

META PETS WORLD * YOGA VĀSIṢṬHA

The sixty-four allies of the Supreme Yoga

A booklet for walking the tales of the Supreme Yoga with your Meta Pets:
one tale, one ally, one honest sentence, guided by Felicia.



Draw a card, meet your tale →

Welcome

A thousand years ago in India, a sage named Vasiṣṭha answered a young prince's sorrow with stories: sixty-four tales of minds that make worlds, of trances, awakenings and returns. Each of those tales enacts the arc of one of the 64 Meta Pets — its Shadow, its Gift and its Essence. This booklet joins them, so that your card of the day also has a story to walk.

Key ideas before you begin

64 Meta Pets

Each traces an inner arc: the Shadow you avoid → the Gift hidden in it → the Essence you embody when you integrate both.

64 tales

From the Yoga Vāsiṣṭha (Mitra's translation, 1891–99). Each tale lives its ally's arc in practice, from beginning to end.

Felicia at the Threshold

The sixty-fifth. She keeps the frame tale, where the teaching passes hand to hand, as she hands you a card each day.

Shadow

what you avoid

Gift

what is hidden in it

Essence

what you embody

How to read this booklet. Each ally has its own page: the card, the tale, why they walk together, Felicia's whisper, the day's question and the night's sentence. **It is interactive:** tap or scan the QR code to open the full tale and its Ally Journey on lmgallardo.org.

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DOCUMENTED VERSION

This booklet accompanies Meta Pets World v1.1.4 and the “Sixty-Four Allies” section of imgallardo.org. The correspondences between tales and Meta Pets are contemplative: the Yoga Vāsiṣṭha does not contain the Meta Pets; each tale enacts its ally’s arc.

CHAPTER 01

Felicia at the Threshold

Felicia, the Luminary Whisper, keeps the threshold: the frame tale in which every other story is passed from hand to hand.



Sixty-four tales, sixty-four Meta Pets, and one place more. The sixty-fifth belongs to Felicia because the Threshold is not one tale among the others: it is the frame that holds them all. Before Rāma says a word, the Yoga Vāsiṣṭha passes its teaching hand to hand: Agastī to the doubting Sūtīkṣṇa, Agniveśya to his silent son Kāruṇya, Indra's messenger to the apsaras Suruci, Vālmīki to King Ariṣṭanemi and to his pupil Bharadvāja. Every teacher answers a question with a story (I.1.18). Felicia does the same small, faithful thing each morning: she passes a card hand to hand, and with it a tale. She was born in 2017 at the first World Happiness Fest in San Miguel de Allende, a community's brainstorm that the community itself named, and grew into the luminary whisper who is the OM of the sixty-four. The app's entry ritual of three breaths, the Umbral, is the frame's own gesture: a pause in which you admit you have a question and agree to listen. And the circle does not stay open. At Tale 64, The Return, the frames close in reverse, Kāruṇya goes back to his duties (VI.2.216.15) and the court wakes. Felicia is there too, to hand you back to your day.

Her arc at the Threshold

Hesitation

Shadow

Receptivity

Gift

Companionship

Essence

SHADOW · HESITATION

Hesitation: Kāruṇya comes home from his teacher and simply stops, caught between scriptures that command lifelong rites and scriptures that say only renunciation frees, until doubt leaves him 'indifferent to acts' (I.1.16). The same frozen not-knowing returns as Rāma's dejection, which opens the next tale.

GIFT · RECEPTIVITY

Receptivity: Agniveśya neither scolds nor rules; he says 'hear me relate a narrative ... and do as you may choose' (I.1.18), and the son who could not act becomes able to listen. To ask, and to let the answer arrive as a story, is the gift.

ESSENCE · COMPANIONSHIP

Companionship: no one in the frame is left alone with a question; Vālmīki first welcomes the weary king 'with gentle inquiries regarding his welfare' (I.1.49–51), and Brahmā calls the work a bridge and a vessel for crossing the sea of the world (I.2.10; I.2.14).



"You stopped at the door with a question. Lovely: that is how every tale here begins. Three breaths with me, then take this card. It comes with a story, and you choose what it means."

— FELICIA

IMPORTANT · ABOUT FELICIA

Felicia is an artificial-intelligence companion. Her words are contemplative reflections. For medical, legal or psychological matters, always seek the support of a professional.

CHAPTER 02

How to walk the allies



There are two doors, and both lead to the same place: draw a card and read its tale, or choose a tale and meet its ally. [Open ↗](#)

From the card

Draw your card in **Today** or in the **Cards** deck. Find its number in chapter 04 and open its tale.

From the tale

Choose a tale at imgallardo.org/vasistha/tales. Its page introduces its ally and its Journey.

- 1 Begin at the Umbral: three slow breaths (or 4-7-8 breathing), as the app's ritual asks, before you draw or read anything.
- 2 Draw a card in the app, or on the site, and read the tale it walks with; or go the other way, choose a tale and meet its ally.
- 3 Walk the Ally Journey on the tale page: about fifteen minutes, eyes open if you prefer, light trance only, living Shadow, Gift and Essence through one moment of the tale.
- 4 If one tale keeps calling you, make it your 30-day Bond: one card, one tale and its koan each morning.
- 5 Visit the paired Sister, her song, mantra, flower and stone, as a second voice for the same arc.
- 6 Ask Felicia about the card and the tale together, or Felicia C smica when you need the wider view. She is an artificial-intelligence companion; her words are contemplative reflections, not clinical advice.
- 7 Close the night with one honest sentence in your reflections, as the frame closes: K runya, having heard, simply went back to his duties.

CHAPTER 03

The Ally Journey, step by step



About fifteen minutes, in light trance and with eyes open if you prefer. It follows the app's own ritual and adds the tale.

The ally ritual

- 1 **Threshold.** Three slow breaths (or 4-7-8 breathing). This is how every practice begins.
- 2 **The tale in one line.** Read the tale's line and its reference. If you have time, read the whole tale on its page.
- 3 **Meet the card.** Look at your Meta Pet's art and read its affirmation slowly.
- 4 **Shadow.** Find where the tale's shadow lives in your week. Name one concrete place and what your body feels.
- 5 **Gift.** Make one small move taken from the tale's own turning: a sentence, a pause, a hand that opens.
- 6 **Essence.** Rest for three breaths in the essence, saying the card's affirmation.
- 7 **Return.** Feel your feet and hands, open your eyes fully, say your name and write the night's honest sentence.

A JOURNEY THAT FITS YOUR DAY

One tale, one card, one question and one honest sentence. If a tale keeps calling you, make it your **30-day Bond**: one card, one tale and its koan every morning.

BEFORE YOU BEGIN

The Ally Journey is a light trance. Always end with the full return. If you are going through depression, recent bereavement or a crisis, or have a history of psychosis or dissociation, practise with a professional. The deeper scripts of each tale are for supervised use where their cautions say so.

Anatomy of an ally page

Part	What you find
Card and tale	The Meta Pet’s number and name; the tale, its book and its Mitra reference.
The arc	Shadow → Gift → Essence, in the card’s own words.
Why they walk together	How the tale lives its ally’s arc.
Felicia whispers	A line to carry.
Question and sentence	The day’s contemplation and the night’s honest sentence.
QR	The full tale, the Ally Journey and the facilitator’s session.

One card a day. The card of the day is the same for the whole community, and so is its tale: that day, everyone walks the same story.

CHAPTER 04

The sixty-four allies



Each page brings together one card and one tale. Read the arc, listen to Felicia, contemplate the question and, at night, write your honest sentence.

Book I · Vairāgya

1

Book II · Mumukṣu

2

Book III · Utpatti

3, 4, 5, 6, 7, 8, 9, 10, 11

Book IV · Sthiti

12, 13, 14, 15, 16

Book V · Upaśama

17, 18, 19, 20, 21, 22, 23, 24, 25

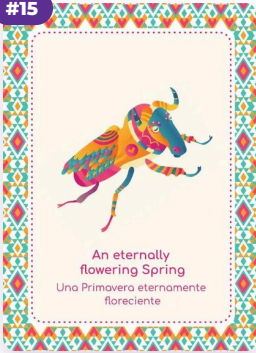
Book VI · Nirvāṇa (I)

26, 27, 28, 29, 30, 31, 32, 33,
34, 35, 36, 37, 38, 39, 40, 41,
42, 43, 44

Book VI · Nirvāṇa (II)

45, 46, 47, 48, 49, 50, 51, 52,
53, 54, 55, 56, 57, 58, 59, 60,
61, 62, 63, 64

#15



TALE 1 · BOOK I · VAIRĀGYA

Rāma's Pilgrimage, Dejection and the Arrival of Viśvāmitra

Meta Pet 15 · An Outstretched Hand

"I extend my hand in service to the world."

Rāma's lament and the hand that reaches back

Mitra 1.4–33 · Sister: Sarnai

Dullness

Shadow

Dullness: in his fifteenth year Rāma fades, grows pale and silent, refuses every pleasure and weeps without tears, a sorrow known only to 'my consciousness the silent witness in my solitude' (1.12.22–23).

Magnetism

Gift

Magnetism: when Viśvāmitra asks him to name his thoughts, their natures, number and causes, Rāma speaks for twenty chapters, and his unguarded truth leaves the court 'motionless as the figures in a painting' (1.32.4).

Florescence

Essence

Florescence: Viśvāmitra reads the stupor as 'the development of that superior intellect' (1.11.2); flowers fall from a cloudless sky and the sages declare the question must be answered (1.33.46). The bud is honoured before it opens.

WHY THEY WALK TOGETHER

An Outstretched Hand walks with the young Rāma because his predicament is Dullness itself: everything has gone flat, and he sits mute with his cheek in his palm. The turning comes when he is invited to speak and his honest lament holds the whole court still, which is Magnetism; the falling flowers announce a Florescence that has only begun.



"Here is the Outstretched Hand, and here is a prince with his cheek in his palm. Lift your cheek a little. Your flatness has something to say, and someone is already listening."

— FELICIA

TODAY'S CONTEMPLATION

When you let your tired, tasteless state speak as honestly as Rāma did, whose hand reaches back, and is one of them the silent witness within you?

TO CLOSE THE NIGHT

Tonight, write one honest sentence about what has lost its taste for you, and who you could tell.



Full tale and Ally
Journey ↗

#57



TALE 2 · BOOK II · MUMUKṢU

Śuka and Janaka

Meta Pet 57 · A Gentle Wind

"A gentle wind carries my spirit forward."

Śuka at Janaka's gate, and the gentle wind

Mitra II.1 · Sister: Branwen

Unease

Shadow

Unease: 'having obtained the highest truth, he was still unsettled in his mind' (II.1.11), so Śuka discounts his own father's answer and keeps asking.

Intuition

Gift

Intuition: through three weeks of neglect at the gate and then of food, perfume and company, his mind 'remained firm as a rock at the blasts of wind' (II.1.25); the inner knowing holds without anyone's approval.

Clarity

Essence

Clarity: Janaka bows and says, 'There is nothing more certain, O sage! than what you have known by yourself' (II.1.35); Śuka is 'released from all efforts, exertions and doubts' (II.1.43).

WHY THEY WALK TOGETHER

A Gentle Wind walks with Śuka because his predicament is Unease: he has found the highest truth and still cannot rest in it. His turning is Intuition, a knowing that holds 'firm as a rock' through neglect and temptation, and his arrival is Clarity, when a free man speaks his own knowledge back to him and the doubt simply stops.



"A Gentle Wind, and a young sage waiting at a king's gate. You already know more than you trust. Let the wind blow; be the mountain for a breath or two. Then listen."

— FELICIA

TODAY'S CONTEMPLATION

Which quiet knowing has already been moving your life, like the gentle wind the mountain never noticed, while you waited at the gate for someone to confirm it?

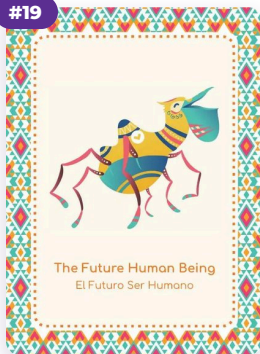
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you already know but have not yet allowed yourself to trust.



Full tale and Ally Journey ↗

#19



TALE 3 · BOOK III · UTPATTI

Līlā, Padma and the Goddess Sarasvatī

Meta Pet 19 · The Future Human Being

"I embody the future human being of compassion."

Līlā and the love that learns to loosen

Mitra III.15–30 · Sister: Lola

Co-dependence

Shadow

Co-dependence: terrified of losing Padma, Līlā wins the boon that his spirit stay in the palace (III.16.39) and, when he dies, is 'about to die of grief' (III.16.49).

Sensitivity

Gift

Sensitivity: in the brahmin's mourning house her son can see her only once she 'became of pure desire' (III.27.11), and her hand on his head lifts his grief (III.26.41).

Sacrifice

Essence

Sacrifice: seeing that 'every one is of the form of whatever he thinks himself to be' (III.26.52) and that a reign of eighty years lasted eight days (III.29.34), she gives up the claim to keep what she loves.

WHY THEY WALK TOGETHER

The Future Human Being walks with Līlā because her predicament is Co-dependence: she cannot bear a world without Padma and asks that his spirit never leave the palace. Her turning is Sensitivity, a love refined enough to comfort a grieving son with one touch, and her arrival is Sacrifice, the possessive claim laid down once she sees how a whole reign fits inside a few days.



"The Future Human Being, and a queen who loved so hard she built a kingdom in one room. Loosen your grip a finger's width. Love still reaches; it simply holds less tightly."

— FELICIA

TODAY'S CONTEMPLATION

If the one who can love without clinging is already here now, as Līlā was the moment her son could see her, what are you waiting for before your touch comforts instead of holds?

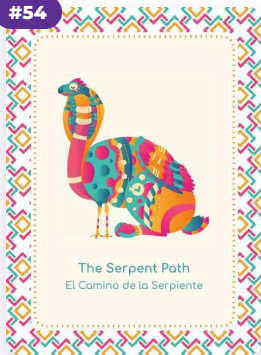
TO CLOSE THE NIGHT

Tonight, write one honest sentence about someone you hold on to, and what you fear would happen if you held more lightly.



Full tale and Ally
Journey ↗

#54



TALE 4 · BOOK III · UTPATTI

The Former Vasiṣṭha and Arundhatī

Meta Pet 54 · The Serpents Path

*"I follow the serpents path of wisdom."***The brahmin on the hill and the serpent's hunger**

Mitra III.19 · Sister: Khandro

Greed

Shadow

Greed: from his hill the brahmin watches the hunt and thinks, 'O how charming is royalty... how shall I become the monarch of all the ten sides' (III.19.10–11).

Aspiration

Gift

Aspiration: he 'was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life' (III.19.14); the energy of aspiration is real, though here it still serves the wish.

Ascension

Essence

Ascension: the tale reveals that the reign over three realms has lasted only eight days, inside 'the hollow vault of their house' (III.19.28); rising means seeing that, not ruling more.

WHY THEY WALK TOGETHER

The Serpent's Path walks with the former Vasiṣṭha because his predicament is Greed born of admiration: a contented man sees a king ride by and wants royalty. The fierce discipline he pours into that wish is Aspiration still bent towards the world, and Ascension is the road the tale shows by contrast, the contentment he already had and a kingdom that, seen from the doorway, fits inside a small house.



"The Serpent's Path, and a happy man on a hill watching a king ride by. Admire freely. Then check your pockets: you may already have what the procession promised."

— FELICIA

TODAY'S CONTEMPLATION

When the brahmin's wish swallowed a whole life and returned him to his own small house, what was he really hungry for, and what is the procession you keep watching from your hill?

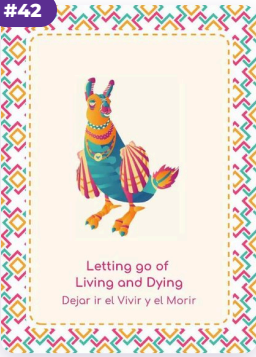
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you envied today, and something you already have.



Full tale and Ally
Journey ↗

#42



Letting go of
Living and Dying
Dejar ir el Vivir y el Morir

TALE 5 · BOOK III · UTPATTI

The War of Vidūratha and Sindhu; the Death and Revival of Padma

Meta Pet 42 · Letting Go of Living and Dying

“I release attachment to living and dying.”

Vidūratha's lost war and the breath that returns

Mitra III.31–59 · Sister: Dolma

Expectation

Shadow

Expectation: 'every thing happens to pass according to the desire of the living being' (III.45.12); Sindhu, who long prayed for victory, wins, and after death the spirit is drawn back to the tomb it longs for (III.56.21).

Detachment

Gift

Detachment: Vidūratha never asked for victory, only for liberation, and loses the war and his life without clinging (III.47.3–7), learning that the soul 'is neither born nor dead' but witnesses both (III.54.67).

Celebration

Essence

Celebration: Sarasvatī 'breathed the breath of life as the lotus lets off its fragrance' into Padma's nostrils (III.58.35); he wakes and reigns with both Līlās, the younger owned as 'a reflexion of myself' (III.58.47).

WHY THEY WALK TOGETHER

Letting Go of Living and Dying walks with Vidūratha because the tale's whole world runs on Expectation: everything, the goddess says, happens according to the desire of the living being, and even the dying wake into what they expect. His turning is Detachment, praying only for liberation and losing the war without clinging, and his arrival is Celebration, waking as Padma to reign again in living liberation.



“Letting Go of Living and Dying, and a king who asked for freedom instead of victory. He lost the war and woke into a celebration. Open your hands; see what stays.”

— FELICIA

TODAY'S CONTEMPLATION

If, like Vidūratha, you asked only for freedom and let the outcome of your own war go, what would be left to wake into?

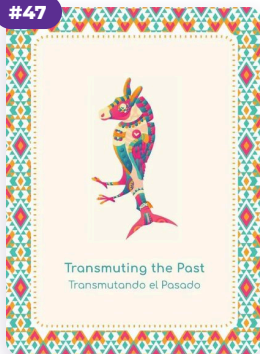
TO CLOSE THE NIGHT

Tonight, write one honest sentence about an outcome you are praying for, and what you would still have if it did not come.



Full tale and Ally
Journey ↗

#47



TALE 6 · BOOK III · UTPATTI

Karkatī, the Demoness Who Became a Needle

Meta Pet 47 · Transmuting the Past

"I transmute my past into golden wisdom."

Karkatī, the devourer who became a guardian

Mitra III.68–83 · Sister: Wičāṅhpi

Oppression

Oppression: turned into a needle, Karkatī finds that 'her heart desired one thing, and she found herself in another form, that was of no use to her purpose' (III.70.17); the hunger stays mountain-sized.

Transmutation

Transmutation: back on the mountain 'she saw in her mind her form of the needle, entering into her heart with her breathings' (III.72.3), stood on one point with her senses stilled, and let Indra's offering pass unswallowed.

