

ABOUT THE AUTHOR

The name Theun Mares, (pronounced Tayoon Mah-rez), is the closest rendering in the English language of the author's ancient Toltec name. It means "Theun of the Great Water."

Theun's function amongst Toltecs is what is known as the nagal (pronounced nah-hal), or spiritual leader within a unit of warriors.

Born in Zimbabwe, of a father who was a gold miner, and a mother who was a natural seer, Theun spent most of his early life in the bush, amongst the animals, the birds and the natives of the area, with their rich and abundant folklore. It was in the wilds that Theun resumed his training in this current lifetime, under the tutelage of the Nagal J.

After studying for an Arts Degree at the University of Cape Town, Theun spent most of his working life in education.

During a year's study leave through Europe and North America in 1977, Theun began having flashbacks of his training as a warrior in previous lifetimes and, by 1978, his memory of all his previous training had been restored.

In 1992 Theun resigned from his work and started to prepare for his life as a nagal. In 1994 he started training the members of his unit, and also commenced his assignment of disclosing the Toltec teachings to the world at large through a series of books.

In addition to his own personal apprentices, Theun also has other people working under his guidance towards the furtherance of the evolution of awareness through the medium of the Toltec Tradition. He resides in Cape Town.

SHADOWS OF WOLF FIRE

Theun Mares



THE TOLTEC TEACHINGS

Volume Four

lionheart
PUBLISHING

© Theun Mares 2002

All rights reserved. No part of this book may be reproduced by any means or in any form whatsoever without written permission from the publisher, except for brief quotations embodied in literary articles or reviews.

ISBN 1-919792-04-X (Paperback)

ISBN 1 919792-05-8 (Hardcover)

Cover and text illustrations by Tony Butler, Constantia Cottage,
Firgrove Way, Constantia, Cape, South Africa.

Typesetting by Christabel Hardacre, Cape Town.

Printed and bound by Cape & Transvaal Book Printers, Parow, Cape.



This logo signifies that this work concerns the Toltec Path of Freedom as expressed by Theun Mares, and serves to differentiate these teachings from Meso-American traditions of Toltequity, Nagualism and Shamanism.

lionheart
PUBLISHING

*To my unit of warriors,
the only real family I have ever known.*

CONTENTS

OTHER BOOKS BY THEUN MARES

The Toltec Teachings Series
Volume 1 - Return of the Warriors
Volume 2 - Cry of the Eagle
Volume 3 - The Mists of Dragon Lore

This Darned Elusive Happiness
Unveil the Mysteries of the Female
The Quest for Maleness

Preface i
Introduction 1

Chapter 1. The Warrior's Path Defined 9

Narration of the Rule of the Four-Pronged Nagal

Section One: The Nagal

Chapter 2. Rule of the Four: First Contact with
the Void 37

Explanation of the Rule of the Four-Pronged Nagal

Section Two: The Tonal

Chapter 3. Rule of the Four: The First Insight 49
Chapter 4. Rule of the Four: The Second Insight 75
Chapter 5. Rule of the Four: The Third Insight 101
Chapter 6. Rule of the Four: The Fourth Insight 127

Narration of the Rule of the Three-Pronged Nagal

Section One: The Nagal

Chapter 7. Rule of the Three: The Second Contact
with the Void 147

Explanation of the Rule of the Three-Pronged Nagal

Section Two: The Tonal

Chapter 8. Rule of the Three: Preliminary
Comments 155
Chapter 9. Rule of the Three: The First Insight 167
Chapter 10. Rule of the Three: The Second Insight 193
Chapter 11. Rule of the Three: The Third Insight 225

The Sorcerer's Explanation

Chapter 12. The Sorcerer's Explanation: Preliminary
Notes 255

Narration of The Sorcerer's Explanation

Chapter 13. The Sorcerer's Explanation:
Fires of the Forge 265
Chapter 14. The Sorcerer's Explanation:
Hunting for Power 275
Chapter 15. The Sorcerer's Explanation:
The Bid for Power 289
Chapter 16. The Sorcerer's Explanation:
The Gateway to the Nagal's World 305

Index 313

LIST OF ILLUSTRATIONS

Rule of the Four-Pronged Nagal 35
Rule of the Three-Pronged Nagal 145
The Sorcerer's Explanation 253

THE NAGAL'S INSIGNIA



The symbol above is featured in the official insignia that, in the past, was traditionally worn by all trained and active nagals. The following verbalization is a transcription of the ideogram which, upon his inauguration as active nagal, was transferred to the nagal from the nagal who trained him, along with this insignia.

When the Wings of Perception be unfolded the Rod of Power is set ablaze with the Blue Flame of the One Power, flashing once, flashing twice to the added illumination of the dual serpent of wisdom-intertwined about its length. Thus the one that is concealed within unity is brought to earth by the unfoldment of the two, to light the three, and to demonstrate the duality that is brought to birth within the form of the sacred five, symbol of Man. Thus shines the pentagram, the Son of Man who is the Son of the Unspeakable made flesh -flesh both caught and liberated through the six of the whole.

PREFACE

All of us are seeking change, albeit usually in a one-sided and self-centred way. How this generally manifests is that we want others to change, whether those "others" are the people within our lives, or the circumstances we ourselves have precipitated through our actions, past and present. If "they" change everything will be okay, and if "they" don't want to change, we will spare no effort to make "them" change, or wish our circumstances were different. The delusional apathy born of this mind-set is life-destructive, as opposed to life-supportive, and hinders evolution in every possible way. This is as true for any collective as it is for the individual. What is singularly lacking in the world today is the willingness to accept responsibility for the inevitability of change, and therefore, to intelligently co-operate with it. Hence the propensity for insisting on change outside of ourselves, whilst reserving for ourselves the privilege of adhering dogmatically to our beliefs and prejudices as if they are sacrosanct and inviolable.

Is it any wonder then, that change is perceived as force, irrespective of our beliefs concerning who, or what, administers that perceived force, be it human, superhuman or natural? Do we ever stop to ask ourselves how, and from where, we acquired our beliefs and prejudices? On what are our beliefs and prejudices based, and do they equip us adequately to meet the challenges we are presently confronted with, whether as individuals, groups, or as humanity? Yet all over the world we see people desperately clinging to the old rather than daring to embrace the new.

Underlying these questions is one fundamental question; do we see ourselves as separate from everything and everyone else, or, are we prepared to acknowledge that we are all units of one indivisible whole? Until we are *willing* to acknowledge that we are all interconnected, interdependent, and therefore interactive, we will never be able to make any real progress that is not

imposed on us from outside of ourselves. Therefore, the real question is, are we indeed willing to change, unless it is imposed on us?

Let us for a moment assume that change is synonymous with growth and evolution. How are we to grow if we refuse to change ourselves? And how is that change and growth to commence unless it starts with self? Just as any infant is nurtured during its formative years, and its rebellion is tolerated through its teenage years, so too has humanity been nurtured and tolerated by the Guardians of the Race. But are we going to remain rebellious teenagers forever, or are we going to start behaving like responsible young adults? We have entered a time when blaming each other, or anything else, for the circumstances within which we find ourselves, is a dangerous pastime. As with any young adult we are now expected to take responsibility for ourselves, and for the consequences of our actions and decisions. No matter what we may like to think, we are going to be held accountable for our actions, or inactions, and we will pay the price that is exacted, whether we wish to or not. In all of this we need to be fully cognisant of the fact that we must take action, for life is not a spectator sport. Neither is it a problem to be solved, but rather, life is a mystery to be *experienced*. Although we have achieved our majority, we are as yet immature, and the only way to gain our maturity is through our own experience, not because we are told to, or because it is enforced upon us, but because we *want* to. To gain experience, and thereby to acquire knowledge, requires action, and action implies responsibility.

It stands to reason that we cannot acquire experience or knowledge selectively, and therefore taking action does not mean that we are always successful in whatever it is we set out to do. Some endeavours end in failure, others in success. Some battles we win, and some battles we lose. Winning implies *responsibility*. Losing implies *understanding*. That which binds responsibility and understanding is humility. This can also be described in the following way: Love is an active participation in the process of life; humility is a passive acceptance of that process.

In the final analysis to *seek* responsibility is to be-come *pre-pared* to *understand* the One Purpose. Are we *seeking* responsibility? Are we *pre-pared* to *understand*?)

The paradox is that although the ability to affect the next step in our evolutionary journey is within our HANDS, we still see life as something out there; something happening to us, rather than realising we are co-creators of our own reality. This fact should be patently obvious to any thinking person, but it seems as though we are still content to learn only in retrospect that ignorance is not a viable defence or a justifiable excuse.

How then can we begin to intelligently initiate change? How do we commence the journey that will lead us ever closer to our true selves? If the only knowledge there is, is knowledge of *self*, how are we to set about acquiring that knowledge? Through the ages we have been given much guidance in the scriptures of all revealed religions. The fundamental truths behind all of them are the same. There is, after all, only One Life, and therefore One Truth. What has mankind done about discovering those simple truths? Like a drowning man who is quite willing to save himself by drowning his rescuer, he has "forfeited" those truths in his stupidity at wanting to be "rescued" on his own terms.

Rather than take the "tools" revealed, and use them to uncover new knowledge, man has become fixated upon the "tools." One would think that you could only sit for so long looking at a chisel before attempting to use it, guided by your feeling. Through trial and error, action and experience, you would learn what this "tool" could do for you, and ultimately perfect the use of the "tool." Instead the "tools" have been enshrined as ends unto themselves, rather than being gateways to that which lie beyond them. The outer form has been glorified, and the inner spiritual essence has been lost.

Consequently we have been bequeathed a stream of intellectually complex interpretations, pontificating and exegeses concerning these "tools," but nothing based on practical experience from any who have used the "tools" wisely. Into this breach jumped those who sensed that these "tools" could be used to

wield power over others, and in this self-centred pursuit of power all truth was buried. All churches past and present bear testimony to this fact. They have all in their turn succumbed to greed and corruption; grotesque caricatures dancing in the wind, fulfilling no worthwhile purpose, and devoid of any real meaning. In a monument to arrogance, and because of a lack of reciprocity with the spirit, conventional religion, and any other group left in the wake of a true teacher, has become nothing more than a temple of intensity; a rational monster turned in upon itself, devouring itself in a self-indulgent orgy. To be frank, today the term "spiritual pursuit" is a euphemism for intellectual masturbation. Who is responsible for this mess? Humanity! For as long as we continue to shirk our *response-ability* the situation will only get worse.

Despite this deplorable situation, and because it was foreseen, there have ever been those charged with upholding the Sacred Trust, labouring behind the scenes to preserve humanity's heritage until it had come of age. Humanity has come to know these men and women as Toltecs. Like tenuous threads woven through time Toltec lineages have, since their inception, appeared in all ages, in all cultures, and in all geographical locations. Isolated from each other after the destruction of Atlantis these various lineages, or more specifically, the nagals who led them, have endeavoured against impossible odds to keep intact that part of humanity's heritage that was entrusted to them. As in any form of isolation the danger existed of aspects of the Toltec teachings becoming distorted because of the over-specialisation in certain fields of endeavour within the confines of isolation. True to life, if we narrow our focus to the exclusion of that which surrounds us, that which we have brought to specialisation is out of balance with that which we have neglected. It follows that the inevitable result would be impairment of the greater whole, whether that whole is an individual life or the Toltec teachings. Within that impairment much would have become lost to humanity.

This was also foreseen, and in an effort to compensate for this dilemma small groups of highly trained individuals were formed

and tasked with what might best be described as cross-pollination amongst the various Toltec lineages, or anywhere else upon the stage of human endeavour. Rather than leading any one particular lineage these beings have functioned more like a seed bank; a repository or treasury that would serve to replenish and disseminate, when and where it was needed. Totally committed to group consciousness, and fully aware of the value and strength that is contained within diversity, these beings, lifetime after lifetime, have fought with everything at their disposal to keep intact a fabric that has shown every sign of beginning to unravel. Against all odds, and now that humanity has achieved its majority, these beings are, for now, fulfilling their final obligation to humanity. The Toltec lineages are no more, and it is now up to humanity to choose whether it is going to embody its heritage, or discard it. No sane human being can continue to condone simply paying lip-service to the finality of the *de-cision* we are all confronted with.

It is to one of these small groups that Theun Mares is affiliated.

Again a representative of the spirit has come to impart to us the "tools" we most need in order to move forward; out of the old, and into the new. In fact, we are systematically being given an entire "tool kit" with the concomitant manual on how each tool works, and how best to use it. Tried and tested over millennia, these "tools" are practical and are applicable to our daily lives right now. They are not ideas or hypotheses, they are experiential facts. They require no special circumstance, no special attire, diet or accoutrements; just the heartfelt willingness to confront whatever hand of cards it is we have been dealt this time round. They equip us to deal constructively, and intelligently, with the challenges that arise within our daily lives, thereby holding out for us the promise of a fuller, richer engagement with life. That which was hitherto hidden is being freely proffered in the hope that this time humanity will reciprocate. Is there any more that we could *ask* for? Is there any more that we could possibly *need*?

Inherent within reciprocity is the necessity for action. We must use what we are being given. It is only through the

intelligent *use* of what we are being given that we can move beyond it to that which lies within - within each and every one of us. We have identified with the *form* for so long we *think* we are the *form*. We are not. But, unless we are willing to let go of our preconceived ideas, our beliefs and prejudices, we will take the Toltec teachings and concretise them in a rational construct, thereby rendering them inanimate. The legacy for which the Toltec teachings are simply the vehicle, will then be lost. We will have anchored the raft to the river bed, and left it to rot, whilst dreaming and wondering about what adventures we might have had, if only we had had the courage to let go of our fixation with the *known* and embark on a journey into the *unknown*.

Although the axiom that all true learning is forced has held sway for ages, does it really have to be like that? Can we not embrace our heritage with the same love and willingness with which it is being extended to us? The spirit has always wanted to intelligently co-operate with humanity, rather than impose its will. Is it not time for us to fulfil our end of the bargain? What have we got to *lose*? What do we stand to *gain*? These are vital questions that deserve our attention.

I could not imagine a life without the "tools" Theun has imparted to me. But, more importantly, it is the unconditional love and care with which those tools have been, and continue to be, imparted. My life is immeasurably richer, and has become an exciting adventure of discovery, rather than a hollow existence permeated with the gnawing ache that there must be more to life than this. I had, in my attempts to slake my thirst, found many tributaries, but still I remained thirsty. When I had given up, and resigned myself to merely numbing the pain, I found the source. Here the water is pure and sweet, and to drink of it is to thirst no more. The life I used to have is only a distant memory, and it gathers its dust as each day goes by.

The hallmark of Theun's books is the heart with which they have been written; the residual feeling that my freedom matters to this man. Never before has the light been so brightly shone on the path humanity needs to tread in order to claim its freedom.

Clearly and poignantly articulated, infused with love and warmth, Theun's books are a testament to his indomitable pioneering spirit. With selfless dedication he is honouring his commitment to the Sacred Trust. I salute his courage, and I treasure his love and friendship.

This volume of the Toltec teachings, with its heart-rending depiction of the blueprint of life, is a continuation of Theun's commitment to us all.

Now it is up to us.

Up to you and me.

Russell Braithwaite



BY THEIR ACTIONS THEY WILL GUARD THE PEACEFUL WAYS OF FREEDOM, THEIR VISION HELD STEADY WITHIN THE HONOUR BORN OF THEIR COURAGEOUS HEARTS. YET THEIR NIGHT VISION, THEIR SHAPE-SHIFTING IN THE SHADOWS, THEIR FIERY PASSION FOR THE ONE LIFE, WILL BE FEARED BY ALL FOR A LONG TIME TO COME.

PATROLLING THE CUSPS OF THE DREAM, THEY WILL STAND GUARD AT THE PORTALS OF THE OTHER WORLD WITH THE STEADY PIERCING GAZE OF EVER-WATCHFUL EYES. WITH WARNING GROWL AND FANGS BARED IN FEARFUL SNARL THEY WILL KEEP OPEN THE GATEWAY INTO THE WORLD OF LIGHTS. DARTING FROM SHADOW TO SHADOW, THEY WILL GUIDE THE WEARY SEEKER TO THE THRESHOLD OF THE WORLD OF TRANSMUTATION.

EVER FAITHFUL TO THE TRUST BESTOWED IN THEM WILL BE THESE HOUNDS OF THE UNIVERSE, AND THEY SHALL BE KNOWN AS THE WOLF PEOPLE. IN THEIR HEARTS THEY SHALL CARRY ALWAYS THE VAGUE MEMORY OF A BYGONE WORLD, AN ORANGE-RED SUN WHICH WAS ONCE TO MAN HOME, WHICH WAS ONCE BOTH HIS GLORY AND HIS HONOUR.

