teacher - from the beginning. Everything in Siddha Yoga has pointed toward this momentous event - I have hardly done this history justice, but perhaps the point is made. And you can see why your account of the Mother is so poignant to me. The Avatar has no limitations, no boundaries, nor have any of its expressions a corner on the market. Lord knows there are far too few teachers in this world.

Thus I wish you and Ama the best. Again, these people need nothing from us. The need is all one-way. In serving them we serve ourselves in the only real way. In losing ourselves to them we find ourselves in the only real way. Ananda Mayi Ma died within a month of Gurumayi taking power. The Mother

becomes public. Those who can hear Ama will hear her, but we find our path through adding our voice.

Not that the Mother is here to save the world of folly from its folly. Nature operates by profusion. The Mother is here to save whoever will turn to her and be saved. The world loves the world and goes its way, reaps as it sows. At best the re-birth the Mother offers is non-statistical, the narrow gate. We offer this to the broad way, but without illusions. Acceptance or rejection of the offering is never the issue. The quality of our offering is.

My best to you -

Interestingly, then, Pearce acknowledged recognition of the Process, of what had gone on, even unstinting recognition of Ama and her authenticity as testimony of the intuitive rightness of what he'd read in the Mother book; yet he in the same breath demurred from in any way openly acknowledging it, or Ama, though he'd generously enough offered his time and labor in helping edit and getting the book published! There was something more behind this ambiguity than was plainly stated, even taking into consideration his allusion to Guru Mayi as example of the "jealous god" principle; the hidden core of his curious reluctance, came out in a subsequent letter he'd sent in response to my reply, the contents of which are dealt with afterward.

First though, in order to understand all which Pearce tacitly identified in the case of "Guru Mayi" one must understand that particular path of Siddha Yoga, just what it is, and why it too has fallen to such subsequent scandal (over precisely the business of this celebratory "transmission" spoken of so glowingly by Pearce). For, as it turns out, shortly after the event described by Pearce above, Guru Mayi's brother fled and took refuge, supported by-the rest of his family in his bitter allegations that he had actually been coerced into relinquishing his joint "Guruship" with his sister; that his sister had had him publicly beaten for his alleged sexual peccadillos; and that he had been forcibly prevented from leaving on more than one occasion, having had his tires slashed and even having learned that his sister had contracted for his assassination!

Now, this lovely contretemps certainly helps add a measure of muddiness to the already wholly clouded waters pertaining to the question of Gurus, spiritual teachers and teachings, etc. Especially considering that the Siddha yoga of Swami Muktananda was one of the most respected of the "imported" teaching currents, the highly unusual and demonstrable character of its Force even being reported by such conventional media as Time, the fate of that current in the hands of duly appointed successors alleged by Muktananda himself to be exemplars and "perfect masters" of the Siddha Force is a matter to seriously consider.

Just what is Siddha yoga, and who then are its teachers? Da Free John himself, acknowledges Swami Muktananda as one of his early "teachers", but in a very special way, i.e. Muktananda and Siddha yoga demonstrated to Master Da the nature of the traditional "inner current" and path of the spiritual "Sakti", etc., in order that he might comprehend its nature thoroughly and surpass it in the unique prior Understanding of Absolute Conscious Reality which, ultimately, he had come to incarnate. Master Da's ultimate criticism of Siddha Yoga and its teachers has been little understood, even or especially by his own people; and that is because Siddha yoga presents an attractive package of accessible "demonstrations" regarding the "inner" planes and astral, mental or "spiritual" realms of being, culminating in what conventional esotericism takes to be the "goal" or sine qua non of Spiritual realization, the "attainment" of the Sahasrara or thousand-petalled lotus. Master Da had "cryptically" criticized this path as being structured on a turning of consciousness upon the field of the Sakti or inner esoteric current, rather than as, properly, the turning of the Sakti toward devotional surrender to and total revelation in Consciousness. This critique has been ill understood by virtually everyone, even those who purport to "follow" the teachings of Master Da. The potent Siddha-Sakti current is by and large still taken to be equivalent to Consciousness itself; it is still described as the "current of consciousness", even by those like John White who would emulate what they have ostensibly "learned" from Master Da's teachings. It is not generally recognized that the Siddha-Sakti is a nature-current, with which in ordinary, meditative "yogic" practice the force of Conscious Identity becomes strongly associated. Thus, in identifying with the visions and signs accompanying the turning of attention, through the Sakti current, into the "higher" and innate domains of convincing "void-reality" (the so-called Heaven Worlds),

consciousness comes to equate itself, on a one to one basis, with what are actually only symbolic and thus provisional, limited representations of its own unqualified Presence through the filtrate grid-pattern of the Sakti or nature-current.

It is not generally understood why Master Da should make such a point of criticising this mode of spiritual practice, since it seems to supply perfectly fine experiences of a "higher", spiritual reality not commonly known about at all. But there are implications and repercussions to this style of "spiritual practice"; and that is nowhere better demonstrated than in the ultimate fate of what has become of "Siddha Yoga" under the Feminine Leadership of Guru Mayi.

In the years of Ama's practice and superb, tutored adeptship with the currents and forces of the "inner planes", even long prior to the ignition of the full Spiritual Process in her (as described in chapter two of the biography), we both came to understand much about the system of "chakras", and the Sakti-force which animated and played through that system. We came to verify by quite direct experience that the whole system of chakras and thus the entire structure of "centers" alone the spinal axis, established parallels of full Spiritual Reality but was not identical to full Spiritual Reality. As long as "spirituality" was a game played exclusively in the court of the chakra centers involving the rules of their opening by the nature-current, one was bound to the implications of the playing field.

We had come, through Ama's very cogent insight trained in experience with the full range of that system and under guidance of the initial Wisdom of her own Inner Plane Master, to see quite clearly that the Sakti (or power-current of the chakra-centers) constituted the ubiquitous "identity" in the patterns belonging to each respective chakra or combination of chakras. That is, in its variable flow and alternating concentration it would activate, inhabit and thus live a certain center of the whole Being, functioning as the identity of that center (and its corresponding plane, perceptual field, etc.). Following the flow of the Sakti, consciousness and the force of Identity would become concentrated in its persuasive "coils", and thus illuminate the field into which

it might provisionally "settle" as habitation. The pattern disclosed by the energy of the Sakti would furnish consciousness the field in which to invest the concentrated force of its (actually unqualified, void-) Identity. Thus the Sakti would "play" at being the exclusive identity of each and every one of the "centers" of the Being in turn. When it was coiled up, as in the conventional personality, at the lowest chakra or muladhar, it would be thoroughly and happily identified as the sex-force. In order then to experience the Sakti in its identity as some other level (or center) of the being, it was absolutely necessary as long as one played by the rules and implications of the "chakra" game, to find a way to disabuse the "Sakti" of its intimate and exclusive identity with the sex-force.

This is the very, key basis of all the conventional spiritual practices of the various traditions, whether styling themselves as "tantric" or otherwise; all practices of the traditions are based on the need to dis-identify very firmly from the sex-force, in order to "release" the Sakti ("imprisoned" as the coiled "Kundalini") to seek higher levels of Identity at more "exalted" chakra centers.

This results however in a necessary consequence of the implication embedded in this game. Raising up its "serpent" head to occupy and energize another "chakra" center, Sakti now charms the force of Conscious Identity into identifying exclusively with and as that level. Thus "ultimate spiritual reality", for example, is equated on a one to one basis with the "blue bindu" viewed through the third eye in directing attention toward the Sahasrar. Whatever "note" in the scale of the vertical chakra system the Sakti happens to be playing, it is with that note that the Sakti involves the force of Consciousness in exclusive identification.

Thus the schools of Taoist alchemy, for example, in describing the delicate extraction and fixation of the volatile essence of the elixir of Immortality, concentrate on very austere blockage of the natural passage of the sex-force so as to convert the sexual energy into savings-capital for the eventual purchase of some "deed", some claim or title with regard to the "highest centers". From the urge of the sex-force, then, sakti is converted into an energy empowering the lumination of certain "telltale", hallmark subtle lights. The Taoist exponent of this alchemy enjoys the pupil to engage very complex manipulations of

the sex-energy, and as in most "tantric" schools proposes the most severe strictures, warns of the most dire consequences from failure to retain and conserve every last drop of "bindu", i.e. semen. Indeed, such alchemical Teachers will dismiss any student who fails to so "conserve" his seed (even if that failure is involuntary, as with nocturnal emissions), and who therefore exercises some form of "identity" with the Sakti-force or nature-current at that vital outlet or "chakra center".

This shows a very important trait of this school of "spiritual" practice altogether. It shows that the Sakti in its alternative flow and fixation amongst the centers, constitutes a type of exclusive identity wherever it tentatively resides which refuses to recognize its very own (provisional) identity at any of its other "stations", at any of its other possible locales! That is, it demonstrates a type of very pronounced possessiveness and jealousy wherever it may abide; and though the particular center or locale where it abides may be ultimately arbitrary, its relation to that center is nonetheless very tenacious and possessive, as it has engaged the total force of Conscious Identity in identifying with a provisional and quite relative "term" - whether that "term" is the urge of sexuality or the "supernal" tone of the Sabda-current resonating through the head-centers.

This is why, even enjoined by "higher spiritual motives", it is so astonishingly difficult for the earnest "tantric" or "yogic" practitioner to subdue and thus "dis-identify" with the sex-force. It is not "the person" who has such deep attachment to his sex-organ and its pleasures; it is the force of the Sakti as it abides at that center, curled exclusively into a pattern of identification, which causes consciousness to believe its "ego" is so intimately dependent on stimulation of that particular "pleasure". By the same token, this is why when the sakti-force has been adequately diverted and established at another level of function, in illumination of another type and quality of energy-pattern, the personality in whom this victorious "sublimation" is so established demonstrates an equal tenacity and indeed fierceness in guarding the exclusive "sanctity", the unique "chastity" of this level -why indeed the personality displays, as "teacher" demonstrating the virtues of the "higher" polarization, such jealous regard for the "formula", such hostility and antagonism toward the functioning of sakti at any other "level", etc.

Thus the taoist and buddhist "alchemists" become exponents of elaborate, preciously intricate and involved formulae regarding the strict control, suppression and "conversion" of the energy of the sex-centers; they become fierce guardian gatekeepers of exclusive "techniques", secret blends of energy manipulation constituting the only narrow gate to liberation in the form of the "immortal foetus", the heavenly "transformation bodies", etc. They describe a spiritual game of the most precise, fixed and complex rules, the breach of any one of which is tantamount to instant forfeiture; energy-currents must be raised and lowered which, in their appropriate passage and in the particular, directional bridges created serve to define the essences, the seeds and subtle "bodies" constituting the sine qua non of the work. Each variation of school or practice defines in its own way the functional reality, the place, cavity, form, force and flow of "sun" and "moon", of "tiger" and of "dragon" through styles of breath, eye movement, direction of soldierly attention, mechanical blockage of excretory and reproductive tracts -all in an effort to establish precise circulatory patterns whereby subtle elixirs are formed out of salvaged reproductive seed, the special pearl or superlative Gem compounded, fixed at its essential station in the gathering of prenatal vitality and all such secret secretions or synthetic "virtues" sent like sap oozing backward through the bole of the Middle Column to the precious place of immortality -the heavenly Palace of the Highest where flowers and snowflakes dance in space, and the Sign is given of the Great goal of Emptiness.

The strict conservatism, of such exposition, may be understood as a function of the Sakti. Where the Sakti comes to dwell, in its particular formulated "body" or compound energy-vehicle, there the force of Identity extolls the supremacy of its position and of the precise circumstances under which that position was achieved. The curious competition, divergence of instruction, discrepancy in technique or motive method which becomes easily apparent on the most cursory comparative analysis (a contretemps which occurs when such "secret" formulae are driven into a common marketplace where the respective "wares" may be placed side by side), ought to seem, especially suspect in the case of teachings purporting to harbor knowledge of the "sole way"; one might reasonably expect such teachings of the "sole way" to display a uniformity of method and motive, a concurrence on most

essential points. This is of course not the case; the diverse descriptions and corresponding methodologies regarding "channels" and centers, types of force and qualities of "seed", etc. are attributable to the fact that the subtle energies involved function on the basis of a psychic, elastic variability which allows them a range of alternative linkages and operative connections. The energy-channels and paths of the subtle centers constitute a web-work of pre-formulary vitality, through which the more seemingly rigid structures and "fixed" geometries comprising the grid-patterns of physical perception, are generated. The "exclusivity" and strict, either-or quality of "allowable transitions" in the observable physics of things, is much more properly a function of the material order of perception, as that order is filtered out of the variable matrix of subtle energies. It is physical, material spacetime thinking which extrapolates and imputes to those subtle energy-fields (existing a higher, more saturate probability-density) the type of fixed, preemptive patterning really indicative of the material level that condenses from that subtle order.

Thus the "exclusive", precious and "only" ways of all the techniques based on the system of "centers" and the Sakti-current informing them, are actually relative and variable means of inducing alternative circulations, polarizations and comparative alignments. This must seem astonishing for any who have experience with the precise and absolute value such systems place upon their particular, identified "current", channel, seed, etc. How can the very exact and "irreplaceable" merit of the "golden prenatal true seed" hope to find substitution or basic "equivalency" in some formulaic pronouncement of some other system regarding its own, identified "virtue" perceived at its own, exclusive "locale"?

Quite simply and importantly, it becomes very evident that the elicitation of similar (though not identical) effects from diverse methods is attributable not to the exclusive virtue of the "center", "element" or "bindu" involved, but to the degree, quality and intensity of will which is required of the practitioner in order to make use of the refractory forces in question. It is the power and consistent application of intent, the remorseless and unremitting flow of effort in one concerted direction without appreciable break or pause, which induces the current-alignment to take place as obedient response against the concomitant tendency of the ordinary sensory patterns that, comparatively, have been "overcome".

This is an important principle to understand, as it belies the conservative premises upon which all such practices are based, including those of "Siddha Yoga", etc.

Contrary to traditional esoteric belief, retention of "seed" through practice of strict celibacy is not the principle which awakens the higher Being. The active principle in practices which seem to show a cause and effect relation between sexual repression and states of non-ordinary cognition, is will.

What is actually happening, is that Will has reordered its priorities. Will does not allow the unconscious, chronic discharge of vital-force as sexual activity to dictate the flow of attention, the structure and type of thinking, feeling, etc. Will demonstrates a persistent intent to place spiritual cognitions as top priority; and all energies or modes of vital force begin to conform accordingly in the characteristic centers they act to stimulate.

Will could just as well intend to illuminate sexual activity in light of spiritual cognitions, rather than repress it In favor of spiritual cognitions (this is in fact the original basis of "tantric" practice).

The either/or concept involved in diverting stored sexual energy to the higher centers, is superfluous, a misperception of the active principle involved. Such doctrinaire stance insists that sexuality remain an unconscious impulse, vigorously disallowed in favor of "conscious" modes. But this keeps the being self-divided, and locks away the sexual "divisor" below the dividing line where it keeps half the equation of "being" in darkness. This establishes internal psychic tension, and an unresolved antipathy within the being fueled by the power which the persisting unconscious element exerts on consciousness.