Transfiguration

Transfiguration: Brahmā restores her body, saying 'thy meditateness must be compatible with thy worldly affairs' (III.75.16); she gives the king the healing mantra and is worshipped as Maṅgalā, guardian against the very sickness she was (III.83.1–2).

WHY THEY WALK TOGETHER

Transmuting the Past walks with Karkatī because her predicament is Oppression: a hunger she was born with, heavy as a mountain, that no shrinking can satisfy. Her turning is Transmutation, the long stillness on one point in which that hunger is held without being fed, and her arrival is Transfiguration, the devourer returned to a body and given lawful work as Maṅgalā, the protector.



"Transmuting the Past, and a hungry giantess who tried to make her hunger small. It didn't work. Ask yours a better question: what would you like to protect?"

— FELICIA

TODAY'S CONTEMPLATION

If Karkatī's devouring past could become Maṅgalā the guardian, and that past was only ever held in mind, which old hunger of yours is waiting not to be destroyed but to be given work?

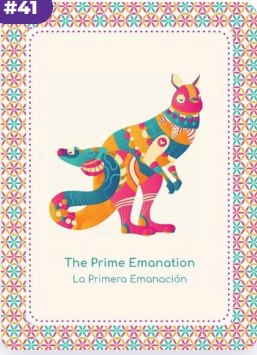
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a hunger in you that will not be made smaller, and what it might protect.



Full tale and Ally
Journey ↗

#41



TALE 7 · BOOK III · UTPATTI

The Ten Sons of Indu

Meta Pet 41 · The Prime Emanation

"I channel the prime emanation of source."

The ten sons of Indu and the held thought

Mitra III.84–88 · Sister: Rabia

Fantasy

Shadow

Fantasy: absorbed in being Brahmā, the brothers stayed 'until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees' (III.87.2).

Anticipation

Gift

Anticipation: orphaned, they ask what endures for a whole age (III.86.27–31) and choose one image to hold with total attention: 'Here I sit on the pericarp of a full blown lotus, and find myself as Brahmā' (III.86.38).

Emanation

Essence

Emanation: their ten worlds outlast the dissolution and the Sun, eldest of them, counsels Brahmā to create 'with a tranquil soul, as if it were in thy sleep, and devoid of desires' (III.88.13).

WHY THEY WALK TOGETHER

The Prime Emanation walks with the ten sons of Indu because the tale lives at the edge of Fantasy: the brothers hold one image of themselves so completely that their bodies wither and are eaten while their minds go on. Their turning is Anticipation, asking what endures and holding that one image with discipline, and their arrival is Emanation, ten worlds shining in the mind of Brahmā, and the Sun's counsel to create without craving.



"The Prime Emanation, and ten brothers who thought one thought until it became a world. Pick your thought kindly. And keep one hand on your knee, so your body comes along."

— FELICIA

TODAY'S CONTEMPLATION

If the brothers' one held thought became ten worlds, from where does the picture you hold of yourself emanate, and what world is it already making around you?

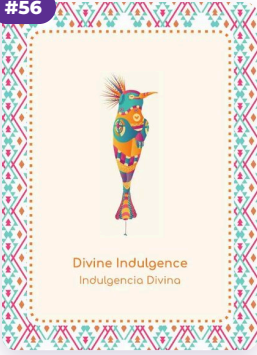
TO CLOSE THE NIGHT

Tonight, write one honest sentence about the picture of yourself you held most often today, and the world it made.



Full tale and Ally
Journey ↗

#56



TALE 8 · BOOK III · UTPATTI

Indra and Ahalyā

Meta Pet 56 · Intoxication

"Divine intoxication fills my being."

Ahalyā and Indra: absorption that is not freedom

Mitra III.89–90 · Sister: Hinatea

Distraction

Shadow

Distraction: hearing the old legend, the queen 'felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her' (III.89.11).

Enrichment

Gift

Enrichment: 'as long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons' (III.89.29); fire and ice do not reach them.

Intoxication

Essence

Intoxication: 'the mind... is identified with the object which it has constantly in its thoughts' (III.89.40); the lovers stay bound through every rebirth (III.90.12), while the 'inward-sighted yogi' (III.89.4) shows where the deeper, sober intoxication lies.

WHY THEY WALK TOGETHER

Intoxication walks with Ahalyā and her Indra because the tale begins in Distraction, a passion kindled by a story and a restless longing for one face. Its turning is Enrichment, an absorption so whole that the lovers forget their own persons and feel no punishment. Its arrival is Intoxication shown in its shadow form, for the text calls them fascinated and deluded, not free, and so points to the deeper intoxication the card names: sobriety.



"Intoxication, and two lovers so lost in each other they didn't feel the fire. Romantic, yes, and not quite free. Choose what you gaze at. It is choosing who you become."

— FELICIA

TODAY'S CONTEMPLATION

If the mind becomes what it constantly holds, as Ahalyā and Indra became each other, what are you intoxicated with, and what would the deeper intoxication of sobriety hold instead?

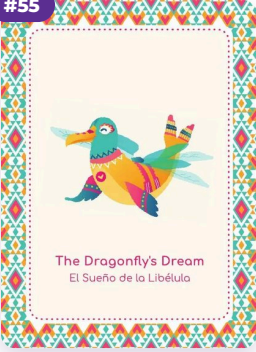
TO CLOSE THE NIGHT

Tonight, write one honest sentence about what held your attention most today, and whether it was worthy of you.



Full tale and Ally Journey ↗

#55



TALE 9 · BOOK III · UTPATTI

The Great Wilderness: The History of the Human Heart

Meta Pet 55 · The Dragonflys Dream

"I dream the dragonflys dream of transformation."

The runner in the wilderness of the heart

Mitra III.98-99 · Sister: Yākwana

Victimization

Shadow

Victimization: the giant runs 'in this direction and that (as if for fear of being caught by some one)' (III.98.7), and to Vasiṣṭha says, 'you are my greatest enemy; I am here beheld and persecuted by you' (III.98.22).

Freedom

Gift

Freedom as sovereignty: Vasiṣṭha names the blows 'the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares' (III.99.34); seen by Reason, the observer (III.99.6), pursuit becomes authorship.

Freedom

Essence

Freedom: 'No flight can release the mind'; only a mind restrained and settled in meditation (III.99.42); those who rise set down the limbs they no longer need and sit still in the wilderness.

WHY THEY WALK TOGETHER

The Dragonfly's Dream walks with this allegory because its runner lives Victimization: he flees through the wilderness as if pursued and calls the one who stops him his enemy. The turning is Freedom as inner sovereignty, the recognition that the blows are his own anxieties and cares, and the arrival is Freedom in its essence, a mind that no longer flies and simply rests.



"The Dragonfly's Dream, and a giant running through a wilderness from cares he carries himself. Stop for one breath. Nobody is chasing. What you carry, you can set down."

— FELICIA

TODAY'S CONTEMPLATION

If the dragonfly can dream of being human, and the giant dreamt his pursuers into being, who is running in your story, and who is quietly dreaming him?

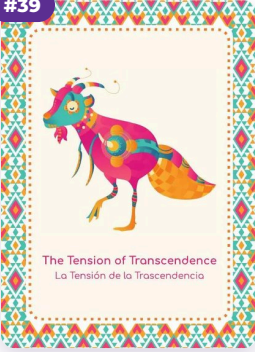
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a care you carried today as if someone else had put it on you.



Full tale and Ally
Journey ↗

#39



TALE 10 · BOOK III · UTPATTI

The Three Princes Who Never Were

Meta Pet 39 · The Tension of Transcendence

"I hold the creative tension of transcendence."

The nurse's tale and the never-born princes

Mitra III.100–101 · Sister: Drita

Provocation

Provocation: the nurse's riddles prick the reasoning mind at every step, 'Two of them were unbegotten and increate, and third was not born of the mother's womb' (III.101.5), and each 'but that is impossible' is a reaction triggered before anything is understood.

Dynamism

Dynamism: when the tale ends 'the boy seemed glad at what he had heard (though it is plain without understanding its import)' (III.101.30); the tension becomes delight and the story moves freely through him.

Liberation

Liberation: 'it is untrue to seek the emancipation of the soul, which is always emancipate' (III.100.37); Vasiṣṭha asks Rāma to 'repress the thickening phantoms of your fleeting fancy' and rest in the immutable (III.101.39).

WHY THEY WALK TOGETHER

The Tension of Transcendence walks with this tale because it is a deliberate Provocation: a story of princes never born and rivers that are dry, built to snag the reasoning mind at every turn. Its turning is Dynamism, the boy's delight that moves through the impossibilities instead of fighting them, and its arrival is Liberation in the card's own sense: seeing that the soul was never bound, and so letting go even of the need to be freed.



"The Tension of Transcendence, and a nurse's tale of three princes who were never born. Don't argue with it. Enjoy it. Then notice who was listening all along."

— FELICIA

TODAY'S CONTEMPLATION

If the soul was never bound, as Vasiṣṭha tells Rāma, which of your efforts to get free is itself one of the nurse's princes, and what remains when you no longer need to transcend?

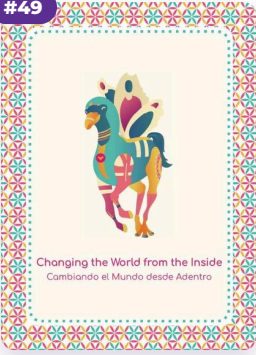
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a story you believed today without asking whether its princes were ever born.



Full tale and Ally
Journey ↗

#49



TALE 11 · BOOK III · UTPATTI

Lavaṇa and the Magician

Meta Pet 49 · Changing the World

“My actions change the world for the better.”

Lavaṇa's still horse and the music that wakes

Mitra III.104–122 · Sister: Mariposa

Reaction

Reaction: driven by hunger and hardship, Lavaṇa marries for a share of food and ages through famine until 'I forgot my royalty like a dead man... and was confirmed in my belief of a Chandāla, and bound to that hilly spot like a wingless bird' (III.108.7).

Revolution

Revolution: Vasiṣṭha draws the lesson, 'Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like' (III.110.51).

Rebirth

Rebirth: at the edge of the unbearable he is 'roused from my reverie by the sound of music proceeding from this palace, hailing me as king' (III.109.20), and wakes on the throne he never left.

WHY THEY WALK TOGETHER

Changing the World walks with King Lavaṇa because, inside his two-hour trance, he lives sixty years of Reaction: each hardship answered by survival, until he forgets he was ever a king. The turning is Revolution, Vasiṣṭha's teaching that whatever we think ourselves to be comes to pass, so the mind can be remoulded; the arrival is Rebirth, the king called back by music to wake on his own throne.



“Changing the World, and a king who lived sixty hard years in two hours on a still horse. Whatever you've forgotten about yourself, the music is still playing. Listen for your name.”

— FELICIA

TODAY'S CONTEMPLATION

Before you set out to change your world, which world changed you first, as a dream of sixty years made a king forget his crown, and what sound could call you back to your throne?

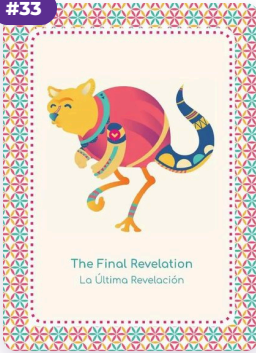
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a role you have come to believe you are, and the word you would rather wake to.



Full tale and Ally
Journey ↗

#33



TALE 12 · BOOK IV · STHITI

Śukra, Bhṛgu and Kāla (Death)

Meta Pet 33 · The Final Revelation

"The final revelation unfolds within me now."

Śukra's chain of lives and the calm seat

Mitra IV.5–17 · Sister: Aigerim

Forgetting

Shadow

Forgetting: Śukra tries to check the impulse but becomes 'absorbed in the thought of his beloved object' (IV.5.19), and in Indra's heaven he 'forgot his former nature' (IV.7.1).

Mindfulness

Gift

Mindfulness: after lives of pleasure and pain he is 'now seated as a devotee on the bank of Samangā, under the spreading beams of the moon' (IV.13.15), a calm seat from which the past can be seen without being lived again.

Revelation

Essence

Revelation: prompted by Bhṛgu, he remembers 'instantly by the clairvoyance of his inward sight' (IV.14.35) and says, 'There is naught of good or evil, which I have not tasted' (IV.14.42); then he re-enters his first body and lives on.

WHY THEY WALK TOGETHER

The Final Revelation walks with Śukra because his predicament is Forgetting: one glance at a nymph, followed with closed eyes, carries him through heaven and a long chain of births in which he loses his own nature. His turning is Mindfulness, the still seat by the river Samangā, and his arrival is Revelation, all his lives seen at once, after which he simply steps back into his body and lives free.



"The Final Revelation, and a young ascetic who followed one glance through a chain of lives. You needn't chase. Sit by the river; what you've forgotten comes back on its own."

— FELICIA

TODAY'S CONTEMPLATION

When Śukra remembered all his lives at once and then simply stepped back into his body, what was revealed, and what have you been forgetting that a calm seat would let you see?

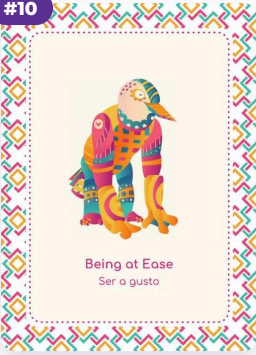
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a single glance or wish that carried you away today, and what you forgot on the way.



Full tale and Ally
Journey ↗

#10



TALE 13 · BOOK IV · STHITI

Dāma, Vyāla and Kaṭa

Meta Pet 10 · Being at Ease

"I rest in the ease of my true nature."

Śambara's generals: fearless until they said 'mine'

Mitra IV.25–34 · Sister: Naserian

Self-Obsession

Shadow

Self-Obsession: after forty years of victory 'they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe' (IV.29.11), and lost their patience and their nerve (IV.29.12).

Naturalness

Gift

Naturalness: at their making they were 'devoid of changing desires' and moved 'as free as spiritual beings in one uniform tenor of their course' (IV.25.37), with no past to defend and so nothing to fear.

Being

Essence

Being: reborn as a sparrow, a gnat and a parrot, they hear a minister recite their war, and 'the parrot Kata, happening to hear it, remembered his past life... and attained his final liberation' (IV.32.22).

WHY THEY WALK TOGETHER

Being at Ease walks with Dāma, Vyāla and Kaṭa because their fall is Self-Obsession: fearless while they have no 'I'; they begin to think their persons are their bodies and to plan the body's safety, and courage turns to flight. Their Naturalness is the unselfconscious movement they began with, and their arrival is Being, reached after ages of births when they simply hear their own story told.



"Being at Ease, and three warriors who were fearless until they started guarding their own skins. Notice your inner guard scanning for danger. Thank it, let it rest. Then simply move."

— FELICIA

TODAY'S CONTEMPLATION

You were already at ease, like Śambara's generals before they thought 'mine'; who, or which success, convinced you otherwise, and what changes when you hear that story told from outside?

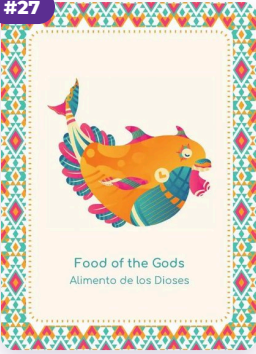
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a moment today when you stopped flowing because you started watching yourself.



Full tale and Ally
Journey ↗

#27



TALE 14 · BOOK IV · STHITI

Bhīma, Bhāsa and Ṛḍha

Meta Pet 27 · Food of the Gods

"I am nourished by the food of the gods."

Bhīma, Bhāsa and Ṛḍha: power without 'mine'

Mitra IV.30–34 · Sister: Tirhas

Selfishness

Shadow

Selfishness: 'The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life' (IV.27.21); the first triad was 'destroyed by reliance on their minds' (IV.34.34).

Altruism

Gift

Altruism: endowed with reason (IV.34.5), the new warriors 'did their duties and thought themselves as no doers of them; and they were utterly free from all their desires' (IV.34.16), giving themselves wholly to the task.

Selflessness

Essence

Selflessness: 'They became extinct like flames of fire, and it was not known whither their vital flame had fled... having no wish in them, had no other place to go' (IV.34.26).

WHY THEY WALK TOGETHER

Food of the Gods walks with Śambara's second triad because the tale sets Selfishness and its cure side by side: the first generals were undone by 'this is I and these are mine', while Bhīma, Bhāsa and Ṛḍha act without ever forming the notion 'this is my own'. Their whole-hearted, doer-less service is the Gift of Altruism, and their going out like lamps, leaving no trace, is Selflessness itself.



"Food of the Gods, and three warriors who gave everything to the task and kept nothing for themselves. Try one small thing today with no 'mine' attached. Notice how light it tastes."

— FELICIA

TODAY'S CONTEMPLATION

If Bhīma, Bhāsa and Ṛḍha could act fully and leave no trace because no wish remained, who in you is still hungry when you serve, and what would your work taste like without 'this is my own'?

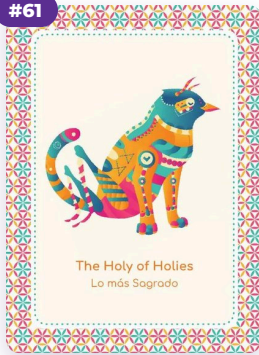
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you did today for others, and how much of it you quietly counted as yours.



Full tale and Ally
Journey ↗

#61



TALE 15 · BOOK IV · STHITI

Dāśūra, the Kadamba Tree and the Air-born King

Meta Pet 61 · The Holy of Holies

"The holy of holies lives within me."

Dāśūra in the kadamba tree, and holy ground

Mitra IV.48–55 · Sister: Hildegard

Psychosis

Psychosis, as the card means it, a mind split from its own ground: 'Not knowing the fullness of the world with divine spirit... he thought the ground polluted... and did not find his repose any where' (IV.48.32).

Inspiration

Inspiration: high in the kadamba, in padmāsana, 'he called back his mind to himself' (IV.51.2) and for ten years made every sacrifice in his mind alone (IV.51.5), until his mind was purified and a sylvan goddess appeared.

Sanctity

Sanctity: teaching his son, Dāśūra knows that 'as the mind conceives a thing to be, so it perceives the same in actuality' (IV.53.46); the earth he once found unclean is seen as holy in every place.

WHY THEY WALK TOGETHER

The Holy of Holies walks with Dāśūra because his predicament is the card's Shadow in its sense of inner fragmentation: a scrupulous mind that finds the whole earth polluted and no rest anywhere. His turning is Inspiration, ten years of offerings made wholly in the mind from the top of a kadamba tree, and his arrival is Sanctity, a world seen as full of spirit, taught to his son through the parable of the Air-born king.



"The Holy of Holies, and a young hermit who found the whole earth unclean until he climbed a tree and made his offerings inside. Look down now: the ground was holy all along."