BY DAY THEY SHALL FLEE THE ABOMINATIONS OF HU-MAN MADNESS, AT NIGHT THEY SHALL LOOK UPON THE FAINT LIGHT OF THE MOON AND CRY OUT THEIR ANGUISH OVER A FREEDOM LOST, A SPEAR AND A SWORD FORGOTTEN. WITHIN EVERY FIBRE OF THEIR BEING THEY SHALL NURTURE FOR EVER THE ECSTASY OF HOPE AND OF FREEDOM.

BRED BEFORE THE GREAT RIFT, THESE HOUNDS OF ATL FOUGHT
ALONGSIDE THEIR BROTHERS IN THE WAR OF THE HEAVENS. YES,
FOUGHT WELL! BUT ALAS! FOUGHT WITH THE FIERY ZEAL OF A
FANATICISM THAT WAS BOTH THEIR INVINCIBLE STRENGTH
AND ALSO THEIR GREATEST WEAKNESS - A WEAKNESS THAT
SHALL CAUSE OTHERS TO FEAR THEM, SO THAT THESE FAITHFUL
HOUNDS THAT ONCE WERE THE HUNTERS, SHALL BECOME THE
HUNTED.

IN THEIR STRUGGLE FOR SURVIVAL THEY WILL LEARN WHAT IT
IS TO DANCE THE EDGE, TO BLEND SOFTLY WITH THE SHADOW,
TO CHOOSE THE STEALTH OF THE NIGHT FOR TRAVEL, THE
WARMTH OF THE SOUTHERN WIND FOR COMPANION.

BUT THEIR WEAKNESS WILL AGAIN BECOME THEIR STRENGTH,
FOR IN TIME IT WILL TRANSMUTE INTO THEIR INSTINCT
FOR SURVIVAL, THEIR LOYALTY IN KINSHIP, THEIR LOVE OF
FREEDOM.

From the prophecies of *The Nameless One*

INTRODUCTION

This volume reveals those three pivotal sections of the Toltec teachings termed *The Sorcerer's Explanation*, *The Rule of the Three-Pronged Nagal* and *The Rule of the Four-Pronged Nagal*. These three sections form some of the most esoteric concepts to be found within the Toltec teachings - concepts which are so far beyond most people's frame of reference that they are normally imparted to apprentices only after a great many years of training and, even then, only once they have achieved a high level of proficiency in being able to grasp that which defies the use of words. Therefore, although attempting to verbalise the ineffable is daunting in itself, it is an even taller order to have to verbalise it in a form that will make sense to readers who are more than likely working by themselves, without the assistance of a fully-trained nagal. Consequently, I strongly urge the readers of this volume not to make the errors of assuming either that any part of this book can be taken at face value alone, or that, in having read it, they necessarily understand the concepts. By saying this, I am not implying that the reader is unintelligent, or incapable of grasping these concepts - I am merely stressing that when it comes to the verbalisation of irrational knowledge, words, if taken at face value, can be utterly misleading, and tend to distort the truth rather than doing it any real justice.

Therefore, if this book is to play a meaningful role in enhancing the reader's perception, and in bringing a greater sense of purpose and a deeper meaning into his or her life, I would like to recommend the following approach to this section of the

teachings. Firstly, it is vital for the reader to be fully familiar with the teachings contained in the first three volumes in this series, in the sense that he or she is actively living the teachings and not merely studying them from a passive intellectual angle. Such a student of the teachings will know from experience that the subtleties of the various concepts cannot be grasped unless the teachings are put into practice, and that unless these nuances are grasped, the teachings can become utterly confusing. Needless to say, once confusion has set in, no further progress is possible and the student becomes disheartened.

In addition, when one is trying to grasp the irrational, it is always wise to remember that such knowledge would not be irrational if it could be encapsulated within the limitations of the rational mind. It stands to reason that in trying to grasp the irrational one is going to be stretched beyond one's normal frame of reference, and so plunged headlong into having to wrestle with concepts that at first appear to make no logical sense, and all too often also appear to be contradictory to everything we think we know and therefore assume to be true. But to be stretched beyond one's frame of reference means having to enter the *unknown*, and the only way in which we can find our way around within the *unknown*, is to try to get a *feeling*, or an intuitive sense of what that particular part of the *unknown* entails. Without such a *feeling* we become prone to rationalisation as we attempt to force the *unknown* into something that must somehow fit logically into what constitutes for us the *known*. This process leads us not only to distort the new knowledge, but also unconsciously to fall into the trap of using it to confirm to ourselves those preconceived ideas and prejudices that form part of our normal frame of reference.

Another point to bear in mind is that although people assume they know themselves and their world, the truth is that both man and the world are simply not what they appear to be. We are an unfathomable mystery even unto ourselves, and so is the world around us. If this were not true, then there would be no evolution of awareness, and we would not be able to expand our

consciousness beyond its present state. Notice that I use the term, "an unfathomable mystery." I use this term purposely and for two reasons. Firstly, because all awareness depends upon perception, every time our perception changes, so too does our awareness of ourselves, of others, and of the world in general. But because perception is not dictated to by reason alone, it usually follows a course of change which, although yielding answers that can be highly fulfilling and satisfying, also invariably lead us into asking more and more questions about ourselves and about life. Therefore far from the normal assumption that we can wrap ourselves up into a tight little box of self-understanding, the practitioner of the Toltec teachings soon comes to realise that any change in perception and any growth in awareness always serves to prove just how little we really do know about ourselves and the world we live in. Secondly, inherent within the term "unfathomable mystery," is the realisation that so much of our perception lies beyond the confines of rationality. As a result, our awareness is for ever touching upon the fringes of a vastness that is always just beyond the scope of understanding, no matter how much our awareness expands, and no matter how much we learn about ourselves and about life.

The final point which should be kept in mind all the way through this book is that, if we are truly willing to learn, and if we are truly wanting to enhance our awareness, then we must be willing to stand challenged on our perception of ourselves and of the world we live in. There is simply no other way. Why? Because it is very easy to acquire new *information* and still hold onto our view of the world. This is so because unless information is acted upon in some way, it cannot translate into experience, and where there is no experience, that information will remain at the level of information, and in time will be forgotten. But this is not true learning, for no real change has been brought into one's life as a result of having acquired that information. True learning implies that the knowledge gained has the power to change one's thinking and one's life in some meaningful way, and the only way of acquiring such new knowledge is through experience. The

implications here are that unless the teachings contained in this book are put into practice and grasped through experience, they will remain an interesting proposition that has no real value to the reader. Propositions in themselves cannot possibly empower anyone.

If you follow my recommendations, you should have no problem in acquiring a genuine *feeling* for what is imparted in this volume. Once you have acquired *that feeling*, allow the circumstances and the events within your life to start translating that *feeling*, bit by bit, into a growing sense of *knowing without knowing*. By this I mean that if irrational *feelings* are allowed to unfold naturally within daily life, then in time they gradually begin to make sense, even though we can never really rationally explain why they do seem to make sense. However, if, instead of trying to explain and understand such *feelings*, we simply act upon them, then we very quickly begin to corroborate them through the results achieved. Further, because all action leads to experience, and because experience is knowledge gained, once we do act upon *feelings* which are perhaps at first not understood, the knowledge gained through that experience will reveal all the understanding we may require. The problem is that people have become completely conditioned into first wanting to understand something before they are prepared to risk having the experience. But realise that although we are entitled to make such demands when we are working with the *known*, when it comes to working with the *unknown*, to make such demands is tantamount to putting the cart before the horse. By definition we cannot possibly know the *unknown* beforehand, and therefore if we wish to know it, there is simply no other way than through experience. This is especially true of the teachings contained within this book.



Before bringing this introduction to a conclusion I feel it is necessary to repeat the warning that no part of this book should be taken at face value only. When it comes to imparting these sections of the teachings, every nagal chooses his own unique verbalisation in order to try to impart a *feeling* for that which cannot be expressed in words. As a result no two nagals will verbalise any of these concepts in the same way, and the same nagal will often even have several apparently different verbalisations of the same concept. Yet the content of the concept being verbalised will remain constant, for all trained nagals impart the same concepts. How could this not be so? In the final analysis there is only the One Life, and therefore only the One Truth, no matter what verbalisation it is encased in. It is after all not the wrapping that is important, but that which is contained within.

What I have stated here with respect to verbalisation also has a bearing on another, altogether different, but nonetheless very important issue, namely the books of Carlos Castaneda. In the introduction to my first book, *Return of the Warriors*, I stated how I view Dr. Castaneda, and what my own stance is towards the contents of his first eight books, but for the sake of those readers who have studied his books, I would like to clarify a few more points here.

The first point is that in imparting the Rule of the Four-Pronged Nagal, as well as the Sorcerer's Explanation, Dr. Castaneda has used a verbalisation which, if not entirely the same verbalisation as used by his own teacher, must at least be very similar. This is an important point, because the being who taught Dr. Castaneda, and whom he chose to call Juan Matus, was a very fine warrior indeed. In the light of this fact, there is no doubt in my mind that Juan would have imparted these two sections of the teachings to Dr. Castaneda just as impeccably as he imparted the rest. However, both of these sections as imparted by Dr. Castaneda are incomplete, and both contain some parts which have been verbalised in a way that is not only misleading, but at times even inaccurate. Why this should be so is not at all clear, but these unexplained facts do nonetheless raise a number of

questions concerning Dr. Castaneda's rendition of the Toltec teachings.

Taking into consideration that Dr. Castaneda received these two sections of the teachings whilst in *heightened awareness*, could it be that he did receive these teachings in their entirety, but afterwards could simply not remember them in full? Or did Juan, for some reason, or Dr. Castaneda himself for that matter, choose not to impart these sections in full? If it is true that Dr. Castaneda could not recall everything that had been imparted to him, then there is a strong possibility that even those parts that he was able to remember, could have been recalled inaccurately, thus accounting for the various inaccuracies contained in his work, as well as the misleading verbalisation used in some places. If, on the other hand, these two sections of the teachings were never imparted in their entirety, either by Juan or by Dr. Castaneda, and if it was not a question of Dr. Castaneda not being able to recall everything, then it still leaves open the question concerning the inaccuracies and the misleading verbalisation. If it was Juan's verbalisation, then did he do this purposely so as to throw up some sort of smoke-screen for Dr. Castaneda and therefore for the readers of Dr. Castaneda's books? If so, why? Or was it that Dr. Castaneda never really grasped these two sections of the teachings properly, and therefore could not verbalise them accurately?

I am in no way going to try to answer these questions concerning two men who are now both dead, but I have chosen to raise these questions for two good reasons. Firstly, to point out to the gullible reader that the first eight books of Dr. Castaneda, as good as they may be, are nonetheless not what they appear, and therefore the teachings presented in them should not be taken at face value. Secondly, to point out that if these two sections of the teachings as imparted by me are compared with the writings of Carlos Castaneda, many apparent discrepancies will become obvious. Then if we add to this the huge difficulties involved in trying to verbalise these sections of the teachings, it should be abundantly clear to those readers who wish to compare my work

with that of Carlos Castaneda that the onus is entirely on them to study these particular sections with great care.



Finally, the verbalisation which I have chosen for the purposes of this book does not entirely conform to my own personal predilection for mysticism, but it is one which I feel will most readily convey a true *feeling* to the reader who is not working with a nagal, and which will therefore also be of the most benefit to him or her. However, in spite of this, the reader is once again urged to adopt the stance of the warrior in studying this material; that is, to *believe without believing*, and to *accept without accepting*. Only in this way will my words have the impact needed in order to shift the reader's focus from understanding to *feeling*. The importance of this advice will become most apparent in reading *The Sorcerer's Explanation*, for although this section of the teachings always comes across as myth, irrespective of the verbalisation, the serious student should nonetheless have no difficulty in being able to sense that contained within this strangest of strange myths is an ancient truth that causes life to take on a meaning that was not present before. And yet, although that meaning becomes clear with time, the *ring of truth* which gives rise to this remains for ever, mysteriously, just beyond the grasp of the human mind. It is for this reason that it is stated that unless the warrior becomes the myth, the truth remains for ever elusive.

CHAPTER ONE

THE WARRIOR'S PATH DEFINED

THE LEFT SIDE TEACHINGS ARE TO THE RIGHT SIDE TEACHINGS WHAT LIFE IS TO FORM. JUST AS LIFE IS NOT THE FORM, AND EVEN THOUGH THE FORM ITSELF IS LIFE MADE MANIFEST, THEREBY ALLOWING LIFE TO EXPRESS ITSELF AS LIFE WITHIN MANIFESTATION, SO TOO ARE THE RIGHT SIDE TEACHINGS THE IRRATIONAL MADE MANIFEST, THEREBY ALLOWING THE IRRATIONAL, THAT IS, THE LEFT SIDE TEACHINGS TO BE EXPRESSED THROUGH THE MEDIUM OF THAT FORM TERMED THE RIGHT SIDE TEACHINGS. THEREFORE THE LEFT SIDE TEACHINGS ARE THE NAGAL, WHILST THE RLGHT SIDE TEACHINGS ARE THE TONAL.

To grasp the real import of what is conveyed by the Toltec teachings one must first understand that the teachings in themselves, valuable as they are, are only the outer *form*, that is, the body and, technically speaking, constitute what are termed the *right side teachings*. Then one must grasp that this form, like any body, is maintained and kept alive by an inner *power* that is brought about within it by some sentient being, or in some cases even a group of beings. What this means is that any form is but the *expression* of life - that the form only serves a purpose whilst it is being utilised by the indwelling life, for the moment life withdraws its *power* from the form, that form becomes lifeless, and starts to decay. But even though this is a common and well-known phenomenon within nature, it is always surprising to note how equally common and apparently natural it is for the human

being not to question the obvious. In this respect no apprentice is ever an exception.

As a result every apprentice to the Warrior's Path struggles for a long time to come to the realisation that although it is the form of the teachings that gives the Warrior's Path its *value*, yet it is *that* which is behind the teachings that brings the Warrior's Path to life, in the sense of giving it *power*. But it is always at this point of understanding that the apprentice gets caught up in the concepts of value and *power*, and, as a result, struggles to grasp that just as value is dependent upon the form, that is, dependent upon the *right side teachings*, so is *power* dependent upon *sentient life*.

This confusion comes about because the apprentice at this point still finds it impossible not to identify life with form, and therefore makes the mistake of assuming that it is the *power* to be gained on the Warrior's Path that is of prime importance. If left to his own understanding, the apprentice becomes totally enmeshed in the belief that the only value to life lies in the pursuit of *power* for his or her own gain. Although it is true that the only work to be done is work on the self, and although it is true that if we uplift ourselves we automatically uplift also those around us, it is equally true that all of us are units of the One Life, and are therefore subject to the *purpose* of that life. But what the apprentice finds so difficult to grasp at this point is that life could possibly have a *purpose* which far exceeds the extremely limited scope of his understanding, and that life also has a *meaning* that is far deeper than the value he has attached to it. So from one perspective, such an apprentice, by living the *right side teachings* impeccably, will be making invaluable progress along the Warrior's Path and, in so doing, becoming very empowered and successful. But from another perspective, unless the apprentice can grasp that all of this is only the means by which he can begin to embrace the purpose and the meaning of that greater life of which we are all units, he will invariably fall prey to his own understanding of what he perceives to be the *left side teachings*, and thus will still be missing the boat with respect to the true teachings.

IT IS NOT POSSIBLE TO GRASP THE LEFT SIDE TEACHINGS WHILST ONE'S VIEW OF THE WORLD REMAINS INTACT TO GRASP THE LEFT SIDE TEACHINGS REQUIRES A FLUIDITY OF PERCEPTION. WITHOUT A FLUIDITY OF PERCEPTION YOU WILL HEAR ONLY YOUR OWN UNDERSTANDING OF THE WORDS, AND YOU WILL PERCEIVE ONLY YOUR OWN VIEW OF THE WORLD REFLECTED BACK TO YOU IN THOSE WORDS.

While he is still caught within his beliefs and understanding of both himself and his life, the apprentice will struggle endlessly in trying to come to grips with the *left side teachings*, and within that struggle will also all too often feel lost and confused, and uncertain of how to proceed. Although the apprentice will know at an intellectual level that it is his view of the world that is bringing about the dilemma, in practice he will find himself again and again coming up against his beliefs concerning the Warrior's Path, and never will these beliefs seem to match the requirements for putting into practice the *left side teachings*.

Having become caught up in the firm belief that the pursuit of *power* is the only thing that matters, the apprentice fails to grasp that *power* is only the means by which it becomes possible to fulfil the true purpose of life, and thereby to imbue life with the true meaning inherent within what it is to be *alive*. In other words, such an apprentice fails to grasp that it is *life* that is of prime importance, and not *power*, nor the form. By the same token, he also fails to understand that the *right side teachings* are merely a means of grasping the mystery of beingness as revealed through the *left side*. The so-called *left side teachings* are not even close to anything the rational mind can begin to comprehend, for in essence they are not meant to placate the rational mind, but rather to assist the apprentice in dismantling his system of beliefs concerning himself and his world, and thereby to break free from his inhibiting and thus debilitating understanding of both the purpose and the meaning of life. Therefore far from being intellectually understandable, the *left side teachings* defy intellectualisation, just as the *life* to which they pertain defies rationalisation.