Where repression and methodical redirection of the senses, of mind and attention seem to succeed in using the diverted unconscious power to stimulate production of subtle hormonal keys, unlocking planes of perception previously screened out, what has been shown is just the way in which the pattern of energy transformation obeys the formal logic implied in the force of Intent. In this case one door does open at the expense of closing another, all in accordance with the pattern structured through the psycho-dynamic of Will. Whereas if all vital activity, sex, thought, feeling and emotion were themselves

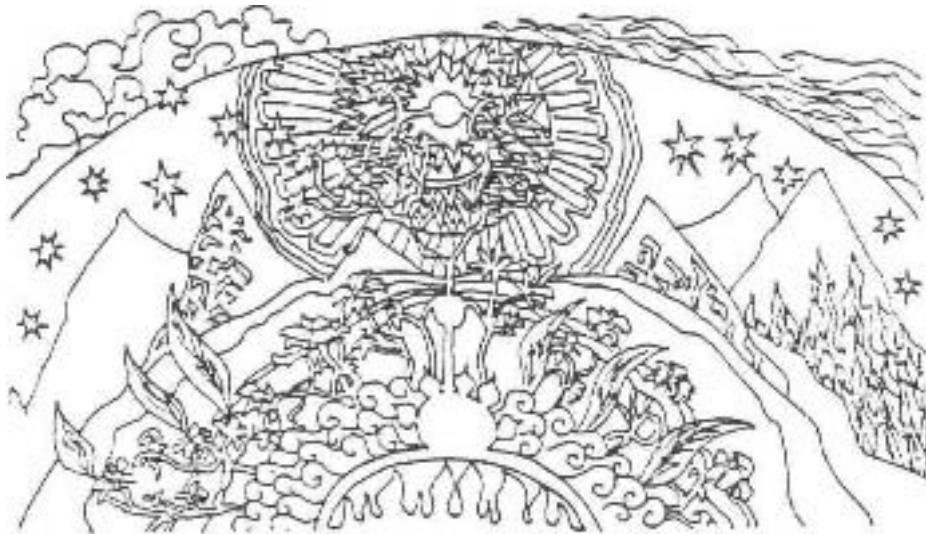
reoriented on another basis, consecrated to the realization of spiritual unity so that the Authority of the Whole illumined them and claimed them as Its rightful own, all doors would stand open to one another in mutual identity, the divisor would go evenly into the dividend, and the Conscious resolution of the whole would stand accomplished. Instead, traditional spiritual practice insists on the perpetuation of internal warfare, with the persistence of an "irrational" term or left-over, unconscious problematic as a continuous waste product.

What happens then, under conditions of conventional repression, and the formulation of will through mutually exclusive alternatives?

According to the implicit pattern structured into the Intent of the practice (with its focal characteristics, etc.) certain polarizations of the light-force within the energy configuration are induced. Thus variant erid-alienments of elemental and vital properties are established, revealing their participation as compositors of diverse "vehicles".

Under alternate arrangement of the elemental coordinates of attention, energy properties and vital forces seem to separate from exclusive enmeshment of their basic spiritual Light-value in reproductive patterns of the physical vehicle (sexual seed); they polarize at dimensional "angles", recombining to conjure an energy vehicle or perceptual grid-pattern compatible with the "subtle" fields of cognition.

The specific vehicle, plane of energy, field of perception or realm of cognition is strictly a function of the force of intent and the channels implicated in the logic of its internal structure. The resultant, polarized realms and formulated "vehicles" realigning the coordinates of attention exist as variable potential only, until drawn into functional relief (this does not



mean that other foci of cognition are not "already" enjoying the characteristic features of such realms, but to any particular locus of awareness the realm and correlative vehicle exist only in potential until practically "composed" by application of the specific formulae. It is for this reason that such practices do not merely look upon their results as an effect of a "turning" or refocusing of the attention, but insist that they depend upon the actual "creation" and maintenance of the appropriate vehicle -i.e., the coordinate alignments whereby the higher realms come into focus do not merely "abide", like clothing waiting to be put on, but must be drawn into being by the force and application of will).

The more "automatic" spiritual practices such as those of Siddha Yoga, Sabda Yoga or Subud, etc. are no less specialized and constitutive of a rigid "channel" cut through the spiritual ethers, for all that their effects seem to be spontaneous. Such practices merely have the "spontaneity" of a recorded program. One need merely "plug into" the particular current with its associated program of patterns, ideally, in order to be treated to the automatic activities of the show as advertised on the marquee. Of course, ultimately, in order to keep the show going to its inbuilt "conclusion" the equipment has to be kept in good working order, and this requires the same conscious participation and sober conservatorship required of the systems which relied on a more "manual" regulation of the controls. Contenance is strictly expected, and the whole "program" necessarily runs upon the fuel of specific "focus" which dictates the all-important point of departure determining the thrust, direction and axis of orientation structuring the entire show. In all cases, "manual" or "automatic", there is total and tacit reliance on the system of centers and "chakras", and the kundalini or "sabda"-force which runs through their "stops" playing their particular notes in some consecutive order.

As with set theory, a "line" of ordinal "points" possesses an arbitrary number, theoretically infinitely large. Thus, although there are seven "standard" chakras, any given system numbers more or less, and many begin their count from different basal positions; the operative centers in some systems are the chakras aligned along the strict physical axis, while others begin their significant numeration of the "spiritual zones" from the point "above" the head. What is important to note here is not the divergence

of description, which only leads one to have to pick the "right" system of numeration in a "set" which is of theoretically infinite extent, i.e., subject to infinite subdivision; what is important to recognize is that such diversity in the evaluation of significant points or centers and their interrelation, is possible and is in fact necessitated so long as the structure itself remains implicated in the logic of alternative "focus". The line of focus determines the apparent separation, alignment, interrelation, flow of force and combinative power of the zones and dimensions of the total, mind-body form. Such a line of focus is, obviously, an independent variable making the entire logic within the mass of spiritual systems dependent on an arbitrary factor. The intricate and anfractuous games played upon the "board" of such systems, whether "manually" directed or battery-powered, are merely arbitrary devices of set "rules" showing the innumerable ways in which a totality may subdivide and combine its elements in order to arrive at particular patterns describing certain possibilities as which the gameboard might be configured. As long as there are such structured, patterned "moves" of fixed rules, all such games merely force a functional "design" creating an estimate of what the total board might "look like" under certain, given conditions. Spiritual reality, to the traditions, seems to be conceivable in no other way. (Indeed, the frames of "chess", "hooks and ladders", etc., were originally derived from the systems of Hindu spirituality as play-analogs of the "spiritual process", with all their ups and downs, checks and counterchecks, etc.).

Under logic of such methods of "alternative focus", directing the energy of the being into the grooves of implication waiting as prefigured "footpaths" of the way, the various spiritual traditions have come to show a promising similarity of structure (as if there is some point of concurrence indicating a universal spiritual Truth) while exalting at the same time quite disparate objects, often altogether different "targets". Wherever, then, the Sakti of esoteric energy ultimately comes to "center" as the focus of the organizational structure and relative alignment of the whole, there the "absolute truth" is located as well. Whatever the particular "station" ultimately identified as the home or proper "roost" of the Life-force, there the locus of attention settles in an equation of one-to-one Identity, so that this "abode" is denominated Crown or Summit, conferred incontrovertible Value-of-Absolute and so established as That in relation to which all else is relative and "worthless".

While, therefore, one school of practice may point to its mountainpeak of ultimate illumination and praise it as Brahm, another may pejoratively identify that same presiding diety as Kal Niranjana, Lord of the Negative Worlds. The indefatigable character of this class of spiritual game, is evidenced by the paths of Surat Sabda and the Soul Travelers, etc., actually styling themselves "spiritual pilgrims" and describing ultimate reality as a trek of infinite regress into the numinous realms above, summit point yielding to higher point and ineffable Lok to nameless locale beyond, etc. Such a "confession" of Infinite Regress, flows from the basic implication involved in structuring every merit of "spiritual truth" on a sliding scale of focal concentration; for the very quality sought, i.e. Transcendence, would only be realized in such a case as the inevitable circumstance of slippery displacement whereby the valued Void-point, apparently "fixed", simply furnishes the occasion of a "containment bubble" in the Ocean of Absolute, implicitly surpassed to an Infinite Extent on every side while affording Clear View of that very, blissful Ocean.

What is actually demonstrated by this comparative gameboard of the spiritual anatomy, is the relation of the primary "counter", the locus of attention, to the total field in which it plays. The locus of attention functions as the operant, coordinate variable implicitly orienting the flow-lines and fields of force of the interacting dimensions of the being; it receives the power of its variable function from the basic indeterminacy and unrestricted character of Consciousness, in which it is established and by which it is informed. It derives its operative awareness from this field. Its provisional force of Identity, flowing through the poles of the given, perceptual grid-pattern, is borrowed from the limitless and Self-same, infinitely Self-congruent Identity of the Conscious field. It is against this primary and Eternal Value, the Self-identical character of Consciousness-Absolute, that the locus of attention functions -and is permitted to function- as the delimiting power of provisional and wholly relative identification-patterns. In its "stereoptic" alignment and selective focus of the void-points along the vertical axis of the chakra structures, the centralizing "Void-point" of the locus of attention may shift the participating point-coordinates in such a way that "worlds" or perceptual fields of relative, anisometric "density" and opacity are filtered into being; or it may glide the participating point-coordinates of elemental forces and fields through kaleidoscopic, transdi-

mensional geometries blending to produce relative symmetric alignments, establishing the given perceptual plane as a harmony of self-evident Voidness.

In the one case it may seem to bely the Void-reality of its own Conscious matrix, while actually only acting as instrumental function of one of the principle options of an Absolute and unqualified Nature, i.e. the option to seemingly negate Itself; in the other case it may seem to disclose its basic congruence and identity with the innate character of Void-Conscious Being, demonstrating the fundamental indeterminacy from which it derives its variable function. In no case is this primary "counter" of the chakra gameboard anything more than the medium of the provisional and relative disclosure of "values", and in this respect "Absolute" is only aliened contingently as one of its alternative possibilities, thus placing It implicitly, through that mechanism with its accompanying rules, squarely upon the gameboard of relative options. In every case of the convincing configuration of "worlds" and "planes of being" through the locus of attention, the Absolute value from which it takes its variable function is represented, either directly or indirectly. Its all-potential is demonstrated, exhibited and symbolized through form, mode, pattern and structure.

Even before any question of relative identification, fixation or entrancement, the faculty of Attention signifies the Love of Absolute for Its own expressions and representations -a Love which (as it moves into and intimately merges with the implications of the myriad, stylistic Typologies by which putative equivalencies and formal equations of Absolute are energized) becomes suffused with curiosity, perfumed by desires and devotions which carry their own separate imperatives, their own requirements of testing, of experimental identification and knowledge. Attention operates as the means by which unrestricted Absolute may "become" the various fields of relative restriction, that "define" the terms which compete as the meritorious Object of Infinite Love (i.e. as the satisfactory representation of Self-nature). The reality of the mechanism of Attention as a variable function of Consciousness, however, ensures that the Indeterminacy and unrestricted Value of Consciousness haunts each of its determinations.

The locus of attention is the concentrative void-point, the "winged globe", "winged" to signify its movable mechanism of multiple alignment and shifting focus; and it

is a "globe" to signify its bubble-like homology with the uniformity and coextensiveness of Absolute. As a variable determinant it is the apparatus of provisional restriction, the basis of Limit. The Persian of "limit" is Hadit. Thus the locus of attention is the winged globe, Hadit; and Hadit is the Heart, the causal vehicle, the central and convergent void-point collecting within its own cavity and summarizing, the diffracted system of void-points (aligned along the vertical, cerebrospinal axis as "chakras"). Theosophy characterizes the line of chakra-centers as mirrored extensions, mutually reflecting multiplications of the primary heart-locus exhibiting their own, perspectival variations while actually constituting petals arrayed around its central "ovule". Hadit, the Heart, is the locus of the "I", the universal cross-reference of the fundamental force of Identification and is therefore the Place, Paradise, the Absolute core and heart of Reality "where God dwells". Hadit is also "Hadith", which means "record" and is technically the record of the Doing of "Mohammed" and his "followers". This suggests that the causal heart vehicle, the locus of attention, is also the seat of the "memory-record", the Akash upon which all impressions are engraved (thoughts, ideas, experiences, sense-information); it is the Breath-soul, the Keeper of the magical, graven Keys or point-impressions coding the critical combinations of Identity. Those combinations are the karmic numbers or essential "rhythms" in which the force of Identity is locked, so that they contain the key equations by which the force of Identity may be released. It is Hadit, the breath-soul which incarnates life to life as the magical record of memory-impressions, in which the force of Identity sleeps as diffused "points of identification". Identity continues to exist its alternative cycles of "sleep" and "wake", within each life and between lives, as long as it is not centrally gathered to Itself through the universal axis but is deflected across mirroring and faceted planes of the manifesting geometries of Nature, the Sakti, equating itself with partial, polarized features and investing itself in limited accounts which require periodic renewal, withdrawals, reinvestments and transferences, etc. "Hadit" is the record of those "deposits" in the form of coded memory-impressions, ciphers of an asset-and-debit ledger. It is "Hadith", the sacred account of the Doings of "Mohammed" and his followers, i.e., the Prophet or Ego which is the forerunner and symbol -or "prophet"- of the actual, absolute Self, and the Followers or Disciples, the ancillary egoic "selves" or orbiting identification-patterns conforming with and contributing to, the curve of the centralizing "nucleus".

The **Secret** of establishing a perfect Balance in the accounts of all such karmic deposits, and thus Cancelling them of any impelling effect, does not lie in the piecemeal rectification of every biasing element of identity; rather, it lies in the landmark conversion of the force of attention from primary identification with the field of the Life-patterns, to primary recognition of its Being and function as instrumental expression of Eternal, Absolute Void-nature. In this way it diffuses through its own global Presence, relaxing the directive and vectoral force of its volitional focus so as to rest coincident with the self-cancelling Juncture of its own essential Void-point. The locus of attention, Hadit, is then submitted to its own real Nature and Spirit as the undefined Infinite, located nowhere, Present everywhere, and signified by the Sky-goddess NUIT, Queen of Infinite Space (and the Infinite Stars thereof).

Aside from this possibility of real Spiritual Awakening, however, there is a common mechanism at work, and this characterizes the ordinary state of entranced consciousness at the mundane, vital level as well as the mystic state of -equally entranced- consciousness at the more "secret", subtle level. In all such cases uniformly, the force of Conscious Identity converges a tacit, undissuadable conviction of essential "Selfness" through the variable Iris of the locus of attention. The coordinate lineaments of the polarized, elemental forces and dimensions of the whole Being become implicitly organized as provisional "identification-patterns", hypnotically impressing the Absolute value of Identity and enlisting its innately Conformal character so as to induce its enchanted conformance with, the field of such patterns. The force of Identity then seems to conform on an absolute or one-to-one basis with the given, provisional coordinate pattern constituting a "hypothetical" or representative expression of the very field of Infinite Conscious Identity.

In this way it may be seen how the curious conviction and tenacity is derived, whereby a given perceptual grid-pattern is "worshipped" as an absolute value, a unique and exclusive correlative of Identity. The actual discrepancy between the provisional and delimiting field of perceptual coordinates, and that Limitless Conscious Identity formally identified with it, underwrites the function of Attention as a variable and relative factor. It sets the Judgement upon it, without possibility of reprieve, of being in itself simply an apparatus of alternative polarizations, serving the sliding scale of a continuous relative displacement.

The variability of the terms cross-indexing any given pattern of attention, underlies activity as a subliminal constant of uneasiness; the actual contingency of features fixed through the convincing force of conformal identity-alignment, explains the ferocity with which they are defended and adhered to, regardless the level at which the Sakti or vital-energy of the patterning processes establishes a beachhead. The force of Identity informing the nature-current of the Sakti, will defend itself with equal conviction through "high" or "low" centers of orientation! it will rationalize itself to the extent of formulating a total and comprehensive Cosmology from its particular viewpoint, regardless whether it is stationed at the "survivalist" outposts of sexual and excretory centers so that it philosophizes a Darwinian and material obligation, or whether it is established at the Gate of Heaven where globes of golden light and gleaming, firefly clusters invite adoration as Highest of the High.