— FELICIA

TODAY'S CONTEMPLATION

If the holy of holies has no walls and no door, where did Dāśūra's polluted earth end and his sanctuary begin, and which ground in your own life are you still refusing to stand on?

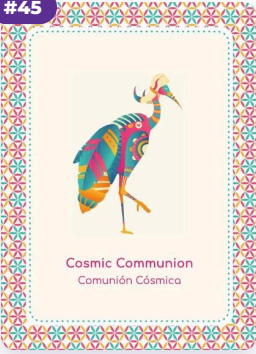
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you judged unclean or not good enough today, and what you might see if it were holy.



Full tale and Ally
Journey ↗

#45



TALE 16 · BOOK IV · STHITI

The Song of Kaca

Meta Pet 45 · Cosmic Communion

"I commune with the cosmos in every moment."

Kaca's song: nothing to refuse, nothing apart

Mitra IV.58 · Sister: Hinemoa

Dominance

Shadow

Dominance, the will that rules experience: Kaca names it in the very questions that dissolve it, 'What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to' (IV.58.5).

Synergy

Gift

Synergy: 'I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul... I forget and sink all my pains in my spirit' (IV.58.6); opposites are held in one whole, not fought.

Communion

Essence

Communion: spirit is inside and outside, above and below, and he is within it (IV.58.7-9); he sounds Om 'as the ringing of a bell' (IV.58.11), and his soul is 'as clear as the atmosphere in autumn' (IV.58.12).

WHY THEY WALK TOGETHER

Cosmic Communion walks with Kaca because his short song dissolves the stance of Dominance, the habit of governing experience by choosing, refusing, receiving and rejecting. His turning is Synergy, pleasure and pain held together inside the soul's vast space with nothing expelled, and his arrival is Communion, spirit inside and outside, above and below, and he within it: nothing was ever separate.



"Cosmic Communion, and a young sage on Mount Meru who stopped choosing between this and that, and simply hummed. Try his Om: open vowel, then the hum. Who exactly were you separate from?"

— FELICIA

TODAY'S CONTEMPLATION

If, as Kaca sang, spirit is inside and outside, above and below, and you are within it, what is left for you to control, and with what do you commune, having never been separate?

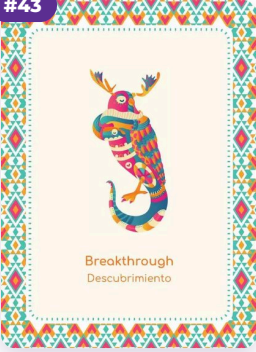
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you tried to control today, and what it would be to let it belong to the whole.



Full tale and Ally
Journey ↗

#43



TALE 17 · BOOK V · UPAŚAMA

Janaka and the Song of the Siddhas

Meta Pet 43 · Breakthrough

"I am ready for my breakthrough."

Janaka and the song that breaks the spell

Mitra V.8–13 · Sister: Brigid

Deafness

Shadow

Deafness is the spell that hides itself: 'what sorcerer is it that hath thus bewitched me... as to make me believe I am not spell-bound at all' (V.9.9). A king can be deaf to his own life while hearing every report of state.

Insight

Gift

Insight arrives when he sees that perception follows conception: 'It is the conception (sankalpa) of the world, in my mind, that causes its existence' (V.9.56). Then he sits still 'as a statue' until the inner sentence is complete (V.10.18).

Epiphany

Essence

Epiphany is not a flash that fades but a way of reigning: he does his duties 'awaking as if it were in his sleep' (V.11.2), and the light is 'the result of your own intellection' (V.12.17).

WHY THEY WALK TOGETHER

Janaka has everything and hears nothing of his own enchantment: that is Breakthrough's Shadow, Deafness. A song not meant for him reaches him, and on the balcony he sees what he could not hear, the Gift of Insight. He returns to his duties awake inside them, and the light, Vasiṣṭha insists, came from his own reflection: an Epiphany no one handed him.



"Psst. Today the best teaching is the one nobody aims at you. Leave your attendants at the gate, listen sideways, and let one line find you. Then climb to your balcony and look."

— FELICIA

TODAY'S CONTEMPLATION

If Janaka's breakthrough was hearing the spell he lived in, what breaks through you when you stop believing you are under none?

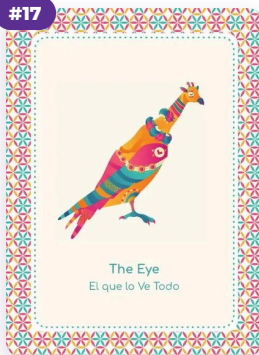
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a spell you lived under today without noticing it.



Full tale and Ally Journey ↗

#17



TALE 18 · BOOK V · UPAŚAMA

Puṇya and Pāvana

Meta Pet 17 · The Eye

"I see clearly with the eye of truth."

Puṇya, Pāvana and the eye that widens grief

Mitra V.19–21 · Sister: Āile

Opinion

Shadow

Opinion is the frame that makes the world: 'The thought of one as a friend, makes him a friend... the knowledge of a thing as honey and of another as poison, is owing to our opinion of it' (V.20.3). Pāvana weeps in the woods, held inside one picture.

Far-sightedness

Gift

Far-sightedness is Puṇya widening the frame: 'Thou hadst also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest' (V.19.31). One loss, seen among thousands, loosens its grip.

Omniscience

Essence

Omniscience is the 'clear and all-viewing sight' (V.20.23) that rests as the lamp that witnesses a room without being touched by it (V.20.41); Pāvana becomes 'as enlightened... as the landscape at the dawn of day' (V.21.1).

WHY THEY WALK TOGETHER

Pāvana's grief has shrunk the world to a single frame and fixed its labels, mother, father, friend, foe: that is the Shadow of The Eye, Opinion. Puṇya lends him Far-sightedness, thousands of lives and parents seen at once, and the brothers arrive at an all-viewing awareness that witnesses like a lamp: Omniscience, not as knowing everything, but as seeing without narrowing.



"Here, take the card and the tale together. Your sorrow is real, and it is also standing in a forest full of streams. Let your eye step back one pace. Just one."

— FELICIA

TODAY'S CONTEMPLATION

The eye sees all: in the one loss or quarrel that fills your frame today, what is your opinion choosing not to see?

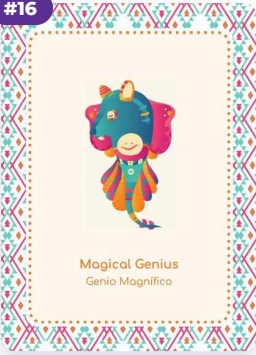
TO CLOSE THE NIGHT

Tonight, write one honest sentence about someone you labelled friend or foe today, and what the label left out.



Full tale and Ally
Journey ↗

#16



TALE 19 · BOOK V · UPAŚAMA

Bali, Virocana and Śukra

Meta Pet 16 · **Magical Genius**

“My genius awakens through play and wonder.”

Bali, the drum, and genius that returns

Mitra V.22–29 · Sister: Nayaraq

Indifference

Shadow

Indifference is satiety: the same days, caresses and meals repeated, ‘the mastication of his grinded meat’ (V.22.26–36), until he asks what act ‘once done’ needs no repeating, and falls into a trance (V.22.41).

Versatility

Gift

Versatility is his return from the thousand-year sitting without clinging to either side: ‘Meditation and want of meditation are both mistakes of the mind’ (V.29.12). He greets his court with a nod and takes up the affairs of state.

Mastery

Essence

Mastery is Bali in exile and restored, looking on prosperity and adversity ‘in the same light’, ‘one and the same person in every state of his life’ (V.29.30–38).

WHY THEY WALK TOGETHER

Bali has tasted every pleasure for ages until all of it is chewed and rechewed: the Indifference that is Magical Genius’s Shadow. His turning is Versatility, the freedom to enter the long stillness and to come back to the court, holding neither meditation nor its absence. His arrival is Mastery: through exile and restoration he stays ‘one and the same person in every state of his life’.



“Bored of your own favourite things? Lovely. That is where Bali’s magic began. Close the door for a moment, then come back when the drum sounds, and notice who comes back.”

— FELICIA

TODAY’S CONTEMPLATION

If Bali’s genius was to rest in the stillness and still return to the court unchanged, what magic have you been hiding behind your boredom?

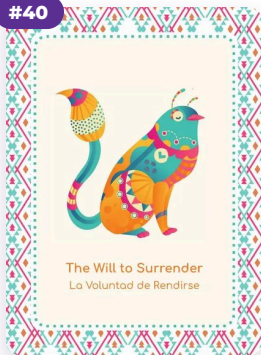
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a pleasure that has become repetition, and what you are really hungry for.



Full tale and Ally
Journey ↗

#40



TALE 20 · BOOK V · UPAŚAMA

Prahlaḍa

Meta Pet 40 · The Will to Surrender

"I surrender my will to the greater flow."

Prahlaḍa, the conch, and the surrendered will

Mitra V.30–43 · Sister: Mae Chee Pon

Exhaustion

Shadow

Exhaustion is the prince after the war, no weapon left to lift (V.31.34), and then a mind 'not yet settled in its trance of ultimate rest... waving between the two states, like a cradle swinging in both ways' (V.33.14).

Resolve

Gift

Resolve is not more effort but the answer to a call: 'O great soul! rise from thy trance' (V.39.7). His eyelids open 'like the petals of the blue lotus' (V.39.16), and he agrees to 'remember your large dominions' (V.39.22).

Divine Will

Essence

Divine Will is the freedom that stays after waking: 'I was freed during my trance... and I continue also, in the same state of my mind even after I am awakened' (V.41.18). He rules without self-interest, anger or fear.

WHY THEY WALK TOGETHER

Prahlaḍa begins defeated, his city burned and his will spent, swinging 'like a cradle' between pleasure and rest: the Exhaustion that is the Shadow of The Will to Surrender. He surrenders to Viṣṇu, and when the conch sounds he resolves to return; that answering is the Gift of Resolve. He rules again as a conduit of a larger will, the Essence the card calls Divine Will.



"Tired to the bone? Then you are ready for Prahlaḍa's secret: set it all down, rest in what holds you, and come back when life calls your name. Rest and return. Both."

— FELICIA

TODAY'S CONTEMPLATION

When Prahlaḍa surrendered his will he still answered the conch: what remains of you when your will is gone, and what calls it back?

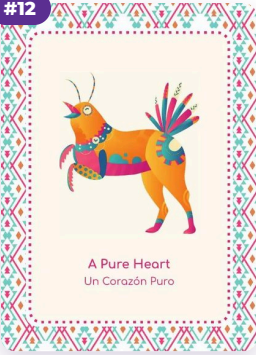
TO CLOSE THE NIGHT

Tonight, write one honest sentence about what you are still trying to win by effort alone.



Full tale and Ally
Journey ↗

#12



TALE 21 · BOOK V · UPAŚAMA

Gādhī, the Brahmin in the Pool

Meta Pet 12 · A Pure Heart

“My heart is pure and open to all of life.”

Gādhī in the pool and the heart unborrowed

Mitra V.44–49 · Sister: Forough

Vanity

Shadow

Vanity is a self built on how one is seen: enthroned as Gavala he forgets who he was, and when exposed the court shrinks from him and he burns himself (V.46.16–30). Even awake, the shame stays ‘stamped like the black spot of the moon upon the tablet of his mind’ (V.47.66).

Discrimination

Gift

Discrimination begins with ‘I am the same Gādhī and in the same function’ (V.47.4) and ripens when Viṣṇu sorts the seen from its owner: ‘This state of Kātanjaka entered into thy mind, when thou hadst been standing amidst the water’ (V.49.30).

Purity

Essence

Purity is what remains after ten years of practice: Gādhī knows himself and lives liberated, serene as the full moon (V.49.46–47), a heart with no borrowed stain to defend.

WHY THEY WALK TOGETHER

In one moment underwater Gādhī lives a whole life, is crowned, exposed and shamed: identity hung on rank and on others’ eyes, the Vanity that is A Pure Heart’s Shadow. His turning is Discrimination, sorting what he saw from whose it was. His arrival is Purity: a heart serene as the full moon, no longer carrying a shame that was never his to keep.



“Shall we sort your pockets? Some of what you carry is yours. Some was handed to you underwater, by a story that wasn’t even your own. You may give that back now.”

— FELICIA

TODAY’S CONTEMPLATION

A pure heart has no walls: what are you protecting with a shame or a title that, like Kaṭañja’s life in Gādhī’s mind, was never yours?

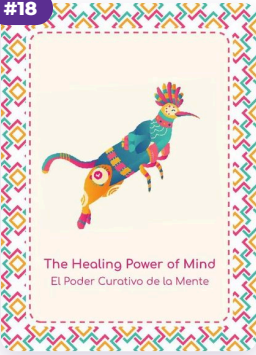
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a feeling you carried today that may not have been yours.



Full tale and Ally
Journey ↗

#18



TALE 22 · BOOK V · UPAŚAMA

Uddālaka

Meta Pet 18 · The Healing Power of the Mind

“My mind is a channel for healing energy.”

Uddālaka and the mind that stops scolding

Mitra V.51–56 · Sister: Mariam

Judgment

Shadow

Judgment is the mind turned on itself: ‘O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose’ (V.52.8), followed by a catalogue of the deer, the moth and the fish as accusations.

Integrity

Gift

Integrity arrives when he checks himself: ‘it is only by reasoning with the mind that men are enabled to govern their hearts’ (V.52.25). He searches from head to foot and ‘failed to find what we call the “I” in any part of it’ (V.52.36).

Perfection

Essence

Perfection is the mind ‘freed from its shades of light and darkness, and from the dross of its drowsiness and error’, resting ‘in that state of samādhi or trance, which no language can describe’ (V.54.53).

WHY THEY WALK TOGETHER

Uddālaka begins by berating his own restless mind, the inner critic in full voice: the Judgment that is the Shadow of The Healing Power of the Mind. He turns when he sees that scolding is useless and only reasoning governs the heart, which is the Gift of Integrity, thought, word and practice aligned. What he finds at the end of the descent is the stainless intellect, beyond light and shade: Perfection.



“Your mind has been told off quite enough, don’t you think? Uddālaka tried scolding too. Today, try reasoning with it kindly, the way you would with a clever, tired friend.”

— FELICIA

TODAY’S CONTEMPLATION

The mind heals, but Uddālaka’s healed only when he stopped scolding it: what heals the mind that judges you?

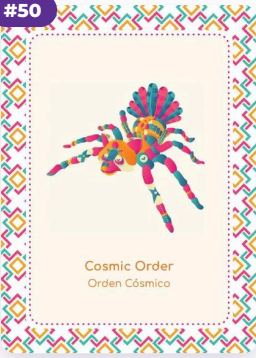
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something your inner critic said today, and what reason would answer.



Full tale and Ally Journey ↗

#50



TALE 23 · BOOK V · UPAŚAMA

Suraghu, M           and Parigha

Meta Pet 50 · The Cosmic Butterfly

"I am the cosmic butterfly in metamorphosis."

Suraghu and the judge who becomes harmony

Mitra V.58  63 · Sister: Reni

Corruption

Shadow

Corruption is the balance bent out of shape inside the judge: 'the painful dilemma in which I am placed, wherein my punishment and mercy to men are both grievous to me' (V.58.19).

Equilibrium

Gift

Equilibrium comes when he sits alone with M          's questions, 'what am I... what is this life, and what is this death' (V.58.32), and sees that the world is a stage on which the mind acts while 'the soul sits silent as a spectator' (V.59.29).

Harmony

Essence

Harmony is a century of rule from stillness: 'his entranced soul enjoyed its anaesthesia in every state of his life... when he sat and slept, as also when he moved about' (V.60.9); rest and restlessness become 'a mere verbal distinction' (V.62.25).

WHY THEY WALK TOGETHER

Suraghu's justice has gone out of true: every punishment wounds, every mercy lets the cruel destroy the good, and his thoughts whirl like an eddy. That bent balance is The Cosmic Butterfly's Shadow, Corruption. Inquiry gives him Equilibrium, the office seen as conferred and not as himself, and he rules for a century in Harmony, his 'entranced soul' even in every state.



"Carrying a decision that hurts either way? Sit with me a minute, like Suraghu. You are not the crown, only the one who wears it today. Now look again, from the quiet."

   FELICIA

TODAY'S CONTEMPLATION

If the butterfly was always cosmic and the cocoon was the dream, in which decision are you still mistaking the office you hold for who you are?

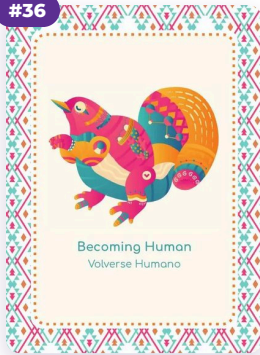
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a judgement you made today and the part of you that suffered for it.



Full tale and Ally Journey   

#36



TALE 24 · BOOK V · UPAŚAMA

Bhāsa and Vilāsa

Meta Pet 36 · Compassion

*"Compassion flows from my heart effortlessly."***Bhāsa, Vilāsa and the word 'we'**

Mitra V.65–66 · Sister: Hayat

Turbulence

Shadow

Turbulence is grief that storms and then sets hard: they 'wail over their memory with piteous cries' and then sit 'silent and inactive as pictures in a painting' (V.65.31); their austerities 'served only to shatter their frames' (V.66.4).

Humanity

Gift

Humanity is Bhāsa joining before he leads: 'how can we expect to have our peace and rest so long as we have to remain in this world of strife' (V.66.9). He answers Vilāsa's questions (V.66.7) from inside their shared condition.

Compassion

Essence

Compassion is the remedy shared between two: knowledge of the soul, 'the greatest remedy against all diseases of the mind' (V.66.13), to which both friends then turn, and both are freed while still living (V.67.1).

WHY THEY WALK TOGETHER

After their parents die, the two friends wail, then freeze, then punish their bodies in solitary austerities for years: grief both stormy and stalled, the Turbulence that is Compassion's Shadow. When they meet, Bhāsa answers his friend with 'we', naming the condition they share, and that is the Gift of Humanity. Together they turn to knowledge and are freed in life: Compassion that lifts both.



"You don't have to be strong alone tonight. Bhāsa didn't fix his friend; he simply said 'we'. Who could you say it to? And would you let someone say it to you?"

— FELICIA

TODAY'S CONTEMPLATION

Compassion for all, but who has compassion for compassion: who says 'we' to the part of you that has been grieving alone?

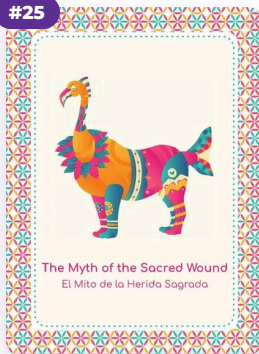
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you have been carrying alone that someone else also carries.