*LIFE IS A MYSTERY, AND AS SUCH WE CAN NEVER VERBALISE IT.
WE CAN AT BEST TALK AROUND LIFE, AND THEREBY GAIN A
FEELING FOR THIS MOST MARVELLOUS OF MYSTERIES.*

Life is not at all what people believe it to be. Likewise is the Warrior's Path also not what the apprentice's perception of the *right side teachings* leads him to believe. Toltecs say that life is a *feeling*, meaning that at the very best we can only ever have a *feeling* for that awesome mystery we term life, for how else can we experience *that* which is but the expression of the *intent* of the Unspeakable, and in this respect how can we even begin to make any assumption concerning the purpose behind that expression? It is likewise also for this same reason that the Warriors of Freedom define the Warrior's Path as being the *Path with a Heart*, not because it enables anyone to fulfil his or her own expectations of what life should be, and not because it enables anyone to have life on his or her own terms, but simply because life is a *feeling*, and because all *feelings for* and also *within* life come from the *heart*.

With respect to all of the above, realise that there is nothing to stop us from making assumptions; but if we do so, we must also be honest enough to acknowledge, even if only to ourselves, that whenever we assume we have reached an understanding of ourselves, or the world, then we have effectively stunted the growth of our own knowledge by having become entrapped within our own limited perception. Remember always that any perception is of necessity limited by the alignment of the assemblage point, and if that alignment is determined by any one view of the world, then by definition our perception must be *selective*. It is only once we are able to enter and exit any alignment of perception we may choose, that we can stand free from the limitations of that perception, in the sense that, now being able to see those limitations for what they really are, we no longer feel compelled to hold onto any one particular view of the world. But until we have that freedom, our alignment is fixed by our view of the world, and because it is fixed, the perception generated is not only limited

and selective, but also distorted because of being selective. That fixed view of the world also comprises everything we think we know, everything we believe to be true, and everything we assume to be right. This is true even if our perception is based entirely upon our experience gained through living the *right side teachings*. Therefore, no matter how impeccable we may be with respect to the *right side*, unless we can embrace *all* of life with equal respect, which means that we believe without believing, and accept without accepting, then by definition our perception is still selective, and therefore limited. So when we become entrapped by our own perception, this implies that we have become enmeshed within the *Every-Thing* of the *tonal*, instead of being able to stand free within the *No-Thing* of the *nagal*. The implications here are vast, and the implications within those implications are even more vast, but I will try to impart at least a feeling for some of the more tangible implications that are of immediate import to humanity's current needs.



Broadly speaking, and taking everything we have looked at so far into consideration, it all seems to be very obvious. But why then in practice is it so difficult to verbalise the true meaning of what is entailed in walking the Path with a Heart? And why is it so impossible to define the *left side teachings*? These two questions stem from a concept that is exceedingly difficult to impart, not because it really is all that difficult to verbalise, but simply because, in being so very obvious, it is almost impossible to get people to extend their understanding of this concept beyond the logic of their rational minds. Therefore whenever this concept is brought to someone's attention, that person's immediate reaction is, "Of course this is true! Why are you telling me the

obvious?" And yet by reacting in this way, the person concerned has just missed the boat completely, and has walked neatly into the trap of assumed understanding. Assuming that he understands what life is, he takes it for granted, and assuming that he understands himself because he is alive, he takes himself for granted too. But by having taken himself for granted, that person fails to see the implications of his assumed understanding, that is, he fails to see that he is identifying himself with the form or, more precisely, the *form side of life*, namely life as expressed upon the physical plane. But this expression of life is not life itself. My body, my actions, my many activities, my career, my education, my religion, my beliefs, my thoughts, my feelings, my emotions, and in short my *Every-Thing*, are all simply expressions of that *No-Thing* which is me, the indwelling life. Toltecs express this by saying that the *Every-Thing* is the *tonal*, the *form side of life*, and that the *No-Thing* is the *nagal*, the *ineffable spirit*. Furthermore, because the *tonal* is the expression, or the manifestation of the *nagal*, it is not only feminine relative to the *nagal*, but it is also bringing the purpose of the *nagal* to birth as a result of having been impregnated with the *nagal's intent*. The *tonal* is therefore an expression of the *nagal's* desire to get to know *Every-Thing* about Itself which is still for It the *unknown*.

From the above it follows clearly that when we identify with the *tonal* it means that we are no longer in touch with the real self, the indwelling life, the *nagal*. But when we are no longer in touch with the real self it means that we no longer know ourselves, and that we have become lost and trapped within the vastness of the *Every-Thing*, the *tonal*. By implication we have become lost and trapped within the *unknown*, and because of that have lost our freedom. But the even deeper implication is that by becoming lost within the feminine *unknown*, through having identified with it, men do not grasp what it is to be male. As a result, the world is now populated, not by males and females, but by men and women who, although possessing clearly-defined gender, know neither the purpose nor the meaning of their gender. In this confusion of no longer being in touch with the *nagal*,

and of being trapped within the *tonal*, men and women do the only thing they can - they begin to identify themselves with the *Every-Thing* they believe themselves and their world to be. The implications by this stage are so many that the human mind can no longer grasp them all, and so starts to become selective in its attempts to find at least *some* clarity within the endless *Every-Thing* that is so very overpowering in its vastness. But the more selective we become, less and less does *Every-Thing* make sense, until finally we either submit to confusion, or else we submit to prejudice and therefore to preconceived ideas.

The result is the world of the human being, a dream world that has all the characteristics of a nightmare, a nightmare in which people cannot see the madness of their folly. On the one hand believing that they understand *Every-Thing* about themselves and their world, and on the other hand feeling lost and bewildered because *No-Thing* seems to fit into their view of the *form side of life*, people rush around in a mad pursuit of a *power* they believe will free them from the constraints of their folly, and in that mad pursuit they seek out one escapism after another, while living an existence that is literally inferior to that of animals. In this frenetic madness people never do stop, not even for a moment, to ask themselves, "What power? And where am I hoping to escape to?"

Consequently, when people come across the Toltec teachings, what do they see that attracts them? The answer is simple. They see *power*, or more precisely, they see the glamour of *power*. But to grasp the implications in all of this, let us look at *power* from one specific angle.

WITHOUT A FLUIDITY OF PERCEPTION THE ONLY PERSONAL POWER TOUCAN GAIN IS THAT TINY BIT OF POWER PRESCRIBED BY THE LIMITATIONS OF YOUR VIEW OF THE WORLD. YET IN ORDER TO GAIN A FLUIDITY OF PERCEPTION YOU MUST FIRST CLAIM THE POWER THAT IS WITHIN YOUR GRASP. WITHOUT POWER YOU CANNOT HUNT POWER.

The reason why people are for ever going somewhere in search of a *power* they believe lies outside of them, is because they fail to realise that *power* is the product of perception. But perception is dependent upon the alignment of our assemblage point, and is therefore something we bring about within ourselves. So where does one go to find perception? And who can possibly give one perception? In this respect it is frightening to note the great numbers of people in the world today who are trying to force their wares upon the trusting soul with wild claims and stupendous promises. Although these promises come in all forms of temptation, they all fall into the same category, namely, "Come and do my workshop and you will be enlightened," or "Buy one of my crystals and heal yourself," or "I will rebalance your chakras, I will take you into other worlds, I will give you the keys to lasting joy and fulfilment, I will reveal to you the secrets of great success, I will teach you the forgotten rituals of powerful shamans, I will teach you to become a power to be reckoned with, I will show you the way, I will do this for you, I will do that for you!" Looking at such promises, it is of the utmost importance to realise that they are all based on the hidden motive of "Just hand *me* your power, and *I'll* take you there since *you* are *incapable* of doing it yourself!" The mind boggles at such an arrogant display of overt manipulation, and yet one is also forced to acknowledge that this manipulation is only possible because humanity is so accepting of its social conditioning. As a result people rarely, if ever, pause to ask themselves, "Where is *there*, and what exactly do I think I am seeking? Where will I find it? Who can give it to me?"

No. The only *power* there is, is the product of perception, and only the individual can bring about that perception within him or herself, and that includes you the reader. This means that only you can change your perception, and only you can enhance or diminish that perception, purify it or taint it, clarify it or distort it. In other words, you already hold within your hands all the *power* you need in order to bring about within your life anything and everything you wish for. The only thing you need to do is to claim the *power* that is already yours. Once you have taken own-

ership of what you already have, more and more *power* is then generated of its own accord.

In Toltec terms we say that in order to acquire *power* you must have *power* to start with. The implications here are that no matter how little *power* we may have, it is nonetheless the only *power* we have with which to start hunting for more. And yet, if the truth be told, each and every person always has more than enough *power* to get started. The only problem is that people insist on believing that they have no *power*, that they are worthless, and therefore that they have no value. In this way they never do claim, never do take ownership of, the *power* they already have. So they go here and there, from this one to that one, always in the hope that someone, somewhere, sometime, will be able to give them what they believe it is they are seeking. But the Toltec warrior, by contrast, is a being who knows that he is not going anywhere, simply because he knows that the *power* he is seeking lies locked within his perception of himself and the world around him. And above all, the warrior also knows that if he is going to be successful in his quest, he must take ownership of what he already has.

So what then do you have that you may claim as being of use in your search for *power*? Money can buy you books and workshops, but not *power*. Money can also give you financial power, economic power, or even political power, but not the *power* of perception. Or, coming from a different tack, your education enables you to read about *power*, and enables you to make more money with which you can buy houses and cars, food and clothing, and more books and more courses, but that is just about all that your education amounts to. Likewise is your status within life exactly that: your status, no more and no less. You can of course always enhance that status, or you can lower it, but your status will not bring you the *power* you seek. So what else do you have that can help you in your search for true *power*?

TRUE POWER IS KNOWLEDGE OF THE SELF AS A UNIT OF THE ONE LIFE. THERE IS NO POWER GREATER THAN KNOWLEDGE OF THE NAGAL.

The only thing of real value that any of us have, is our perception of ourselves and of the world. This is the only *power* any of us have. But this is also the only *power* we need. Therefore, irrespective of whether you like your perception or not, whether you think it has value or not, take it, own it, for it is all you have right now. Whether you look upon yourself as being a good person or a bad person, a clever person or a stupid person, a worthy soul or an evil monster, take ownership of that perception, for without at least that much *power*, you have nothing with which to embark upon the quest for *power*.

However, really taking ownership of our perception implies that we must of necessity be ruthlessly honest with ourselves, for it does not help us if we try to claim something which we do not have. To demonstrate this point I would like you to pause for a moment in order to consider the implications of my words. As you do this, you will quickly enough come to realise that it will not help you to pretend that you are something which you are not. If you are able to be ruthlessly honest with yourself, in that honesty you will have the clarity of mind to see yourself as you really are at this moment in time. And then you will also realise that this is the you that is embarking upon this quest for *power* right now. There is no other you. And there is nothing else except your perception in this moment. Therefore take ownership of yourself and of your perception, for there is, quite simply, nothing else.

From the above it should be clear that the only reason why people are powerless is because they do not truly like their perception of themselves, or for that matter, of the world around them. Not liking that perception they do not want to take ownership of who and what they are, and in the process they try their best to pretend that they are something they *think* they like more. But such pretences are only so many forms of escapism, escapism from a reality they do not wish to see or own. Yet if we escape from reality, we rush headlong into the illusory world of make-belief, of fantasy and of lies. What *power* can possibly be found in such a world? The only thing we can find in a make-belief world

must of necessity be a false power that has no substance, and it is this insane belief in a make-belief world of pseudo power that Toltecs term the *madness of the dream*.

The only real *power* there is, is your perception of yourself and of the world around you. But, if you do not like yourself, or the world around you, it just does not make any sense to try and escape into a make-belief world. Instead it stands to reason that if you want to have the *power* to change both yourself and your world, you must start with what you have now, and learn how to change your perception of yourself and of the world. This is the true purpose of *power*, namely, the power to change your perception, an accomplishment that holds within it vast implications.

In order to grasp this fully, realise that as your perception changes, so does your perception of the self change, and as your perception of the self changes, so does the self change, and as the self changes, so does the world of the self change. But this also means that unless you can change your perception, you will never have the *power* to change yourself, and much less the world around you. In other words, unless you can change your perception, you *are* powerless, and therefore to all intents and purposes a victim and a slave of your *own* perception. The truth is that no-one is disempowering you, except you yourself!

If you are to have the *power* to change your perception, then you must take ownership of who and what you are at this precise moment in time, for the *power* always lies in the moment. The only way in which you can do this, is to have a level of honesty that can only come into being through an unequivocal willingness to be fully inclusive. Without that inclusiveness you will not be honest with yourself, and instead you will want to fool yourself into trying to own characteristics you do not have, and pretending to be someone you are not. But to be inclusive means that you own everything about yourself - the good, the bad, and the ugly, for if you don't, you will be separative and in that separativeness you will automatically exclude who and what you really are at this moment in time. In other words, in your

separativeness you will exclude your true *power* by trying to lay claim to a false power that has no substance.

*THOSE WHO UPHOLD SEPARATIVENESS LIVE AN EXISTENCE
BASED UPON IGNORANCE, AN IGNORANCE THAT RARS THEM
FROM BEING ABLE TO CLAIM THEIR POWER.*



From our present angle it does indeed seem that hunting for *power* is the name of the game. And yet, as I have been pointing out all along, this is only the face value, a value that has *Everything* to do with the *form-side of life*, but which veils the true *purpose* and *meaning* of life itself. This concept is poignantly portrayed in the ancient Toltec festival known as the Festival of Huntingmoon, at which the celebrants of life are first shown that hunting for *power* means learning to hunt for *power* through the medium of changing our perception of both ourselves and the world around us. Then the celebrants are shown that in order to do so, we must first come to accept ourselves for who and what we really are, and that the only way in which we can do this, is to become fully inclusive by stalking ourselves into opening the heart.

To grasp this it is important to remember that the mind is separative by nature, and that, because of its ability to discriminate, is forever discriminating against either ourselves or others, forever sitting in judgement of ourselves or others. As a result, it builds one prejudice after another, until finally we have become fragmented beings living in a fragmented world filled with nothing but prejudice, sterility and the coldness of judgement. On the other hand, the heart is utterly inclusive, and in that inclusiveness is not biased or prejudiced in any way. Instead, the heart uses the

discriminating ability of the mind to discriminate, not *against*, but *between* that which is life-supportive and that which is life-destructive. Nevertheless, in that lack of prejudice, even that which is life-destructive is not condemned, for how can we condemn any part of life? Everything is life, and therefore everything is needed. Just because something is life-destructive does not mean that it is worthless. The very fact that it is destroying means that it is active, and therefore has value. Consequently the only thing we need to do is to change its activity from being destructive to being life-enhancing.

To make this as clear as possible, let us look at the example of discarded vegetable matter. Such matter does not need to be thrown away, for it can always be turned into life-enhancing compost. And if the truth be told, we cannot throw it away, for even if we do try to do so, it still turns into compost, except that others will gain the benefit of what was meant to be our compost. Exactly the same is true of you and your perception of yourself. There is nothing in you that can be thrown away. In fact, there is nothing in you that should be thrown away. All is *power*, and that *power* is you! Even that which is bad in you is part of your *power*, and if you are to change the rot into compost, you cannot afford to be separative. Instead you must be fully inclusive in your actions, your feelings and your thoughts. In other words, you must learn to have that true openness of heart that allows you to love yourself for who and what you really are.

However, although this concept is quite simple to grasp, it is nevertheless not so easy in practice. The problem lies in the fact that none of us are angels. As a result, when one really does become ruthlessly honest with oneself, it is a very human tendency to fall into the trap of feeling utterly unworthy, and therefore of wanting to hate oneself. As a result, complete honesty with oneself is no easy task, but what is an indispensable help in this most difficult of challenges, is to open ourselves up to the world around us. By doing this, we quickly enough begin to see how everyone, and also everything, is for each of us a mirror of something in ourselves. Therefore if we see good in someone

else, it means that we too have something that is good in ourselves, for if we did not have something good, we would not know what goodness is, and consequently would not be able to recognise it in someone else. Likewise, if we see something bad in someone else, it means that we too have something bad in ourselves. If we see beauty in a flower, we too have beauty. If we see the ugliness of manmade pollution, we too have a self-inflicted pollution somewhere within our beingness. In this respect it matters very little if it is past, present or future, for if I murdered someone last week, or last year, or in a previous lifetime, does the time span change the fact that I am a murderer? Likewise, if I have never murdered anyone, is this a guarantee that I will never do so? Looking at life in this way, what makes me any better or any worse than anyone else? Similarly one can ask, "What is the difference between a beggar or a king? What then is the difference between you and me?"