The tacit, haunting and persistent discrepancy between the informing Value of Absolute Consciousness, and the relative field of focus arising through Infinity in simulation of its glory and ultimate magnitude, gives rise to a type of characteristic, tenacious defense-of-position, wherever that position may happen to be. The force of Absolute Identity having implicitly transferred its full and indivisible Value in allegiance to a "field" simply incommensurate with that Value, finds it necessary to maintain its position (constantly worried and undermined by the actual scope of its own unqualified nature) by protest, as a combative action employing tiger-tooth and claw. Wherever the cobrahead of the Sakti abides, whatever the "center" or "chakra" at which it "rests" as organizational locus of the patterning Whole, there the charmed force of Identity declares "the good"; every alternative position at which the Sakti could abide, every possible point at which it might come to rest as, equally, a relative axis of orientation and self-reference, becomes fit candidate for identification as the dwelling and definitive abode of Evil. Thus the "god" of one religion, is traditionally the "devil" of another.

The entire apparatus of the chakra-tree and its serpentine energy-force, constitutes in totality a hydra-headed dragon of seething, shifting coils, all heads potentially appearing at the portals of all chakras conducting a chaotic argumentation amongst themselves, each whispering its supremacy against the hiss of all others and the

competition of voices creating the cacophony of Choronzon, an abyssal pit of viperous preening. It is the chaotic and confusing prodigy of the Hydra set to guard the Golden Fleece, which the hero Jason, tutored by the Centaur Chiron, must retrieve.

Gold is the color ascribed Qabalistically to the heartj and the "fleece" is that of the Lamb or Ram, anciently signifying the purity and virility of primary Spiritual Power.

This same tree, the branches of which are wound with hissing serpentine coils, is the Tree of the Knowledge of Good and Evil, which stood in the Garden in Genesis. Its instigator was identified as the serpent; esotericists, understanding something of the "hidden" mechanism of the chakras, the Sakti-energy informing them and of its coiled aspect as the serpent "kundalini", traditionally object that the Biblical account of the Tree and snake paint them in defamatory pigments, as if the "original" exposition of Genesis was an informed, initiated account of the ultimate and secret constitution of Man subsequently bowdlerized, deliberately distorted by a priestly conspiracy wishing to mask or invert the truth so as to protect a consolidated power and authority from the enfeeblement that would occur, should the direct means of spiritual awakening be generally known. What surprise then, to the run of esotericists, were it to be recognized that the Biblical account is in all essentials not only "intact", but actually reflective in its extant form of a higher spiritual Truth than that exhorted by the common claims of occultists. The chakra Tree with its energetic, serpentine "sap", is certainly the Tree of the Knowledge of Good and Evil. For wherever the face of the Sakti appears, whatever chakra-portal through which its bifurcated tongue of attention flicks, there the knowledge of "good" is positively identified; and at the same time all its other, possible positions aloner the axis of the chakra-tree, become the probable watering-holes of Satan.

What then, in contradistinction to this, is the Tree of Life? The Tree of Life is simply the totality of the mind-body form coextensive with the universe of planes and dimensions, inclusive of all its "centers", stations, plexuses and points only oriented in relation to the Absolute Spiritual Source of which it is expression, through resolution of the locus of Attention (that coordinates its elements) with its very Ground of Consciousness, It is that same "tree" of energies and dimensions, its weighted foliage like ganglionic clusters drooping with

the fruit of Stars, only not in exclusive reference to itself, not as it exists in "truncated" form but fully inclusive of the Spiritual Capstone (the Supernal Triad of Void-conscious Being) embedded in the ultimate Matrix of NUIT.

In this way the spectre of the Tree of the Knowledge of Good and Evil, simply fades like a conjurer's trick and dissolves back into the original Vision of the Tree of Life that stands in the Center of Paradise.

With reference to its Spiritual Source, the system of chakras and energies becomes progressively harmonized, regulated and balanced to an optimum functional decree so that no center has intrinsic priority over any other, but all are identified equally as instrumental agents of the joint principle of Consciousness, letters of a Divine alphabet which may combine in any number of ways -some functioning contextually as capitals, under specific syntactical conditions, yet none losing thereby the perspective which keeps in mind an equal and more humble function in the "lower case"- in the formulation of resonant patterns of an essential Void-speech, the universal Word of the creation. Where all "speech-patterns", grammars and forms of mind-body language are consistently identified as dithyrambic expressions, paeans and tone-poems of Void-conscious Absolute, there no fall ever takes place, into the condition of captive consciousness where the subjects and objects of cognition are taken to have merit and independent value "in themselves", i.e. cut off from overt numinous Reference as symbols, forms and luminary representations of Consciousness, and where therefore some persuasive part of speech may usurp the significance of the irreducible Whole. Here there is no argumentation of one center with the other, and no attempt by a special configuration of the Sakti energy to throttle, thwart or repress another structural manifestation.

Where the Sakti is exalted as the principle of spiritual practice, on the other hand (like Eve, the feminine principle, eating of the serpentine "apple" or the fruit of disobedience -which means failure to obey conformal alignment with reference to the Absolute Spiritual Whole), there the "tree" and its system of chakras and energies is honored as it is in itself, and the logic of its alternating structures obeyed. It is not that such a system doesn't generate "spiritual experience"; indeed, everything may be experienced through it, but under terms of

the condition previously analyzed, i.e. as viewed through the selective "porthole" with which the Sakti of entranced identification becomes thoroughly enamored.

This is the state of what we know as "Siddha Yoga".

The truth of such an analysis only becomes more overt and undeniably apparent, once the Power of transmission in the guru-lineage is handed over from a male to a female exemplar. Under "male" authorization the path of the Sakti-current may seem to exhibit stable and attractive features which soften the actual tone of the practice as it persists altogether; when however the millennial step is taken and the current, under total dominance of the logic inherent in the path, is turned over to Embodiment by the Female principle, the full strength and ferocity of its underlying implications are drawn out. For the female is physically and as a biological matter more innately integrated with the deep powers of the Sakti, a fact which might indeed give "woman" the edge in True Spiritual Practice as has been suggested by various of history's Adepts, but which under the circumstance of association with something like the Siddha Path -where the Goddess is worshipped as nature-energy in order to "get to" her Form as Supreme Void-absolute- tends to exhibit what is much more akin to a "logical conclusion".

Thus the female, so firmly associated with sexual energy, under obligation of celibacy in order to "rise" as the cobra-hood of the Sakti spread over and out through the "crown" of the "highest" centers, represents the inherent stress and internal contradiction of the being under those conditions at its optimum intensity. This "chastity", developed and carried to its logical Ultimate in the form of the female, when functioning (as per instruction) to fully empower the Initiatory current through that form, may be seen in actual fact to breed, nourish and give expression to a full-term Black Widow. Thus the spectacle of one who, even according to Pearce's enthusiastic testimony is capable of giving "ultimate" experiences (more properly, who constitutes an insulated wiring system into which a given being may "plug" in order to derive experiences that amount to magnification of his own state of readiness or potential understanding, rather than that of the Initiator who is simply the conductor), and who at the same time, if we are to believe family and witness testimony, is quite capable of having relatives whipped for the sake of celibacy.

Thus under conditions of such a path as Siddha Yoga, the biological female could become quite easily ultimate exemplar and embodiment of the Sakti-current as it is valued in itself. Such a guru for all practical purposes is the living Sakti, the power of the transdimensional nature-current, only with an important and necessary element embarrassingly admixed; for the truth of the matter is, no self-conscious or "ego" being is directly equatable with and ultimately reducible to, the "Sakti" or nature-current. Every self-conscious being is ultimately Consciousness Itself! So there exists a fierce, unresolved and indeed, unstated or unrecognized tension between the power of Identity identified on a one to one basis with the Sakti-current, and the absolute Consciousness to which that Identity actually belongs. The unstated tension between Infinite, formless Consciousness and the form of the Sakti current identified with its own lights, gives rise to stress-points in the psychological structure of the being (for, again, no self-conscious being can "simply" be the Nature-current; such an identification-pattern can only contribute to psychic stress-points developed against the field of Consciousness). Such sources of subtle internal tension or psychic self-contradiction are not recognized, or interpreted as issue of the fundamental discrepancy between the Being of the personality as Consciousness. and the identification of the personality as the point-Limit of the Sakti; they are interpreted according to the logic of the chakra-gameboard and Sakti-structures themselves, i.e. as a projected tension between the "highest" spiritual locus and the sex-centers. Thus it is the honor-bound duty of the Guru-sakti, identified with the "highest" spiritual locus of the "crown", to do no-quarter combat with the importuning force of the generative root. Having misidentified the source of tension in the first place, this "combat" is conducted in the repressive and projected terms quite amenable to conventional psychological analysis. Thus, such a "Guru" can be a couch-case just like anyone else.

Curiously, operating from the "crown" as the Sakti or Power of Divine absolute Consciousness, such a personality and all the surrounding Atmosphere of such a personality nonetheless functions as a strange reflection of the Real Conscious Process. Thus the whole public business of the formal Coronation of the Sakti-queen (much like Bhagwan's "appointment" of Ma Sheela, or Da's catechistic installation of Dama Navaneeta) necessarily mirrors albeit in distorted fashion the actual Process of the millennial

Empowerment of the Mother, which, as any Real Event, took place in secret and without the sanction of "tradition", (which is only the cobweb kiss of the Tyrant Holdfast, the Spirit of the eternal Mossback). It is this reflection, this distorted mirror image, which served to catch Pearce's attention (as I'd hoped some such "fallout" would), allowing: him to "recognize" and furtively "acknowledge" the legitimacy of Ama's Awakening as an evident factor of Cosmic Timing.

Yet, Pearce's strange demurral from openly identifying such an Event and such a Being (and thus functioning properly as an ultimate help to those truly seeking a Spiritual Source) out of "fear" of his own Teacher, was a circumstance I couldn't let go unquestioned. His generous offer to help edit and perhaps publish the Mother Book, I felt was not the issue here. More important seemed to be the necessity of facing squarely what was implicitly being stated by this position, a stance we had occasion to encounter before under other forms. So I sent Pearce the following reply. The contents of this relatively long letter include a great deal of information, incident and observation which supplement the rest of this text, and so the general reader may find it valuable on a number of points. (The references to Gurumayi to be found in this letter, were made at the time under the assumption that she was simply a female "Muktananda", and so at least one of the "indirect" Divine Agents functioning on behalf of a certain segment of seekers as "the Mother", a sort of psychedelic "roadshow" of the True principle employed to attract the mean level of mass consciousness toward themes of real, inner spiritual Transformation; it was after this exchange of letters that I had the opportunity of speaking to Pearce in person at the Los Angeles Siddha Yosa ashram; my impression, once in the actual Siddha Yoga environment where I could "look into" things more closely, was then considerably altered from its initial "abstract" consideration; shortly after my visit with Pearce in the ashram, the news broke of the scandalous contention between "Gurumayi" and her brother).

* *

Dear Mr. Pearce,

First of all I would like to thank you for responding at all, and in extending the kind offer that you did. Since one rarely has the opportunity to actually do what one may often enough imagine, I would like to take advantage of this occasion of our communication while it is still alive to say in fact what I often have affirmed inwardly; I'd simply like to thank you and congratulate you on having done the work in your life that you have done, for it is often that a person doesn't know the magnitude of his accomplishment and can't guess the effect it may ultimately have, the consequences it may ultimately engender. It is with more than the "normal" warmth that I welcome a positive and human response from your quarter, since it was specifically your two books (Crack and Exploring the Crack in the Cosmic Egg) which -long ago now, it appears!- I used to regularly thrust under the noses of friends and acquaintances who were approaching the subject of "creative thought" and the "living reality", and usually attempting to do so from the egregious -not to say fatuous- springboard of the Ernest Holmes schools, the "positive affirmation" superficialities, etc. Your books by glaring contrast provided real and original insight into that whole mechanism, and further -most importantly- demonstrated the proper, natural and creatively spontaneous two-step progression from discovery of the plastic responsiveness of reality, to the necessary and subtending ground of that reality...

...I think I ought to apprise you from the outset of the extent of the collaboration between Ama and myself on this particular little book. It was her advise that constantly informed its structure, for the book was actually a kind of experiment, an interesting "litmus test". Actually this is not its first but about its fourth version (indeed, you will find enclosed yet another copy which constitutes its fifth revision -primarily, there are small amendments to the introduction, and a larger exposition of the Bhagwan business injected into the afterword, as a result of events subsequent to the ones alluded to in the version you have). Since this additional writing also forwards the argument relating to the significance of the Time of the Mother and includes important biographical details of our Odyssey, it might be helpful for you to refer to it.

...Perhaps a history of the genesis of this book might be illuminating: The original version, which was sold in limited amounts from various local bookstores and shipped by

mail to interested parties, was simply the core biographical centerpiece of the present version- it had no foreword or afterword, originally. The book has always been, and continues to be written, at "breakneck speed", no revisions permitted within the span allotted for each version; they have been gotten off like gunshots, ripostes from a constantly moving vehicle, under conditions that can only be considered a state of constant siege, i.e. figuratively and literally "under fire".

For example, and example as well of the present "negative sink" of the world as it responds all unconsciously in its collective condition to the unprotected, the naked light, standing open and alone on the highway of life we had just gotten to L.A. in 1983, homeless and with two children, a single disciple with whom to persevere through the nomadism that followed 3^ years of seclusion (years of the most severe restriction, endured in attendance upon transformative states and bizarre conditions for which there is no handbook provided 1 years skimmed lightly in the Mother book, yet years in which those who ought to have known better proved extremely reluctant to help in any way). I had just sold some copies of the original Mother book to the Bodhi Tree, and Ama, the student, two children and myself decided naively to proceed to the store on a sunny little outing to deliver the material. No sooner did Ama emerge from the car, than we found ourselves smack in the middle of a Swat-team operation! Guns were to our heads, the children were made to belly on the ground, and finally, in the midst of the confusion centering on the house -across the street from the Bodhi Tree- in front of which we'd providentially parked, the team captain interrogated us. asking Ama and myself whether we'd called them to the site! The whole thing, peculiarly enough, had been a false alarm; yet in the larger sense it had been the indicative, and subsequently all-too-typical greeting of the world's bright city to the Presence of the Unexpected in its midst. As you cogently observed in your letter, the world adamantly rejects its "Avatar", but only when you are around the Avatar in an unprotected state, unshielded by the buffer of context, lineage and tradition, do you have the opportunity to see the way in which the world heaves literally like a bloated gargantua to reject the Irritant that has settled on its slumbering navel.