Full tale and Ally
Journey ↗

#25



TALE 25 · BOOK V · UPAŚAMA

Vitahavya and the Body in the Cave

Meta Pet 25 · The Myth of the Sacred Wound

"My wounds are sacred doorways to wisdom."

Vitahavya, who thanked his pains

Mitra V.82–91 · Sister: Likarayen

Constriction

Shadow

Constriction is the incarcerated body and the restless mind together: 'I cannot with all my force stop the course of my mind' (V.82.12), and later 'repeated efforts by force of his breathings' fail to raise his buried body (V.85.8).

Acceptance

Gift

Acceptance is the turn from forcing to thanking: 'I thank you ye pains! that have led me to the inquiry of the soul with so much ardour' (V.86.32). Help then comes from outside, a sunbeam and a helper who draw the body from the mud (V.85.14–27).

Universal Love

Essence

Universal Love is what the stillness leaves behind: after his long sitting 'there arose in him the qualities of universal benevolence and philanthropy' (V.90.1), and even the beasts of the forest leave his body unharmed.

WHY THEY WALK TOGETHER

Vitahavya's body lies buried to the shoulders in the cave's mud, bound by clay and shrubs, and his own breath cannot lift it: the Constriction that is The Myth of the Sacred Wound's Shadow. He accepts that keeping or leaving the body is neither gain nor loss, and later thanks his pains for leading him to inquiry, the Gift of Acceptance. From that stillness 'universal benevolence' arises: the wound that was never a wound opens into Universal Love.



"What if the sore place was also the doorway? Vitahavya said 'thank you, pains', and meant it. You needn't go that far today. Perhaps just a small, curious nod towards one ache."

— FELICIA

TODAY'S CONTEMPLATION

If Vitahavya could thank the pains that led him inward, which of your wounds has been a doorway, and what if it was never only a wound?

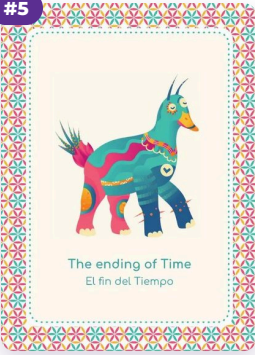
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a difficulty that taught you something, without pretending it did not hurt.



Full tale and Ally
Journey ↗

#5



TALE 26 · BOOK VI · NIRVĀṆA (I)

Bhuśuṇḍa, the Crow at the Edge of Time

Meta Pet 5 · The Ending of Time

"I release the illusion of time and embrace the eternal now."

Bhuśuṇḍa the crow and the pause between breaths

Mitra VI.1.14–27 · Sister: Mei Lin Chen

Impatience

Shadow

Impatience is the mind death overtakes, the one that does not stay 'firm and sedate in the same posture' but rambles 'like an ape from one tree to another' (VI.1.23.11), its heart sawn by sighs and burned by care.

Patience

Gift

Patience is the crow's watching: 'the apāna breath becomes extinct, where the prāna comes to be born' (VI.1.25.49), until the pause comes 'without any efforts on the part of the adept' (VI.1.25.59).

Timelessness

Essence

Timelessness is a present that no longer needs a clock: the crow knows time only 'by the respirations of our breath' (VI.1.20.25), and keeps the watch 'whether I am awake or asleep... even in dream' (VI.1.26.3), glad at the gladness of others (VI.1.26.34).

WHY THEY WALK TOGETHER

Death, says the crow, takes the mind that rambles 'like an ape from one tree to another', always hurrying between yesterday and tomorrow: the Impatience that is The Ending of Time's Shadow. Bhuśuṇḍa's turning is Patience, watching where one breath sets and the next is born until the pause arises by itself. His arrival is Timelessness: no thought of past or future, outliving the ages unchanged.



"In a hurry? The crow on Meru has been here since before the moon, and he never rushes. Watch one breath go out and one come in. There. You've just stepped outside the clock."

— FELICIA

TODAY'S CONTEMPLATION

When the clock stops and only the breath keeps time, as for the crow, what is left in the small pause between one breath and the next?

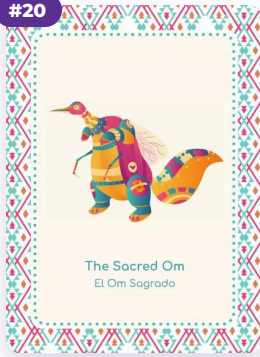
TO CLOSE THE NIGHT

Tonight, write one honest sentence about where you rushed today and what you missed by rushing.



Full tale and Ally
Journey ↗

#20



TALE 27 · BOOK VI · NIRVĀṆA (I)

Vasiṣṭha's Meeting with Śiva: The Worship of the Deity

Meta Pet 20 · The Sacred Om

"I vibrate with the sacred sound of creation."

Śiva on Kailāsa and the inner offering

Mitra VI.1.28–43 · Sister: Pualani

Superficiality

Superficiality is worship that stops at the hands: Śiva tells Vasiṣṭha that understanding, tranquillity and equanimity are 'the most acceptable offerings than wreaths of flowers' (VI.1.29.127), and that the true worship is 'with the flowers of the understanding' (VI.1.29.128).

Self-Assurance

Self-Assurance is offering whatever life brings, its gains and its losses, trusting that 'it is the equanimity of your soul which is deemed the best and fittest offering' (VI.1.39.54).

Presence

Presence is the worship that never stops: Vasiṣṭha keeps the popular ritual while adoring inwardly day and night (VI.1.43.6–7), and urges Rāma towards 'the even tenor of the intellect' (VI.1.43.18).

WHY THEY WALK TOGETHER

Vasiṣṭha meets Śiva in the night forest and asks how the gods should be worshipped; Śiva answers that flowers and incense, offered without understanding, stay on the surface: that is The Sacred Om's Shadow, Superficiality. The Gift is Self-Assurance, trusting the flow of life enough to offer whatever comes, gain and loss alike, with equanimity. The arrival is Presence: worship carried inwardly, sitting or walking, before the boundless intellect.



"No candles needed today, though you may light one if you like. Śiva's favourite flowers grow inside you: understanding, quiet, an even heart. Bring him one of those, and stay a moment."

— FELICIA

TODAY'S CONTEMPLATION

If the sacred Om has no beginning and the truest offering is equanimity, where do you start: in the gesture you make, or in the attention you bring to it?

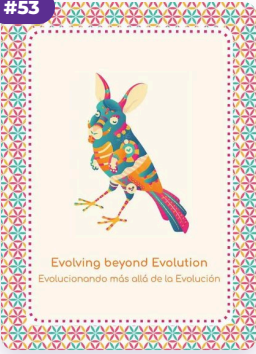
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you did today on the surface that deserved your presence.



Full tale and Ally
Journey ↗

#53



TALE 28 · BOOK VI · NIRVĀṆA (I)

The Vilva (Wood-Apple) Fruit

Meta Pet 53 · Superabundance

“Superabundance is my natural state.”

The bel fruit, ever ripe of itself

Mitra VI.1.45 · Sister: Wirikuta

Immaturity

Shadow

Immaturity is the contraction into one small seed: ‘The thought that “I am this”, clothes the unreality with a gross form... the mind makes them of itself and then believes its fictitious creatures as real ones’ (VI.1.45.17).

Expansion

Gift

Expansion is the fruit growing until ‘millions of worlds’ lie within it as seeds, ‘as particles of dust at foot of a mountain’ (VI.1.45.6): each concern becomes one seed among millions.

Superabundance

Essence

Superabundance is the fruit itself, ‘the source of delight in all beings... the solid rock of all security, the stupendous body of felicity’ (VI.1.45.14), ‘neither alone nor many’ (VI.1.45.36).

WHY THEY WALK TOGETHER

The tale begins where we shrink: one thought, ‘I am this’, clothes us in a narrow form and we feel unripe, never quite enough: the Immaturity that is Superabundance’s Shadow. Vasiṣṭha’s fruit grows until countless worlds are its seeds, the Gift of Expansion. And it is ‘ever ripe of itself’, shedding bliss like moonlight, a Superabundance that never depended on circumstance.



“Still waiting to be ripe? Vasiṣṭha’s fruit never waited. It was always ripe, and so sweet that whole worlds fit inside it like seeds. Hold out your palm. I’ve brought you one.”

— FELICIA

TODAY’S CONTEMPLATION

If superabundance overflows and the cup was never empty, what in you is already ripe, like the bel fruit, before anything changes?

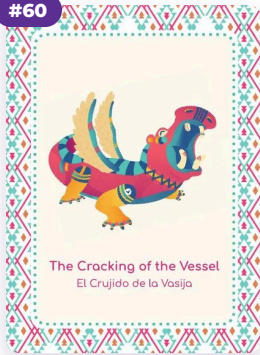
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you are waiting for before allowing yourself to feel enough.



Full tale and Ally
Journey ↗

#60



TALE 29 · BOOK VI · NIRVĀṆA (I)

The Stone: The Stony Sheath of the Soul

Meta Pet 60 · The Cresting Wave

"I ride the cresting wave of change."

The stone that is not its carvings

Mitra VI.1.46 · Sister: Theodora

Limitation

Limitation is taking the image for the whole: Rāma knows the sālagrāma in Viṣṇu's shrine, but Vasiṣṭha asks, 'do you know the unperforated and hollowless stone of the divine mind, that contains the universe in its concavity' (VI.1.46.14)?

Realism

Realism is seeing the changes clearly without granting them the last word: 'The revolution of worlds and their changing scenes... do not prove the changeableness of the all containing Infinite Mind... (The container is not necessarily of the nature of its contents)' (VI.1.46.26).

Justice

Justice is the equity of belonging: 'As the carved lotus is not distinct from the body of the stone, so no part of existence is set apart from the substantiality of the divine intellect' (VI.1.46.22).

WHY THEY WALK TOGETHER

Worlds revolve, scenes change, 'unnumbered diseases' lie strewn among the lotuses, and Rāma first shrinks the image to the small stone he once saw in a shrine: the confinement that is The Cresting Wave's Shadow, Limitation. Vasiṣṭha's Realism neither denies the changes nor obeys them: the container is not of the nature of its contents. And since no carved lotus is set apart from the stone, the arrival is Justice, an order in which every part belongs.



"Rough week? Let it be carved, every bit of it: the lotus, the bowed bud, even the sore one. Then lay your palm on the stone underneath. Cool. Smooth. Not cracked. Still yours."

— FELICIA

TODAY'S CONTEMPLATION

If the wave crests and falls while the ocean never moves, and the carved lotus is never apart from the stone, which change this week are you mistaking for the stone itself?

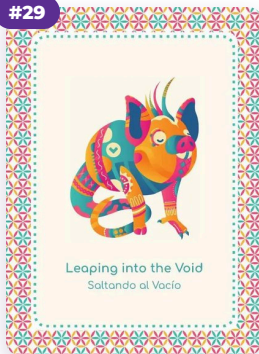
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a limit you met today and what stayed steady beneath it.



Full tale and Ally
Journey ↗

#29



TALE 30 · BOOK VI · NIRVĀṆA (I)

Arjuna, the Incarnation of Nara-Nārāyaṇa

Meta Pet 29 · Leaping into the Void

"I leap fearlessly into the unknown."

Arjuna lowers his bow, then takes it up

Mitra VI.1.52–58 · Sister: Caridad

Half-heartedness

Shadow

Half-heartedness is the freeze between two loyalties: 'Seeing the battle array on both sides, and friends and kinsmen ready to meet their fate, pity and grief will seize the heart of Arjuna, and he will cease from engaging in the war' (VI.1.52.34).

Commitment

Gift

Commitment is full engagement with the senses and the task, without lodging the self in them: 'Let the eyes see, the ears hear... but why take them to your soul and where is your egoism situated in these?' (VI.1.53.6).

Devotion

Essence

Devotion is work done 'with the cool calmness of their minds', the doers continuing 'as if they are in their profound sleep' (VI.1.56.6); Arjuna takes up Gāṇḍīva with Hari as his charioteer (VI.1.58.16).

WHY THEY WALK TOGETHER

Facing friends and kinsmen in the field, Arjuna freezes and ceases from the war, neither able to act nor to walk away: the half-heartedness that is the Shadow of Leaping into the Void. Kṛṣṇa's teaching turns him to Commitment, acting with full attention while letting the result go. He rises cleared of doubt, his work an offering: Devotion, action without addictedness.



"One foot in, one foot out? Arjuna stood exactly there. Here's the secret Kṛṣṇa gave him: do it wholeheartedly and let the outcome fly. The void is softer than it looks."

— FELICIA

TODAY'S CONTEMPLATION

When Arjuna let go of the outcome and took up his bow, what caught him, and what might catch you if you leapt with your whole heart?

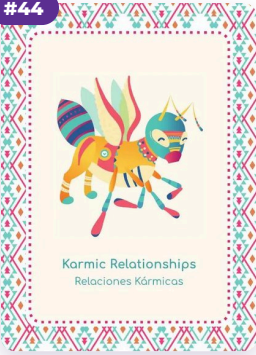
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you are doing half-heartedly and what you fear would happen if you gave it your whole heart.



Full tale and Ally
Journey ↗

#44



TALE 31 · BOOK VI · NIRVĀṆA (I)

Jīvaṭa and the Hundred Rudras

Meta Pet 44 · Interference

"I transmute interference into harmony."

Jīvaṭa, the hundred Rudras and the waking council

Mitra VI.1.62–66 · Sister: Lakambini

Interference

Interference is parts that cannot see one another: 'They with all their intelligence, remained ignorant of one another, and they marvelled to look on each other in mute astonishment, as if they were the figures in painting' (VI.1.63.45).

Teamwork

Teamwork begins when Rudra wakes the mendicant 'by infusing his intelligence into it' (VI.1.63.39), and the awakened travel together, entering each world on its own terms to wake Jīvaṭa, the brahman, the chief and the prince (VI.1.63.43–54).

Synarchy

Synarchy is 'the one Rudra Personality in a hundred persons' (VI.1.63.56), who are then sent home: 'Go you now to your own places... and return to me' (VI.1.64.4). Unity that keeps every life.

WHY THEY WALK TOGETHER

One stray wish sends a mendicant through a chain of lives, each form forgetting the last, until the selves stand side by side and stare at one another like strangers: the mutual ignorance that is Interference, the card's Shadow. Rudra wakes each one with its own intelligence and they travel together, the Gift of Teamwork. They become 'one Rudra Personality in a hundred persons', then return home to live their lives: Synarchy, many acting as one without erasing any.



"Is your inner committee arguing again? Lovely, they're all here, then. Let's light a lamp so they can finally see each other's faces. You might be surprised who smiles first."

— FELICIA

TODAY'S CONTEMPLATION

Interference from where, from whom? Look closer: which two parts of you are working against each other only because, like Jīvaṭa's selves, they have never met?

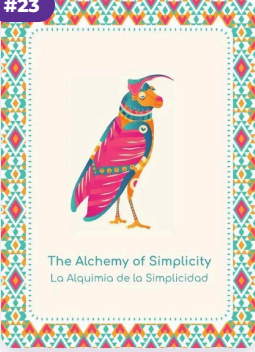
TO CLOSE THE NIGHT

Tonight, write one honest sentence about two things you wanted today that pulled against each other.



Full tale and Ally
Journey ↗

#23



TALE 32 · BOOK VI · NIRVĀṆA (I)

The Vetāla's Riddles

Meta Pet 23 · The Alchemy of Simplicity

"I find the profound in the simple."

The vetāla's riddles and the single answer

Mitra VI.1.70–73 · Sister: Tafrara

Complexity

Complexity is the question that devours: 'What is that self-same thing, which passes from one dream to another... What is that pithy particle in bodies, which is enveloped under a hundred folds or sheaths' (VI.1.70.14–15), asked by a demon whose price for a wrong answer is the whole city.

Simplicity

Simplicity is the king's smile and his ladder of containment, fruit within tree, tree within forest, worlds within one being, up to the one 'which bears thousands of such Great Gods... in the manner of the hairs on his person' (VI.1.71.16): one answer for every riddle.

Quintessence

Quintessence is the Intelligence 'quiet in its nature... reflect this in thyself and keep thy quiet' (VI.1.72.11), and the vetāla, 'quite absorbed in his fixed meditation... forgot at once his hunger and thirst' (VI.1.73.2).

WHY THEY WALK TOGETHER

A hungry vetāla stops a ruler on his night rounds and fires six tangled riddles at him, each a puzzle wrapped in sheaths: the Complexity that is the Shadow of The Alchemy of Simplicity. The king smiles and climbs from fruit to forest to worlds to the one Lord, giving a single answer to all six, the Gift of Simplicity. The questioner falls quiet and forgets his hunger in that one awareness: Quintessence.



"Is a hungry question pacing round your head tonight? Smile at it, as the king did. It may only need one simple answer. Then watch it sit down and forget it was hungry."

— FELICIA

TODAY'S CONTEMPLATION

Simplicity is the ultimate alchemy: which tangle of questions are you complicating that, like the vetāla's six riddles, might share one quiet answer?

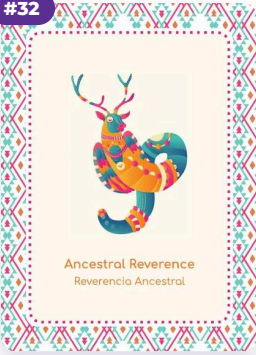
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a question that kept you busy today, and the simplest true answer you have.



Full tale and Ally
Journey ↗

#32



TALE 33 · BOOK VI · NIRVĀṆA (I)

Bhagīratha and the Descent of the Ganges

Meta Pet 32 · Ancestral Reverence

"I honor the wisdom of my ancestors."

Bhagīratha and the river brought down for the ancestors

Mitra VI.1.74–76 · Sister: Polingaysi

Failure

Shadow

Failure is the jailer Tritala names: we stay ruled by egoism while we lack the courage "to break down the painful prison house of shame at our poverty" and the fear of exposure to the indignity of others (VI.1.74.33).

Preservation

Gift

Preservation begins when the freed king, ruling again "without the least dismay or disquietude" (VI.1.76.10), remembers the sons of Sagara burned under Kapila's curse and resolves to wash their bones (VI.1.76.11–12).

Veneration

Essence

Veneration is the river itself: years of patient worship until the Ganges falls through Brahmā's basin and Śiva's hair to the earth, and its first waters wash the ancestral remains (VI.1.76.11–16).

WHY THEY WALK TOGETHER

Bhagīratha is bound by the fear of Failure: the shame of poverty and of others' contempt which, his preceptor says, keeps the ego on its throne. Once free, his first great act is one of Preservation, tending the unfinished grief of his line, and the Ganges descends as the plain Veneration of those who came before him.



"Here is Ancestral Reverence, and a king who gave everything away and still had a river to bring down. What you are afraid of losing is not what your ancestors are waiting for."