The point here is that the only real difference between you and me, between the beggar and the king, and between the good and the bad, is the perception we each have of ourselves and of the world. Locked within that perception lies our ability to be separative or inclusive, our ability to live a life that is bad, or weak and powerless, or a life that is good and strong and powerful. Locked within that perception lies our ability to judge and condemn, or to love and be loved.

But is this really all there is to *power*? Technically speaking, yes! *Power* is the product of perception, and provided we are willing to live a life that is fully inclusive, so that we can and do accept ourselves for who and what we are, then it is relatively easy to change our perception and thereby to start acquiring *power*. How much *power* any individual will gain depends upon how inclusive he or she really is. In other words, the more inclusive one is, the more *power* one gains. This is how it is upon the Path of Freedom, for it is important to know that there is also another way, termed the Path of High Adventure. Upon that path it is possible to gain *power* through the medium of exclusivity, or separateness, and although it appears to be a very glamorous

power, it is also important to know that this type of *power* is not only limited, but also destructive to the practitioner.

But apart from the technicalities concerning *power*, and the acquisition of *power*, it is always good to ask oneself the question, "What do I personally want?" If it is only *power* you want, then to what effect? The Warriors of Freedom look upon *power* as being of prime importance, but nonetheless as an enemy. Why? Because to pursue *power* for the sake of having *power* is a heartless quest that brings no joy and no warmth. To be able to strike down an enemy with a bolt of lightning may be looked upon as fun by some, but by the time one has struck down a few people with a lightning bolt, this type of *power* must lose its glamour, unless one has a thirst for blood and destruction. As a result, the Warriors of Freedom look upon *power* in a very different way, and consequently, also wield it quite differently. For example, any Warrior of Freedom, if need be, can destroy a person simply with *intent*. Little do people realise how much destruction within life is brought about simply because of humanity's indulgence in wrong thoughts. In this respect the enormous levels of pollution found today on the physical plane, are tiny in relation to the huge amounts of mental pollution generated daily by humanity within the web of life, and which are causing world-wide destruction in an untold number of ways to all forms of life. But if humanity is capable of causing such destruction, even though they have no clue of what they are doing, then it is easy to understand that once one has acquired the *power* to work consciously within the web of life, it is not at all difficult to destroy a person with a mere thought.

The reason I have pointed out the destructive element within *power*, is because humanity still has a huge inclination towards destruction. From the perspective of the Warriors of Freedom this is sheer folly, and very much part of the *madness of the dream*. Why would I want to destroy anything? What is the fun in destroying? But then you may well ask, "Why destroy? Surely you can use your *power* to change things for the better? For example, why don't you use your *power* to change my perception, so that

I can become just as powerful as you?" Yet although this sounds good in theory, only a little thought is required to see that even using *power* in this way is still destructive. To grasp this, realise that if I, or any other Warrior of Freedom for that matter, were to do as you ask, that is, use my *power* to change your perception, I would be guilty of violating your freedom even though you have requested my help. Why should this be so? Simply because by changing your perception for you, I will in effect be allowing you to believe that you do not have the *power* within yourself to change your own perception, or to change yourself, or to change your world. A simple thing really - and yet deadly! And also a very good example of how it is possible to destroy a person with a mere thought, let alone with *intent*.



In considering everything we have looked at so far, the point I am trying to illustrate should be starting to become clear. Having *power* for the sake of having *power* is just about as useless as having no *power*. For example, if I have an umpteen number of university degrees, but do not use any of them, what use are they to me? What joy do they bring me? Exactly the same is true of *power*, for to have *power* simply for the sake of having *power* holds no glamour for the Warriors of Freedom. And yet, without *power*, even the Warriors of Freedom would be just as powerless as anyone else, and therefore no good to anyone, least of all themselves. What then is the stance that the apprentice is expected to take towards *power* and the acquisition of *power*?

POWER IN ITSELF IS SIMPLY POWER, AND THEREFORE NEITHER GOOD NOR BAD. IT IS THE INTENT WITH WHICH POWER IS WIELDED THAT MAKES IT EITHER LIFE-DESTRUCTIVE OR LIFE-

ENHANCING. TO BE LIFE-ENHANCING IN ONE'S ACTIONS IS TO GAIN POWER, BUT TO BE LIFE-DESTRUCTIVE IS TO HAVE POWER OVER - A MOST BIZARRE USE OF POWER THAT IS UTTERLY DRAINING OF ONE'S PERSONAL POWER.

In order to understand the warrior's approach towards *power*, we need first to know his approach towards life itself. That approach can best be described as *simplicity in action* - a simplicity which has about it the naive innocence of the trusting child who is joyfully, playfully, seeking out the *meaning* as well as the *purpose* of life upon the physical plane. For the warrior life is about celebrating the *nagal* and the *tonal*, the eternal twins, but most specifically does he celebrate the *purpose* of their birth, as well as the *meaning* of their lives as made manifest through the spirit of man. Therefore to the warrior life is an endless series of celebrations. Sometimes he simply celebrates life itself. Sometimes he celebrates the many richnesses of life. Sometimes he celebrates his quest for knowledge, while at other times he will celebrate the simple act of learning what it is to hunt for *power*. But, above all, the warrior always celebrates the sharing and the companionship that he finds upon his journey through life, a journey that is sometimes challenging, sometimes joyful, sometimes sorrowful, but for ever filled with an awesome abundance of a great many different richnesses, each in their own way bringing reward and fulfilment. In this respect there is for the warrior no greater joy than to share the dreams and the hopes, the triumphs and the failures of himself and his fellow travellers who, having set off in search of the *purpose* of life, learn that the secret in fulfilling that purpose lies in the *meaning* of life.

Purpose and meaning. We can never change the fact that the purpose of life is to evolve awareness. That is the *intent* of the Unspeakable, and none of us can change what is fixed. Whether we like it or not, whether we resist it or not, whether we co-operate with that *intent* willingly and joyfully, or whether we co-operate reluctantly under protest, none of us can avoid either our fate or our destiny. Such is the unwavering purpose of life. And yet in

fulfilling that purpose we can and we do bring to that purpose a meaning.

If we pause for a moment, it is not difficult to imagine how cold and clinical the evolution of awareness would be if it had no meaning other than evolution. It would be like spending one's entire life at university doing one degree after another. But to what effect? Admittedly we cannot answer that, because we do not know the *intent* of the Unspeakable beyond what we can see of it in life within manifestation. Yet it is precisely because we cannot see that greater purpose that the evolution of awareness seems to be boring and unpalatable, cold and sterile. No matter how impeccable we may be, the fact remains that if we are just going to live out our life according to such a sense of purpose, although we would indeed be politically correct, we would nonetheless be living a cold and heartless existence.

What makes the evolution of awareness worthwhile, and what makes it an exciting journey of adventure filled with joy, is the meaning we put into that journey. Yet, if we look closely, we see that even this meaning has been foreordained. This is what is termed the factor of *inclusiveness*. But since it has been foreordained, depending upon where we choose to place the focus, we can turn this into a burden too. This is because it is perfectly possible for anyone to learn to live a fully inclusive life, and still be a cold and heartless person. If I wanted to, I could live the most impeccable life of inclusiveness that would be so utterly politically correct that no-one would ever be able to fault me on any technicality. Yet such a life would be just that - politically correct, and technically faultless. But to what avail? Such a life has for me no human meaning, and in having no human meaning, it also has no heart to bring me warmth.

This brings us to another very important concept, namely, the question of love. What people call love is not really love at all. Love, as most people understand it, is the practice of some really crazy preconceived notions that are so thoroughly separative and conditional, that both the lover and the loved one end up living a life of bondage and slavery in which the wheels must keep com-

ing off, and always in a very bad way. With respect to this, we need to bear in mind that although any relationship must call forth challenges in order for it to evolve and deepen, it makes a vast difference as to how the wheels are allowed to come off. Depending upon our perception of love, we can choose to meet our challenges in such a way that the relationship will only grow and deepen as a result of the wheels having come off, or we can use those same challenges to bring about destruction within the relationship.

Real love is what Toltecs term the *Law of Inclusiveness*, a law which, apart from some of its physical manifestations such as gravity and magnetism, man does not yet even begin to understand. But the fact that we do not understand something does not mean that we are not subjected to it. The whole universe is pervaded by and, held together, by the Law of Inclusiveness. Still, a law remains a law, and the human spirit is such that any law is an encumbrance, and that includes the Law of Inclusiveness, which is why the majority of human beings much prefer to practise their own form of "love." Nevertheless, the fact remains that if we come from the technical angle of universal law, then even for the impeccable warrior, the factor of inclusiveness can at best be a clinical duty that we are forced to fulfil. But how can I as a mere human being possibly find meaning in an enforced duty? And how can I as a human being ever feel fulfilled living out a purpose which I cannot fathom beyond the fact that we are here in order to evolve awareness? So at best we are back to duty. But where for me is the heart in all of this?

So why do I continue to pursue the Warrior's Path? Quite simply because for me the Warrior's Path is really the Path of Freedom, a freedom that holds for me a great deal of heart! But the heart does not lie in *power*, anymore than it lies in the Law of Inclusiveness. Instead the heart lies in the *meaning* of life that is constantly unfolding for me upon the Path of Freedom, as I strive to play my part in the fulfilment of the *purpose* of the One Life. What is this meaning that I find upon my journey? It is difficult to say exactly, because it is so difficult to verbalise. The heart

means many things to many people, but for me personally it means that the journey is more important than the goal.

In order to understand this look at it through my eyes. The way I see it is that I was born with a purpose to fulfil, and I will die once that purpose has been fulfilled. But in between birth and death lies a journey, and since I know for a fact that I will die, if not today, then sometime after today, I do not fix my vision upon the goal. If I were to do so it would mean that I am only living my life in order to reach my goal as quickly as possible, so that I can die as quickly as possible. But I am not wanting to die as quickly as possible, so instead I fix my gaze upon the journey as I travel onwards towards my goal and my death. In this I know that I cannot justify my life unless I fulfil my fate, and therefore I also know that I cannot justify wasting time in the fulfilment of that fate. Consequently I give my *Every-Thing*, holding back *No-Thing* for my *self*, and in doing so I waste neither time nor *time* in the fulfilment of my fate.

In all of this I know that I cannot be faulted, for in my heart of hearts I know how utterly impeccable I am. But it is not wanting to be faultless, or wanting to be impeccable that drives me. What drives me is my intense and heartfelt passion to engage in life fully, and by holding back *No-Thing*, my spirit flows clear, strong and free, as it abandons itself to the journey. That is what for me constitutes the Path with a Heart, and upon that path I walk savouring every moment of every step, for I know full well that every step taken brings me one step closer to the materialisation of my purpose, and therefore one step closer to my death.

Because my death is my constant companion, every moment of my life holds an intensity and a poignancy that makes me cry from the very core of my being, and makes me laugh with the wild abandon that comes from the sheer joy of being able to laugh. And yet my tears and my laughter change nothing. All is folly. I will die now or later, and even with all of my *power* I cannot change that, and even if I could I would not want to, because to live for ever would be to remove the meaning of life. But what I *have* changed, is my perception of life, of myself, and of

the people who share with me this journey through life. How have I changed it? I have shifted the focus from the goal to the journey. I have shifted the focus from death to life. I have shifted the focus from looking upon people as being unlovable to being lovable. In that shift of focus I savour every moment of every interaction I have with life and with the people in my life. But even in that shift of focus, I know my death stalks me still, and therefore no matter how much I shift the focus, all still remains folly.

Because nothing I can do will ever amount to anything other than folly, I embrace all of life, and all of the people in my life with every scrap of passion I possess. In that passion I have made myself incapable of excluding anything or anyone from my life, simply because I treasure every moment I am alive and walking upon this earth. All too soon it will be over, and I do not want to die knowing that I missed out on something, irrespective of whether it is a quiet moment of deep love, or a heated moment of intense battle fervour, irrespective of whether it is heartfelt laughter or heartfelt tears. This for me is the meaning of walking a Path with a Heart, and if I can use the *power* I am gathering upon my journey in helping others to share with me the Path with a Heart, then I do so with joy, and in whatever way my help is called forth.

It is undoubtedly true that my purpose is to acquire *power* - as it is for all of us - and to utilise that *power* for the benefit of all of life, but the meaning I put into my purpose comes from the very bottom of my own heart. Therefore the *power* I wield is my duty and my honour, but my gift to humanity is my openness of heart as I journey through life. As a nagal and seer humanity calls forth my *power* because it needs it, but in doing so humanity also calls forth from me the openness of heart that puts meaning into my existence throughout my life upon earth, my life with my fellow travellers.

Therefore to the Warrior of Freedom life is the celebration of a love story, the ultimate love story. It is the story of the passion experienced by two beings in their struggle to find the true meaning of warmth and the lasting fulfilment of undying love. It

is the story of the *nagal* and the *tonal*, it is the story of any man or woman, and therefore it is the story of you and me, and of our mutual struggle in learning what it is to love and to be loved.

If you feel that walking the Path with a Heart is for you, and if in your heart of hearts you know it is the true meaning of freedom that you will be seeking upon your journey, then know that the Toltec teachings will reveal to you the purpose of life, but it will be up to you, as it is up to all of us, to find the meaning within that purpose. Finding the purpose is the journey none of us can avoid, but finding the meaning is our own unique journey within that greater journey we term the One Life. To find that meaning we need to *practise* the *right side teachings* so that we can acquire the necessary *power to live* the *left side teachings*. Only then do we acquire that complete openness of heart which allows us to hold back *No-Thing* as we let our spirits soar clear and strong and free. Only then, and irrespective of which dreaming class we belong to, do we begin to grasp the spirit of the Wolf who looks upon life as a quest for the true meaning of freedom. And only then does it make sense to look upon life as being a *feeling*, and therefore the heartfelt need to look and to *feel*, to listen and to *feel*, thereby savouring every moment of every step, knowing full well that it will all be over all too quickly.



This then is the Warrior's Path, which is really the Path of Freedom, and upon this path dance the shadows cast by the fiery hearts of those that are known as the Wolf People; for although freedom is not confined to any one particular dreaming class, it is the Wolves who most love to share their passion for freedom with all those who choose to tread the Path with a Heart. This intense passion for freedom is something peculiar to the Wolves because,

although all of the dreaming classes revel in freedom, it is the Wolves who have made freedom their keynote. The following extract from one of the prophecies explains why.

THE ROOTS OF FREEDOM LIE BURIED WITHIN ANOTHER TIME, IN ANOTHER PLACE - A TIME WHEN THE WOLF PEOPLE WERE REARED AS HOUNDS OF WAR IN A PLACE THAT KNEW ONLY THE SOUNDS OF WAR AND NOT OF PEACE - A TIME WHEN THE HOPE ENGENDERED BY THE MERE CONCEPT OF FREEDOM CAME INTO BEING AMIDST THE EXPLOSIVE CHAOS AT THE BIRTH OF AN INFANT SUN - A CONCEPT THAT ECHOED ACROSS THE GALAXY LIKE THE HAUNTING HOWL OF A LONE WOLF, THAT ONLY THOSE FROM THE DOG STAR DARED TO ANSWER.