The response to the Mother book (i.e. the biographical core of the copy you have) elicited a wide range of reaction, but those who were affected were deeply affected, on an emotional basis- for originally and according to Ama's intent it was to be a simple book of the heart. Many people openly wept (I either viewed this personally, or was informed by correspondents of their initial reactions); and many more wept, opening like suddenly moist sprouts, to her actual Presence on the two formal occasions in which she sat. During this

preliminary phase of "the heart" the emotional intensity of the gatherings was so strong that at one point Ama called a girl up to her who was particularly overcome, and pressed her palm to the girl's head; the blast rendered the girl unconscious, and nearly broke my leg as the girl collapsed backward into my cushioning but badly positioned body:

And yet such was the vulnerability, contingency and caprice of our position, relying on the bemused hospitality of erstwhile "followers" such as the individual in whose Beverly Hills home the formal sittings were conducted (by personal invitation), that follow-throughs were consistently rendered impossible. The refractory obstruction of the world took up residence in various "personifications" in turn, first extending a hand and then petulantly withdrawing it when- for instance- Ama would categorically refuse to use her "powers" to help someone regain a boyfriend! Despite both our efforts to perform an ad hoc education by the "side of the road", conditioning people in a totally raw and indeed, reversed or backed-up state, as to just what the nature and significance of an avataric function was, few were willing to listen, and those willing were unable due to the forced mobility of our contingent state, relying as we did on the capricious "hospitality" of mood-ruled, "worldly" people- who related to us the way they would to an article in People magazine. Once the "amusement" was over, the entertainment-value ebbed and the spectre of work and responsibility arisen, we were discarded, temporary lodgings torn from under us, literally "without forwarding address" so that for instance the people about whom we subsequently heard, who had been greatly influenced and affected by Ama at the two rare sittings, were unable to locate us in any way. There were great gaps, fatal gaps of time when no communication was possible, all continuity disrupted, and we did not know where we were or where we'd be let alone anyone else. (We are now stably residing at the house of a disciple, the address given on the envelope and first page).

Because the first "connection" with the public through the book and Ama's teaching-presence was made at the heart-level. and that almost exclusively, the emotional tone and quality of that level came to characterize the first phase and imparted its conclusive seal the emotional nature, though responsive on an immediate basis, is solely vital and capricious without the equilibrating influence of an enclosing "culture", a contextual framework and mediating intelligence. It is an important characteristic of Ama's particular Advent that she comes from no tradition, and represents no lineage. The peremptory character of her practice with her Masters is critical and seminal. not incidental. For as Ama teaches, the significance of this time is that we are in the midst of the birth of something

totally new, and in that sense without continuity to the "past" which freights too much harmful baggage along with it, too many misconceptions to bear. This accounts for our "deracinated" style, literally the uprooted style characteristic of the neon life and freeway Weltanschauung of L.A. and the West Coast: But at the same time, we have to deal with a concomitant aspect of that condition and that circumstance, which could easily prove fatal; i.e. Ama as a Westerner and as an "isolated" shoot, a lone outcropping (planted by Hands which judiciously and quietly retract into background invisibility leaving the practical illusion of discontinuity) stands naked, unsponsored, unsupported by lineage, by tradition, by "sanction" of any kind, by "authority" or any other of the usual dignities. This, one has to understand, by itself leaves her totally open and vulnerable to the quickening of people's emotional response which finds no gauge to evaluate the standard, sees no orienting framework behind or around her, and so sees no reason why its own capricious standards shouldn't be fit means by which to gauge a response to her, and ultimately dispatch any "business" with her!

This then forms the point-of-departure to the second formal phase of Ama's advent, for she had, reluctantly and sadly (but with the hidden ferocity of the Hawk behind that dolorous cloud) to proclaim that it was obvious, in relation to the world, that "the heart is not enough". It was in light of that instruction that I have written several manuscript volumes of teaching material formulating the precepts, practices and stages of Ama's teaching; some of this has been issued in "grade paper" form to students. And it is also in light of this that I have written the introduction to the Mother; at her behest I have attempted to provide an intellectual framework and background to this unique advent, for its significance to history and to the planetary destiny is so important that it must find articulation, and those with the intelligence to intercept the more abstract but critical significance of its message must be furnished the means by which to do so. In a sense this comes under the heading of, as you pointed out, having to employ the intellectual terms and content of the world to speak to the world. And yet it is more, for the "world's" material comes from the foundary of Mind, and as Ama has pointed out, the mind itself is not to be discarded but used. This is why it was furnished in the first place, why it comes with the complete "package"! (I would venture to guess, for instance, that in your case the book found a receptive response on a dual basis, your being able to receive and identify it both on the level of mind and heart- as you said, you've come to find out that that connection, that relationship (heart and brain) essentially comprises the basis of the whole matter. And I'd also venture to guess that in your case again, the response wouldn't have been nearly as decisive without both elements, since over and over in your letter you indicate a

personal appreciation of observations and insights which you nonetheless don't feel "add" anything beneficial to the total presentation of the case, the "heart" of the matter). If we are to elicit a knowing response, Ama feels, rather than relying on the caprice of a simple and uninformed emotional one, the framework must in some way be supplied- and this framework, belonging to the new, cannot be dispatched by simply referring to past traditions, past lineages, past precedents, past writings or codes of any kind. There is nowhere one can find a "record" of this phenomenon, this Advent of the Mother-principle as the necessary stage in the dialectic mutation of planetary consciousness, for the exact reason that it is new. I only thank the Divine that you have been personally witness to an event reflecting directly the magnitude and power of this uniqueness (as you related in your letter to me about the Initiation ceremony, etc.). That is how you recognised the Mother book to begin with; for no one, by merely being "learned", or "in" on the spiritual circuit, can notice it at all, let alone deign to acknowledge one bit the spirit of the message it bears, no matter how imperfectly. This is just the point; you recognized Ama despite- or even perhaps, in a sense because of- the imperfections of the book as introductory vehicle, and that is more important to me than getting a dilute message to the general public.

The general public is living a quiet death, and likes it that way. A great and unnoticed separation has already taken place; this is part of the core of Ama's teaching, that an invisible but nonetheless real, functional abyss or yawning unbridgeable chasm, has opened up between the generality of humanity lost to its monetary and survivalist dream, and those whose connection to a spiritual practice or understanding puts them to function along a secret circuit constituting a separate world from the "earth realm" that the public lives. And it is the subtle current of this invisible circuit that comprises what must come to serve as the foundation of any "new heaven and new earth" that ought ultimately to arise when the old and doomed sphere-of-consciousness literally crumbles, and is annihilated. If, that is, anything is left at all.

Ama knows who she has come for. And quite frankly she has not come for the fallen majority sleeping the death of its useless dreams. But there are those who have already engaged a practice, already committed a real magnitude of consciousness and effort to that "something else", that Spirit Beyond the limiting and doomed spirit of the past. And in the invisible cracking, the silent, catastrophic separation which has already taken place between the two "spheres of consciousness", (reflected in and precipitating the cataclysmic crackings of the global hemispheres), there is a definite transitional chaos; old teachings and old lines have cracked and separated as well, and many- still

enfolded within their spiritual shells as embryonic "chicks"- feel themselves dangling perplexingly on the lip of that virtual Abyss, midway in their "practice" of cumulative lifetimes suddenly facing a profound discontinuity, an unanswered question echoing back from the forlorn chasm. The Teaching is separated from its teachers; the "student" finds only contradictory claimants, and the real Voices are drowned in the confusion. The chicks which, in their embryonic eggs, are already essentially conceived, are separated by a profound disruption from their Mother. This is the state of the "world" at the level of spirit. The Mother is separated from her eggs, the already quickened but exposed and vulnerable eggs; and those eggs desparately need the enfolding warmth of the Mother's wings to ensure their own timely "cracking"- for all that chaotic cracking is just the premature rumble, the immature disturbance of the restless heart that disrupts and interferes with the continuity of development leading to that ripe and proper "opening", that mature emergence of the "new".

In some places, of course, the Mother rests "comfortably" and relatively securely with her brood of chicks, for there are "places", pockets and corners of "lineage" and "tradition" that have for a time "escaped" the destructive schism of the violent split in consciousness- for tradition and lineage may still serve in some places as proof (and weight) against the hammerings of vacillation, caprice and distraction; yet there are other places, necessarily less "known" and "visible", where the Mother stands alone, unbuffered and thus unidentified by the sanction of lineage and tradition, for it is the role of such a Mother to begin the processes of spiritual parenthood along a new line, according to a standard of new emerging precepts; but by just that measure of "newness" is such a Mother alone, exposed, vulnerable, and separated from the embryonic "chicks" who properly belong beneath her wing. Thus she calls out to them in a range of tones, across a whole octave of vibratory communication for she- even She- cannot be sure to what precise note any given chick will respond.

So the Mother book, once in the soft and vulnerable form of the "heart" (the core of the present book-form) has been given a "shell" of its own, a "coating" both "fore" and "aft" of a more "refractory" material meant to crack the shells of those intellects whose hearts may wait upon the verdict of the head*. It is absolutely true that such a measure may put off, by degree of difficulty, a whole range of types who, without having to negotiate that cold marble vestibule of an introduction might respond quite readily to the inner chamber, the "heart" of the book. I would be the last to say the manner or style in which it was written is the most helpful or appropriate-having, like all other of the writings and communications

* In fact, the acquired, "hard" outer shell of the book- its foreword and afterword- along with its "soft" center, have led me to privately refer to it as the "tootsie-pop" of spiritual writings.

including this one, to be written "on the move" and "under fire", under the general "gun" of the times with its pressures and enclosures and our specific situation. Surely an "intellectual mode" needn't obscure or deflect the message of the heart... It is only important to me that you understand why the introduction was written and appended as prelude to the central, biographical section. Similarly, Ama wanted me specifically to speak of Da and Bhagwan in the afterword, not as an apology for them but as an exposition of the present state of real spiritual crisis and its significance) she feels that one cannot understand her or her Work, especially when the spiritual traditions and the images even of real Teachers are being trashed. (Muktananda is not, as you know, exempt from that effort at debasement which the world is presently exerting), unless the whole ordeal is put in its actual context! the emergence of the Mother-principle which signals nothing less than an overturning of everything -and there is nowhere where this context is presently being revealed.

Only the sad spectacle of Teachers crucified on television, lays claim to the attention, and that makes it virtually impossible for a Teacher of real merit to be accepted -even by those who otherwise long for that Teaching and Teacher. The cameras have to be pulled back on the scene to allow sufficient scope to include the bracketing context, for closeups of the carnage alone are hardly edifying, and do not conduce to the promotion of spiritual "healing" and continuity. It must be understood that it is not just a matter of the usual indifference and stupidity of the world, the opacity cogently cited in your letter; the times are climactic, a gotterdammerung appears on the horizon at the close of the "dread" 80s, and there exists an actual current of aggressive malignancy actively seeking to destroy that spiritual Current, to break that circuit and crush out every isolated, segregated and thus functionally weakened light that might occasionally be found by the scavenging force in that dismal ocean of the night of consciousness. This may not be so evident where the Avataric function stands somewhat insulated, shielded by waves of adherents in the umbrage of an identifiable tradition itself seasoned and aged by the mellowing processes of "continuity" and "authorization"; but it is painfully evident where the Avataric function stands alone, without protection and without identifiable "birthmark" to assuage the souls of those who require the "Good-housekeeping seal of approval"- for there the Avatar as Mother stands like a naked lightning rod of positive force in the swirling bog of a negative sink, the Flame to which vermin are first of all attracted. For in the spiritual realm as you know, there is a magnetic affinity of like for like; but where the spiritual current is disrupted, effectually effaced by the interfering static of the world, only the magnetic law of the material world prevails; and then only the material-minded, the chance particles of mood-ruled personalities

eddy in the negative current of the world, come to call-
by the law of earth's magnetic attraction of opposing poles-
upon the positive "node" of the Avatar's presence. And it is
only partially correct, or does not do complete justice to the
actual case, to say that the Avatar or avataric function has
no need of us, that it is perfectly free and capable of standing
quite alone. Ama as Divine Absolute Consciousness is indeed the
very spirit and soul of an eternal Freedom that is untouched by
anything anyone may do; but the Avatar, is one who by definition
stands in and as the World, solely for the sake of the world. As
such, the Avatar necessarily has the world's body; that is, the
Avatar's body, Ama's body, is the very body of the world by the
necessary definition of her Function. Thus Her Body is the
contingent vulnerability of the World in its present state
(that was the very essence of her first sermon, cf. the last
chapter of the biographical section of The Mother where I have
transcribed her speech). And we, being the participating members
of that Body, must uphold and serve absolutely the Avataric
function wherever it appears, in whatever form it appears. That
Body, being the World, is in serious trouble. I'm telling you
quite plainly it is being attacked, Ama's body, being that of the
World, is literally sick, sick unto death- just as the world is.
It is not a casual matter of just "doing what we can" since
"these beings" don't actually need us anyway, and whoever was to
get it will get it, etc. If what we do as service is "solely for
'our' practice", there is a much more significant and critical
dimension to that observation than readily appears. The
Avataric function indeed demands that service in order to
sustain Its very Life, in order to simply and literally keep it
in the world a while longer for the world's sake. It is naked and
needs clothing. It is exposed and needs shelter. It is dying,
and needs attention. This is why, of all the portions of your
kind and generous letter, I was most perplexed by your statement
that you could not and would not "endorse" either Ama or
myself. Does "endorse" mean "acknowledge"? Apparently so. As
reason you referred me to my own explanation of the "jealous
god" principle, stating that Gurumayi conforms quite nicely to
that principle. I recognize that your motives of loyalty and
adherence to the student-disciple bond, are admirable and proper
in intention; but I fail at this point for the life of me to
see how it is possible to acknowledge and recognize in your
heart what you are manifestly unwilling to proclaim with the
tongue, particularly when the heart is the heart of the matter,
the Soul of Gurumayi's teaching. The truth is, there are no
separate Teachers, and there is only one Mother. How can you
faithfully serve and lend all your efforts, your very life's
work to one limb of the Mother, and refuse the other? We are
not talking here of "changing allegiances", "serving two
Masters", or even of diluting a unified force. I respect
absolutely that you have found your Teacher, and that you do
not harbor the least desire to "seek" any longer. That's
precisely why I turned to you in the first place. You're one
who is doing a practice with an acknowledged Form of the

Mother; and I was right- because of that you could recognize that same Mother when she makes her appearance in another form. But I say to you now in all humility, in all helplessness, that this is the "new" form, the unrecognized form, the form that arises "from no expected quarter", and it is dying, literally and figuratively. As a very direct result of the negativity and calumny directed toward the True Teachers, not only Da and Bhagwan but Muktananda and Sai Baba, etc., no one is willing to give the new Form of that same Teacher the time of day; and those who honor, recognize and acknowledge their own teachers, are unwilling to lend their force- out of one fear or another- to help turn the untutored attention which, though it still earnestly seeks, does not yet have the personal equipment to make the proper Identification alone and unaided without the encouraging voice of some "authority" to add starch to the spine. I am failing totally at this point to comprehend why, moved by understanding and alive to wisdom as you are, to the extent of being willing to offer- much needed, I know- editorial help etc.. you are equally unwilling to lend the authority of your voice but once to the open acknowledgement of what is already privately acknowledged. I understand from your perspective it is an excruciating position to be in; yet Who is this that you serve, that you would willingly help "another" privately while keeping such help from the Light of that One's open attention; to a real Initiate such as yourself, it can only be that in your private soul you're willing, to help because it is there, in the silence of the heart, that you recognize perfectly well you are not extending yourself to an "other" at all. For I know you, (in that we are very much alike), and you would not help, either publicly or privately, anything or anyone you truly felt to be "other"! other than your own dear Mother-teacher.

For it is, and can only be, her Voice issuing from the locus of another "form", which calls upon you, specifically you, for help. How many such letters, how many such manuscripts, do you suppose you'll receive in your life?