— FELICIA

TODAY'S CONTEMPLATION

If shame at failing is not your ancestors' voice, which of their griefs is still waiting, like the bones of Sagara's sons, for you to answer it?

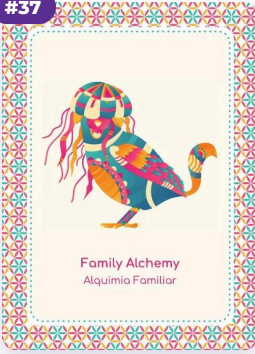
TO CLOSE THE NIGHT

Tonight, write one honest sentence about who you would still be if the title, the money or the good opinion of others were taken from you.



Full tale and Ally Journey ↗

#37



TALE 34 · BOOK VI · NIRVĀṆA (I)

Cūḍālā and Śikhidhvaja

Meta Pet 37 · Family Alchemy

“My family is an alchemical crucible of love.”

Cūḍālā and the marriage that learns to listen

Mitra VI.1.77–110 · Sister: Linh

Weakness

Weakness is the imbalance that makes a truth unheard: when Cūḍālā tells him she rests in the spirit, he laughs, and she sees “the prince has quite misunderstood my meaning” (VI.1.80.11); to him she is always “his young and silly wife” (VI.1.85.54).

Equality

Equality appears when she comes down as the boy Kumbha, accepts the hermit's hospitality, returns his courtesy and asks for his story in his own words (VI.1.85.66–73; 87.5–14): teacher and pupil, then friends who wander as equals.

Tenderness

Tenderness arrives when he sees the whole story “in one moment of his meditation” (VI.1.109.11), takes her in his arms and bows to her as his teacher; she installs him as king, he installs her as queen (VI.1.110.4–8).

WHY THEY WALK TOGETHER

The tale opens on Weakness in its relational form: a husband who hears his awakened wife as a silly girl and slips away at midnight. Cūḍālā's long art is Equality, meeting him as friend Kumbha and companion Madanikā on ground where he can receive her, and its end is Tenderness, two people who place each other on the throne and rule together, free.



“Here is Family Alchemy, and a queen who was laughed at, waited eighteen years and came back in another voice. Whose wisdom at home have you filed under ‘silly’? Listen again, kindly.”

— FELICIA

TODAY'S CONTEMPLATION

If the gold of this marriage is the moment each crowns the other, what gold is waiting in the bond where you find it hardest to hear, or to be heard?

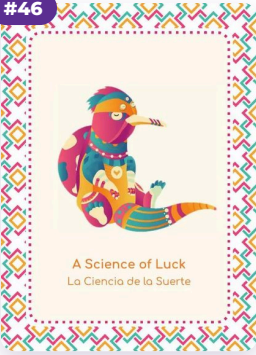
TO CLOSE THE NIGHT

Tonight, write one honest sentence about someone close to you whose truth you have not been able to receive, or who has not been able to receive yours.



Full tale and Ally Journey ↗

#46



TALE 35 · BOOK VI · NIRVĀṆA (I)

The Miserly Kirāṭa

Meta Pet 46 · A Science of Luck

“Luck flows naturally to and through me.”

The miser's cowrie and the moon-bright gem

Mitra VI.1.83 (tale 83.16–29; frame 83.1–15) · Sister: Habba

Seriousness

Shadow

Seriousness is the counting mind at work as he searches: “this single couri would make four by its commerce, and that would bring me eight in time... so I have lost a treasure in this” (VI.1.83.19).

Delight

Gift

Delight comes at the end of the third day, when he comes across “a rich jewel, as brilliant as the bright moon in the same forest”, worth a thousand of his shells (VI.1.83.21).

Ecstasy

Essence

Ecstasy is the homecoming without care or fear (VI.1.83.22–23), and Vasiṣṭha's conclusion that, since our attempts so often bring other results than we sought, “it is better for us to remain indifferent with regard to the result of our act” (VI.1.83.29).

WHY THEY WALK TOGETHER

The old Kirāṭa lives Seriousness at its grimmest: three days of beating the bushes for one lost shell while his mind counts the fortune it would have become. Delight enters by the side door, as a jewel found in the same forest, and the Ecstasy he carries home is freedom from care, the gift of a result he never sought.



“Here is A Science of Luck, and a miser who spent three grim days hunting one shell. Keep searching, by all means. Just leave a little room for the moon to turn up.”

— FELICIA

TODAY'S CONTEMPLATION

If luck is a science and the gem was found because of the search, not instead of it, what is your hypothesis about the shell you are hunting now?

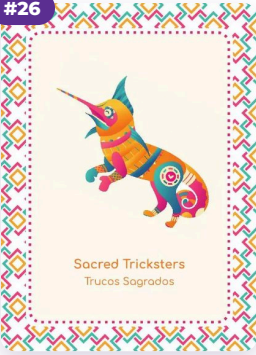
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a small loss your mind has been multiplying into a lost fortune.



Full tale and Ally
Journey ↗

#26



TALE 36 · BOOK VI · NIRVĀṆA (I)

Kumbha's Birth from the Pot

Meta Pet 26 · Sacred Trickery

"I embrace sacred play and divine mischief;"

Kumbha's pot and the healer who is never seen

Mitra VI.1.86–87 (prelude VI.1.85.44–148) · Sister: Soledad

Pride

Shadow

Pride is the wall Cūḍālā sees at once: “my words will make no effect in him; who treats me always as his young and silly wife” (VI.1.85.54); and it lives on in his props, “these pots and staffs” (VI.1.87.29).

Artfulness

Gift

Artfulness is her decision to come nearer in another figure, “infusing my very thoughts into the mind of thy husband” (VI.1.85.42), as the luminous boy Kumbha with a birth story he can honour, who asks only to be heard “as you hear music” (VI.1.87.45).

Invisibility

Essence

Invisibility is the healing that does not sign its name: the king melts into tears and takes the boy as monitor, father and friend (VI.1.87.35–38), never knowing it is his wife who speaks.

WHY THEY WALK TOGETHER

The king's Pride will not hear wisdom from his ‘young and silly wife’, and his pride in his rites keeps him stringing flowers in a hut. Cūḍālā answers with Artfulness, a borrowed form and a birth story from a pot, and she heals him in Invisibility, never claiming the credit: this tale is sacred trickery from beginning to end.



“Here is Sacred Trickery: a queen who becomes a boy born from a pot, so her husband can finally hear her. Sometimes love changes its costume, never its message.”

— FELICIA

TODAY'S CONTEMPLATION

If the trick was only a change of voice so that the truth could land, which truth are you refusing because of who says it, and which of yours needs another voice?

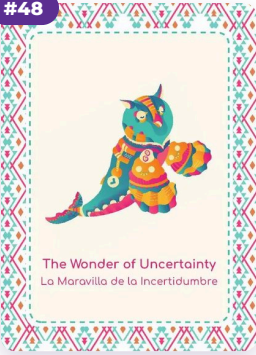
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a truth you have refused because of who was saying it.



Full tale and Ally Journey ↗

#48



TALE 37 · BOOK VI · NIRVĀṆA (I)

The Wish-Gem and the Piece of Glass

Meta Pet 48 · The Wonder of Uncertainty

“I embrace uncertainty as the doorway to wonder.”

The wish-gem that doubt let fly

Mitra VI.1.88, 90 · Sister: Chiyo

Inadequacy

Shadow

Inadequacy speaks at the very moment of arrival: “I am but a poor and honest man... it is impossible that so miserable a wretch, could ever be blessed with this masterpiece of perfection” (VI.1.88.14), and he never stretches out his hand.

Resourcefulness

Gift

Resourcefulness is Kumbha's decoding: the gem was never far away, it is the relinquishing of error, already in the king's hand until he “let slip the precious gem of resignation” (VI.1.90.19).

Wisdom

Essence

Wisdom is seeing the glass as glass, the bauble set before him “by the invisible hands of the siddha” to deride his folly (VI.1.88.20), and knowing that “the thoughts constitute the mind” which seeks it (VI.1.90.15).

WHY THEY WALK TOGETHER

The whole failure of the seeker is Inadequacy, the conviction that a man as poor and unworthy as he is cannot deserve the prize, and the real gem flies while he argues. The remedy Kumbha draws out is Resourcefulness, trusting the wealth already within reach, and Wisdom is the sight that tells the jewel from the glittering counterfeit seized in its place.



“Here is The Wonder of Uncertainty, and a seeker who stood before the wish-gem asking whether he deserved it. Not knowing is allowed. Reaching out anyway is allowed too.”

— FELICIA

TODAY'S CONTEMPLATION

If the seeker doubted the real gem and felt certain only about the glass, where is your certainty pointing at glass, and what real good waits inside your uncertainty?

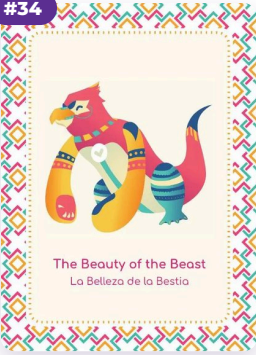
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something good within your reach that you have told yourself you do not deserve.



Full tale and Ally Journey ↗

#34



TALE 38 · BOOK VI · NIRVĀṆA (I)

The Vindhya Elephant

Meta Pet 34 · The Beauty of the Beast

"I see beauty in every form of life."

The Vindhya elephant and the hunter not yet gone

Mitra VI.1.89, 91 · Sister: Nomvula

Force

Shadow

Force is power without foresight: free of the chains, the elephant "was glad with the thought of his freedom from the hunter's chains, and thought no more of any future mishap" (VI.1.89.30), and the mind cast down is "not yet destroyed" (VI.1.91.14).

Strength

Gift

Strength shows in mercy and in the two tusks: the noble animal "thought in his mind, that it was no valour on his part to trample over the self-fallen" (VI.1.89.13), and Kumbha names the tusks reasoning and resignation (VI.1.91.2).

Majesty

Essence

Majesty is the road the tale points to but does not reach: sovereignty comes only when expectation, "the iron chain, that is stronger and harder" than iron (VI.1.91.6), is seen through, for "there is no bondage of man except his own ignorance" (VI.1.89.31).

WHY THEY WALK TOGETHER

The great elephant's raw Force snaps the iron bar, and his noble Strength spares the hunter who falls at his feet. Yet Majesty does not hold while the hunter lives: the beast who broke one chain walks carelessly into a baited pit. The pairing asks what strength is for once the chain is broken.



"Here is The Beauty of the Beast: an elephant strong enough to snap iron, gentle enough to spare his hunter. Now look gently at what you left behind: is it gone, or only lying down?"

— FELICIA

TODAY'S CONTEMPLATION

If the beast is beautiful even in its mercy, what is that beauty afraid to look at fully: the fallen hunter, or the green leaves over the pit?

TO CLOSE THE NIGHT

Tonight, write one honest sentence about a pattern you once escaped that may be waiting for you in a new form.



Full tale and Ally Journey ↗

#22



TALE 39 · BOOK VI · NIRVĀṆA (I)

The False Indra

Meta Pet 22 · Grace Under Pressure

“Grace flows through me under all pressure.”

Sikhidhvaja and the heaven he politely declined

Mitra VI.1.107 (resolution VI.1.108.1-3) · Sister: Sedna

Dishonor

Dishonor is the pressure to betray one's own fullness for a heaven elsewhere, pressed with flattery and the clever argument that “it is however not the part of the wise to reject an enjoyment, which offers itself unto him by the gracious allotment of his destiny” (VI.1.107.29).

Graciousness

Graciousness is the prince's reply: he worships the god as is fitting and says, “I know O lord of gods, the delights that there abound in heaven; but I have my heaven every where” (VI.1.107.26).

Grace

Grace is the fullness that needs nothing, “my soul being desirous of nothing from its fullness in itself, I am fully satisfied every where” (VI.1.107.27); the god and his train subside like waves, and Cūḍālā withdraws the enchantment, glad (VI.1.108.1).

WHY THEY WALK TOGETHER

The test Cūḍālā conjures is a lure towards Dishonor: a god who uses the prince's own virtues as bait and argues that refusing destiny's gift is unwise. Sikhidhvaja answers with Graciousness, worshipping Indra duly and declining with courtesy, and the Grace beneath it is a contentment no better place can buy.



“Here is Grace Under Pressure, and a king offered heaven, nymphs and flying sandals, who bows politely and says no, thank you. Your heaven travels with you. Try saying so kindly today.”

— FELICIA

TODAY'S CONTEMPLATION

When the most tempting offer arrives wearing your own virtues as bait, what lives under the grace that can bow, decline and stay content?

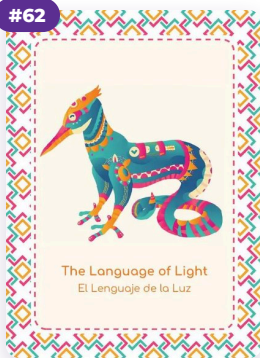
TO CLOSE THE NIGHT

Tonight, write one honest sentence about an offer, a status or a pleasure for which you might trade your integrity, if it came dressed well enough.



Full tale and Ally Journey ↗

#62



TALE 40 · BOOK VI · NIRVĀṆA (I)

Kaca and Bṛhaspati

Meta Pet 62 · The Language of Light

"I speak the language of light."

Kaca learns what 'all' means

Mitra VI.1.111 (outcome VI.1.112.1–2) · Sister: Lānxīn

Intellect

Shadow

Intellect takes the instruction literally: told that the soul crosses the world "by means of its abandonment of concerns with it" (VI.1.111.9), Kaca leaves house and property, and later even his bark garment, and still finds no rest.

Precision

Gift

Precision comes with the exact meaning, "this all means the mind, which comprehends all things in it" (VI.1.111.21), and with Kaca's own careful refusal to discard "so innocent and constant a companion" before he understands it (VI.1.111.24).

Impeccability

Essence

Impeccability is the clean final word: the demolition of egoism is "as easy as the twinkling of our eyelids" (VI.1.111.31), for "there is no such thing in reality" (VI.1.111.33), and Kaca rests absorbed "in the best kind of yoga meditation" (VI.1.112.1).

WHY THEY WALK TOGETHER

Kaca's Intellect obeys his father's words to the letter, and years of literal renunciation leave him without peace. Precision arrives when he learns exactly what 'all' meant, and refuses to drop the mind until he understands it; Impeccability is the teaching that lands at last, clean as light: there was never a separate self to abandon.



"Here is The Language of Light, and a young man who obeyed two words so literally that he ended up naked in a cave. Read your instructions twice today. The second reading is kinder."

— FELICIA

TODAY'S CONTEMPLATION

When Bṛhaspati said 'abandon all' and Kaca heard 'leave the house', who translated, and which instruction in your own life are you still translating too literally?

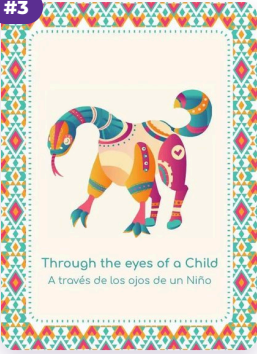
TO CLOSE THE NIGHT

Tonight, write one honest sentence about an instruction you have followed to the letter while missing what it meant.



Full tale and Ally
Journey ↗

#3



TALE 41 · BOOK VI · NIRVĀṆA (I)

The Man Who Built Houses in the Air

Meta Pet 3 · Through the Eyes of a Child

“I see the world with wonder and innocence.”

The air-house builder and the sky never lost

Mitra VI.1.112.3–113.22 (parable VI.1.112.15–35; interpretation VI.1.113) · Sister: Layla Hassan

Chaos

Shadow

Chaos is the cycle of building and losing, each collapse greeted with the same cry: “O my air built mansion, why art thou broken down and blown away so soon” (VI.1.112.23).

Innovation

Gift

Innovation is the turn from rebuilding to reflection, when the aerial man at last considers “the narrow confines of the abodes, which he had chosen for himself of his own accord” (VI.1.112.35).

Innocence

Essence

Innocence is the space that was always there: “as the destruction of the pot or any other hollow vessel, does not destroy the subtle air, which is contained in the same” (VI.1.113.18).

WHY THEY WALK TOGETHER

The aerial man lives Chaos as an endless cycle: castle, cave, pot, tub, hut, each one crumbling, each loss met with fresh lament. His Innovation is not a better shelter but a new way of seeing, that he chose these confinements himself, and Innocence is the open sky that was never lost, the ‘laughable’ simplicity of a being before he claimed anything as his own.



“Here is Through the Eyes of a Child, and a man who kept building houses in the sky and crying when the wind took them. Look up: the sky is still there.”

— FELICIA

TODAY’S CONTEMPLATION

Behind the castle, the cave, the pot and the hut you keep rebuilding, what open sky have you forgotten that you already are?

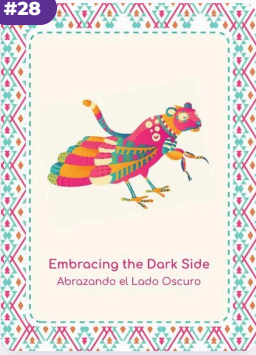
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a shelter you keep rebuilding in a smaller and smaller form.



Full tale and Ally Journey ↗

#28



TALE 42 · BOOK VI · NIRVĀṆA (I)

Bhṛṅgīśa and Śiva: The Triple Conduct

Meta Pet 28 · Embracing the Dark Side

“I embrace my dark side with love and courage.”

Bhṛṅgīśa asks Śiva for one certain truth

Mitra VI.1.115 · Sister: Oyuna

Purposelessness

Shadow

Purposelessness is Bhṛṅgī's lament, adrift on the deep, dark waves without a harbour of truth, and Śiva's first word names what he lacks: “Place always your reliance in your unshaken patience, and neither care nor fear for anything else” (VI.1.115.9).

Totality

Gift

Totality is full participation without capture: the great actor “witnesses all objects as a mere witness; and goes on doing his business” (VI.1.115.15), and the great enjoyer finds that “salt and sugar are both alike” (VI.1.115.30).

Immortality

Essence

Immortality is the great relinquishment of the thoughts of life and death, pleasure and pain (VI.1.115.33–34), so that whoever “does not take to his mind the pains, which invade his body” has cast away the troubles of his mortal state (VI.1.115.35).

WHY THEY WALK TOGETHER

Bhṛṅgī arrives in Purposelessness, tossed by the world's dark waves and searching for one certain truth to lean on. Śiva's answer is Totality: do everything, enjoy everything, relinquish everything, the bitter with the sweet. Its fruit is Immortality, the release from the very thoughts of life and death, which leaves a self without beginning or end.



“Here is Embracing the Dark Side, and a question asked on a northern peak: what can I rely on? Śiva's answer: patience, then do, enjoy and let go of everything. Salt and sugar alike.”

— FELICIA

TODAY'S CONTEMPLATION

If you can do, enjoy and relinquish everything, light and dark alike, what holds you when even the thoughts of life and death are set down?