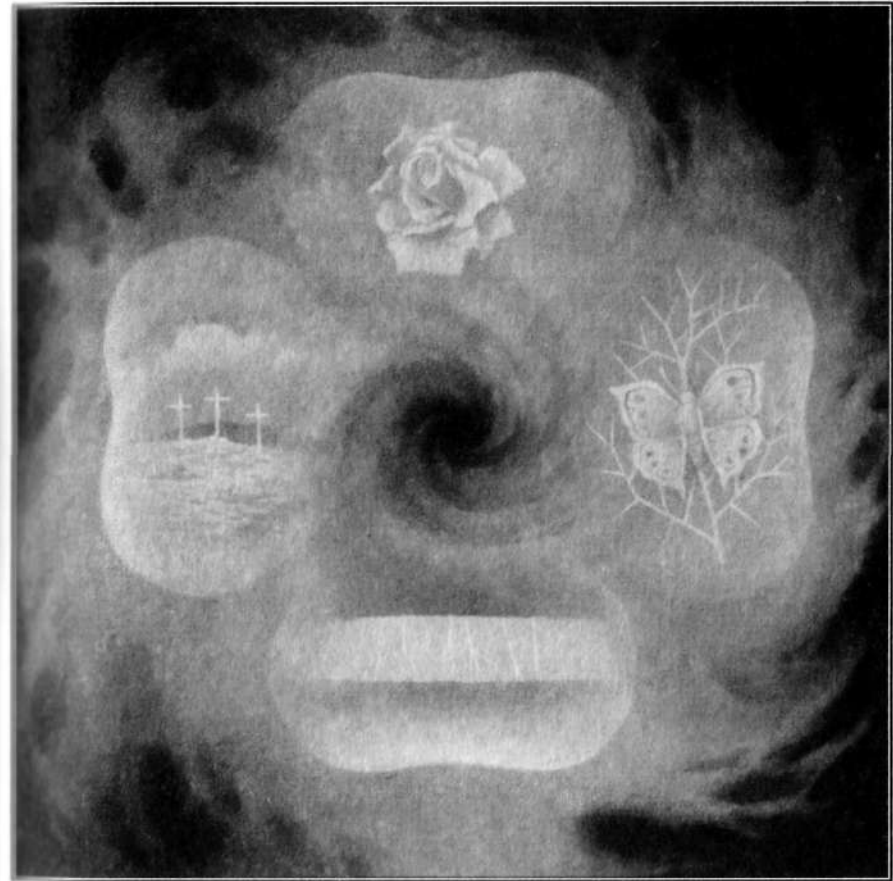
From the prophecies of *The Nameless One*

NARRATION OF THE
RULE OF THE FOUR-PRONGED NAGAL

SECTION ONE
THE NAGAL

Rule of the Four-Pronged Nagal

. . . it is because of the stalker's propensity for stalking perception, and the dreamer's propensity for dreaming in perception, that it is possible to map out the unknown . . . the seer grasps that he is being shown how his task is to be accomplished, and what will be entailed in leading humanity to freedom, for if he is to be successful, then he must build around himself a microcosmic model of the macrocosmic vision that he has been shown.



CHAPTER TWO

RULE OF THE FOUR-PRONGED NAGAL ***The first contact with the void***

Upon first contact with the *Void* the seer perceives a vast nothingness, which is of such an inconceivable magnitude that the mind is immediately forced into an indescribable silence, rendering everything within the seer null and void. Within that indescribable silence the seer is at first incapable of registering any thought, feeling, emotion, physical sensation, light or sound. There is simply *No-Thing* there, and yet the seer somehow knows, without knowing how he knows, that he is in the presence of the Unspeakable.

Then suddenly from deep within his innermost core of beingness the seer experiences a fleeting but brilliantly clear insight, and he knows that what he is witnessing is the *eternal now*, in which past, present and future have no meaning other than *It Is*. The seer finds himself facing *east*, the place of *transmutation* and of *inclusiveness*, and deep within himself he feels an unspoken command to solve *the riddle of the mind*. To do so he must recapitulate the purpose of existence in pursuit of that *sobriety* which will lead him to the *Mastery of Awareness*, and thus to the *truths of awareness*, for without these there is no way in which to separate the *known* from the *unknown*.

Then again, from deep within his innermost core, the seer experiences a second flash of insight, in which *It Becomes*, the impact of which imprints itself upon his mind in such a way that

the seer is compelled to see an enormous wheel that has a growing perception like two gigantic wings unfolding to either side of it. In that moment the seer knows that he is witnessing the *wheel of time* flanked by the *wings of perception*. The seer finds himself facing *west*, the place of *transformation* and of *death*, and again he feels an unspoken command, this time to erase his personal history as he strives to walk the *Path with a Heart* in pursuit of that *feeling* which will enable him to map out the *unknown*. The seer knows that he must solve the *riddle of the heart*, and to do so he must *stalk* his perception.

Then a third brilliant insight follows, which impacts upon the seer's mind with such an enormous burst of clarity, that he is compelled to feel as if his focus is being held fixed by the unwavering *intent* radiating from a huge eye. The seer finds himself facing *south*, the place of *transfiguration* and of *power*. This time the unspoken command, arising from deep within him, is to *dream the dreamed* through the *Mastery of Intent*, as he strives to accumulate enough *energy* to effect an accurate *transfiguration* of the *dreamed*.

In a fourth and final insight the seer's mind finally associates that which has been impacting upon it with something that vaguely resembles an eagle, not because it looks like an eagle, but because deep within his innermost core the seer can sense the purpose of the Unspeakable impacting upon his awareness in such a way that it reminds him of an eagle swooping down on its prey. The seer finds himself facing *north*, the place of *materialisation* and of *strength*. In that moment the seer grasps fully that this is his *battlefield*, and that all of life has issued forth from out of this Void as an expression of an inhuman purpose, a purpose he fails to grasp, but which he can sense is somehow reflected within him like an inner command.

That command is for man to be born again and again into physical life, which to him is but a *dream*, so that he can experience all aspects of that dream and, through that experience, gradually become ever more aware of his true nature and destiny as a unit of the One Life. In that journey upon life he must

experience an untold number of lives, each one different, and each one encompassing a different fate upon the *wheel of time*, as gradually his destiny guides him into unfolding the *wings of perception* to touch both the *nagal* and the *tonal*. Only through that continual process of birth, death and rebirth, is it possible for man to become aware of, and to fulfil his task of mapping out the great *unknown* so as to include it within the *known*.

In this gradual process of unfolding the *wings of perception*, man cannot deviate from his task, for his destiny is fixed by the unwavering *intent of the Unspeakable* as made manifest through the *spirit of man*. That *intent* holds all of life, including man, focussed within the confines of the purpose of creation, in such a way that does not allow for any actions to deviate from that purpose. Should man deviate from this command, his actions violate this *intent* and cause him to become separative towards the purpose of his existence. Once he becomes separative towards this purpose, man ignores the *intent* of the Unspeakable, an ignorance that brings him into direct competition against the *spirit of man*. As a result, his actions become life-destructive, both to himself and to the greater whole of which he is a unit. Therefore man is still forced to learn, through experience, that all his actions carry consequences - hence the need for him to ensure that all his actions are in support of the One Life, and are inclusive of the *intent* of the Unspeakable, if he is to escape from the consequences of ignorance. So, even in his ignorance man is incapable of deviating from the *intent* of the Unspeakable, because whenever he tries to do so, even that within the *unknown* which is forbidden becomes mapped out and included within the *known*. In this respect man can never fail to serve the purpose of the Unspeakable. Yet because of the consequences of his ignorance, he is also forced to learn how to stalk his own perception so that, in time, he becomes proficient in being able to dream true to that purpose. Once he is able to do so, man achieves his freedom from the constraints of ignorance, and becomes a creator in his own right, as he strives to co-operate intelligently with the dictates of *power*. In that moment the seer

grasps that he is being shown the true purpose of freedom, and that it is in fulfilling this purpose that he will find also the true meaning inherent within it, for although the purpose of life is the evolution of awareness, this evolution could never take place, and be perpetuated, if it were not for man's innate drive to be free from the constraints of his ignorance.

Then the seer is shown that to help man in his task, all men and women have been created according to the structure he has been shown, and that in this structure all are units of the One Life, each unit reflecting one of the four directions, the *east*, the *west*, the *south*, or the *north*. To further aid man, men and women also have their luminous beings separated into two compartments, the *right* and the *left sides*, the *known* and the *unknown*, *male* and *female*. In addition to these gifts of *power*, the Unspeakable also gave to humanity another gift by creating two more types of being whose sole purpose it is to guide humanity towards freedom, thereby ensuring that men and women do not forfeit the purpose of their existence. These beings were created as males and females whose luminous cocoons appear to be divided into four compartments, instead of two. It appears that these beings have four compartments only because the *right* and the *left sides* of their cocoons each have within them two distinct movements of *power*, giving the illusion of there being four prongs of *power* within their luminous cocoons. These four movements of *power* make these beings an accurate *manifestation* of the fourfold purpose of the Unspeakable, whilst the rest of humanity, through having two compartments, are the product of the *evolution* of this purpose, as expressed through the splitting of the sexes. Consequently, once they are trained in their task, a man and a woman with four prongs can rightfully be looked upon as a *nagal* and a *nagal woman* respectively.

It then becomes clear to the seer that he himself is *nagal*, for otherwise he would not be able to comprehend the vision being transmitted to him and, furthermore, that it is his ability to *see* that enables this transmission to take place. He also understands that nagals and nagal women can become effective only once

they have had sufficient training in the purpose of life to grasp that purpose, and thus how vital it is for the nagal specifically also to be able to *see* that purpose. The seer recognizes that this is so because a nagal is a manifestation of *the nagal*, the *spirit*, and as such must not only embody the purpose of the Unspeakable, but must also be able to *see* that purpose as it is evolved within manifestation. To aid him in this task, the nagal is given the nagal woman, whose beingness reflects for him manifestation, that is, the *tonal*. However, as is shown and becomes clear to the seer in relation to both the purpose and the fact of manifestation, no one man can be the embodiment of the purpose of the Unspeakable, and therefore every nagal represents *one facet* of that purpose. And in being a facet of that purpose, the nagal, once trained, acts like a lens within the web of life, enabling those of humanity who have been entrusted to his care to better grasp the purpose of existence, and thereby to come to understand that all are but units of the One Life. In this respect each nagal can be likened to one facet of a diamond, so that all nagals collectively form all the facets of *that* "diamond" termed the *spirit of man*, *the nagal*.

But even though a nagal holds within his beingness only one facet of the purpose of the Unspeakable, he still remains an accurate manifestation of the One Life, because of the peculiar configuration of his luminous cocoon. In this respect the nagal reflects the fourfold purpose of the Unspeakable, since he contains within his beingness all four directions as made manifest through both the male and the female, for not only does the *nagal* bring the *tonal* into being out of its own essence, and instil within it its purpose, but at the same time the *nagal* remains transcendent to, as well as all-pervasive within, that manifestation. The nagal woman, on the other hand, being the manifestation of only the *tonal*, contains within her beingness only the feminine side of the fourfold purpose.

To further aid the nagal in his task, all men and women, including nagals and nagal women, have a set predilection, determined by destiny, for being either stalkers or dreamers, thus

reflecting the separation of the *known* from the *unknown* and the splitting of the sexes. It then becomes clear to the seer that it is through the stalker's propensity for stalking perception, and the dreamer's propensity for dreaming in perception, that it is possible to map out the *unknown*. In that moment the seer grasps that he is being shown how his task is to be accomplished, and what will be entailed in leading humanity to freedom, for if he is to succeed, then he must build around himself a microcosmic model of the macrocosmic vision that he has been shown.

The model which the seer now has to build must be a reflection of both the masculine and the feminine side of the fourfold purpose of the Unspeakable as made manifest through the four directions. To accomplish his task the nagal must be supported in his purpose, which is one facet of the greater purpose expressing itself through his existence. This support must be representative of the masculine as well as the feminine side of *power*, and it is therefore clear to the seer that the nagal, being placed in the *south*, the place of *power*, must have four men; one from the *east*, one from the *north*, one from the *west*, and one which represents the courier to *power*, and thus having no particular direction. In addition, the nagal must also have four women, and they too must be from each of the four directions. The seer is then shown how to identify these four types of men and women.

The man in the *east* is concerned with the mapping out of new knowledge, and is therefore the *Scholar*, the man in the *north* is concerned with following the act of choosing between the old and the new, the basis of all action, and is therefore the *Man of Action*; the man in the *west* is concerned with working with *intent*, which makes him the *Man Behind the Scenes*; the fourth man, having no particular direction, is the *Courier*. His concern is to assist the nagal in the gathering of *power*, and therefore he works primarily with the concept of honour. These four men, being manifestations of the masculine *spirit*, can be either dreamers or stalkers, but if they are to support the nagal in his purpose, they need to be proficient in both stalking and

dreaming, whilst at the same time giving full expression to their predilection for either.

The four women, on the other hand, being manifestations of the feminine *tonal*, are by nature representatives of the chaotic *unknown*, and therefore must be proficient in the art of stalking perception if they are to support the purpose of the nagal. Consequently the female stalker in the *east* is concerned with the purpose inherent within forbearance; the one in the *north* is concerned with the purpose inherent within stability; the one in the *west* is concerned with the purpose inherent within freedom and change; and the one in the *south* is concerned with the purpose inherent within vitality.

Having grasped the structure of the unit of warriors that the nagal has to build around himself, the seer suddenly feels from within the very depths of his being that he is being commanded to fathom a mystery concerning the secret of gender. In trying to fathom that mystery, the seer begins to notice an apparent flaw within the structure of the female warriors. This flaw concerns the fact that if all four women must be stalkers, an imbalance would be set up within his unit due to a lack of feminine dreaming. In that moment the seer grasps that it is his duty to teach these four stalkers the art of dreaming, so that they too can become proficient in both arts. But so as not to divert these female stalkers from their primary function of stalking perception, he must add to his unit four female dreamers whose primary function will be to dream true to his purpose. To assist the female dreamers in their task, he must teach them how to stalk their perception.

These four female dreamers must likewise be from each of the four directions, and can also be recognised by their characteristics. The female dreamer in the *east* concerns herself with the purpose inherent within the death of the old; the one in the *north* concerns herself with the purpose inherent within strength; the one in the *west* concerns herself with the purpose inherent within fluidity; and the one in the *south* concerns herself with the purpose inherent within impeccability.

The four female stalkers and the four female dreamers reflect the dual nature of the feminine *tonal*; the stalkers reflecting the *right side*, and therefore the *known* within manifestation, and the dreamers reflecting the *left side*, and therefore the *unknown* within manifestation. The four men, on the other hand, reflect both the *known* and the *unknown* within the purpose of the *spirit* as made manifest within the nagal-seer. As a result it becomes clear to the seer that the eight female warriors form four natural pairs according to their directions, each pair comprising a stalker and a dreamer. These female pairs also quite naturally support the man belonging to their direction, just as each of the four men in their turn support the nagal in fulfilling his purpose by aligning themselves in two twofold directions. The Courier stands in support of the nagal, while the Man of Action aligns himself directly with the nagal, and thus forming the *north-south* axis, for it is only through action that the purpose of the nagal can be materialised. The Scholar and the Man Behind the Scenes align themselves with each other to form the *east-west* axis, for it is only by embracing the dual nature of manifestation that the purpose of the nagal can be conceived.

Having grasped the natural order within the structure of the nagal's unit, the seer now becomes aware that in order to achieve total equilibrium within the unit, he is compelled to find three more couriers to support the other three men, in the same way as he himself is supported by a courier to *power*. The best courier to support the Scholar is a man who concerns himself with discrimination. The best courier to support the Man of Action is a man who concerns himself with harmony and balance. And the best courier to support the Man Behind the Scenes, is a man who concerns himself with achieving light through darkness.

But within this system of support it is also quite clear to the seer that if the nagal and the male warriors are to be supported by couriers, then likewise must each of the female pairs be supported by a courier to *power*. The courier best suited to meet the needs of the female east is a man who is concerned with the forces of destiny as unfolded through the medium of humility

and understanding. The courier that is best suited to the female north, is a man who is concerned with peace and success. The courier that is best suited to the female west, is a man who concerns himself with mixed abundance. And the courier that is best suited to the female south is a man who concerns himself with receiving guidance.

Looking upon that vision of ordered structure, the seer is struck by the awesome potential inherent within such a unit of warriors, but at first he cannot grasp why the vision, clear as it is, begins to waver and disintegrate. Deep within his inner core of beingness he knows, without knowing how he knows, that he must hold that vision steady by reaching out to the nagal woman for support, for it is her beingness that will bring about completion. But the moment that the nagal-seer allows his inner touch to reach for the nagal woman, the creative *power* of the *void* explodes through his entire beingness, splitting his luminous being in such a way that renders him no longer capable of achieving direct contact with the *tonal*. A devastatingly great sense of pain and loss tears at the nagal-seer's innermost being, threatening to overcome his mind and drive him to insanity. But fighting to maintain his sanity, and struggling to keep his vision clear and steady in the midst of his anguish, the nagal-seer suddenly finds within himself the courage to stand firm in what he has been shown. Grasping for that courage with every fibre of his being, he throws open wide his heart. In having no other contact with the *tonal* except for the love pouring forth from his heart, the nagal-seer does the only thing he can - he envelops the *tonal* with his love and, in that embrace, can finally hold his vision steady with the force of inclusiveness.

With his vision being clear and steady once more, the nagal-seer now knows that he will never be able to escape his destiny. Being severed from the *tonal*, the only recourse for him is to undertake the task for which he was created. Only in this way can he alleviate the constant pain of loss. Only in this way can he stand firm in his vision, invincible, incorruptible, and courageous. Having lost the ability to feel the inner touch of the *tonal*, human

temptation no longer holds for the nagal-seer any glamour. All that is left for him now is the intense inner drive to become evermore inclusive, for any attempt at reaching out for personal gain is to experience again the blinding pain of having been severed.