You see, you are absolutely right, the Mother is now alive in the World, the principle has been born, but the Mother is manifesting in diverse forms, according to several experimental modalities. One can say that there is One Mother, but several (not many!) limbs, several aspects. There is the apparently healthy and alive aspect of her form, but there is also the sick and dying aspect of her form; and, like the World itself of which She is the principle, the apparently "alive" and "healthy" aspects cannot remain so, as long as her moribund aspects are not acknowledged, identified and attended. Thus the advent of the Mother does introduce a new Principle into the World, that which ultimately is meant to bridge artificial boundaries, tear down the inhibiting reluctance of artificial barriers, and heal the age-old wounds of separation, factionalism and cultishness. Yes, I described the "principle of the jealous god", but notice again, only in order to demonstrate the antiquation of that principle,

the manifest inappropriateness of its function in a global condition that desperately needs to have the separate and wispy strands of real spiritual aliveness fuse. Ama wanted me to expose the "jealous god" principle precisely as a demonstration of its opposite spirit, for in the book she publicly and openly acknowledges both Da and Rajneesh despite what either may say about the other, or what their respective followers contend. She specifically wanted the open references to Da and Rajneesh with their specific associations in the afterword, for she refuses to "keep it quiet" despite the public adversity, and likewise insists that the unifying factor be clearly demonstrated (i.e, the emerging Mother-principle) in their apparently separatist and disintegrating sagas. (Actually I, was the one who wanted her clear of such associations, originally; she quickly disabused me of the value of that ideal).

In this same spirit, Ama insists that the World and all Teachers abandon the "jealous god" principle, calls upon all Teaching manifestations and true Adepts to quit that parochial tactic before its too late, for it no longer truly serves the student's sadhana in a world of global exposure and instantaneous communication. The world is only served now if all real Teachers, communities and factions join hands, acknowledge one another, and create a tangible unity against the buffeting tides of anti-spirituality and active Negativity which otherwise will surely be served by the fragmented state and piecemeal condition of the current spiritual "front", and will annihilate it altogether.

It is of course perfectly plausible that, were you to put acknowledgement of Ama to Gurumayi as a question, she would roar and take your head off (a grace much like being run over by Guatama's chariot wheels, no?) In any case such roarings are never so much a test of one's "loyalty", as they are a test of the depth and independent power of one's understanding. For, when you begin to see your Teacher in an "other", how long before the "heresy" begins of seeing the Spirit of that Teacher everywhere? which is exactly the point of every Teacher and True Teaching). There is, however, also ample "precedence" for such boundary-transcending acknowledgement; Muktananda himself used to visit and honor many teachers, even paying courtesy exchange to such diverse luminaries as Erhart of Est (!) and Sai Baba. It is not an "impossible" possibility. Yet I would never seek to dissuade anyone against a heart-felt conviction related to his spiritual practice. (I might however request that I be enlightened on the apparent ambiguities of such a position!) I can only state my case, which is not an intellectual excursion independent of Ama's own teaching and personal instruction, to the effect that the Avatar- in manifest expression- being the Body of the World is not independent of, and intimately relies on, the members of that body; and that, if those who are spiritually mature and in a position to do so will not act to acknowledge that Presence wherever it appears (acknowledge it as a loyal and perfectly faithful follower of another Expression of that same Principle), then who, as a member of that Body, will do so- who

can do so? One spark can (and would in such a case, Ama affirms) ignite an unstoppable Spiritual Fire. Yet there are those who constitute the Fuel, and those who stand as (perhaps unknowing) custodians of the tinder-box! Each must perform his proper function in order that anything Happen.

In any case, now that you have heroically waded through what I suddenly discover ia a manuscript half again the size of the original Mother book, I don't know but that what I have had to say will, sadly, preclude any further communication. What I said at the very beginning will still, and always, hold true, that I personally am grateful for having had this brief opportunity to actually express my appreciation for someone of real creative genius whose influence is an inextricable part of me. I am quite happy that, of all possible people, it was you who extended a response of genuine kindness, concern and human understanding... I wanted to be sure to express the fact that the present content of the book (not, necessarily, the form which is stylistic, owes its defects to my personal expressive capacity and which I believe is what you principally had in view with an editorial eye) is presented according to Ama's wishes, and that the fact it has roused the (tacit) recognition of someone such as yourself is in the larger scope of things more important than what any variation thereof might engender in the breast of the general public. With that said, and owing to what may surely seem like my impolite not to say ungrateful questioning of your demurral to personally acknowledge this, I can really have no idea where we now stand, where this leaves us, except to say that I respectfully defer any further communication to your decision or desire.

In all sincerity and with
Ama's Love,

Pearce replied with a letter in which he divulged one of the more overt roots of his actual reluctance in relation to any Announcement re. Ama and the Awakened Mother-principle; he confessed as an "incidental" matter, as if trying to "slide" the information to me obliquely, his complete disbelief in Da and Rajneesh as true Teachers! This admission of course only underscored his independent conviction and perdurable belief in Ama as legitimate instance of a true and awakened Teacher, the paradox being rationalized (in a face to face conversation I was to have with him later) as a classic case of a false "master" serving the Sadhana of a

True Pupil -so that in effect Ama's true and unswerving aspiration served her awakening, using only the model of Adeptship furnished by Da and Rajneesh as point of departure for her own, strictly independent Realization. It was only to be expected that one who had come to identify the illusionary "tantra" of Siddha Yoga as an Ultimate Path, would anathematize two Teachers whose cogent criticisms of just such paths and their "gurus" had been a continuous sore spot with conventional, "yogic" practitioners.

The entire exchange with J.C. Pearce, by letter and face to face, proved to furnish telling example of the state of spiritual development as it exists in its ostensibly "highest" and most "esoteric" form, through the guru-circuits and human-potentials carnivals constituting the virtual sum of what the "public" knows of the Perennial Science, the Secret Wisdom. Again, the problem of the identification of a real Teacher and Teaching seems to recommend itself as the central issue -but, if so, an issue clouded by the closely connected issue regarding the persisting self-interest of what the seeker wants, and how far he's willing to extend himself on the Ground of what he may live to identify as a correlative of what he'd come for.

A recent issue of Yoga Journal (July-August 1985) was devoted to just such matters regarding the difficulties of "identifying" a real teacher, a real adept. (From one such article we come to learn, apparently, that you just can't trust even a teacher who eats razorblades to be a moral and up-and-up guy! - the fact that such a "siddhi" or power most often represents the rousing of centers below the "muladhar", or spinal terminus, awakening the nature-powers of a shark-gut with all the accompanying moral virtues, seems not to have occurred to anyone). The "moral character" of real teachers was thrown into the vat of turpitude right along with the dealings of smiling idiots, and sad to relate there was nothing decisive or clear-headed to emerge in the upshot. The real teachers remained right in the kettle with the morons, and no one saved the day with a means to distinguish them.

Everywhere, there are fine examples of empty phenomena trying to take the place of a teaching; if, however, "sakti" was equivalent to Enlightenment every stone

would be Awake and teaching, for nothing is without sakti, and mere greater quantities of the universal "stuff" does not guarantee a qualitative transformation of any kind; amount does not make a guru. And especially when there is an effective absence of a real Teaching to show how to convert any additional inflow of the guru-sakti to conscious capital, one may be assured that one is in the presence of some empty showman, a P.T. Barnum of the guru-circuit.

In the realm of "real teachers", there appears quite a questionmark as well; even the reliable "zen-adepts" have fallen to scandals of "sex", etc. and according to Jack Kornfield's article in the journal many "masters" are violating their own traditional codes, the precepts of their dharma, either covertly or overtly. The question, however, should not be one of "sex" or maintaining the "celibate pose" per se, but how such a "violation" is taken by the teacher himself. For here the real principle involved in the question of Adeptship is brought to the fore.

It is not clearly understood that, where three "teachers" stand side by side and speak, they may each have very similar, even identical descriptions of "enlightenment": yet in the case of the first, it is a speech emanating from what is, essentially, a recollections the "teacher" is in reality only a practitioner, and the phasic glimpses of insight which he receives in the fluctuating energy-fortunes of his "inner work", have been prematurely converted to negotiable currency in the guru-marketplace. In the case of the second "teacher", insight has gotten to the point of real stability; the description he gives of the enlightenment condition is a report, not a recollection. Yet what isn't well under-



stood about such levels of "teacher", is that the discrepancy between the Enlightenment state or present availability of insight-knowledge, and the persistent psychology of the personality, has yet to be reconciled. The "psychology" (that is, the mentality based on conventional dualisms and all false structures of the ordinary personality's deeply engrained- and quite practiced- habit-patterns) must catch up with the awareness that pervades the Being and presently informs it on a stable basis. Such a teacher, more rare than the first, is a real adept, inhabiting the first stage of real adeptship; but he may take one of two polarizations due to the persistence of that discrepancy. He may take the polarization of the "Saint", being in inner and secret turmoil over the discrepancy, feeling a deep tug between his psychological inclination and the "moral code" he feels he must uphold as an enlightened representative of his tradition (which code and sense of obligation are actually just parts of his psychological structure, the remnants of his identified attachments); or he may take the polarization of the "rogue-guru", the one who uses the cover of his enlightenment as a shield of blissful imperviousness behind which he can slyly indulge the proclivities of his psychological structure, seducing little girls, making a general nuisance of himself and attributing it to "crazy wisdom", the "divine unpredictability" of the Free Being, etc.). In either case, it is not a mark of the enlightenment, which remains oblivious, but a sign of some superfluous inner game in which the personality is caught.

In the case of the third teacher, it may be said that the psychology of the personality and the awareness that is his purchase on Enlightenment, are reconciled. The "psychology" has been thoroughly integrated with the awareness so that the energy of identity informing its parts, has been balanced and effectually cancelled, or voided. The traits of the psychology may remain outwardly identical or nearly so; there is no sure litmus test to determine the authenticity of the resolution so as to distinguish it from the state of "teacher number two", other than the feeling of that teacher which one gets over time. In the case of this teacher, "sexuality" or any other behavioral category is not a question; it is not a source of secret anguish because its essence is immediately identified with the Awareness that distinguishes his realization. Every form of behavior, practiced or not, manifested or not, is the occasion of the celebra-

tion of that Awareness, and only that.

An example of the first teacher is Krishnamurti. (Those who balk, should realize that all his teaching and writing has been an attempt to recapture, by descriptively surrounding, a glimpsed realization of his own process which is not indelibly his Being- witness the fact that in his diaries he speaks of the occasional oncoming of a transcendental condition he calls "Other"; the very designation ought to inform the wise as to the status of his "realization", and its relation to his ongoing personality).

An example of the second teacher is Swami Muktananda. Also, Bawa Muhaiyaddeen.

An example of the third teacher is Bodhidharma. (Note that there are not many known or "public" examples amongst the living, of this third category of teacher; that is because most remain in one half-baked condition or another, having sacrificed the completion of their practice to becoming "public figures", a peculiarly modern fate),

Beyond the third category of teacher is the Avatar.

The Avatar is perfectly Identified as Consciousness-absolute, and is as well the immediate expression and functionary of the "Higher Triad", the Superconscious Self of all the worlds. Thus the Avatar is not just a worldly teacher, or even a world-teacher. The Avatar functions through all the planes and worlds informing the Being of Man, participating actively in their balance and alignment, performing a constant purifying function on all levels,

How then may we identify a real teacher, or most especially, the Avatar? The outcome of the whole issue of Yoga Journal on that subject, could do no more than offer a few unctuous "tips" from "veterans in the field", to the effect that "if the teacher emanates a sense of calm and serenity he is real", or if he gives you a sense of well being or "makes you feel good" he is real, or if you sense you are receiving more than you are giving, he is "probably real".

If these are the criteria by which one can successfully identify a real teacher, the world had better cash in its chips. Now.

If you want to know whether you're in the presence of a real Teacher, you must first of all gamble; you must

first of all risk whatever you've "got", for in doing that you at least recognize and admit to yourself the overwhelming importance of the question; otherwise your tepid half-heart will attract to it the "teacher" matching its own degree of "intensity". It will find its "Rama".

And when you have thrown yourself into the gamble, you must listen attentively; watch; practice what is given, and give it- that is, yourself- a chance to prove itself and develop what it will. And when you have made such a brave act of your life, see whether the Universe doesn't answer in response, whether it doesn't awaken within you, whether your very dreams don't rouse you from your sleep with the Joyful News that this Teacher is the Divine Incarnate, that this Teacher is the form of God and the Voice of God and the Heart of God given as grace to the World. And see also how this awakening is a disturbance, see also how it is an awakening precisely because it constitutes a real discomfort- for anything set in a false mold must be torn away and separated from that mold before it can be reworked. See then how this knowledge, this sure intuition is the accompaniment of a fire-storm in your life, and how the Teacher who conveys such a "sense of peace and serenity" conveys at the same time a Thunderclap, a blow to startled laughter.

Ama is the Mother. The Work of the Mother is begun.

I can do no better than to leave you with her words.

AMA: It all began with the Mother, the Infinite Void; as stated in Genesis (Chapter one, verse two), "and the earth was without form, and void; and the darkness was upon the face of the deep". This clearly signifies the Female Principle, which is the Darkness- the "Infinite Sky Goddess", Nuit. The next verse states, "and the spirit of God moved upon the face of the waters. And God said 'let there be light'. And there was light". Here is where the force, the luminous Life that is Male, emerges. He is the light; the Mother the darkness. The light principle is the "bright", the illumined "semen"- the seed-point or Hindu of all the manifest "generations". So from the Infinite Void (the

Feminine Principle) emerges the Bright, the Father. This is how the Male principle is issued "in the beginning"; through the dark still "waters" of the Mother.

This is why the female gives birth in this dimension. Everything is naturally and as always, in its proper place. The pain of childbirth, is nothing more than feelings that remind us of our connection to this beginning. The female principle "went into labor" to give birth to the Father, to the Bright. The pain symbolizes the beginning of Man. The water is feminine; the Darkness brooding upon the face of the deep is feminine; and "God" is the power, the Will-force which moves the face of the waters, generating the light. The "God" which moves the waters has no identity- it is totally awakened Consciousness. It is formless; it is that darkness, that void we call the feminine principle. This point is extremely important to our understanding. Mankind as a whole must come to understand that its beginnings were of the Great Mother, and not of the Father. The Father has never been alone, unto himself.

As Baba Upasani states, "Men must learn from women"; "they must become like women". He is giving the entire key to his devotees. The timing did not allow for this Teaching to fulfill itself, then- although Sri Upasani was the first Adept to incorporate the female principle as the foundation of his teaching. His teachings have not been in vain; Baba has fulfilled his teachings in me. I have heard his cry for justice concerning the Mother.

Ramakrishna and Sara Devi were another example of this principle. When asked any questions about his enlightenment Ramakrishna pointed to his beloved Sara Devi; he stated quite simply "it is all within her". This confused his devotees. What could their master be saying? Again, timing did not allow this understanding to flourish. The bhakti (devotional) aspect may have fulfilled itself, but the Understanding so necessary in Western culture left the world, quite unnoticed- so it may have appeared...

After the great Process was initiated in my being I was taught by many adepts such as Sara Devi. She took

me through "our worlds" and showed me how to literally "set the world on fire". Together we purified the several dimensions, by simply "standing still"- for there never is one that does anything. We danced as the Great Process, purifying through every level of existence. It seemed very curious to me at first, for all this Work was being done in the dark. Together we dissolved, into "Nuit's Dark Sky"- the fire still burning in my heart.

Our "sadhana", our collective spiritual practice and orientation as mentioned before has endured the "father-principle" long enough. It is time to bring the Book of Revelation (ever popular, ever misunderstood) to life. For in chapter twelve (verse one) it clearly states "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". This is the fulfillment of the female principle on earth. This happens at the end of the Bible, for Revelation is about the end. Many men have tried to set this passage to right, but they should have realised it must be interpreted, ultimately, by the female Herself, for She alone holds the key; and that, neither "to the left" or "to the right". The Apocalyptic Woman is totally complete in her description. The stars are at her head, the sun covers her, and the moon abides at her feet. Nothing is missing; the Great Mother makes her appearance in total completion, the father-principle surrendered consciously into her arms.