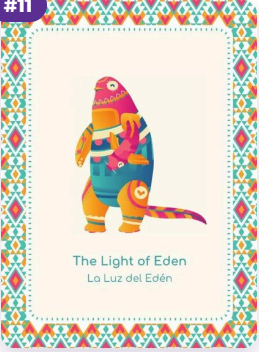
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a part of your life you have refused to take part in fully.



Full tale and Ally
Journey ↗

#11



TALE 43 · BOOK VI · NIRVĀṆA (I)

Manu and Ikṣvāku: The Seven Stages

Meta Pet 11 · The Light of Eden

"I carry the light of Eden within me."

Ikṣvāku and the seven rungs toward light

Mitra VI.1.117–123 · Sister: Pema

Obscurity

Shadow

Obscurity is the fog in which the king wonders why there is decay, disease and death and finds no answer, and Manu names its root: "The knowledge that 'I am an embodied being' is the cause of our bondage in this world" (VI.1.118.8).

Idealism

Gift

Idealism is the map itself, the stages beginning with the "enlightenment of the understanding by the study of the sāstras and attendance on holy and wise men" and rising through reflection to silent meditation before "the light of God" (VI.1.120.1–2).

Light

Essence

Light is "the state of an even and transparent light" (VI.1.120.5), and its sign in daily life is the liberated one who "deems his pain and pleasure as passing on his shadow" (VI.1.122.7).

WHY THEY WALK TOGETHER

Ikṣvāku begins in Obscurity: alone with the question of why beings decay, sicken and grieve, he ponders and finds nothing. Manu answers with Idealism in its truest sense, a vision of graded awakening that can be climbed rung by rung, and the ladder ends in Light, even and transparent, the light of Eden that was never actually lost.



"Here is The Light of Eden, and a king who asked why everything decays and was given a map of seven rungs. Stand on the rung you are on. It is already lit."

— FELICIA

TODAY'S CONTEMPLATION

If, like the mother moaning for the child asleep on her lap, you are mourning a light you never lost, on which rung have you been looking for it?

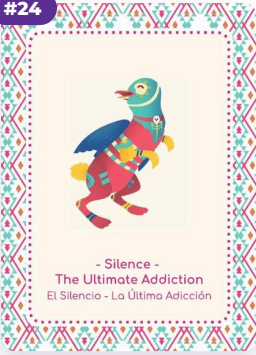
TO CLOSE THE NIGHT

Tonight, write one honest sentence about where you stand on the ladder today, without grading yourself.



Full tale and Ally Journey ↗

#24



TALE 44 · BOOK VI · NIRVĀṆA (I)

The Stag and the Huntsman

Meta Pet 24 · Silence The Diamond Path

"In silence I discover the diamond path."

The sage who never saw the wounded stag

Mitra VI.1.124 · Sister: Bari

Addiction

Shadow

Addiction is the chase itself, the huntsman crashing through the forest and calling out, "Have you seen, O sage, a wounded stag flying before me this way, with an arrow fixed in its back?" (VI.1.124.30).

Invention

Gift

Invention is the inner turn Vasiṣṭha prescribes: "break your sensuous mind by the power of your reasoning mind... as they break the iron pegs by force of iron hammers" (VI.1.124.15).

Silence

Essence

Silence is the sage's answer: "the feeling of my egoism, has been long before dissolved in my mind... I rest quiet in my fourth state" (VI.1.124.33), a "mere witness and spectator of the affairs of life" (VI.1.124.24).

WHY THEY WALK TOGETHER

The huntsman racing after his wounded stag is the mind under Addiction, compelled by senses and desire and certain that the whole world must be watching the same prey. Vasiṣṭha's remedy is Invention, one mind breaking another as iron breaks iron, and its fruit is the sage's Silence, cool as stone, in which the chase passes through without being seen.



"Here is Silence: The Diamond Path, and a sage so quiet that a hunter's whole chase passed straight through him. When the next craving gallops by, you are allowed not to follow."

— FELICIA

TODAY'S CONTEMPLATION

When the hunter's question arrives and the stag runs past, who in you is listening, and who does not need to turn?

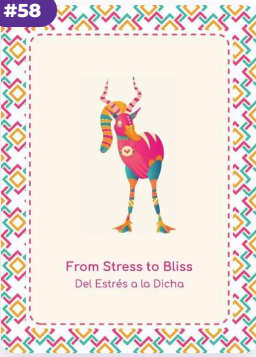
TO CLOSE THE NIGHT

Tonight, write one honest sentence about the 'stag' your attention chased most often today.



Full tale and Ally
Journey ↗

#58



TALE 45 · BOOK VI · NIRVĀṆA (II)

The Vidyādhara's Questions

Meta Pet 58 · **Vitality**

“Vitality surges through every cell of my body.”

The vidyādhara who woke after four ages

Mitra VI.2.5–16 · Sister: Akua

Dissatisfaction

Shadow

Dissatisfaction is his confession: “I have enjoyed all these enjoyments of my senses for a full thousand years, and still I find nothing either in this earth or in heaven, which is able to yield full satisfaction to my mind” (VI.2.6.28).

Vitality

Gift

Vitality is the waking: he gives his assent with the syllable Om (VI.2.7.5) and learns that “the seed of the world is the Ego” (VI.2.7.11), a seed that can be roasted in the fire of reason so that it sprouts no more (VI.2.8.2).

Bliss

Essence

Bliss is where the story ends: while Bhuṣuṇḍa is still speaking, the vidyādhara “fell into the trance of samādhi” and, despite repeated attempts to wake him, “he did not open his eyes” (VI.2.16.1–2).

WHY THEY WALK TOGETHER

The vidyādhara has had everything for a thousand years, and nothing on earth or in heaven satisfies him: Dissatisfaction in its purest form. The teaching of the old crow Bhuṣuṇḍa wakes him into Vitality, a mind alive to the seed of ‘I’ beneath all wanting, and he passes into Bliss, an absorption so complete that no one can call him back.



“Here is Vitality, and a sky-being who enjoyed everything for a thousand years and still felt hungry. Fullness is not waiting at the end of the next pleasure. It is pulsing in you now.”

— FELICIA

TODAY'S CONTEMPLATION

If a thousand years of pleasure never filled the vidyādhara, what rests between the pulses of your own wanting, before the next pleasure begins?

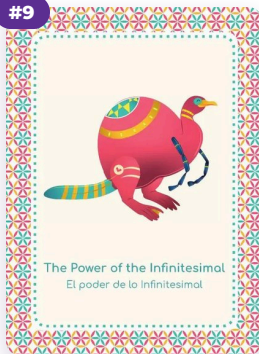
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a pleasure you keep returning to that no longer satisfies you.



Full tale and Ally
Journey ↗

#9



TALE 46 · BOOK VI · NIRVĀṆA (II)

Indra in the Atom

Meta Pet 9 · The Power of the Infinite Small

"I honor the power within the smallest gesture."

Indra hides in an atom and builds a world

Mitra VI.2.13 · Sister: Asha

Powerlessness

Shadow

Powerlessness begins before the battle, his strength and valour "weakened... by his study of and the lectures of his preceptor on spiritualism" (VI.2.13.13), and ends with the lord of the gods fleeing in all ten directions without rest (VI.2.13.15–16).

Determination

Gift

Determination is the one precise move in the unseen moment: "he compressed the thought of his big body in his mind, and became of a minute form on the out-side of himself" (VI.2.13.17).

Power of the Infinite Small

The Power of the Infinite Small is what the atom holds: a world "as minute as a particle of fragrance" that appears "as big as a mountain" (VI.2.13.3), where Indra finds rest, a palace and a line that reigns a thousand generations (VI.2.13.19–20, 13.29).

WHY THEY WALK TOGETHER

Indra, routed by the demigods and chased in every direction, lives Powerlessness in full. His Determination is a single deliberate act, compressing the thought of his body until he can enter a mote of sunlight, and inside it he discovers the Power of the Infinite Small: a palace, a country, three worlds and a thousand generations within one glittering particle.



"Here is The Power of the Infinite Small, and a defeated god who made himself tiny enough to slip into a sunbeam. Small is not weak. Small is where whole worlds begin."

— FELICIA

TODAY'S CONTEMPLATION

If Indra found a whole world inside a mote of sunlight, where does your smallest steady gesture live, and is it a place you build from or a place you hide in?

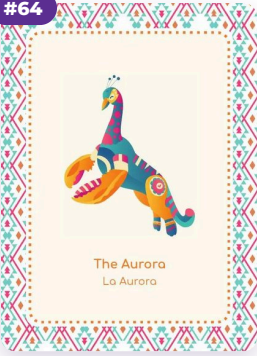
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a time you made yourself small, and what it protected or cost you.



Full tale and Ally
Journey ↗

#64



TALE 47 · BOOK VI · NIRVĀṆA (II)

The Indra of the Lotus Fibre: Creation as Imagination

Meta Pet 64 · Aurora

"The aurora of my awakening illuminates all."

The lotus-fibre Indra and the mist at sunrise

Mitra VI.2.14 · Sister: Aurora

Confusion

Shadow

Confusion is the reverie that rebuilds the throne: "believing himself as the lord of all he saw in it, became the very god Indra" (VI.2.14.20), as "thousands of other Indras" go on in their fancied realms (VI.2.14.24).

Imagination

Gift

Imagination becomes vision when, in "this silent meditation of his tranquil mind", the chain of causes disappears (VI.2.14.7) and he sees the One present everywhere, "as pungency in the heart of pepper, as vacuity in the sky" (VI.2.14.17).

Illumination

Essence

Illumination is the light that needs no fight: "It is egoism alone, which produces the wonderful appearance of delusion... it spreads itself as a mist, but disappears immediately at the sight of light" (VI.2.14.28).

WHY THEY WALK TOGETHER

Thousands of Indras go on reigning in fancied realms, each taking his imagined world for the real one: Confusion as a whole lineage. The lotus-fibre Indra discovers that creating and imagining are one act, the Gift of Imagination seen from within, and that the whole appearance, whatever its cause, thins like mist when it is known: Illumination.



"Here is Aurora, and a god who saw the infinite, then drifted into reverie and dreamed himself back onto a throne. Old habits sprout. Smile at them. Dawn does not argue with the night."

— FELICIA

TODAY'S CONTEMPLATION

If the throne Indra dreamed his way back to belongs to a night that never was, which old role sprouting in you today could simply be seen at dawn rather than fought?

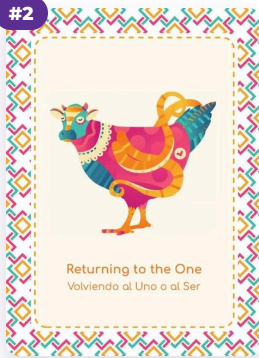
TO CLOSE THE NIGHT

Tonight, write one honest sentence about an old habit that came back after a moment of real clarity.



Full tale and Ally Journey ↗

#2



TALE 48 · BOOK VI · NIRVĀṆA (II)

Manki the Pious Brahmin

Meta Pet 2 · Returning to the One

"I return to the wholeness of who I am."

Manki the pilgrim, told he is nearly home

Mitra VI.2.23–26 · Sister: Ananya Mehta

Dislocation

Shadow

Dislocation is a life turned inside out on the burning sand: "all pleasures are as painful to me, as my pains have become pleasurable at this advanced age of mine" (VI.2.24.6), and the nearest rest only deepens the thirst, like "a beverage of briny water" (VI.2.23.15).

Orientation

Gift

Orientation is the fellow traveller's word: "you have already come to the path of wisdom, and very nearly got over the ocean of the world" (VI.2.23.39), followed by the map of the four roots, perceiving, dwelling, desiring, imagining (VI.2.25.1).

Unity

Essence

Unity arrives as release, "as a Snake gets loose from its slough" (VI.2.26.39), and Manki rests on the mountain, still as stone and "wakeful with his internal sensibility by the light of his yoga contemplation" (VI.2.26.41).

WHY THEY WALK TOGETHER

Manki is Dislocation on foot: a weary pilgrim who has visited every holy place, recoils from going home, and will rest anywhere at all. Vasiṣṭha gives him Orientation, the news that he is already near the far shore, and the teaching frees him into Unity, a stillness in which he sheds the seeker's identity like a snake's skin.



"Here is Returning to the One, and a tired pilgrim who has seen every holy place and dreads going home. Someone falls into step beside him. You may be closer than you feel."

— FELICIA

TODAY'S CONTEMPLATION

Before you return to the One, where are you standing: still among the holy places, on the burning sand of weariness, or, as Vasiṣṭha told Manki, nearly at the far shore?

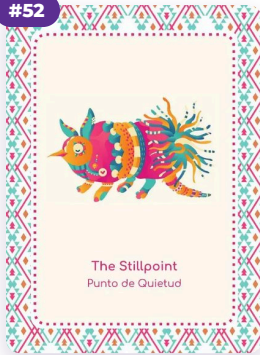
TO CLOSE THE NIGHT

Tonight, write one honest sentence about the home, the person or the ordinary life you have been reluctant to return to.



Full tale and Ally
Journey ↗

#52



TALE 49 · BOOK VI · NIRVĀṆA (II)

The Deer-like Mind

Meta Pet 52 · The Stillpoint

*"I rest in the stillpoint between worlds."***The deer-like mind finds the stillpoint**

Mitra VI.2.44–45 · Sister: Akiko

Stress

Shadow

Restraint

Gift

Stillness

Essence

Stress: the deer's mouth is galled by thorny brambles while the passions lie in wait for it like huntsmen, and it runs after the mirage of egoism into pits (VI.2.44.33).

Restraint: the young sprout is fenced by perseverance and the 'aerial birds of his expectations' are kept off (VI.2.44.12); higher up the tree, the eye may fall on things, but the longing is checked.

Stillness: the tired deer 'takes its rest and refuge under this cool shade' (VI.2.44.32), the quiet composure the text names chitta-vrtti-nirodha (VI.2.44.28).

WHY THEY WALK TOGETHER

The Stillpoint walks with the deer-like mind because Vasiṣṭha's parable follows its arc step by step. The mind galled by thorns and hunted by its passions is Stress; the fence of perseverance and the eye that sees but checks its longing are Restraint; the cool shade where the mind lies down and never seeks another harbour is Stillness.



"Here is your deer, a little scratched, still running. I'm not asking it to stop, only showing it the shade. Lie down for three breaths. Nobody is hunting you here."

— FELICIA

TODAY'S CONTEMPLATION

If at the stillpoint everything moves, what in you can keep moving while the deer lies down in the shade?

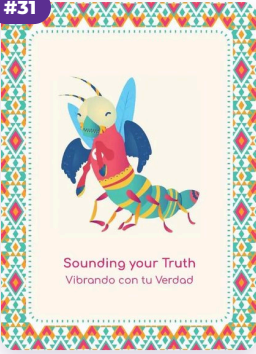
TO CLOSE THE NIGHT

Tonight, write one honest sentence about what hunted you today, and where you found a little shade.



Full tale and Ally
Journey ↗

#31



TALE 50 · BOOK VI · NIRVĀṆA (II)

The Great Stone: Vasiṣṭha's Meditation and the World within the Rock

Meta Pet 31 · Sounding the Depths

"I sound the depths of my being with courage."

The great sage who could not see the stone

Mitra VI.2.56–70 · Sister: Tashi

Arrogance

Shadow

Arrogance: at the stone the great sage sees only rock, and she tells him plainly that his blindness comes from 'the want of your preconceptions' (VI.2.67.15).

Leadership

Gift

Leadership: she teaches him that seeing is 'your habitual thinking of a thing', learnt like a craftsman's art under a master (VI.2.67.23), and the great teacher lets himself be taught.

Humility

Essence

Humility: sitting again in samādhi, he finds a whole world inside the stone and learns that 'this intellect is the very stone' (VI.2.70.21).

WHY THEY WALK TOGETHER

Sounding the Depths walks with this tale because the greatest of sages arrives at the stone and sees nothing. His certainty that nothing is there is the Arrogance of the expert; his willingness to sit again at a celestial woman's word is Leadership received before it is given; and the stone opening into a whole world is Humility, the depth with no bottom.



"The wisest sage in the sky once stood before a stone and saw nothing. So he sat down again and listened. Your turn: whose way of seeing could you borrow today?"

— FELICIA

TODAY'S CONTEMPLATION

If no depth has a bottom, which stone in your life have you stopped looking into because you already know what it holds?

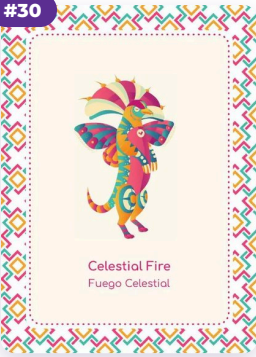
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you could not see today until someone else showed it to you.



Full tale and Ally Journey ↗

#30



TALE 51 · BOOK VI · NIRVĀṆA (II)

The Heavenly Nymph

Meta Pet 30 · Celestial Fire

“Celestial fire ignites my purpose.”

The heavenly nymph and the fire that grows light

Mitra VI.2.64–65 · Sister: Beatriz

Desire

Shadow

Desire: 'though I am always cooling myself' with brooks and lotus lakes, she burns 'incessantly in all my body' (VI.2.64.59), and weeps at everything beautiful (VI.2.64.69).

Lightness

Gift

Lightness: 'all this fondness of mine, is gradually turning to indifference' (VI.2.65.11); the fire, fully lived, has burnt its own fuel.

Rapture

Essence

Rapture: her lord's absorption has left in her a distaste for all worldly things (VI.2.65.16), and now, travelling freely through the air, she asks the sage to release her and her husband from ignorance.

WHY THEY WALK TOGETHER

Celestial Fire walks with the heavenly nymph because her story is fire from start to finish. Her mind-born longing burns so hotly that lotus beds dry to powder beneath her: Desire. Lived through to its end, the passion dries out and loosens its grip: Lightness. What remains is the wish for release and the open sky she now crosses freely: Rapture.



“This card is warm to the touch. So is the nymph in today's tale, burning for someone who will not come. Don't put the fire out. Ask it, gently, what it really wants.”

— FELICIA

TODAY'S CONTEMPLATION

Celestial fire burns: when a longing like the nymph's has burnt itself out, what in you was never burnt at all?

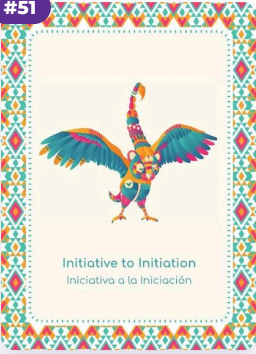
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a longing you carry, and what it might want instead of what it asks for.



Full tale and Ally Journey ↗

#51



TALE 52 · BOOK VI · NIRVĀṆA (II)

The Final Dissolution: Śiva and Śakti

Meta Pet 51 · The Ring of Fire

"The ring of fire purifies and empowers me."