In that moment of cold sobriety, the nagal-seer grasps that his destiny demands from him that he leads those entrusted to his care into the *totality* of themselves, for only in this way can they achieve their freedom. But for him personally there can never again be a complete totality. Being severed from the *tonal*, the nagal-seer can achieve only a semblance of totality by becoming ever more inclusive. But so as to reinforce and imprint this knowledge into every fibre of the nagal-seer's beingness, he is shown that for many lifetimes to come he will keep on forgetting what he has been shown here, and therefore again and again must he be subjected to the pain of loss, until he can of his own accord begin to remember his destiny, and therefore the purpose of his existence.

In a final moment of blinding clarity, the nagal-seer comes to grasp that what he has been shown is in fact a rule depicting his destiny as a four-pronged being. That rule demands that he draw forth from within himself the courage to activate, at the very least, sufficient *intent* to enable discrimination to come into being.

With that final realisation, the *first contact* with the *void* is terminated, and the nagal-seer forgets the vision.

EXPLANATION OF THE
RULE OF THE FOUR-PRONGED NAGAL

SECTION TWO
THE TONAL

CHAPTER THREE

THE FIRST INSIGHT

THE RATIONAL MIND IS BUT THE PRODUCT OF TRUE MIND, ENABLING MAN TO COMPUTE THE PRACTICALITIES INVOLVED IN LIFE UPON THE PHYSICAL PLANE. TRUE MIND IS THE THIRD ASPECT OF THE NAGAL, THE INDWELLING LIFE, WHICH REVEALS TO MAN THE PURPOSE OF HIS EXISTENCE. THEREFORE TO SOLVE THE RIDDLE OF THE MIND IS TO FIND THE PURPOSE OF LIFE, AND THEREBY TO MASTER AWARENESS.

If we are to come to grips with the Rule of the Four-Pronged Nagal, it is important that we develop a real *feeling* for each of its sections. Therefore let us consider each of these in turn. In looking at the first insight, one is immediately struck by the awesomeness of the task of having to solve *the riddle of the mind*. This becomes especially clear if one examines what preoccupies the minds of average humanity, and notes how many men and women go about their daily lives believing that they think.

However, when people are asked, or when they themselves choose to express what they are thinking about, it immediately becomes clear that it is the face value of their lives that mostly preoccupies them. So one person might say, "I am thinking of the house I need to buy." Another will say, "I am thinking about the shopping I need to do." Someone else will say, "I am thinking about what to cook for dinner tonight." The more insightful person, on the other hand, may come up with

something like, "I wonder why my aunt, with whom I have had no contact for twelve years, should have decided to contact me specifically today?" And the really deep thinker will come up with a question like, "I wonder what I should be doing to make my life more exciting? Should I search for some spiritual path that appeals to me? Should I read some good books? Shall I go travelling? Should I find myself someone with whom I can have a relationship, and if so, what would I like out of that relationship?" But very few of these people ask themselves, "I wonder why I was born? What does my life mean to me? What should be occupying my mind?"

If the truth be told, the vast majority of people never think in the true sense of the word, and neither do they know what true thinking entails. What most people look upon as thinking, is simply a multitude of chaotic and disjointed rationalisations that circle round and round in their minds day in and day out. Such rationalisations are invariably based upon some ideas or, to be more precise, a system of beliefs, that has either been self-acquired, or simply accepted as being true because everyone else believes it to be true, or because some so-called authority has said it is true, or claims to have proved it to be true. Furthermore, from observing people's activities it is also clear that the only purpose their system of beliefs serves, is to enable them to accomplish what are, for the vast majority of humans, the two most important things in their lives. The first is to rationalize about their prejudices concerning the logistics surrounding their lives. So they ask themselves, and others, questions like, "Where should I stay? What shall I eat? What career should I be following? Which car should I buy?" The second is to maintain and defend their prejudices whenever these seem to be at odds with the world around them. So they ask themselves, "If I do this, what will people think of me? If I do that, will I get away with it? Why was I saddled with a mother like mine? Why was I so unfortunate to marry a man who is turning out to be such a jerk? Shall I take this person to bed with me tonight?"

Rationalisations, though, never lead to anything other than the acquisition of even more prejudices, either for or against, which, in turn, lead to the acquisition of even more beliefs. Needless to say, all these beliefs spark off an endless string of ideas that are used to justify and strengthen prejudice, thereby enhancing an awareness of life that is, if not entirely, then almost entirely, based upon a perception that is becoming ever more selective. Sadly, it is these prejudices and beliefs, perpetually circling through the mind and producing an ever more selective perception, that people look upon as thinking. But with such chaos going on in their minds, they quite simply cannot think straight and, as a result, question neither their thinking, nor the purpose of their lives.

True thinking has nothing to do with any of the above. True thinking is man's inborn ability to formulate the type of question that leads him into trying to fathom the purpose of his existence, thereby fostering in him the desire to learn and to expand his awareness of himself and the world he lives in. This type of learning is not about gathering information, for although information does serve a purpose, it cannot enhance awareness. All awareness is dependent upon perception, and perception is dependent upon how we align those energy fields that are lit up by the assemblage point. But since any such alignment is fixed by our view of the world, and since any view of the world has its basis in perception, it becomes a vicious circle in which we must exercise selective perception in order to maintain our view of the world. The implications here are that, in maintaining our view of the world, we are only ever aware of that which we perceive because of the alignment we have *chosen* and perfected through time. The consequence of this is that people can at best expand their awareness *within* the parameters of their view of the world and this, by definition, means being caught within a selective perception.

Therefore, if we are not going to go round and round in meaningless circles when trying to expand our awareness, it is imperative that we somehow break free from our selective

perception by attempting to dismantle our view of the world. It is just not possible to acquire new knowledge whilst we continue to hold onto a perception that is based upon our current view of the world. Indeed if, we try to do so, we walk straight into the trap of unconsciously seeking out even more skilful ways in which to support selective perception. However, if we support selective perception it means that we are not thinking straight, for it requires only a little thought to see that true thinking has got everything to do with what can only be termed the *mastery of awareness*, or alternatively, the need to master our awareness.

But what exactly does the mastery of awareness entail, and how is this to be achieved if one is caught up within selective perception? The solution, true to life, is really quite simple, although applying the solution is not quite so easy, or quite so simple. To master our awareness means solving the riddle of the mind, and in order to do so, we must recapitulate our lives in full. To grasp this fully, realise that although everybody has a mind, it is the rare individual indeed who truly understands what his mind is, and how it works. For most people the mind appears to have a will all of its own, and consequently just seems to operate of its own accord, in much the same way as the heart just beats, the lungs just breathe, and the nervous system just does its bit without any apparent conscious control being necessary. But nothing could be further from the truth, although ironically, in a manner of speaking, there is some truth in this, in the sense that most people never do have any control of their minds. In this sense, most people are controlled so completely by their minds or, to be more specific, are so completely controlled by all the junk filling their minds - junk which they themselves have put there, or have allowed others to put there, that they are in effect the slaves of their own mental processes!

THE RATIONAL MIND IS ONE OF MAN'S GREATEST ASSETS UPON THE PHYSICAL PLANE, YET IT IS ALSO A DEADLY TRAP OF HIS OWN MAKING, FOR MAN HIMSELF DETERMINES BOTH THE QUALITY AND THE FUNCTIONS OF HIS MIND.

Unlike the physical body and its organs, which nature has programmed superbly even prior to birth, the rational mind, which we must remember is but an aspect of true mind, is an altogether different kettle of fish, for it is *our* responsibility to program the rational mind once we have been born and have started our journey upon life. In other words, each of us has the ability to *choose* how to program the rational aspect of our minds. But since any choice is obviously determined by our perception, and therefore our view of the world, it is not too difficult to see our own responsibility in all of this, bearing in mind that the meaning of responsibility is the *ability to respond* to life. Therefore we base our perception upon the ways in which we respond to life, and we use that perception to program our minds into justifying and maintaining our view of the world. Herein lies the riddle of the mind, for it is not the mind itself that is the riddle, but it is *how* to program the mind that constitutes the riddle.

Programming the mind starts at the moment of birth, and since no newborn baby has any idea of what it means to solve the riddle of the mind, we all fall prey to the good intentions of the blind leading the blind. As a result we all end up with a mind that has been programmed mostly by others into supporting, not our own ability to think, but instead the prejudices of everyone who has had a helping hand in this programming. In this confusion most people end up with minds that have been so thoroughly conditioned into upholding prejudice, either *for* or *against* something, that they simply become the victims of their own minds! However, never truly understanding any of this, such people are forever laying the blame on others, as well as on the circumstances of their lives. Even those who at some stage in their lives are lucky enough to wake up to the fact that maybe they should be in charge of their own thinking, and who therefore start to rebel against what they perceive to be a violation of their rights, also never really fare much better. The reason for this is that although these rebels realise that they should be thinking for

themselves, they are never really clear on what it is they should be fighting *for*. As a result they start to fight *against* life around them, and in the process become petty tyrants who are quite blatant about trampling on anybody or anything that gets in the way of their distorted view of what it is they believe they are pursuing. Although such people are forever shooting themselves in the foot through their own misguided actions, they will still, like the victim, blame someone or something else for not being able to have life on their terms.

NORMALLY MAN DOES NOT THINK, BUT MERELY LIVES BY RATIONALISATION. MAN ONLY STARTS TO DISCOVER THAT HE CAN THINK ONCE HE IS FORCED TO DO SO AS AN ACT OF SURVIVAL.

The only way of truly solving the riddle of the mind is for us, at some point in our lives, to be brought to a crisis of sorts that is sufficiently sobering so as to precipitate the necessary clarity for us to be able to see for ourselves that playing the blame game is going to be the death of us in some way. However, this is a concept which is not easy to grasp, so let us look closely at what is entailed here.

People, generally speaking, are never aware that we are all surrounded by *power*, that *power* is constantly being generated every moment of every day, and that we are continuously being challenged by *power*. The implications here are that every occurrence, every event in our lives, every situation we are faced with, every interaction we have with any person or just with the world in general, constitutes a battle both *for* and *against power*. We are forever up *against power* in a battle *for power*. In other words, we are forever up *against power* in a battle to claim our *personal power*, simply because this is the way in which the evolution of awareness takes place. And it is precisely because of this fact that people are so separative and so selective in their perception, for when this fact is not grasped for what it really is, perception becomes distorted, the result of which is prejudice,

either *for* or *against*. However, it is not life that gives rise to prejudice, but it is our perception of what is taking place in our lives that causes us to become prejudiced.

Right here, right now, even whilst reading this book, you are face to face with *power*. Whether we are aware of it or not, *power* is present everywhere, and is always busy stalking us. We are therefore always being watched by the *sharpshooters of the universe*. Any one of our moves at any time can cause them to cock their arrows, and if *power* finds us to be worthy opponents, the arrows start to fly, and suddenly we find ourselves in the midst of a battle. Such a battle can be as simple as having a verbal interaction with another person, or it can be as desperate as fighting to keep your job, but if we are truly aware, it is always clear to see that every interaction we have with life, no matter what form it takes, is always a battle for and against *power*. Furthermore, the *sharpshooters of the universe* never miss their targets. They are deadly accurate. Some of their arrows are designed to act as wake-up calls. Some of those arrows are designed to inflict permanent change. But there are also arrows that are so designed as to be fatal. What kind of arrows we attract depends upon how impeccably we fight our battles.

However, because people never see their lives in this way, they always assume that the *sharpshooters of the universe* is some sort of metaphor. But this is not true. The term "the sharpshooters" is a term Toltecs use in referring to very real universal forces that we would otherwise not be able to define. Therefore although the term is indeed metaphorical in its construct, *that* to which it alludes is most certainly no metaphor, but, on the contrary, very, very real! These forces come into play whenever we are facing a battle, irrespective of the form it may take, and any battle is always a battle against *power*, whether we know that or not. In order to understand this, realise that to be involved in a battle against *power*, means that we are being challenged by *power*. In other words, in order to claim *personal power*, universal *power* challenges us to measure our *personal power* against it. This is true even if, according to your perception, you are just having a

conversation with your friend. So as to make this clear, let us consider such a situation carefully.

Think for a moment. Who is your friend? Do you really know him? Are you really sure you grasp fully the implications of everything that he is saying to you? Can you grasp the purpose of this conversation, and where it can lead you to? Are you not perhaps both caught in selective perception? Are you not perhaps both in bondage to ignorance? If you are thinking straight, you will soon come to the realisation that by assuming you know your friend, and by assuming you grasp fully everything he is saying, the chances are good that you are indeed caught in selective perception, and are therefore a slave of your own ignorance.

If you wish to be free from your selective perception, it is imperative that you begin to get your facts straight. Realise that your friend is not *just* your friend. Your friend happens to be a most marvellous being of the universe, a being called man, who happens to be in incarnation right now, and who just happens to be sitting talking to you right now, but who is actually trying to fulfil a fate that perhaps even he does not yet fully grasp. But does all of this *just happen* to be a coincidence? Was it just a thoughtless act that brought you together as friends? Is the conversation you are having with him right now just a mindless act between two people?

Since your friend is within physical incarnation, he is more than likely also caught up in his social conditioning, in selective perception and in ignorance. Therefore everything you *think* you know about your friend, irrespective of whether he told you himself, or whether you learned it about him, does not, in the final analysis, amount to very much at all. In fact, it is nothing more than folly, for the simple reason that you do *not* know this marvellous being sitting in front of you, and neither do you know what forces brought you together. If the truth be told, everything you think you know about your friend is based entirely upon your selective perception of just the form-side of that life you term your friend! In this respect realise that none of us know what man is, and neither do we know what life is. Therefore this marvellous

being sitting in front of you is an incredible mystery, not only to you, but even unto himself.

The only thing you can know for sure, is that this unfathomable being is your friend, and that as your friend he brings into your life, and even into this conversation you are having with him right now, forces of fate that pertain to destiny, not only his, but also yours, for you, just like your friend, are equally an unfathomable mystery! You are therefore *not* just having a conversation with your friend. Instead the two of you are engaged in fulfilling your fates, whether you know it or not, and are thereby calling into being forces that are infinitely bigger than you can possibly imagine, simply by having what, to you, appears to be a mere conversation. A simple conversation it does indeed appear to be, but it is nevertheless an interaction calling into being forces that can be life-changing, depending upon how impeccably we play our roles within life, and it is these forces that Toltecs refer to as the *sharpshooters of the universe*. You and your friend may well believe that you are merely having a good old chit-chat, but if this is the case, then unbeknown to you both, there is the constant flow of *power* as manifested through the actions of the *sharpshooters*. The implications here are that whenever your friend says something to you, you are in effect being challenged by *power*, and when you respond to your friend, he likewise is being challenged by *power*. In other words, in speaking with your friend, you are being challenged by his fate, just as he is being challenged by your fate. If, when talking to your friend, you are sufficiently aware, you will see how his words are challenging you to come to a deeper knowledge of both him and yourself and, through that, also of life. It is, of course, not really your friend who is challenging you, or his words, for that matter, but instead it is his *personal power* interacting with yours within the context of universal *power*, as this is brought progressively into being through the forces of both your fates.

Furthermore, in all of this it is wise always to bear in mind that in the battle for *personal power*, there is only one applicable rule, namely the rule of the hunt. *Power* shows no mercy, and grants

no quarter - the winner takes all. Thus it is only the true warrior who can withstand the battle for *power*. Ordinary men and ordinary women do not have what it takes to do battle with *power*. Forever whining and complaining, and forever indulging in either self-pity or self-importance, ordinary men and women try to make demands upon life, and therefore upon *power*, that are truly laughable and outrageous. Because of their self-pity people demand mercy, and because of their self-importance they demand being granted favours that have no bearing upon the reality of life. Such men and women are not worthy opponents, for when push comes to shove, they simply fall over like so many paper warriors, and are swatted down by *power* like one would swat flies. But in their ignorance of what is actually transpiring in their lives, they will always find someone or something to blame for the fact that their lives are not unfolding for them according to their distorted perception of how it should be.

RATIONALISATIONS DISTORT THE PURPOSE OF LIFE, WHEREAS TRUE MIND REVEALS THIS PURPOSE THROUGH THE PROGRESSIVE EVOLUTION OF AWARENESS, AS DETERMINED BY FATE.

The true warrior, on the other hand, is any man or any woman who has, through experience, come to understand that as human beings the odds against us are truly impossible. To grasp this, think again about the example of your friend. Will you ever get to know your friend? Will he ever get to know you? Or, better still, will you ever get to know yourself? Perhaps! But the reality is that the odds against us are unthinkably huge. Therefore when it comes to a battle against *power*, it is important to know that we can never truly win. We can at best fight an impeccable battle. But what are the implications of this? Realise that to "win" has consequences, just as to "lose" has consequences, for better or for worse, and because all of us have to live with the consequences of our actions, those consequences in themselves either *constitute* new battles, or else *call forth* new battles.

Coming to this realisation is to enter into the *mood of the warrior*, a mood that conveys the certainty that any battle is a battle for one's life, and that in this respect we never stop fighting from the day we are born until the day we die.