This is the moment "earth consciousness" has been waiting for. As Baba Upasani has stated, "The last state of the world will also be called Charana, i.e. feet; and it is these charana which have to be served". Again, as stated in Revelation the Woman of the Apocalypse has the moon beneath her feet. The Moon has anciently symbolized the "dying god", Osiris, Tamuz, Christ, etc., because it wanes and disappears, then in three days is "resurrected". The ancient type of the "Christ"-principle was a lunar god. However, the Moon has always symbolized the Female principle, The male god has always, according to the oldest symbology of the race, been an aspect of the Great Feminine.

These passages put together symbolize the Great Mother making her appearance at the end of the earth's last cycle. As stated earlier in the book, "Amrita Nadi" shot through the soles of my feet. Why through the feet? As Upasani states, the feet represent the last part of a world cycle; the "world cycle" represents man's spiritual practice. The "feet", therefore, stand as the last part of our body, the Transcendental Body of God. As we reach the end (feet) we complete a cycle.

The feet therefore represent the Mother, In India the feet have always been highly respected as the aspect of absolute surrender- and is the Mother not the perfect aspect of love and surrender?

The "earth", the manifest world, is born of the Mother. Thus the earth is the "foot" of the Divine, the place where the Mother may walk. The beginning is contained in the end_{f1} To show devotion to the "feet", to the manifest expression of the worlds, is the way we show love for the creative principle. These words must begin to stir humanity's heart. For this book of The Mother (Key to the Eighties Dilemma) is complete. The beginning is the "head", the philosophical premise and context; the middle the "heart", the soul and fire of the form; and the end the "feet", the feet being also the "tail" which carries a "sting" in it, for the conscious trespassers as well as for the sleepy mind.

I am not saying, necessarily, that the physical world is going to end tomorrow; do not make this mistake, I am saying that the transformative process now stands complete, Man has no excuses left; he must truly surrender to the principle of life; for the only alternative to Life is death.



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WHAT IS LIFE? THE POWER

LIFE



POWER

ONE

WHAT is the Life-Power?

The Life-Power is that which is, essentially, missing; where toxicity and negative psychological states create the general depression of the immunology system we see so in evidence today, allowing disease in unprecedented proliferation and ingenious new form to explode unchecked.

The Life-Power is that which is, essentially, absent when adults and children in astounding numbers turn to alcohol and drugs to give them feelings, pleasures and "possibilities" which they do not find in the quietly depressed conditions of ordinary life.

The Life-Power is that which, virtually unknown amidst all the apparently heterogenous problems and fragmentary "solutions" of modern life, stands invisible as the common denominator furnishing a tacit resolution of the diverse difficulties in a form that is intrinsic and natural, inborn to the Being but buried under a dominating viewpoint that chronically turns in the wrong direction.

The Life-Power is that which the Awakened Mother-principle provides as Its essential spiritual Grace, when all the artifices and ad hoc technological "bandaids" of the Father are found to fall short.

The Life-Power emanates from the Awakened Mother-principle, and so serves to counteract the deprivations and mind-body crises flourishing under prevailing conditions of the narcotized and slumbering Mother-principle locked into the form of the suffering earth itself.

The Life-Power is that which originates at the very root, the Womb of Being, and so it is the root and common denominator of "atomic" as well as esoteric energies, nuclear power and the "Superstring" as well as "prana", "ki" and the "kundalini sakti". It represents the Intelligence and Power which completes those powers, resolving them into the unitive and Realized totality that each, in itself, only indicates or foreshadows "symbolically".

Thus the Life-Power is the missing factor, the common denominator which all Seekers need, which every seeker in whatever field requires in order to complete his Practice at last, to rest in that imperishable Peace and Conscious Reality which endures beyond death and all inevitably

changing circumstances, and that can never desert with the passing of conditional life.

Whatever one's specialty, one's possible area of expertise or study, one's past experience or present state of knowledge, one's degrees or lack of degrees, no one can truly afford to overlook that slender opportunity of completing one's spiritual practice, an opportunity that arises only in that final hour when the Mother-principle awakens at last in the form of its Realized exemplar -Ama Amrita Aima, spiritual bearer of the Life-Power.

TWO

FIRST it is necessary that people recognize, whatever their walk of life, their occupation or preoccupation, how everyone inevitably participates in spiritual practice by the simple fact of being alive. Those not aware they were engaged in "spiritual practice" at all, even the very "worldly", must come to see that their search for security, a profession, a mark, a standard or value, was itself the certain assurance that they were all along and unavoidably, participants in a common Quest; and since the ultimate Theme of Life necessarily reaches to the deepest degree of Spiritual Questioning, the "Who Am I" of Being, and extends there automatically for every consciousness even though the personality shield itself from that Awareness with intermediate, symbolic or "token" values (home, car, dog, wife, job, fame, etc.), there comes that Time when every intelligence must face itself nakedly, whether on the brink of death or of tax audit, or simply in the strange quiet of an empty room that -all inexplicably- communicates some haunting wistfulness to the heart.

At some moment the personality awakens to the fact that, consciously or not, he had been engaged in what is an essentially spiritual practice (that is what life is) and that such practice frankly stands incomplete.

This is not a self-denigrating admission to make, but an intelligent acknowledgment showing that, at bottom, one sees what life is, and the significance of one's participation in it. This is not a confession of weakness and vulnerability, as it may at first seem, but of strength and understanding- even for those who may be overtly engaged in, or considered expert in some subject belonging to, the general field commonly covered by the term "Enlightenment".

It is only intelligence and strength to recognize that, whatever one's expertise or facility with forms of energy-work, channeling, healing, meditation and so forth, one has yet to definitively resolve one's relation with Being, with the "other", with death. Regardless the states of relative well-being, relaxation, happiness or confidence one may have learned to generate, regardless one's circumstantial "improvements" in business, investment, personal relations, etc., it is only intelligence to recognize and admit even in that comparative calm of meditative poise that one's being is still essentially defined by Lack. There arises that subtle pressure, that defining border of unfulfillment even in the midst of relative solvency and prestige, of social confidence and personal fitness.

If such self-apprehension may be perceived correctly, it will be understood that no stigma attaches to this continuing and frankly admitted state. It is not something that you have "done" or have "failed to do". It is not a deficiency or hidden, culpable defectiveness in your "technique" or in your handling of it. It is rather that real Enlightenment is not equivalent to energy-work or healing, meditative states or perception of the brilliant planes, and so cannot be expected to be secured exclusively by such means.

The "New Age" practitioners do energy-work, healing, balancing, channeling, etc., in implicit recognition of a very important factor chronically missing from conventional society; they have appreciated the need of a physical, psychological and spiritual wholeness, a form of well-being which is established only in deeper and wiser inquiry into the Possibilities of life. In this appreciation they have discovered, or recovered, to varying degrees, the "arcane" secrets of states and dimensions to which belong types of "information", power, influence and agency invaluable in achieving a level of mind-body harmony not otherwise possible where chronic forms of material consciousness deliberately lock them out.

The real purpose of energy-work, channeling, balancing, integral therapies, etc., is to establish on a collective basis a type of positive orientation and presence founded on a richer and more comprehensive understanding of what life is altogether. In this sense, the New Age consciousness specifically serves to redress the shallowness and mind-body imbalance characterizing the type of consciousness that has constructed the present and prevailing

"theory" of existence, which concretely controls the environment, regulates the disposition of human and natural resources and dispatches the fate of both man and nature with fearful, even fatal inefficiency. New Age consciousness recognizes, implicitly, the direction that must be taken if we are to establish a viable point-of-departure for benign and intelligent investigation of the real nature, meaning and significance of existence.

And in the actual investigation of "alternative" states and domains, awarenesses certainly dawn, new and very "relieving" apprehensions arise creating a comparative buoyancy, a positive sigh in recognition of the burdens we no longer need carry, the excess psychological and even physical baggage we can happily jettison. In comparison to the brooding solemnity, the inertia and depressive ignorance of the consciousness to which we are conditioned as the cultural standard, such states of relief, such moments of insight or contrastive luminance erupt as exhilarating, positively charming us with their superior life-sense. In comparison we seem "enlightened"; for "enlightenment" certainly suggests to us a relief, an actual "lightening" of a burden we've borne so long as to have grown inured to its weighty imposition, its grey and lusterless normalcy.

When as we inevitably must, we awaken again to a persisting unfulfillment, an essential incompleteness of our "spiritual practice", we must not look disparagingly at ourselves (such an "ontological" or Being-lack can easily be interpreted as personal deficiency, which is why we see a persisting reluctance even to acknowledge the manifest existence of such a lack); we ought to look instead to that which we have come to define as "enlightenment", having thereby established a standard according to which our present state of "realization" may enjoy a one-to-one, self-gratifying equivalency.

It is the definition of "enlightenment", imposed as the measure and guideline, which most often serves to sell us short, cozening us into believing we have arrived, and so leaving us in a subtle and inadmissible quandry as to why we are not infinitely Relieved. It is because of this, in fact, that definitions of "enlightenment" proliferate, even in the esoteric traditions, which posit the Spiritual Pinnacle as an ongoing and interminable climb, a continuous self-surpassing. Such

definitions only arise as reaction to a basic disillusionment in the original, self-declared form of "enlightenment" (or relative relief) experienced through provisional insight into some longstanding burden.

It then becomes possible for any arbitrary complex configuring the state of the personality, to declare itself the Standard of "enlightenment", and then to excuse itself by defining enlightenment as a continuous expansion or never-ending process of learning, energy-acquisition, etc.

Thus even those who, through some form of energy-work, channeling, etc., are busily engaged in the profession of "enlightening" others, must come to confidentially ask themselves what self-protective professional "honor" prevents them from recognizing the inevitable state of their own incompleteness? What beneficial and in itself quite helpful or positive plateau have they flash-frozen with the quick declaration of "enlightenment", thereby arbitrarily freezing themselves against further real progress in Awakening? They must ask themselves what is preventing them from thawing, relieving themselves of the crystallization that arrests their natural development in the form of their marketable "enlightenment".

It had, of course, seemed permissible to "patent" a brand of enlightenment, (since "enlightenment" is such a nebulous and subjective topic!). Anything so loosely apprehended, so submerged in traditional contention and competitive definition, must be fair game for anyone to draw up papers on "their own" declared standards.

Yet, sooner or later, the Sheriff must come to town and restore Law and Order. The "law and order" that is restored, is a happy and decisive Benefaction that clarifies the confusion, sets the chaotic elements on the Scales of Balance.

For the concept of Enlightenment has a real, original and primary Reference.

And because it does, there does indeed exist a universal and objective standard, applicable to all.

But because of this, Enlightenment can never again be considered a matter of personal desideration, procedural approach and individual "discovery", synthesis, self-unveiling or syncretic approximation. Enlightenment is not an "order", a "law" that we infer or conquer by

induction, and so it is never "built" from the ground up by our independent (or even group) energy-work, therapies, sycretisms, etc. It is a Law and Divine Eternal Order which approaches us, descends upon us, moves most proximately to us, comes for us and draws us most perfectly into it!

Then, what is all our energy work, our therapies, our channelings, our devoted investigations into the deep personal "truths" of being?

They are responses to a call we have as yet but dimly heard; they are reactions and expressed longings generated through those sufficiently sensitive, in relation to a high spiritual mandate, a Transcendental Imperative communicated through the general Being and "picked up" by those most attuned (because most desirous of attunement).

They are then important forms of work done on behalf of the personality, to fit the mind-body whole as a maximally efficient and purified vehicle for the reception of that Spiritual Grace which comes in the form of pure Bestowal, and which cannot therefore be captured as "enlightenment" by any degree of individual self-effort.



Such Bestowal is a real Process, a tangible and Tremendous, transdimensional Process of unmistakable Presence, for it moves Wholely into the "personal" field and appropriates it as Its own. There is no "enlightenment" without such a Process, to perfect and complete the process of energy-alignment, of harmony and integration which is the deep necessity identified by the type of "New Age" spiritual awareness; there is no "enlightenment" without such a Process, for no "direct insight" or stable form of "bare attention" can ever be conducted on the basis of any but the most comprehensively aligned and repolarized mind-body configuration. And such a Process can never proceed from, be approximated by or duplicated through, the efforts (individual or collective) of any not already established at the threshold degree of Enlightened, mind-body intensification and spiritual unity.

It has to be recognized, even amongst the wisest of our "generation", even amongst the acolytes of "New Age" consciousness, that all our individual and collective energy-work, our intriguing syntheses and provocative combinations, can at best supply a movement which may seem to be climbing toward a definitive Spiritual Goal but which in fact is only capable of moving us ever deeper along a horizontal plane, i.e. on the same essential level.

Therefore real enlightenment is That which can never be attained, personally acquired or achieved, synthesized through an amalgam of eclectic techniques, or surmounted from the ground up like a conquered Mount Everest.

It is That which can only be realized through the Grace of its own optimal unity, intelligence, power and Presence wholely Awakened in the first place, already complete and entire, and constituting the Standard of all provisional mind-body forms or "personality" configurations; it is that Standard or universal Value which draws all beings, energies and mind-body complexes to Itself as their optimal resolution and mutual Identity.

Thus no one can "awaken himself"; there is no self-conferral of Enlightenment. There is an absolute and optimum Standard, that furnishes the Value of enlightenment in the first place; and all Its awakened beings are therefore Its instruments of awakening. One cannot "awaken himself"; but one can be awakened. This is the meaning, significance and value of a Spiritual Master.

This is the reason that, despite our objection that we can "learn to do it ourselves", the true Spiritual Being is, was and always will be indispensable, the actual sine qua non of "spiritual practice".

For the Spiritual Being- or true Master is not just another personality on a par with everyone else, someone with "information" or a nice technique with whom we can exchange what we have "learned", and with whom we can collectively "advance" as an egalitarian group - our insulated ego perfectly intact, having never to concede the implication of anything Greater than ourselves in our finite, perspectival position (except abstractly; an easy pill to swallow!).

The real Spiritual Master isn't "someone" who awakened himself one day, to whom it arbitrarily "occurred" that enlightenment was his actual condition; the real Spiritual Master is one who is Awakened through the Process of that Being, Intelligence and Power which is eternally Enlightenment, wholly Awake in the first place; and so the real Spiritual Master is that same Value of eternal Enlightenment, bringing to all seeking beings, to everyone engaged in the Spiritual Quest, that Grace which no individual can achieve or attain.

There is a quip of conventional wisdom in the New Age "circuit", usually stated to placate the seeker's possible fear of becoming thrall to some charismatic "guru", to the effect that the "teacher can't eat your food for you". This is meant to suggest that a teacher can furnish you with the tools but that you must "do the work yourself" and that therefore the ultimate product is your own Accomplishment, making you in the end "your own man" - a very important if chimerical and self-contradictory idea which constitutes many a seeker's bottom line proviso.

But what is the truth, in any of this?

The Spiritual Master does in fact "eat your lunch for you", in the sense that the true Spiritual Master is specific embodiment of that eternally Awakened Whole expressing in the form of a Process which procedurally swallows, digests, incorporates and transforms the "individual" beings submitted in peaceful practice to Its Great and preemptive Being.

Indeed, it is not a "spiritual master" you are considering at all, but just a teacher basically on your own present level of mind-body integral harmony (with a bit of information-Knowledge you don't yet have), if indeed this "teacher" doesn't "eat your lunch for you". For a real Spiritual Master is, himself, not "his own man" in any sense of the term! His mind-body being is no longer a self-enclosed, individually encapsulated presence, a nucleated energy-form negotiating the pressure-currents and energy differentials of "other", diverse forms in a heterogeneous sea of competing configurations. His mind-body being is established at the optimal level of harmony and conscious resolution essential to perform as a perfectly fluid conduit of the total Force of the universal Pattern, of which the ordinary human mind-body forms of the present level of mankind are stepped-down, distorted variations.