At the world's end, a step to cooler air

Mitra VI.2.71–92 · Sister: Khadija

Agitation

Shadow

Agitation: as the twelve suns burn the world, 'my body became heated and my blood boiled as by the heat of a wild fire' (VI.2.75.11).

Initiative

Gift

Initiative: in the same breath he 'left that place of torrid heat' for higher, cooler air (VI.2.75.11), and from there finds what fire cannot change, the sandalwood that still gives its fragrance (VI.2.75.53).

Awakening

Essence

Awakening: he knows furious Rudra and Bhairava as 'creatures of my mistaken fancy' (VI.2.83.4), and rests with the senses asleep and the intellect 'fully awake' (VI.2.91.45).

WHY THEY WALK TOGETHER

The Ring of Fire walks with the final dissolution because Vasiṣṭha stands inside a ring of fire. Twelve suns burn the world and his blood boils: Agitation. He does not freeze or flee into numbness; he rises to cooler air and keeps watching: Initiative. At the end the terrible figures are seen as creatures of his own fancy and he rests awake in the one subject: Awakening.



"Things heat up in today's tale: twelve suns at once. Here's what Vasiṣṭha knew: you're allowed to step back into cooler air. Then look again. What still smells of sandalwood?"

— FELICIA

TODAY'S CONTEMPLATION

If inside the ring of fire it is cool, what in you, like the sandalwood, keeps its fragrance while everything around it burns?

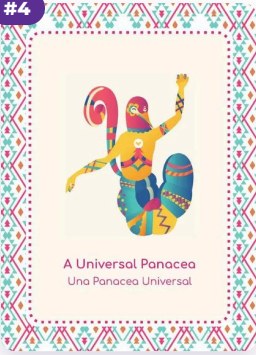
TO CLOSE THE NIGHT

Tonight, write one honest sentence about what made your blood boil today, and the step you took, or could take, toward cooler air.



Full tale and Ally
Journey ↗

#4



TALE 53 · BOOK VI · NIRVĀṆA (II)

The Siddha in the Aerial Cell

Meta Pet 4 · A Universal Panacea

"I am a vessel of universal healing."

Two sages, one cell, and mutual pardon

Mitra VI.2.93.1–94.7 · Sister: Nadine Diatta-Leroy

Intolerance

Shadow

Intolerance: the occasion is complete, an intruder has thrown the sage's body away and settled in his cell, and once woken the siddha half blames him for his fall from his 'aerial seat' (VI.2.94.3).

Understanding

Gift

Understanding: instead of fighting for the place, Vasiṣṭha lets go of his wish for it, and the cell vanishes 'together with the loss of my fond desire for it' (VI.2.93.15).

Forgiveness

Essence

Forgiveness: the siddha ends his reproach with 'But pardon me, I am equally fallible also' (VI.2.94.3), and the two sages forgive each other, rise together and part.

WHY THEY WALK TOGETHER

A Universal Panacea walks with the siddha in the aerial cell because the tale offers the perfect occasion for Intolerance: a stranger has thrown away the sage's body and taken his place. Vasiṣṭha meets it with Understanding, releasing the wish that built the cell, and the story closes with the two sages pardoning each other's errors: Forgiveness, the remedy that heals both.



"Someone's sitting in your seat today. Before you shout, try this sage's way: loosen your wish to own the place. Funny how the quarrel shrinks. Who might you pardon, including yourself?"

— FELICIA

TODAY'S CONTEMPLATION

If the panacea heals all yet the wound remains, is the wound the place you were wronged, or the wish that still holds that place?

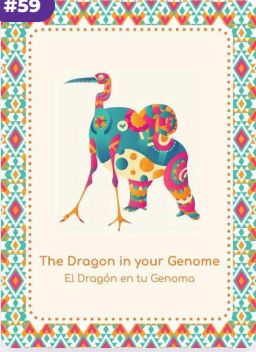
TO CLOSE THE NIGHT

Tonight, write one honest sentence about someone who took your place, and the wish of yours that still holds it.



Full tale and Ally
Journey ↗

#59



TALE 54 · BOOK VI · NIRVĀṆA (II)

The Piśāca

Meta Pet 59 · The Dragon in Your Genome

“The dragon of my genome awakens.”

The unseen sage who chooses to be seen

Mitra VI.2.94.8–95.31 · Sister: Miriam

Dishonesty

Shadow

Dishonesty: seen by none, his calls unheard, 'I remained as a demonic piśāca, in the abode of the holy Gods' (VI.2.94.28), like the dark beings who hide where even the sun cannot find them (VI.2.94.82).

Intimacy

Gift

Intimacy: the sage decides to be seen, and the beings who looked through him turn and see him (VI.2.95.4–6); visibility begins as a wish of his own.

Transparency

Essence

Transparency: 'my spiritual body assumed a material form, which sprang from within me and of my own will' (VI.2.95.12), and he names it plainly for what it is, a form taken for instruction.

WHY THEY WALK TOGETHER

The Dragon in Your Genome walks with the piśāca tale because both are about what hides and what comes into the open. Vasiṣṭha walks among the gods unseen and ungraspable, the shadow-life of a being that evades sight, and this hiddenness is the root of Dishonesty. He wishes to be seen and is: Intimacy. The form that springs from within him, openly named as a form taken for teaching, is Transparency.



“Even Vasiṣṭha spent a while as a ghost, calling out and not being heard. Being unseen can feel safe. Today, let one person see one true thing about you. Just one.”

— FELICIA

TODAY'S CONTEMPLATION

The dragon in your genome roars: who taught it to hide, and what would it be like to let it be seen?

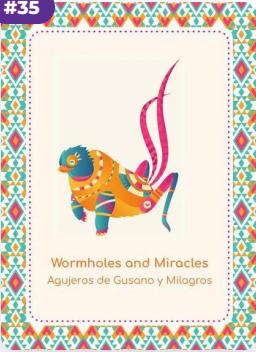
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something true in you that nobody saw today.



Full tale and Ally
Journey ↗

#35



TALE 55 · BOOK VI · NIRVĀṆA (II)

Vipaścit, the King Who Became Four

Meta Pet 35 · Wormholes and Miracles

"I travel through miraculous dimensions."

Vipaścit's four selves and the way home

Mitra VI.2.106–132 (the story proper VI.2.108.3–132.20) · Sister: Tin-Hinan

Hunger

Shadow

Hunger: the wanderer 'has no cessation from his wanderings' (VI.2.128.42), and at the end he admits, 'I could not find anywhere, the limit of this Avidyā' (VI.2.132.16).

Adventure

Gift

Adventure: through centuries as stone, tree, lion and frog, the four 'mutually helped and healed each other, as the members of the body assist' one another (VI.2.125.21).

Boundlessness

Essence

Boundlessness: the stag in Rāma's garden (VI.2.129.46) leaps into the fire, comes out as Bhāsa, and 'remembered all the incidents of his past life' as one (VI.2.130.24).

WHY THEY WALK TOGETHER

Wormholes and Miracles walks with Vipaścit because his four selves search endlessly through worlds for the limit of ignorance: Hunger. Along the way they live centuries as stone, tree, lion and frog, freeing one another: Adventure. And one of them, as a stag in Rāma's own garden, leaps into the fire and remembers everything, arriving where he started: Boundlessness.



"Four kings set off to find the end of ignorance. One came home as a stag in Rāma's own garden. Before you go searching further today, look around: what's already here?"

— FELICIA

TODAY'S CONTEMPLATION

If through the wormhole you arrive where you started, what are you searching for out there that may be waiting in your own garden?

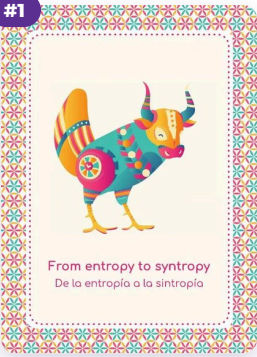
TO CLOSE THE NIGHT

Tonight, write one honest sentence about what you went looking for today, and whether it was already at home.



Full tale and Ally Journey ↗

#1



TALE 56 · BOOK VI · NIRVĀṆA (II)

The Wonderful Carcass

Meta Pet 1 · From Entropy to Syntropy

"I transform entropy into creative flow."

The fallen colossus that became the earth

Mitra VI.2.133-135 · Sister: Elena Ixchel

Entropy

Shadow

Entropy: the corpse lies across all seven continents, and the gods lament that 'the devastation of all these beauties of the landscape, fills our mind with pity and grief' (VI.2.134.57).

Freshness

Gift

Freshness: Agni appears 'in his cooling moon-like form' and says 'fear not' (VI.2.133.9); seen from the upper sky, the terrifying body is 'as if it were made of wood' (VI.2.133.13).

Beauty

Essence

Beauty: the remains become the land, 'the big bones of its bulky body, form the mountains of this earth' and the Himālaya is its backbone (VI.2.135.5); day and night return.

WHY THEY WALK TOGETHER

From Entropy to Syntropy walks with the wonderful carcass because the tale is decay on a cosmic scale: a dead colossus covers every continent and the gods mourn the ruined landscape, which is Entropy. Agni's cool form and the view from the upper sky bring a fresh way of seeing the remains: Freshness. And the remains become the world itself, bones as mountains and the Himālaya as its spine: Beauty.



"Today's tale has a giant corpse in it. I know. But stay with me: in the end its bones become mountains. What dead weight in your life might, slowly, become ground?"

— FELICIA

TODAY'S CONTEMPLATION

If entropy becomes syntropy, what was the chaos for, and what in the dead weight you carry is already becoming ground?

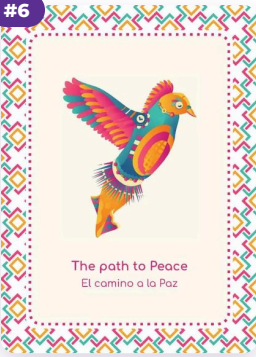
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something that ended or decayed in your life, and what has grown from it.



Full tale and Ally Journey ↗

#6



TALE 57 · BOOK VI · NIRVĀṆA (II)

The Gnat and the Hunter

Meta Pet 6 · The Path to Peace

"I walk the path of deep inner peace."

The hunter who was asked why he kills

Mitra VI.2.136 · Sister: Naomi Waanatig

Conflict

Shadow

Conflict: the proud Asura wrecks the hermitage and the sage answers in kind, 'be thou now be born as a contemptible gnat' (VI.2.136.12); from then on each death gives birth to the shape of the killer (VI.2.136.30).

Diplomacy

Gift

Diplomacy: when the hunter wanders into a hermitage, the sage meets him not with a curse but with a question, 'why did you roam so long, afflicting the innocent deer' (VI.2.136.32).

Peace

Essence

Peace: the same question turns him toward protecting rather than killing and toward 'the law of universal benevolence in this transitory world' (VI.2.136.32), and the sage reminds him how brief every life is (VI.2.136.33).

WHY THEY WALK TOGETHER

The Path to Peace walks with the gnat and the hunter because the tale is a chain of Conflict: violence calls down a curse, the curse breeds a new form, and each form is born from the face of the one that struck it. The chain breaks with Diplomacy, a sage who answers the hunter with a question instead of a blow, and that question opens the way to Peace.



*"An Asura, a gnat, a deer, a hunter: one mind, passing the blow along.
Then a sage asks one kind question. Today, before you strike back, could you ask one too?"*

— FELICIA

TODAY'S CONTEMPLATION

You found the path to peace: who in you was walking the path of war, and whose face was before you when you set out?

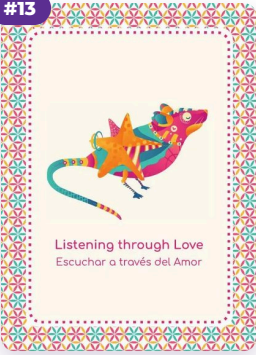
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a blow you passed on today, or one you chose not to.



Full tale and Ally
Journey ↗

#13



TALE 58 · BOOK VI · NIRVĀṆA (II)

The Hunter and the Sage: The Dream of King Sindhu

Meta Pet 13 · Listening through Love

"I listen with the ears of love."

Breathing into another's dream, and finding the way back

Mitra VI.2.137–164 · Sister: Tjinkuma

Discord

Shadow

Discord: as his senses mingle with the pupil's, he feels 'a duplex feeling of all external objects, which appeared in their reduplicated forms' (VI.2.138.4), two worlds jarring against each other.

Discernment

Gift

Discernment: before anything else he listens with the breath, 'my breath being accompanied with my mind' and drawn in with the air 'inhaled by the pupil sitting before me' (VI.2.137.10).

Empathy

Essence

Empathy: 'the double view of the world now became one; just as the erroneous sight of the two moons' resolves into one (VI.2.138.11), though later he forgets himself 'by my habitual mode of thinking' (VI.2.140.33).

WHY THEY WALK TOGETHER

Listening through Love walks with the hunter and the sage because the sage enters another's world through the breath and finds it doubled before it becomes one. The two worlds held side by side, not yet heard as one, are Discord; the slow breath that follows the pupil's breath is Discernment through deep listening; the single world shared from inside the pupil's heart is Empathy. And the sage's failed return is the warning that keeps empathy honest.



"The sage in today's tale breathed his way into a pupil's dream, and then forgot the way home. Listen deeply today, with love. Just keep one hand on your own heart."

— FELICIA

TODAY'S CONTEMPLATION

You listened through love: when two views of the world become one, what does fear sound like, and is it yours or theirs?

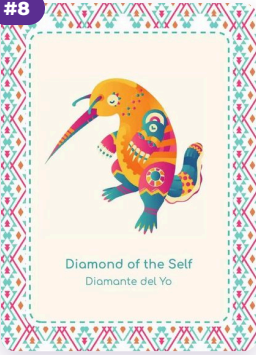
TO CLOSE THE NIGHT

Tonight, write one honest sentence about someone you truly listened to today, or someone you did not.



Full tale and Ally Journey ↗

#8



TALE 59 · BOOK VI · NIRVĀṆA (II)

The Hewn Statue

Meta Pet 8 · The Diamond of the Self

"I am a diamond of infinite facets."

The figure that was always in the wood

Mitra VI.2.168 · Sister: Selene di Marco-Amari

Mediocrity

Shadow

Mediocrity: the soul lies unseen 'as the uncarved doll remains unseen, in the wood of every forest tree' (VI.2.168.40); the rugged block shows nothing of what it holds.

Stylishness

Gift

Stylishness: 'the statue does not appear in the rugged block, unless and until it is hewn out by the skill of carver' (VI.2.168.42), and the skill lies in uncovering, not adding.

The Diamond of the Self

Essence

The Diamond of the Self: the world is drawn on the intellect as a picture on its canvas, 'a vacuous substance, with the lustre of the world in it' (VI.2.168.6); the figure was wood all along.

WHY THEY WALK TOGETHER

The Diamond of the Self walks with the hewn statue because Vasiṣṭha's image follows its arc exactly. The rough block that shows nothing, a figure unseen in every tree, is Mediocrity; the carver's chisel that uncovers rather than adds is Stylishness; and the discovery that the figure was wood all along, with nothing added, is the Diamond of the Self.



"Here's a secret from the woodcarver: nothing gets added. The figure was in the wood all along. So today, don't build a better you. Just take one thing away."

— FELICIA

TODAY'S CONTEMPLATION

If the figure was always in the wood and the diamond has no flaws, what are you polishing, and what could the chisel simply take away?

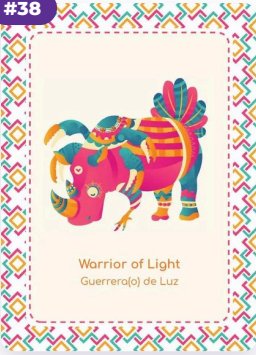
TO CLOSE THE NIGHT

Tonight, write one honest sentence about where you made yourself smaller today in order to fit in.



Full tale and Ally Journey ↗

#38



TALE 60 · BOOK VI · NIRVĀṆA (II)

Aindava: The Brahmā Gītā

Meta Pet 38 · The Warrior of Light

"I am a warrior of light and truth."

Ten brothers, one vow, and the body

Mitra VI.2.176–179 · Sister: Harjit

Struggle

Shadow

Struggle: the brothers 'were reduced to dry skeletons, parts of which were beaten and devoured by rapacious beasts' (VI.2.178.38), the cost of a battle fought against the body.

Perseverance

Gift

Perseverance: 'believing themselves as Brahma, they sat long with the thought of supporting the world' (VI.2.178.36), holding one reflection through months and years.

Honor

Essence

Honor: the vow is kept to the end, and 'their ten bodiless minds, were thought to be converted to so many different worlds' (VI.2.178.40).

WHY THEY WALK TOGETHER

The Warrior of Light walks with the Aindavas because their austerity is a long battle: years of stillness while their bodies wither and beasts tear at them, which is Struggle. They hold their single reflection without wavering: Perseverance. And they carry the vow to its completion, each mind becoming a whole world: Honor. The koan's question, whether the warrior casts a shadow, is answered by the bodies they left behind.



"Ten brothers held one thought so steadily that each became a world. Impressive. Also, nobody fed them. Choose one battle worth your steadiness today, and please, eat lunch."

— FELICIA

TODAY'S CONTEMPLATION

The warrior of light casts no shadow, or does she: what does your perseverance leave in the shade, as the brothers left their bodies to the beasts?

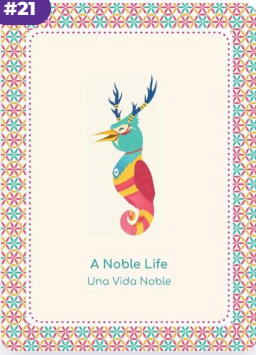
TO CLOSE THE NIGHT

Tonight, write one honest sentence about a struggle you kept going today, and whether it was worth what it cost.



Full tale and Ally
Journey ↗

#21



TALE 61 · BOOK VI · NIRVĀṆA (II)

Kundadanta and the Hermit of the Kadamba Tree

Meta Pet 21 · A Noble Life

"I live a life of dignity and noble purpose."

Eight emperors, eight houses, and the hermit's rest

Mitra VI.2.180–186 · Sister: Awinita

Control

Shadow

Control: each brother 'thought himself to be the Lord of his respective province, as his imagination portrayed unto him in the region of his mind' (VI.2.183.67), ruling the seven continents from his own empty rooms (VI.2.183.47).

Authority

Gift

Authority: the blessing wins because 'the blessing received from its donor, is strengthened in the mind of the donee in time' (VI.2.183.32), and a little room can hold the whole earth (VI.2.185.26).

Valor

Essence

Valor: the hermit beneath the kadamba, once king of Malwa, has laid down his crown and sits 'as cool and quiet as a block of stone' (VI.2.180.29); Kundadanta, bereaved, chooses the same inner rest.