This realisation always marks a critical turning point within one's life, and it is this turning point I was referring to earlier when I spoke of a crisis. From this moment on the warrior surfaces, and that warrior is incapable of playing the blame game any longer. What is the point in blaming others or the circumstances within one's life? Laying the blame is not going to change anything about the fact that we are all, whether we are aware of it or not, engaged in an act of survival against *power*. But since *power* shows no mercy, and grants no quarter, the warrior knows within his heart of hearts that the only way forward is to fight an utterly impeccable battle against impossible odds.

To illustrate what is meant by the odds against us being impossible, I would like to use my own life as an example. At face value I am a Toltec nagal imparting the Toltec teachings through the medium of these books. So, at face value, you, the reader, are the student and I am the teacher. You may or may not know much about what it means to be a warrior, but I am supposed to be the knowledgeable one. That is the face value. That is what the ordinary man and the ordinary woman see. Yet as a warrior, what do I see?

I see the fact that I am a warrior who is immersed in a battle against *power*, and thus I am engaged in an act of survival, in one way or another, the outcome of which will have consequences, not only for the rest of my life, but also for a long time thereafter. Therefore I do not see students reading my books. What I see are instruments of *power* who are being used to define the parameters of my battlefield, and to constitute the challenges *power* is throwing at me. Consequently I do not see myself as a teacher teaching. I see myself as a warrior fighting for his survival. I know for a fact that *power* will show me no mercy, and neither do I want to be shown mercy, for to be shown mercy would imply that I am weak and incapable. In this respect I also know that *power* will

grant me no quarter, and neither do I wish to be shown any favours, for if I am to survive this battle, then it will only be because I have proved myself to be a worthy opponent. To survive this battle because of any other reason would be, for me, as a warrior, an unforgivable disgrace. I undertook this task knowing for a fact that when it is done I will no longer be the same person as I was before I started. Such is the mood of the warrior, and such too is his humility.

The task of writing these books constitutes for me one of the greatest challenges I have ever had to face. Yet this is not because I fear writing, or because I doubt my knowledge or capability. It is because of the awesome responsibility facing me, a responsibility that is now even greater because of this present time of world need, and because of the opportunity this offers to the individual to be able to play a really meaningful role within the unfoldment of humanity's future, *if* people like myself can acquit ourselves of our respective tasks impeccably. In all of this I know that I am constantly being tried and tested by *power*, not only in the sense of how best to impart an oral tradition that defies paper and ink, but also in the sense of how best to reach the masses out there that do not even know they have a heritage, let alone what it entails. Even those that I do manage to reach are badly in need of training, for realise that working from a book is a poor substitute for being able to work with a nagal. But for me it is not about winning or losing, about being liked or disliked as an author; it is not about whether or not I will be able to reach the masses, or about whether or not people will grasp the teachings, because for me my battle is not really with the readers. My battle is a battle against *power*.

There is no other way to prove myself worthy of this battle except to act utterly impeccably. This means that I am being called upon to give this battle my everything and, in doing so, I am required to do my utmost best with the knowledge that is available to me at this moment in time. More than that I cannot do. In this respect I have always approached this battle with my shield at the ready. I am wide awake. I am fearful. I am respectful.

I am fully assured. Being poised for battle I am relaxed and fluid. I accept what I see in this challenge, but also I do not accept that this is all there is. I believe what I see, but also I do not believe, for I know full well how utterly unpredictable are the moves of *power*. Should I prove myself to be a worthy opponent, then irrespective of whether I win or lose this battle, I will know within my heart of hearts that in having acquitted myself of my task as impeccably as I could, I will indeed have proved myself to be a worthy opponent.

As a stalker I have long familiarised myself with both the circumstances as well as the conditions surrounding this battle, and so I know what my battle encompasses. Knowing what my battle is, I have also discarded everything that is unnecessary. Knowing that I cannot escape my fate, I am always at the ready to make my last stand right here, right now. Knowing that every moment spent in writing is of the essence, and that every word written is a mark of my impeccability, I have abandoned myself to this battle by letting my spirit soar free and, in having done so, am completely given to my fate.

To be given to one's fate implies that one must have sufficient clarity to be able to define at least the immediate battle at hand. But how is one to achieve that clarity if one is caught within selective perception? The answer is simplicity itself, but, being so simple, most people tend to overlook it in seeking something far more complex. And yet, if we look at life itself, we see that life is in fact very simple and straight down the line. What is indeed a complex riddle, making little, if any sense at all, is how people attempt to justify actions and defend beliefs that have no bearing upon the rule of the hunt.

Therefore by far the best approach in defining the battle is to strive for simplicity, for if we take this approach it is never difficult to see that any battle, no matter how big or how small it may be, and no matter what form it may take, is a battle to claim *personal power* in one way or another. What form that *power* will take depends upon the nature of the battle, and the nature of the battle, in turn, depends upon where we wish to place the focus.

Because *power* is knowledge gained through personal experience, and because every individual is unique, it stands to reason that every individual will perceive his or her battle in a very different way to anyone else. This is true even if many people are fighting exactly the same battle, for the fact remains that every battle is a battle for knowledge, and since the only real knowledge there is, is knowledge of the self, this means that every battle is a battle for knowledge of self or, technically speaking, a battle for *personal power*.

Clearly, if every battle is a battle for *personal power*, then to fight a battle for *any* other reason is a stupid waste of time and *power*. Why would anyone want to fight a battle in which there is nothing to be gained? But it is always here that most people will suddenly lose their clarity. And it is also always at this point that the real difference between the warrior and the ordinary man can be seen so clearly. The warrior, in striving to keep it simple, always fights any battle *only* in terms of the *personal power* to be gained, for he knows that he has neither the time nor the human resources to do anything else. What this means is that the warrior wants to learn as much about himself and his true potential as possible, and to this end he seeks to use every battle to gain more knowledge of the self. The ordinary man, on the other hand, will invariably, because of his ignorance, fight to protect his self-image, and fight to defend his pet theories.

The difference between the warrior and the ordinary man is like the difference between day and night. The warrior is for ever on the very edge of life where he is mapping out the *unknown* about himself and about *power*, the ordinary man is digging himself deeper and deeper into the sterile confines of what is, for him, the *known*. Yet that so-called known is not even really the *known*, being only the product of that man's selective perception of what, according to his prejudices, his preconceived ideas and his social conditioning, he either thinks, or assumes, to be true and correct. Therefore the warrior grows more and more powerful with every battle fought, whilst the ordinary man grows more and more stubborn in insisting that he will prove his point

of view, even if it kills him! The warrior, being a free being, has *No-Thing* to prove, and therefore has *Every-Thing* to learn. But the ordinary man, being a slave unto his preconceived ideas about life, has nothing to learn, and therefore has everything to prove. As a result the ordinary man is for ever hell-bent on trying to prove himself right in the face of all odds, whereas the warrior simply goes quietly about his way in proving *No-Thing*, the inner spirit of the true warrior.

Having *No-Thing* to defend, a warrior cannot really ever lose a battle, and therefore to him the implications of winning or losing a battle are all the same. Consequently, the warrior is not obsessed with having to win, and neither does he fret should he lose, for if his only purpose is to learn, then how can the outcome of the battle beat him? Whether the warrior wins the battle or loses it, he will still have learned a great deal about himself by having fought the battle, and so how can he possibly have lost? No! The only failure in life is the failure to fight. And the only ignorance in life is the stupidity entailed in fighting the wrong battle. From what we have learned so far, it should be clear that the wrong battle is the battle to defend a selective perception that is keeping us confined within the limits of our view of the world.

Nevertheless, even if we are clear on the fact that the right battle is the battle to gain more knowledge of self, or to gain more *personal power*, we must still take care that we truly understand what this entails. If we know for a fact that we are up against our own preconceived ideas and prejudices about life, then the implications are that these include our perception of what it means to be a warrior. Therefore we cannot afford to take our perception of what is happening at face value. But if we are not going to take our perception at face value, it is vitally important that we *shift the focus*.

SHIFTING THE FOCUS IS A MATTER OF FLUIDITY WITHIN PERCEPTION. NOTHING ELSE IS REQUIRED, FOR IN BEING TOTALLY FLUID THE PERCEPTION OF THE WARRIOR IS FOR EVER BEING MOULDED BY THE DICTATES OF POWER. THEREFORE SHIFTING

THE FOCUS IS AS MUCH SECOND NATURE TO THE WARRIOR AS
ARE THE PHYSICAL MOVEMENTS OF HIS EYES.

There are many different ways of shifting the focus, but in the present context it means shifting the focus from winning or losing to fighting an impeccable battle. In other words, to shift the focus means that we become fluid enough to flow *with* the dictates of *power*, instead of wanting to dig in our heels and prove ourselves right. But most important of all, shifting the focus in this way means that we become willing to let go of our perception so as to embrace the *unknown*. Without that shift of focus we remain for ever stuck within our own perception, and therefore we remain caught within what is, to all intents and purposes, our own self-limiting and self-debilitating definition of the *known*.

With respect to this, the phrase "to all intents and purposes," is often used by Toltecs but all too often the implications conveyed by the use of this phrase are not grasped. What this phrase really means is that, because we are all units of the one life, whatever we do to ourselves we also do to those around us. Therefore if I am limiting myself, I am also being a brake on those around me, and if I am debilitating myself, then I am also damaging those around me. Likewise, if I am fixed on holding onto my selective perception, this is what I will be imposing upon those around me, and it is precisely this that forms the basis of all social conditioning.

Therefore if, because of my selective perception, I turn anything in my life into a non-experience, in the sense that no new knowledge has been gained, then "to all intents and purposes," or "to the intent and purpose of all concerned," my non-experience is also their non-experience. However, because most people are so caught up in their selective perception, whenever they are having a bad experience they feel entitled to blame others, the weather, the political situation in the country, the economic situation, their circumstances in life or even their fate at birth. Being caught up in this process they always fail to see that by playing the blame game they are actually convincing

themselves that they are victims, and are therefore handing over to others their *power* or, more precisely, what should be their *gifts of power*.

In fact, people do not so much, *give away* their *gifts of power* as *cast* them aside like spoilt children casting aside expensive gifts. Yet the cause of this behaviour lies mostly in the fact that such people cannot handle their emotions with skill, and so they end up behaving like so many petulant children sulking because they cannot have life on their own terms. Consequently, these people live their lives in a perpetual state of negative *intensity*. In order to understand this it is important to remember that intensity is the product that comes about when one person's *personal power*, charged with emotion, interacts with that of another. But realise that it is not *power* in itself that is the problem, and neither is it the emotions. What brings about this type of negative intensity is, as can be expected, selective perception, and it is exactly because of this selective perception that people lack the skill needed to handle their emotions.

So as to grasp the full import of this, realise that since people have a distorted perception of themselves and of the world, they fail to see that most of the emotions generated as a result of their perception have very little to do with the objective reality of what is actually taking place. These emotions, having been generated by selective perception, are really wild and all too often way off the mark. Therefore, unless we have true clarity based upon an objective perception, we will constantly be bombarded by an array of wild emotions that have not too much to do with what is actually taking place and we will become overwhelmed by this mish-mash of distorted perception and wild emotions. This is what I refer to as a soggy gooey mess - a mess that all too often sets up a most debilitating intensity whenever we interact with someone else, and so it is not long before everyone has lost the plot and is busy fighting a battle that holds no dividends.

The only way of ensuring that we do not generate negative intensity, is to break free from the trap of selective perception, and strive for that clarity which comes from being wide awake, in

the sense of being fully aware at all times, as a result of having a thoroughly objective perception. Once we strive to gain an objective perception, then the emotions generated by the act of perception are also objective and, as a result, there is no longer a problem containing these emotions and in using them with skill. Intensity will, of course, still be generated, but instead of being a potentially explosive and volatile mess that causes one to lose control, this sane type of intensity is used by the warrior to spur him on in his battle. Therefore intensity is something that can cause us to lose control, or it can be honed into an instrument that provides the necessary tension for keeping us wide awake, fearful, respectful and fully assured. And this, in the final analysis, is the deeper meaning to be found in striving for simplicity. It quite literally implies that the warrior discards everything that is unnecessary, and nothing could possibly be more unnecessary than that type of higgledy-piggledy thinking and those wild emotions generated by selective perception, which so often culminate in an intensity that can erupt into a soggy gooey mess at any moment.

However, what always constitutes for any apprentice the greatest difficulty in breaking free from his or her selective perception, is the fact that the whole of humanity has been conditioned into believing that we should somehow escape the confines of our daily lives. Therefore although every apprentice is reminded time and time again that *the power lies in the moment*, and that *power is right here, right now*, through not having enough *personal power* at first to be able to recognize his true challenges within his daily life, the apprentice invariably lets one fleeting moment of chance after another slip through his fingers, and in the process gets nowhere fast. Time and time again does the apprentice tend to forget that *power* is not something out there, that the battle is not out there, and that freedom is not out there. Forgetting this, the apprentice all too often cannot see the battle for what it truly is and invariably fails to remember that *power* is the product of perception, and thus that it is unfolding right here and right now.

From everything we have learned so far, it should be clear that what keeps people from grasping the true nature of *power* is their selective perception. Not wanting to let go of their view of the world, they hold onto their prejudices and their preconceived ideas as though their view of the world is the only thing of value. But it is this view of the world that keeps them stuck in what they believe they know. As a result, people live in their heads and allow their rational minds to dictate their every move, physical, emotional, and mental. Living entirely in their heads, such people are incapable of bringing *feeling* into the equation, and consequently their hearts are mostly ignored. By ignoring the heart, and therefore *feeling*, we become hopelessly caught in a never-ending internal dialogue that keeps going round and round in our head, spinning out the same old thought patterns, the same old habits, the same old reactions, day after day, and slowly but surely we become despondent at not being able to break free from that pattern of sterility and boredom.

This then brings us back to what we have already touched upon briefly, namely, the necessity of having to experience some critical turning point in our lives. For it is only once such a crisis point has been reached that we are truly prepared to take full responsibility for ourselves and through that, to start seeking out those questions that enable us to grasp what has really taken place in our life up until that point. This is, of course, the true meaning inherent within recapitulation, and it is therefore also clear that unless such a crisis point has been reached, people will not feel any real need to recapitulate, and will also never be able to see why recapitulation should be so important to learning. However, only by recapitulating our entire lives does it become possible for us to break out of selective perception, and thereby to dismantle our view of the world. Until then the apprentice will make progress upon the Warrior's Path, and often very good progress, but the fact remains that all of that progress will be confined to the limitations of his or her view of the world, and will therefore still be subject to selective perception.



From everything we have looked at so far, the importance of recapitulation should be quite obvious, and yet every apprentice still finds it to be the most difficult and arduous of all the techniques. The reason for this is that the apprentice either does not fully grasp the true nature of the technique, or he or she does not yet appreciate the very real need to recapitulate. But in both cases it once again comes down to the fact that, being caught in selective perception, the apprentice has his or her own ideas on the nature of recapitulation. As a result, most apprentices are all too often unconsciously engaged in pursuing their own perception of what took place in their lives, but through not being able to see beyond this, are then continuously disappointed that their recapitulation does not yield anything other than what they have already been able to understand about themselves through the rest of the teachings. It usually takes such an apprentice an awfully long time to come to realise that unless he is *willing* to let go of his perception, it is utterly impossible to recapitulate in the true sense of the word. To grasp this fully, realise that the whole point of recapitulation is to try to fathom what *really* transpired in our lives at any given moment. This is not as easy as it sounds, because of our selective perception both at the time and now. This amounts to a selective perception on top of a selective perception. Therefore to try to recapitulate *within* the context of our current perception is a fool's game that cannot possibly yield anything we do not already believe. If the apprentice persists in doing this, he will do nothing more than dredge up intellectual memories of some experience, or some person, that held so little significance for him at the time, that he clearly could not be bothered to remember either the experience or the person. But recalling intellectual memories is not

recapitulation. On the contrary, it is just about as futile an endeavour as completing an outdated diary!

SELECTIVE PERCEPTION IS THE BANE OF MAN, FORCING HIM TO LIVE A LIFE BASED UPON THE ILLUSION THAT HE KNOWS HIMSELF. ONLY BY RECAPITULATING HIS ENTIRE LIFE CAN MAN BECOME FREED FROM THE SELF-IMPOSED ILLUSIONS BORN OF HIS SELECTIVE PERCEPTION.