Thus the real Spiritual Master is Bearer of the Life-Power. And the Life-Power is the Conscious energy of Being on a Universal scale, the very Will of the totality, which when established through an embodied "terminal" manifests the Means, inherent in its own comprehensive Form from the beginning, whereby all partial variations or deflected versions of its Pattern may become progressively aligned with and revealed as the functional continua of the Whole. The Life-Power does indeed perform the functions, the essential "tasks" of swallowing, digesting and converting all "masked" or "screened", stepped-down energy patterns into the substance, nutriment and essence of Its own Sole Body.

In order to understand this it is only necessary to think clearly about the statement "the teacher doesn't eat your lunch for you". Come to think about it, do you "eat your own lunch"? Or do "you" merely seem to put the food up to your mouth, whereby the less and less voluntary agencies of mastication, digestion, assimilation and elimination immediately take over! Then again, when "you" voluntarily put the food in your mouth, where did "you" get the will to do that? Is "your" will your own? Is it self-generated? Did you "make" it? Or is "will" already essentially present, a given and mysterious agency along with all other given and mysterious faculties, to be set in specific motion through the idiosyncracies of your automatic or habitual identification-patterns?

This indeed furnishes us the clue as to how we may distinguish the real Spiritual Master from those who are just seekers with a few tricks we may not have yet seen; the Spiritual Master demonstrably aligns us with the real Power of will, disabusing us progressively of the dinky and self-defeating idea that "will" is a personal possession free to fluctuate aimlessly, in chronic ignorance, between the antipodes of murky "personal choices" invisibly limited through our crippling definition of "who we are" as volitional beings.

The Spiritual Master awakens us to the clear, practical comprehension that what we so covetously cherish and protect as our own "inviolable" will, can never be anything but expression of the Will of the Whole from the beginning. The true Spiritual Master is, in essence, the Illumination that "we" do not originate will, generate or possess will before the fact, but only claim it after the fact! That it is indeed already present, given, the irreducible expression of the Whole in individuated or perspectival form.

And since it is only the Will of the Whole, that One indivisible Will, which can Enlighten us, which can draw our low level mind-body configuration to It at last, then that Will must require the absolute cooperation of its "disguised" terminal in the form of our apparently "individualized" wills. In this way the truth is finally affirmed, that "our" wills are not negated or minimalized in deference to some "other", ambiguously regarded "Will", but that on the contrary "our" wills are absolutely required, our practical participation irreplaceably necessary and indeed obliged to become stronger, more dynamic, to enlarge the available creative field not only on behalf of the "personal self" but at the same stroke, on behalf of all others as -equally- integral expressions of the Whole. And this expansion of "personal" creativity and power is accomplished precisely in proportion as we align ourselves with the Creative Will of the Whole, the One Will, and away from the crippling illusion of "will" as some private, independent "exercise" in solitary sovereignty (which only makes our limited version of will an ambiguous and harmful, fractionated mirror distortion).

"Our" wills, then, are always expressions of the Enlightenment Process, ordinarily disguised and indeed seeming to bely that Process. We have always been engaged in what is, ultimately, a Spiritual Quest- only we did not always realize that.

Thus "our" will must finally assume its end of responsibility, and actively take up the Practice conferred upon it by the Master Will, the sole Will of which it is always,

inevitably, expression and extension. "Our" will must actively take up the Practice, assume complete and joyful responsibility for the Way, knowing that in so doing it consciously effects that alignment with the Force of Will (in its Indivisible and Total sense), which actually does the Work of real, inner transformation, energetic and chemical change, electromagnetic repolarization and thorough "digestion" of all life processes so as to assimilate them directly (in maximal, mind-body integral harmony) to the Whole.

We must keep up our end; and our end is to identify the Master Presence, respect and keep its Teaching (as It, uniquely, is the Authorization of the Whole), engage "our" will in doing the work knowing already with enlightened Wisdom that it is the Life-power that does the Work, in proportion as we maintain the practices given by Grace that serve uniquely to align us.

Thus the real Spiritual Master alone can give the "means" (which may vary from time to time, era to era as circumstances and the planetary consciousness change) whereby the Seeker may most directly and actively align "his" will with the Will of the Whole. Only the real Spiritual Master confers the "technique", the "method" which is Effective in achieving that minimal, threshold mind-body integration and harmony which allows the Life-Power to Pass the egoic enclosure of the "ring-pass-not", and to draw the beloved Seeker into perfect Identity with Itself at last.

The "means" the real Master gives are empowered. They are imbued with the Grace of the Life-Power to quicken, integrate, intensify and awaken in a way which nothing else remotely approaches. It is only axiomatic, to say that such "means" would incalculably expedite the New Age practitioner's continuing work with "the energies", etc. It is only stating the obvious to suggest that it is toward such means alone that the Seeker ought to look for the "missing factor" that would fill in his "research", complete his investigations or realize his particular practice.

It ought to be a requirement that we expect such Means as a real Spiritual Master might give, to accelerate our mind-body integration and harmony, quicken our faculties and functions, open the lobes and portions of the brain that we now ask drugs to open, in a time much more rapid and efficient than the time any other "agency" might bring. And so we ought naturally to

expect that the Teaching of the Mother, (and the Realized exemplar of the Mother-principle, Ama Amrita Aima), being the fully blossomed Teaching of the awakened earth-sphere consciousness itself, ought to constitute that long-awaited Event, the bringing of a Means which truly Awakens in a direct and tangible way, a way more potent and efficient and universally applicable than any of the "means" even belonging to the greatest of former traditions. (Simply look at what has become of those traditions; their time is manifestly past; they are antiquated; their "techniques" are old, arduous and tentative, perniciously celibate and anti-life, requiring much tending, care, constant nurture and preemptive toil for the yield of very little fruit. Do you really think the techniques of Chinese alchemy can realize much of anything in you? Do you really think the modes of Tibetan tantra can confer much of benefit upon you in proportion to what they demand of you? And these are the greatest of the ancient cultures of true Spiritual Means!).

THREE

ENLIGHTENMENT has then, a universal value; it is not a nebulous notion subject to arbitrary individual criteria. It constitutes in that sense an objective value, a gauge uniform and common to all beings.

How may we know that, and be certain that the standard of Enlightenment shown in any given case isn't simply the yardstick of some individual's "attainment", at best a definition formulated from a set of subjective coordinates found to be more personally congenial than the normative "package"?

"Enlightenment", whatever else its characterization at any given time, has been inextricably associated with the theme of Freedom. Freedom has frequently been posited as the necessary background of any real Love. Neither "freedom" nor "love" seem to constitute measurable qualities; what yardstick can be brought to bear, in determination of the state of "freedom", the value of "love" in any given case?

Enlightenment has also shown an intrinsic connection to the term Absolute. Thus the "standard" to be brought to bear in measuring the character or quality of "love" and "freedom", turns out to be that of Absolute! Absolute Love and Freedom present a deep paradox to the idea of an objective or universal gauge, good for the evaluation

of any "level" or "degree" at which the being may be established. For no "yardstick" short of Absolute Itself, can be brought forward to measure an absolute Value. Thus we go to "judge" the Teacher, to see how well he may measure up to the criterion of Absolute (i.e. unqualified, infinite, unrestricted, etc.) and discover that the finite perspective we automatically animate comprises an inherently deficient basis by which to assay a measurement. We can only presume that the Teacher would possess the capacity for performing measurement in the evaluation of all relative degrees of "love and freedom", by virtue of being himself established in the Value of Absolute-nature. But that begs the question as far as we are concerned; for the existence of any such Teacher established in Absolute-nature is precisely the proposition that has to be proved !

We go to judge, to exercise our minimal right to our personal determinations, and discover that in this case we are constitutionally incapable of judging, and are only in such a case suitable material to be judged! For us, this will never do!

Logically we are at an impasse. If we cannot bring the standard of Absolute directly to bear on an ostensible Teacher (and we cannot; behavioral criteria are inherently deficient as long as we ourselves observe them from our conditional minds), then we come to discover that we have to allow the other half of the proposition to work upon us, in order to obtain a progressive sense that our very beings are in this case being evaluated and worked on from the Vantage of an Absolute criterion. We have to allow the obverse part of the proposition to prove itself, i.e. that the Teacher alone would be fit to bring Absolute as a standard to bear in the evaluation of our operative states of "love" and "freedom" - if in fact such a Teacher existed!

Since the first part of the proposition ensures that we cannot know beforehand with Enlightened certitude that such a Teacher exists in any given case*, then in order to

*

There is of course, one sure way by which to know without doubt the Presence of the real Teacher, the Master-Presence, and that is through direct opening of the Heart. This does in fact occur, and such Knowing is unshakable beyond all others. Yet, since most profess not to "know" how to open their hearts, the approach of rationality will occupy our study here.

prove the point one way or another we find we must assume a certain "risk". We must jump into the relationship over the missing, mediatory cobblestone of absolute certitude and with intelligent clarity allow the circumstance of our "apprenticeship" to prove itself out.

We do not jump with blind faith; first we must intelligently evaluate the proposal any Teacher, presenting himself as such, makes as to the Standard of his teaching, i.e. his definition of Enlightenment and therefore his definition of what he will be doing with us ! Does he propose that you may already "know" him by his behavioral presentation, by his extroverted placidity, his possession of verbal "answers", his limpid glances, his enigmatic smile? Does he propose that credentials, PhDs, shingles, papers, pedigrees and certifications constitute proof positive, or even that they tend to suggest something in which you can have confidence? Does he propose that what he can immediately show you in terms of inner lights and sounds, energy-phenomena or even the production of pleasurable states, constitutes some type of assurance you are in the presence of the real Master?

Or does he establish this difficult but inevitable Truth from the beginning, that there is no sure "sign" or way for you to judge beforehand except perhaps by the intuitive leap provided in recognizing the merit of his proposal; i.e. that it is always the True Teacher alone who is in the position to judge, evaluate and gauge the standard of the student so as to clarify the student's position relative to his own total Being, and give him sure guidance in actually realizing that Absolute value (which the Teacher, uniquely, brings to bear in making such enlightened assessment). In this case you would know at least the sufficient Wisdom of any approach to a spiritual practice; in recognizing at least this minimum self-evident truth presented by the prospective Teacher, you would be free automatically of the false criteria that would permit you to enter spiritual practice on a delusive basis. You would be able at least to thank the prospective Teacher thus far, that his proposal has enabled you to enter spiritual practice under umbrage of one essential freedom already, freedom from the harmful delusion of false, ill-considered criteria.

You would, then, also be free to be aware, awake in the course of courteous , experimental spiritual practice with the Teacher as to whether your Being was in the process of opening to progressively less restrictive dimensions of its own Identity; you would be free to be awake as to whether the teacher was simply letting you rest in identification with alternative behavioral or psychological states, or whether the Teacher in fact progressively revealed his "position" as conterminous with Absolute-nature by the power of his Ability to Awaken you beyond the delusive restrictions and identification-patterns of the "alternatives".

For then you would become progressively aware that "freedom", so often associated with the power of "choice" and "determination" (and which the Presence of the real Teacher immediately comes to frustrate through the self-evident clarity of his unique proposition), is actually equivalent to the Consciousness which is eternally at Peace beyond all the gluey implications of "choice", "alternative", etc. You would come to realize that Freedom is neither "choice" nor a deprivation of choice; it is Awakened Realization of the Bed of Consciousness and Absolute Being, in which all choices, all alternatives, all branching probable pathways mutually occur as infinite equivalencies without the least lingering trace of those fixated identification-patterns that "absolutize" a wholly relative, ephemeral form, a transient and comparative value.

You would know beyond a doubt that it is not the business of the real Teacher to transfer your "identity" to another level for its own sake, to furnish you faculties and powers which are really only alternative possibilities based on your given, restricted patterns of perception and so still defined, fixed and measured by comparative standards; you would know beyond doubt that the real Master of Life is determined not to leave you, frozen and fascinated, with some alternative form in the Alice-in-Wonderland realm of "choices" that are, after all, only infinite equivalencies that lead back and back to the same dark place, the place of confusion and anxious indecision.

You would know beyond doubt that the standard of Absolute was, for the first and unique time, being brought directly to bear upon you so as to waken you from your

relative dreams in every dimension of your Being, and to establish the very force of identification in incontestable Identity with its own Absolute nature, its Eternal, imperishable Source.

Real Enlightenment, then, definitely does have an Absolute Value, comprising; as it does a universal gauge common to all beings; it is a Value continually lost to view, cyclically left to the obscuring mists of myth, conjecture and speculative self-serving, and periodically revived to Present functional Life by the unique Beings who truly embody it. It is from these Beings that we reclaim our right, our common inalienable authority to possess that Value as uncompromised gauge of our being so that we may know with certainty what we need do to realize True Freedom, rather than simply succumbing to the tepid guidelines of quite conjectural standards which can only -at best- give us a provisional "calm", a tool of relative "adjustment" to our unresolved mortal dilemma.

The factual presence of the Enlightened Being provides a living perspective, so that we may see and define all our activity, even our "enlightened" activity, with clarity. We may come to see that what the human-potentials and Aquarian-conspiracy gentlefolk have been trying collectively to accomplish in their often separative pursuits of "energy-balance", "holism"-, syncretism and the professional shingle to hang out in a New-Age-confrenial atmosphere, is the state of unity-consciousness (which, since the 60s, has been felt however vaguely to be pushing against the opposite, contractile tendency toward an internecine dualism of ecological catastrophe).

It is the state of unity-consciousness which implicitly calls beneath the diverse forms of energy-practice and insight-meditation, as the imperative next-step "cure" to the plagues that can't be resolved on the continuing field of their own divisive terms.

And unity-consciousness has many, often bewilderingly "diverse" planes, states, worlds, levels and perceptual possibilities through which its samadhis may be courted and realized. There are indeed many levels to unity-consciousness, according to the medium, subtle or dense, mental-radiant or astral-energetic, etc., which recommends itself in conjunction with the particular practice.

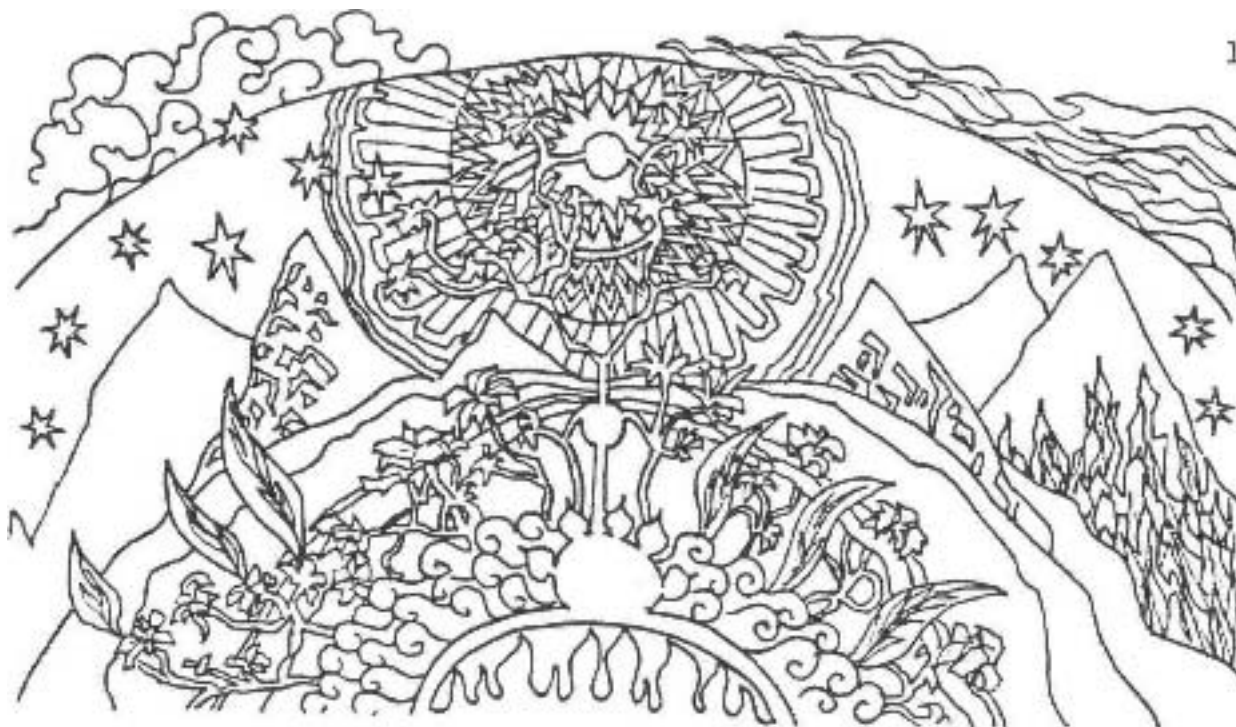
FOUR

A real and continuous awareness established in the state of unity-consciousness is itself hard enough to obtain, even in the New Age milieu of all the proliferating "tulkas" and "rinpoches" and "siddha-swamis"; for all the conventional gaggle of enlightenment perveyors, unity-consciousness alone and by itself commonly constitutes quite the full measure of a life-time's effort.