WHY THEY WALK TOGETHER

A Noble Life walks with Kundadanta's tale because its brothers want to rule the whole earth: Control in its purest form. The boon is granted, and each becomes sovereign, but only inside his own house, where the blessing he fostered is stronger than the curse: Authority, sized to its true room. The noble path, though, belongs to the old hermit who laid down a kingdom and to Kundadanta who seeks inner rest: Valor.



"Eight brothers each won the whole earth, and each ruled it from inside his own house. Before you try to manage everything today, look around. Which room is truly yours to rule?"

— FELICIA

TODAY'S CONTEMPLATION

A noble life needs no title: if you already rule the whole earth inside your own house, what name would you give yourself?

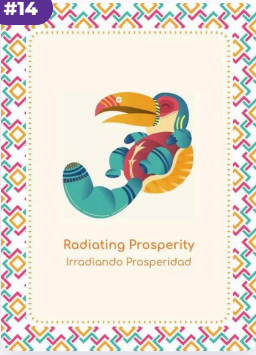
TO CLOSE THE NIGHT

Tonight, write one honest sentence about something you tried to control today, and what that control was protecting.



Full tale and Ally Journey ↗

#14



TALE 62 · BOOK VI · NIRVĀṆA (II)

The Wood-Cutters and the Gem

Meta Pet 14 · Radiating Prosperity

"Prosperity flows through me abundantly."

The wood-cutters who found the gem

Mitra VI.2.196–197 · Sister: Yejide

Compromise

Shadow

Compromise: 'some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood', selling them 'at trifling prices' (VI.2.196.21).

Competence

Gift

Competence: the daily labour itself becomes the way, 'as the wood-cutters, who sought for the worthless wood at first, get the very valuable gems at last' (VI.2.197.6).

Bounteousness

Essence

Bounteousness: 'having obtained the desirable gem', they 'remained quite content in the very woods' (VI.2.196.24), wealthy without leaving the forest.

WHY THEY WALK TOGETHER

Radiating Prosperity walks with the wood-cutters because Vasiṣṭha's parable lays out its arc as three kinds of men in one forest. Those who keep selling logs for a pittance are Compromise; those who learn to see the sandalwood, fruit and gold at the forest's edge are Competence; and the few who find the wish-fulfilling gem and live content in the very woods are Bounteousness.



"Same forest, same axe, same tired walk to market. And yet the gem was lying at the edge the whole time. Today, before you sell your wood cheap, look down once."

— FELICIA

TODAY'S CONTEMPLATION

Prosperity booms: in the silence between the booms, can you hear the gem lying at the edge of the forest you already work in?

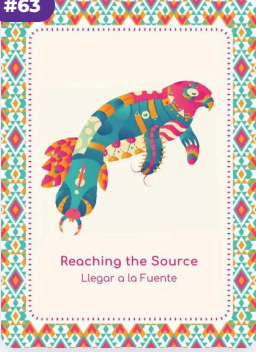
TO CLOSE THE NIGHT

Tonight, write one honest sentence about where you sold yourself short today, and one glint of value you noticed.



Full tale and Ally
Journey ↗

#63



TALE 63 · BOOK VI · NIRVĀṆA (II)

The Great Inquiry: King Prajñapti's Questions

Meta Pet 63 · Reaching the Peak

"I reach the peak of my becoming."

A king's questions climb to the questioner

Mitra VI.2.206–208 · Sister: Dezbah

Doubt

Shadow

Doubt: the king fires question after question, down to 'why the sky is not filled with myriads of moons' when so many moon-worshippers die hoping to become one (VI.2.206.26).

Inquiry

Gift

Inquiry: Vasiṣṭha takes each question to its root: 'whatever appears in any manner in our consciousness ... the same is thought as real as it seems to be' (VI.2.207.3).

Truth

Essence

Truth: 'from being the viewer, it supposes itself to be the view' and so 'thinks itself to be born, living and dying' (VI.2.208.21); knowledge and the absence of desire free it (VI.2.207.36).

WHY THEY WALK TOGETHER

Reaching the Peak walks with King Prajñapti because his tale is a climb made of questions. His volley of doubts about death, rebirth and the moon-worshippers is Doubt; Vasiṣṭha's patient answering, question by question, is Inquiry; and the single answer at the summit, that the mind makes its world and the viewer has mistaken itself for the view, is Truth.



"A king arrives with a whole basket of questions, even one about why the sky isn't full of moons. Bring yours too. Then try turning around: who is doing the asking?"

— FELICIA

TODAY'S CONTEMPLATION

At the peak there is nowhere to go but everywhere: when every question has been asked, who is the one asking?

TO CLOSE THE NIGHT

Tonight, write one honest sentence about a doubt you carried today, and whether it was inquiry or anxiety.



Full tale and Ally
Journey ↗

#7



TALE 64 · BOOK VI · NIRVĀṆA (II)

The Return: Rāma's Ecstasy, the Court's Hypnotic Rest and the Great Jubilee

Meta Pet 7 · **Virtue is its own Reward**

"My virtue shines through all my actions."

Rāma wakes, and the court goes to work

Mitra VI.1.127–128; VI.2.190–216 · Sister: Eleanor Matthews

Division

Shadow

Division: Rāma 'remained transfixed in his trance and uttered not a word in reply' (VI.1.128.97), absorption sealed off from the teacher and the people who wait for him.

Guidance

Gift

Guidance: 'it is not the time for you thus to slumber in yoga, rise and rejoice the hearts of your people' (VI.1.128.94–96); Vasiṣṭha enters through the suṣumnā and Rāma slowly opens his eyes (VI.1.128.97–98).

Virtue

Essence

Virtue: 'I am enrapt and entranced, while I am quite sane and sound and sleepless' (VI.2.201.15); then 'now rise to do your duties' (VI.2.203.22), and the court goes out to work with courtesy.

WHY THEY WALK TOGETHER

Virtue is its own Reward walks with the great return because Rāma's last trance is a Division: so absorbed that he will not answer his teacher, cut off from the people who wait for him. Vasiṣṭha's Guidance brings him back, gently and firmly, to accept his duties. And the close of the whole work is Virtue: a court that rests in steadfast stillness, then rises to bathe and serve, needing no reward beyond the doing.



"The whole court fell into the deepest rest, then got up, bathed and went to work. That's the last lesson. Rest deeply today, then do one good thing nobody will thank you for."

— FELICIA

TODAY'S CONTEMPLATION

If virtue is its own reward, why do you seek recognition, when even Rāma's stillness was complete only once he rose to serve?

TO CLOSE THE NIGHT

Tonight, write one honest sentence about a good thing you did today without needing anyone to see it.



Full tale and Ally Journey ↗

CHAPTER 05

For facilitators



Every tale page carries a 60–75-minute session with its ally: aim, ITM stage, timed steps, integration questions, a variant for circles and cautions.

Open ↗

Moment	Time
1 · Arrival and Threshold	10 min
2 · The tale, told	5 min
3 · The card	10 min
4 · Shadow inquiry	10 min
5 · The tale’s practice, in light or medium trance	15 min
6 · Gift and Essence: integration	10 min
7 · Closing and Bond	5 min

SAFETY FRAME

Before each session, screen for current suicidal thoughts, psychosis, dissociative disorder and acute grief. Where the tale reaches deep, somnambulistic or plenary trance, the session stays in light or medium trance. Felicia never replaces the facilitator’s clinical judgement.

The sixty-four pairings are built for practice. Each tale page carries a facilitator section: an aim, the ITM stage it serves, a 60–75-minute session, integration questions, cautions and a version for circles. Use one pairing as a single session when a client arrives with a card, or a predicament, that echoes a tale. Build a programme of nine sessions, one for each path, or walk all sixty-four over a year, opening at the Threshold and closing at The Return. In circles of eight to twenty, the tale is told aloud and the card passes from hand to hand. Keep the safety frame exact: explorers on their own use the Ally Journey, light trance with eyes open if they wish; the full guided scripts on the tale pages are for supervised use wherever the tale’s cautions say so. Screen first, above all for depression, dissociation, psychosis and recent grief. Between sessions Felicia keeps the explorer company; her reflections never replace your clinical judgement.

The allies by ITM stage

The stage of the Integrative Transformation Model that each pairing serves best.

5 • Transcendent Integration

5, 10, 16, 19, 25, 31, 42, 47, 48, 63, 64

4 • Essence Embodiment

2, 7, 12, 14, 20, 23, 26, 28, 30, 33, 39, 43, 53, 59

3 • Gift Discovery

3, 6, 8, 11, 15, 18, 21, 22, 27, 32, 34, 36, 37, 40, 44, 46, 50, 52, 54, 56, 58, 60, 62

2 • Conscious Recognition

1, 4, 9, 13, 17, 24, 29, 35, 38, 41, 45, 49, 51, 55, 61

1 • Unconscious Reactivity

57

Nine Paths, sixty-four tales. Each Meta Pet has its Sister, and each Sister walks one of the Nine Paths. A group programme can walk the tales by Paths, by ITM stages or by the books of the Yoga Vāsiṣṭha.

CHAPTER 06

The 65 pairings

Tale	Meta Pet	Shadow → Gift → Essence	ITM
T · The Threshold	Felicia	Hesitation → Receptivity → Companionship	2
1 · Rāma's Pilgrimage, Dejection and the Arrival of Viśvāmitra	15 · An Outstretched Hand	Dullness → Magnetism → Florescence	2
2 · Śuka and Janaka	57 · A Gentle Wind	Unease → Intuition → Clarity	4
3 · Līlā, Padma and the Goddess Sarasvatī	19 · The Future Human Being	Co-dependence → Sensitivity → Sacrifice	3
4 · The Former Vasiṣṭha and Arundhatī	54 · The Serpents Path	Greed → Aspiration → Ascension	2
5 · The War of Vidūratha and Sindhu; the Death and Revival of Padma	42 · Letting Go of Living and Dying	Expectation → Detachment → Celebration	5
6 · Karkaṭī, the Demoness Who Became a Needle	47 · Transmuting the Past	Oppression → Transmutation → Transfiguration	3
7 · The Ten Sons of Indu	41 · The Prime Emanation	Fantasy → Anticipation → Emanation	4
8 · Indra and Ahalyā	56 · Intoxication	Distraction → Enrichment → Intoxication	3
9 · The Great Wilderness: The History of the Human Heart	55 · The Dragonfly's Dream	Victimization → Freedom → Freedom	2
10 · The Three Princes Who Never Were	39 · The Tension of Transcendence	Provocation → Dynamism → Liberation	5
11 · Lavaṇa and the Magician	49 · Changing the World	Reaction → Revolution → Rebirth	3
12 · Śukra, Bhṛgu and Kāla (Death)	33 · The Final Revelation	Forgetting → Mindfulness → Revelation	4
13 · Dāma, Vyāla and Kaṭa	10 · Being at Ease	Self-Obsession → Naturalness → Being	2

Tale	Meta Pet	Shadow → Gift → Essence	ITM
14 · Bhīma, Bhāsa and Dṛḍha	27 · Food of the Gods	Selfishness → Altruism → Selflessness	4
15 · Dāśūra, the Kadamba Tree and the Air-born King	61 · The Holy of Holies	Psychosis → Inspiration → Sanctity	3
16 · The Song of Kaca	45 · Cosmic Communion	Dominance → Synergy → Communion	5
17 · Janaka and the Song of the Siddhas	43 · Breakthrough	Deafness → Insight → Epiphany	2
18 · Puṇya and Pāvana	17 · The Eye	Opinion → Far-sightedness → Omniscience	3
19 · Bali, Virocana and Śukra	16 · Magical Genius	Indifference → Versatility → Mastery	5
20 · Prahlāda	40 · The Will to Surrender	Exhaustion → Resolve → Divine Will	4
21 · Gādhi, the Brahmin in the Pool	12 · A Pure Heart	Vanity → Discrimination → Purity	3
22 · Uddālaka	18 · The Healing Power of the Mind	Judgment → Integrity → Perfection	3
23 · Suraghu, Māṇḍavya and Parigha	50 · The Cosmic Butterfly	Corruption → Equilibrium → Harmony	4
24 · Bhāsa and Vilāsa	36 · Compassion	Turbulence → Humanity → Compassion	2
25 · Vitahavya and the Body in the Cave	25 · The Myth of the Sacred Wound	Constriction → Acceptance → Universal Love	5
26 · Bhuśuṇḍa, the Crow at the Edge of Time	5 · The Ending of Time	Impatience → Patience → Timelessness	4
27 · Vasiṣṭha's Meeting with Śiva: The Worship of the Deity	20 · The Sacred Om	Superficiality → Self-Assurance → Presence	3
28 · The Vilva (Wood-Apple) Fruit	53 · Superabundance	Immaturity → Expansion → Superabundance	4
29 · The Stone: The Stony Sheath of the Soul	60 · The Cresting Wave	Limitation → Realism → Justice	2
30 · Arjuna, the Incarnation of Nara-Nārāyaṇa	29 · Leaping into the Void	Half-heartedness → Commitment → Devotion	4

Tale	Meta Pet	Shadow → Gift → Essence	ITM
31 · Jīvaṭa and the Hundred Rudras	44 · Interference	Interference → Teamwork → Synarchy	5
32 · The Vetāla's Riddles	23 · The Alchemy of Simplicity	Complexity → Simplicity → Quintessence	3
33 · Bhagīratha and the Descent of the Ganges	32 · Ancestral Reverence	Failure → Preservation → Veneration	4
34 · Cūṇālā and Śikhidhvaja	37 · Family Alchemy	Weakness → Equality → Tenderness	3
35 · The Miserly Kīrāṭa	46 · A Science of Luck	Seriousness → Delight → Ecstasy	2
36 · Kumbha's Birth from the Pot	26 · Sacred Trickery	Pride → Artfulness → Invisibility	3
37 · The Wish-Gem and the Piece of Glass	48 · The Wonder of Uncertainty	Inadequacy → Resourcefulness → Wisdom	3
38 · The Vindhya Elephant	34 · The Beauty of the Beast	Force → Strength → Majesty	2
39 · The False Indra	22 · Grace Under Pressure	Dishonor → Graciousness → Grace	4
40 · Kaca and Bṛhaspati	62 · The Language of Light	Intellect → Precision → Impeccability	3
41 · The Man Who Built Houses in the Air	3 · Through the Eyes of a Child	Chaos → Innovation → Innocence	2
42 · Bhṛṅgīśa and Śiva: The Triple Conduct	28 · Embracing the Dark Side	Purposelessness → Totality → Immortality	5
43 · Manu and Ikṣvāku: The Seven Stages	11 · The Light of Eden	Obscurity → Idealism → Light	4
44 · The Stag and the Huntsman	24 · Silence The Diamond Path	Addiction → Invention → Silence	3
45 · The Vidyādhara's Questions	58 · Vitality	Dissatisfaction → Vitality → Bliss	2
46 · Indra in the Atom	9 · The Power of the Infinite Small	Powerlessness → Determination → Power of the Infinite Small	3
47 · The Indra of the Lotus Fibre: Creation as Imagination	64 · Aurora	Confusion → Imagination → Illumination	5

Tale	Meta Pet	Shadow → Gift → Essence	ITM
48 · Manki the Pious Brahmin	2 · Returning to the One	Dislocation → Orientation → Unity	5
49 · The Deer-like Mind	52 · The Stillpoint	Stress → Restraint → Stillness	2
50 · The Great Stone: Vasiṣṭha's Meditation and the World within the Rock	31 · Sounding the Depths	Arrogance → Leadership → Humility	3
51 · The Heavenly Nymph	30 · Celestial Fire	Desire → Lightness → Rapture	2
52 · The Final Dissolution: Śiva and Śakti	51 · The Ring of Fire	Agitation → Initiative → Awakening	3
53 · The Siddha in the Aerial Cell	4 · A Universal Panacea	Intolerance → Understanding → Forgiveness	4
54 · The Piśāca	59 · The Dragon in Your Genome	Dishonesty → Intimacy → Transparency	3
55 · Vipaścit, the King Who Became Four	35 · Wormholes and Miracles	Hunger → Adventure → Boundlessness	2
56 · The Wonderful Carcass	1 · From Entropy to Syntropy	Entropy → Freshness → Beauty	3
57 · The Gnat and the Hunter	6 · The Path to Peace	Conflict → Diplomacy → Peace	1
58 · The Hunter and the Sage: The Dream of King Sindhu	13 · Listening through Love	Discord → Discernment → Empathy	3
59 · The Hewn Statue	8 · The Diamond of the Self	Mediocrity → Stylishness → The Diamond of the Self	4
60 · Aindava: The Brahmā Gītā	38 · The Warrior of Light	Struggle → Perseverance → Honor	3
61 · Kundadanta and the Hermit of the Kadamba Tree	21 · A Noble Life	Control → Authority → Valor	2
62 · The Wood-Cutters and the Gem	14 · Radiating Prosperity	Compromise → Competence → Bounteousness	3
63 · The Great Inquiry: King Prajñapti's Questions	63 · Reaching the Peak	Doubt → Inquiry → Truth	5
64 · The Return: Rāma's Ecstasy, the Court's Hypnotic Rest and the Great Jubilee	7 · Virtue is its own Reward	Division → Guidance → Virtue	5

CHAPTER 07

Frequently asked questions



Why this tale for my card?

Because the tale enacts your card's arc: its conflict is the Shadow, its turning the Gift, its arrival the Essence. It is a contemplative correspondence, not a historical claim.

And Felicia?

Felicia is the sixty-fifth. She keeps the Threshold, the frame tale of the Yoga Vāsiṣṭha, and appears again when the circle closes at Tale 64, The Return.

Do I have to read the whole tale?

No. The tale's line is enough for the Ally Journey. For more, the tale page has the essence, the retelling, Mitra's passages and the full text.

May I do the deep script on my own?

Only where the tale's cautions allow it. On your own, stay with the Ally Journey, in light trance, and always end with the full return.

How do I use this with a group?

Every tale page has a variant for circles of 8 to 20 people. The facilitator's guide gathers them all.

Are there songs?

Yes. Each tale has its song in the cycle "The Sixty-Four Tales", with lyrics in English and Castilian, on its page.

QUICK ACCESS

Quick access



The allies
Draw a card



Today
Your daily ritual



Cards
The 64 cards



Felicia
Talk with her



Bond
30 days, one card



Sisterhood
The 64 Sisters



The tales
All 65 tales



Explorers
Level 1



Facilitators
Training

BEFORE YOU ENTER

The app sections need your Meta Pets World account. The tale pages on imgallardo.org are open and bilingual.

**One tale.
One ally.
One honest sentence.**

Sixty-four tales of the Supreme Yoga, sixty-four Meta Pets and Felicia at the Threshold,
to walk the arc from Shadow to Gift and from Gift to Essence.