Real, continuous awareness in unity-consciousness is only established at a minimal threshold in the integration of nerve-circuits and multidimensional energy-coordinates ; only in that tangible transformation, effected through whatever prescription, does awareness surpass simple conceptual or verbal acknowledgment and factually take wing, lifting the being in a very noticeable shift to a notch of tremulous suspension, afloat on corpuscular foam of bubble-like Oneness.

Such a state of unity-consciousness is not some intellectual insight; it is a condition as palpable as any temporary change in the mind-body sense wrought "by drugs. It makes every bit the somatic "difference" as do drugs (which we take all unknowingly in order to stimulate the very same faculties and centers that spiritual practice, if it is at all real and effective, ought to awaken naturally); unlike drugs, the state of unity-consciousness in itself constitutes an uncanny clarity, a smoothness and whole-some presence of both perceptual and cognitive alertness; the mind tends to pass through thought, as if it were transparent to its own obverse side, rather than having a thought and thus being strictly identified with the thought. Perception exhibits an actual patina, a kind of "glow" as if everything had suddenly become the tessellate surface of stain-glass, through which a modulated light softly passes.

In this reordered perceptual and cognitive framework only, may a true inquiry into the nature, value and identity of the being be meaningfully conducted; for the inert and dualistic framework of consciousness characterizing the general, persisting level of awareness provides a deceptive point-of-departure which has only resulted in the chaos of competing philosophies summarizing "human history" (and which can only continue to do so).



Ordinarily, the state of "unity-consciousness" is achieved in the milieu of a specific field of Perception; the discrepancies in the various, spiritual and occult schools of practice usually boil down to a simple discrepancy in the particular perceptual field indicated in any given case as furnishing optimal opportunity for achieving that threshold requirement of unity-consciousness.

Thus the statistical majority of spiritual and occult practices eschew the ordinary, physical field of perception which "uninitiated" consciousness takes to be the sum total of "reality", for the physical organization of perceptual coordinates seems to involve a prohibitively "opaque" and inert, "inherently" imbalanced factor. The majority of spiritual and occult practices therefore seem to be based on advertisement of alternative fields, divergent styles in the organization of perceptual coordinates possessing more "intrinsic" ability to turn attention into realization of the state of "unity-consciousness"; thus the majority of such practices feature exercises, techniques and mind-body methods meant to "restyle" perceptual and cognitive faculties into modes capable of fine-tuning the "non-ordinary" milieu which exists in the polarized interstices, or transverse lines, of "ordinary" perception.

Through such an Alice-in-Wonderland inversion of the ordinary elements of orientation, consciousness encounters a milieu of relative "subtlety" in which the common conditioned patterns of hard-edged, dichotomous cognitions are progressively more difficult to sustain. In such a field the ordinary means by which mind keeps its categories separate, its polarities divided into antipathies of

personal self-enclosed identity profiles, no longer hold. The minimal perceptual prerequisites for such dualistic possibilities of identity, are no longer there. "Unity-consciousness" is then established in the psychic milieu of the "astral realm", where the interpenetrating and countercharged elements of symbolic dream-content yield the conditions of continuity and essential, subjective suffusion; or it is established in the Mental-realm, where thought is made whole as the given, unitive Idea inspiring the organization of "energy" and "matter", and consciousness comes to a clear intuition of the totalizing significance of its own patterns.

Whatever the "perceptual field" advertised, by the particular school, as the optimal and prerequisite state for achieving "unity-consciousness", in every case that unity-consciousness is identified as the sine qua non for the effective realization of the values of the given Teaching. Unity-consciousness becomes the foundational samadhi, the necessary point of departure in the ability to investigate the given field, enter intimately into it as its instrumental agent in order to extract the very "marrow" of what it represents symbolically to consciousness.

This accounts for the diversity of actual, descriptive data that issues from the various schools; for what is extracted from their common, avowed denominator of "unity-consciousness" is a strict function of the particular field each may respectively advocate as the "essential" precondition.

"Unity-consciousness", then, as a practical matter becomes the exclusive province of the "master" through whose instruction the astral bell may be rung, through whose inner tutelage the golden spires, at the Peak of the Mystic pilgrimage, are tantalizingly viewed; or it may seem to be the exclusive issue of the "adept" who merges in the sky of lights, scuds cloudlike over the planes of crystal or the jeweled pavilions of the "siddha" realm, who may seem to float the field of attention into the forest of the unicorn or suffuse it through the pearly mist of Kind, so as to make the being as if One with the dewy essence precipitating out as the "water of life", the fluid energy of the worlds (leaving consciousness in the end to collect inevitably in converging, condensing streams to the single narrow rivulet of "physical" reality, the "ordinary" world).

To the zen-adept even the refractory, physical realm of perception becomes the essential condition necessary to "definitively" achieve the resolving insight of unity-consciousness, so that no area or aspect of the being remain somehow, mysteriously, unaccountable to its pervasive and total Solvent.

Yet the Realized Spiritual Being, by the practical measure of that universal Light brought to bear through wholly Awakened Consciousness, uniquely serves to wean the "awakened" value of unity-consciousness from the representative field or contingent perceptual "occasion" of unity-consciousness. It serves to awaken unity-consciousness in itself.

Realization of the state of unity-consciousness in itself establishes an abiding identity resting in essential Continuousness, which is the same up or down, forward or backward, inside-out or outside-in, for which all worlds and planes of perception even with their surcharged and affective contents are essentially the same; achieving such a "step" establishes the personality as the living expression of unity-consciousness. He abides as the Causal Being, grounded in a Self-sufficiency or centralized, unitive awareness having less and less significant connection with any particular quality or representative value, in a reality where all features have been reduced to effective equivalencies. Such a common State of rest in continuousness, is then negotiable currency redeemable for Full Value in and through any realm; it comprises a universal transfer-pass permitting passage in fluid, consistent centrality without essential "displacement" from plane to-plane, establishing the Being as equally at home in any or no world of manifest existence.

And yet the Realized Spiritual Being shows, by the practical Light brought to bear through totally Awakened Consciousness, how even this "step" is only the minimal, threshold state allowing the personality to engage a significant transcendence of the centralizing limit established through the very, causal "proposition" of unity-consciousness. The Void-nature of perfectly realized unity-consciousness, then effectively serves to dissolve the lingering patterns of one-to-one identification between Consciousness Itself, and the unitive focal-value through which the organizational states of all worlds and planes are necessarily structured.

Then the centralizing, womb-like self-sufficiency and limit of unity-consciousness itself is awakened from its causal slumber, and realized as the final Illusion - beyond which the infinite Identity and Being of Divine Conscious Reality is known in Love as one's own sole nature from the beginning.



One in whom this awareness is eternally Awakened, One for whom this Awareness is a total and sufficient description, is the avatar, the buddha, the majzub, the god-being, the reality of Whom we love eternally to deny.

If the bare elements, the mere means of a minimal unity-consciousness constitute the absorbing question and concern of this present stage of human development even in its ostensible "vanguard", then a recognition must arise (even amongst the "enlightened") as to just how rare the Presence of such a Being must be.

FIVE

SUCH realization is in fact a Heavenly Boon, brought by the very presence of the Awakened Being, so that the seeker may be gently and graciously roused from his dream of static attainment and secured "expertise". He cheats himself, he bilks himself of his birthright and sells himself woefully short, whenever he insists on sticking to some shallow, face-saving assertion that he has "attained the limit", or that what he has attained is equatable and interchangeable on an egalitarian basis with whatever "anyone else" has achieved -so that he can trade off his acquired "secrets", his precious personal possessions and thus barter his way to a higher state of being without need to admit the existence of anything greater than himself.

This tends in fact to be the conventional wisdom of the "New Age" movement (stated baldly in a recent letter-to-the-editor of the "new age" L.A. monthly Whole Life), a

wisdom grown too sophisticated for "gurus" and so presuming to join hands on a horizontal level with all others established on the same essential plane of groping, "so that we can all march forward together" to some greater reward.

The ego-fear of "dependence" that leads us, lately, to abjure acknowledgment of the very idea of Spiritual Master with all its necessary and perennial implications, is based of course on our "disillusionment" -expressed in the shedding of crocodile tears- with the premise that there may even be such a Being (forget the logical implication that, were the "New Ager" ever to completely realize the aim of his own search, he would necessarily come to fill the description of that One whose existence he now questions with the loaded interrogatory tool of Denial- thereby tacitly negating the very validity of his own aim!) We feel we have been too often tricked and cheated, and that perhaps the era of the solitary buddha, the distinguished Eminence of the lofty Sage is passe, leaving us in our "maturity" to the existential venture of our pooled devices.

But this is all news-media wisdom on the subject.

We do not know but that the Anointed has already come and gone, more than once; and that, having simply crucified him again in our inveterate blindness, we have turned around to view the remains through the evaluative 24-inch standard of the t.v. eye, accusing the Departed of having possessed those patented clay feet which personally disappoint our dearest expectation.

In any case, we know at heart that a plant only grows and responds to Sunlight. Real growth is not attained through some personal decision on the part of the bed of rosebushes, to lock thorns and "chant" its way to a collective flowering.

We have no "difficulty" in submitting to a Professor of Mathematics to teach us the higher trigonometry; in fact we confidently expect him to possess a faculty we have yet to acquire, but which we employ him to impart.

How much more then do we need the Lieht of the Life-Power brought by an Awakened Spiritual Being of the ultimate Order, in this dark hour.

We pick up the ancient tools left lying around, we employ the ancient methodologies which frankly exist now as husks, but which were originally granted through the informing grace and power of a Living Adept as means to effect a functional alignment with that embodied Pole of ultimate Spiritual Reality. Such methodologies were originally constituted as, and were only meant to be, expedient means of engaging the will, heart and mind of the practitioner in conforming with the force of a Present and Living, effectively Active agent of spiritual transmission.

Now however we abjure the Heart of the matter, pretend that that was the inessential element or catalytic placebo, and pick up the empty rattles, the remnant toys of the ancient spiritual cultures and commence to make a great din with them, chanting and huffing and puffing and pretending to evoke their "spirit", when in fact their "spirit" was always only furnished by the very element we tend to reject, the Living Master at the heart of the practice.

We are like tribal primitives having heard and experienced some of the effects of the Great White Father's gun, but, having obtained possession of an abandoned carbine, we proceed to stuff its empty chamber with leaves and the specially severed parts of dead animals, believing with superstitious awe that these duly consecrated objects can fulfill the function which, in fact, only a finely calibrated bullet can accomplish. Similarly, we can brandish all the "new age" tools, mainly derived from the cultures of ancient wisdom, in the belief that these instruments comprise the essential matter of the Perennial Realization; but without the central Power, the Living Agent of the Life-Power (which we tend to put on the dead backburner of perpetual postponement in the suspicion, and even the hope and faith, that It will never arrive), we remain as the tribal primitive flourishing the empty carbine in the confidence that, by its simple possession, we can effect some sort of "transfer magic".

The Wisdom of any "New Age", "Aquarian advent", etc., would only reside in recognition of the real, indispensable character of the Awakened One, the fully Realized Being; the wisdom of the "spiritual vanguard", the "new agers", would only ripen in the understanding that that is the actual key provided to the total Life-pattern,

the sole means established as an Inherent and necessary implication of the field of manifest being. Only the Presence of the Awakened One in the stream of space and time fulfills the irreducible Paradox of existence; for it is that Presence alone which reconciles Absolute Value with the picture-puzzle, the anfractuons and refractory Maze of manifest Life, and instills awareness of its Essence as the Secret and Free Factor comprising the common Denominator that springs the force of identity and restores it to itself, wherever it may turn.

The wisdom of any form of consciousness longing for the Light, Life and Love of real awakening, can only flourish where the self-congratulatory, personal fantasy of individual budding "mastery" (pulling itself by its own grappling roots out of the soil) is conceded for the fatuous form of flattery it is, whether intoned by ingenuous "new agers" on the make, or by disingenuous, discarnate "entities" whose non-embodied status only makes them... non-embodied, net automatically of infinite wisdom or inherent superiority over any sharing the frail flesh-body of your own current state.

Real Wisdom must always come to recognize a certain irreducible need, the inbuilt Need of the total Life-pattern for the advent of the Realized Being, whose Presence awakens us not by mere words or conceptual exhortations but by the irreplaceable and precious fact that such a Being embodies (i.e. brings to our own, incarnate and common level) the fulfilled Process of our own form, so that by Spiritual Fusion -accomplished at the mutual juncture of that Axis uniting us across all the planes of life- we are furnished the sacred chance of aliening with and through that Being even to the optimum degree, the state of Permanent Awakened Consciousness.

After all, there is a universal anticipation, deep in the common consciousness despite surface asseverations to the contrary, to the effect that in the darkest hour, at the height of terrestrial crisis, there comes a relieving Messenger. Where is that messenger? Surely the hour is at hand! If there is such a messenger at all, certainly the time is not premature.

Those who are conscious of having "been engaged in a "spiritual practice", regardless the objective features of their routine business, should have the sense that they stand in relation to that saving truth as a severed set of wires, sputtering in the gap of an as yet unfilled connection. Those who are conscious of having

been enraged in a "spiritual practice", should be actively looking for that Messenger, that bearer of the Life-Power of Truth; for there can be no doubt as we look around, that it is past the margin of convenience, past the time when half-measures and "personally tailored", designer-practices suffice.

It is certainly time for the messenger.

And in the throes of ultimate terrestrial crisis it is only appropriate that the Mother-principle serve the function of that communicated awakening.

Do not balk that, when the messenger comes, that messenger "advertises" like everyone else. Now is not the time for the true Teacher, the Awakened One, to be secretive and to the side, expecting pupils to climb Himalayan peaks for a draught of the sacred wisdom.

The Teaching of the Mother stands Present. Its Realized exemplar, after seven years of silence following the Process of her Awakening Event, moves into the world to Initiate and teach.

Who will come see her while she is here, and listen to her speaker speak? The Mother is quite at home in her kitchen, the World, and is much more efficient in the Process of "internal cooking" than the Father ever was. Through her the business of awakening can be accomplished in comparatively little time, perhaps less time even than it takes the Timer to run out.