True recapitulation entails the ability to *think straight*. And thinking straight means that we come to the realisation that whatever our perception may be, and whatever we believe to be true because of that perception, has been responsible for getting us to the here and now. Yet herein lies the importance of the point raised earlier, for if you are happy with your life, and with what it has been up until now, why would you wish to enhance your awareness, for clearly, you already have all the knowledge you need! What then would be the point in recapitulating? But if, on the other hand, you are not happy with your life, and are therefore serious about wanting to learn how to enhance your awareness, then it stands to reason that recapitulation cannot possibly mean taking a stroll down memory lane whilst fondly recalling past experiences. No! Recapitulation can only have meaning if we accept as *fact* that our perception must of necessity be selective until we have dismantled our view of the world and can stand free from all views of the world, because we are able to bring about any alignment at will. This, of course, implies that our perception in the past must also have been highly selective, and therefore no matter what transpired in our past, and irrespective of whether we hated it or loved it, were embarrassed by it or were proud of it, the chances are that it was not really what we perceived it to be.

It should by now be starting to become clear why most apprentices encounter such a huge struggle in trying to recapitulate. All of us have had "good" and "bad" experiences throughout our lives and so, until we can stand free from the

constraints of a fixed perception, all of us are naturally prejudiced. By wanting to hold onto that which we perceive to have been good, but at the same time wanting to be rid of that which we perceive to have been bad, we walk neatly into the trap of furiously holding onto selective perception, and thereby defending our view of the world with a passion! However, it takes ruthless self-honesty always to be able to see this, because as we progress in our efforts at dismantling our view of the world, our selective perception becomes ever more subtle. Should it then be all that surprising that true recapitulation can be so difficult?

It is always at this point of understanding that every apprentice suddenly starts to struggle terribly with the question, "Does this mean that everything in my life is not true and therefore bad?" The answer is an emphatic, "No! This is not what is implied, but your response should make it clear to you just how selective your perception still is!" To understand this, realise that by asking the question in this way, the apprentice concerned still finds it extremely difficult to grasp that if we are to break free from selective perception, we cannot afford to be prejudiced in any way whatsoever, either for, or against. This means that we must be *willing* to consider seriously that maybe *everything* we think we know and believe could be false, or perhaps distorted in some way. Unless we can reach that point there is simply no way forward, for if we are going to recapitulate in order to change our perception, it stands to reason that we must be prepared, and willing, to change *all* of what we believe if need be. To want to change only part of our perception means that we are still being highly selective. Nevertheless, this does not automatically infer that everything in our life has necessarily been bad, or that everything we believe is necessarily false. But the point is that we will never know unless we are willing to recapitulate *all* of our life, which also means having to reassess everything we believe to be true, and this includes re-evaluating even our knowledge.

ONLY THE FOOL WHO LIVES IN A STATE OF IGNORANCE BELIEVES THAT HIS KNOWLEDGE IS FIXED. KNOWLEDGE, LIKE ANYTHING

ELSE IN THIS UNIVERSE, IS CONSTANTLY UNFOLDING UNDER THE IMPACT OF INTENT. NEITHER THE UNIVERSE NOR KNOWLEDGE IS ABSOLUTE, BUT RATHER THE EXPRESSION OF AN EVOLUTION DRIVEN BY AN INTENT THAT WE CAN SENSE BUT NOT FATHOM.

The need for re-evaluating knowledge, as our awareness continues to expand, is also something every apprentice at first struggles to grasp. This is because the finite mind always tends towards absolutism and, as a result, when coming from the angle of the mind, there is always the tendency to believe that all knowledge must be the absolute truth. But this is not so, for the simple reason that the universe is not absolute, and neither for that matter, is life. All is in a constant state of evolution and therefore in a constant state of flux, with the result that what *is* true today, is not necessarily true tomorrow. In this respect, out of all the knowledge gathered by Toltecs, the only elements that they look upon as being *relative* absolutes are those attributes of both life and the universe which are kept constant by the *intent* of the Unspeakable, and which can therefore quite rightly be termed *cosmic laws*, such as, to name only a few, the Law of Rebirth, the Law of Electro-magnetism and the Law of Harmony through Conflict. But even in working with these laws Toltecs never *assume* that their knowledge of these laws is any guarantee that the *application* of any of the laws at any given time is necessarily always going to yield the *same* results, for within the context of evolution, how could this possibly be so? Thus although the cosmic laws remain constants, the *knowledge* gained through the application of these laws is always unfolding, as it should be! Absolute knowledge is static knowledge and static knowledge is useless knowledge, for unless knowledge can be adapted to meet the needs of the moment, of what possible use is it? This is a most important precept that should be kept in mind throughout this book, for much of the knowledge that is still to be imparted flies strongly in the face of many of man's present beliefs, and will therefore

appear to be highly threatening to his present understanding of himself and of the world.

In everything we have looked at in relation to recapitulation it should now be clear why, in setting up recapitulation, it is essential that we start in the present moment and then work back in time. It is only by learning to challenge our present perception, thereby bringing our current view of the world into question, that it becomes possible to start *shifting the focus* in such a way that we can begin to glimpse the reality of alternative states of perception. Once this much has been achieved, spontaneous recapitulation always sets the ball rolling, and it is then not long before one thing begins to lead to another, until finally even formal recapitulation becomes no longer quite so arduous. Because both forms of recapitulation have already been covered fully in earlier volumes, in terms of the *right side teachings*, there is no need for us to reiterate the technicalities involved in this technique. What I am endeavouring to do in this book, is to help the reader achieve a *feeling* for recapitulation, for it must always be remembered that the true teachings are the *left side teachings*. But since there is no really successful way in which to verbalise these teachings, it is only possible to grasp them through the process of gradually but surely developing a *feeling* for them. I can only impart such a *feeling* by continuing to guide the reader into an ever deeper understanding of his or her selective perception, and how to eradicate it. What bars us from being able to verbalise the *left side*, is the fact that words are by definition selective, and therefore they only serve to enhance selective perception. And what at first bars us from being able to grasp the *left side*, is the fact that selective perception always leads us into hearing what we *think* we are hearing, and into reading what we *think* we are reading.

Before we leave this section of the *rule* it is important to point out that in writing this volume I have chosen to take a roughly intermediate approach to imparting depth and detail. The reason for this is that the majority of serious readers should, with the required amount of effort and application, be able to grasp this

level of depth and detail. And, those readers who are capable of taking the teachings to an even greater depth of understanding will, from the depth and detail imparted here, be able to fathom the deeper implications for themselves. For example, if what I have imparted here with respect to recapitulation is looked at closely enough, it will become apparent how it is this technique that brings to life the reality of the *nine truths of awareness*. Furthermore, what is recapitulation if it is not the process of *transmutation*, leading the warrior into an ever greater state of *inclusiveness*? In the two examples I have just given I am also demonstrating the fact that, in working with the *left side*, it is possible to kill *feeling* by the use of too many words.

APHORISMS SERVE TO GUIDE THE APPRENTICE TO A DEEPER INSIGHT IN HOW TO MASTER HIS AWARENESS. THUS ALL APHORISMS HAVE BEEN DESIGNED TO BE BOTH SPRINGBOARDS INTO THE UNKNOWN, AS WELL AS BEACON LIGHTS WITHIN THE UNKNOWN.

CHAPTER FOUR

THE SECOND INSIGHT

TRUE CHANGE IS THE DEATH OF THE OLD. ANYTHING OTHER THAN DEATH IS NOT CHANGE, BUT TRANSMUTATION. ONLY DEATH HAS THE POWER TO BRING ABOUT TRANSFORMATION.

The second insight takes us straight to the West, the place of the setting sun, of death and of transformation. For the warrior this short sentence carries an overwhelming sense of poignancy, because of the great many intense implications it contains. We will work our way through some of the implications that are most pertinent to this time, but, as with the first and all the other insights, it is not possible to cover the full extent of the implications within this one volume. As always, we must of necessity confine ourselves to those areas that can best meet the current needs of humanity. But for the sake of readers who can benefit from even deeper insights, I will impart the needed detail that will enable them to flesh these out for themselves.

The first point to be considered is a natural progression from the first insight, and it has everything to do with the results of recapitulation and transmutation, namely, death of the old. It is a very common trait of the human being that although people want to change, at the same time they do not want to let go their view of the world, in spite of what they may profess! Although this makes no sense at all, if one looks a little more closely, the truth almost immediately jumps out at one. People want change, but

they themselves do not want to change. People want to change their lives, but in doing so they want to remain the same people as before! However, this is simply not possible. All true change is *initiated* through transmutation, is brought into *effect* through transformation, and *results* in transfiguration. Any other so-called changes are not really changes in the true sense of the word, but merely cosmetic changes that serve no real purpose at all. I can change my blue trousers for green trousers; I can move from one house to another; I can change my small red car for a large black sedan; I can exchange my view of the world for another seemingly better view of the world; I can change my selective perception from being very closed to being much more open-minded; but at the end of the day I will still be the same person as I was when I started, for all such changes are merely cosmetic, even though they do indeed give the impression of change.

TRANSFORMATION CAN ONLY BE ACHIEVED THROUGH THE CONTINUOUS UNFOLDMENT OF NEW KNOWLEDGE. AS NEW KNOWLEDGE IS UNFOLDED THE OLD SELF BEGINS TO DIE. THUS FOR THE WARRIOR DEATH IS HIS BEST ADVISOR AND HIS CONSTANT COMPANION

The only worthwhile change there is, is to change our knowledge of self, a change we initiate with recapitulation, and through the insights gained from our recapitulation, coming to the point where we realise full well that the only way forward is to erase our personal history by stalking our perception of self, which by definition means *not-doing*. This sounds so easy and so logical, and yet it is quite the hardest thing for any apprentice to truly grasp and put into practice, simply because to start with, no apprentice ever understands what is meant by stalking our perception of ourselves and of the world around us. As with all of the teachings, the apprentice quite happily becomes hooked to the face value of a technique without ever questioning himself on his perception of that technique, and this is most especially true of not-doing. In this respect realise that the whole purpose of

not-doing is to enable us to stalk our perception, meaning that we must have come to the point within our recapitulation where we can and do *accept as fact* that our perception is limited by the way in which we align our view of the world. Unless we come to this point, all our attempts at trying to practise not-doing will be within the context of our view of the world. However, the real not-doing lies in the effort we make in letting go of our view of the world. But since they do not really grasp what this entails, apprentices will practise not-doing with everything they've got; they huff and they puff; and they put all of their effort into making the act of not-doing fit into their view of the world! And then they wonder why it is not working, and they wonder why the nagal should be displeased with them for having worked so hard, and why he should be so unkind as to point out to them that they are failing even when they are giving their everything!

However, the truth of the matter is that to give up one's view of the world is not an easy thing to do. To talk about it is easy. To think about it is even easier. To romanticise about it is wonderful! But to face the reality of actually being brought to the point of having to do it, is an altogether different kettle of fish, for it is only really then that the apprentice is brought face to face with the first natural enemy, *fear*. With regard to this, it is important to know that fear is always present, since it is part of the Warrior's Shield, but the enemy fear is only encountered whenever we face death, meaning real change.

When that moment comes, as it does for each and every one of us who are truly given to our fate as warriors, and when the cold light of reality forces us into having to acknowledge that there is now no way forward except to give up our view of the world, and everything that is entailed therein, then it is a very human reaction to feel that we are being forced into something that is extremely frightening. In the first three books I have already imparted much guidance on how to handle fear, and therefore we do not need to dwell upon that here. However, what we need to look at now, is the illusion of being forced into change, which does indeed imply being forced into a death of sorts.

ALL LEARNING IS FORCED, BUT ONLY BECAUSE MAN FEARS TRANSFORMATION. WHEN RESISTANCE TO CHANGE IS OVERCOME, FORCE IS NO LONGER NECESSARY. FORCE ONLY COMES INTO BEING BECAUSE OF RESISTANCE. THUS THE WARRIOR DOES NOT RESIST DEATH, BUT LEARNS TO DANCE WITH IT.

The best way of coping with the challenge of believing that we are being forced, is to ask ourselves, "Who is doing the forcing?" "If I, from the very bottom of my heart and with every fibre of my being, want to become a warrior, then how can I be forced into doing what I have to do in order to become a warrior?" But this is exactly where the problem lies. By not wanting to let go of his view of the world, and by holding onto his selective perception of what it is to be a warrior, the apprentice, against all odds, is stubbornly holding onto the belief that it is somehow possible to become a warrior on his own terms, and within the context of his view of the world. As a result he feels forced and, if the truth be told, he *is* being forced in a very real way. And yet he is not being forced by anyone or anything. The reality is that the apprentice is forcing himself, in that his head is waging a battle against his heart, since he is not wanting to let go of his perception of what he believes to be true and correct within the context of his view of the world and, even more importantly, within the context of his personal history.

It is primarily for this reason that Toltecs have always maintained that the Warrior's Path will serve no meaningful purpose unless becoming a warrior is for the apprentice an act of survival. Until it becomes such an act, we always come back to the same old point of, if you like your view of the world, then why would you want to forfeit it? If you like your life the way it is, then why would you want to change it? And if you like yourself the way you are, then why would you choose to change yourself? However, if you know from experience that there is nothing in your life worth living for, and I mean nothing, then, and only then, will you be willing to let go of *Every-Thing* you have

in pursuit of *No-Thing*, should you be offered the gap to freedom. Only then will it begin to dawn on you that you are not the *tonal*, but a spirit-being that is utilising the *form-side of life* in order to evolve your awareness of that *life* of which you are a unit.

UNLESS YOU ARE WILLING TO EMBRACE DEATH FULLY YOU CANNOT CHANGE. YOUR OLD SELF MUST DIE IN ORDER FOR THE WARRIOR IN YOU TO EMERGE. TO RESIST DEATH IS TO DIE A SLOW AND MISERABLE DEATH, BUT TO EMBRACE DEATH WILLINGLY IS TO FIND THE COURAGE NEEDED TO FIGHT AN IMPECCABLE BATTLE FOR YOUR FREEDOM.

Freedom! How incredibly badly people understand this concept. And yet, for the person who has reached the end of the line, so to speak, the concept of freedom is crystal clear. Nothing more needs to be explained. Nothing more needs to be understood. Nothing more needs to be considered. When faced with the sober realisation that there is nothing left that is worth living for, then freedom can only mean one thing, namely, freedom from *Every-Thing* which constitutes one's existing life. In that moment the person concerned does not have to think, or consider, or reflect, or even ponder on what he or she may lose should they embark upon that path of no-return termed the Warrior's Path. Never ever wanting to return to anything within their existing lives, they also have absolutely nothing to lose. However, it is vital to grasp the implications here. If we hold onto our view of the world, we will hold onto *Every-Thing*, meaning that we lose *No-Thing*, we lose the *nagal* and we forfeit *life* in favour of the *form-side of life*. When that moment of clarity comes, there is the sure knowing that should we never succeed upon the Warrior's Path, there is still nothing from our former lives to lose, but we will lose *No-Thing*, the *spirit*. On the other hand, by taking the gap, there is at least the heartfelt hope that comes from being able to try, irrespective of the outcome. But it is also far more than mere hope. It is the sure knowingness that to fail is to forfeit life, and that we are therefore faced in every possible way with a battle for survival.

Such a knowingness does not come from a carefully-considered thought. Instead it is an awesome feeling welling up from the very depths of one's beingness - a feeling which seems to be so enormously powerful that it threatens to overwhelm one, and invariably brings out that deep sense of poignant sadness termed melancholy. From this moment on, whether we have ever heard of the Warrior's Path or not, and depending upon our predilection as individuals, we either start to fight for our survival with everything we've got, and thereby enter into the mood of the warrior, or else we succumb to the apathy born of despair. This is the true meaning of the *Knock of the Spirit*, and when it comes we either follow the *spirit* in that moment like true warriors, or else we give up and start to die in one way or another.

However, to answer the Knock of the Spirit, and to follow the spirit, does not mean that we no longer have challenges. Oh, no! On the contrary! It is only once we have decided to follow the spirit that those challenges that are meant to guide us towards the fulfilment of our fate truly start to emerge, and all of them lead us steadily towards the *West*, the place of the setting sun, the place of death and of transformation. All the challenges we faced up until then were merely in the nature of preparing us for that momentous moment when the spirit knocks on our door to offer us the gap to freedom. Therefore once we have decided to follow the spirit *power* begins to challenge us in the most purposeful and meaningful ways possible, for it is only by being challenged in this way that we can fully claim the *personal power* needed in order to become warriors.

This then defines the point of crisis that the apprentice has to reach before any real progress becomes possible upon the Warrior's Path, and it is also always at this point where the goats are separated from the sheep, for it marks a truly critical point in the training of the apprentice. Those who are only capable of becoming paper warriors are quickly despatched by the sharpshooters of the universe, so that only those who have the where-with-all to become true warriors are allowed to continue upon the playing fields of life. But realise too how completely

interrelated is every aspect of the Toltec teachings, and why it is so utterly important for the apprentice to develop a keen sense of this interrelationship, and therefore to strive to live all of the teachings simultaneously. It is simply not possible to utilise the teachings fully whilst we maintain a separative attitude towards life, by trying to isolate any one part of the teachings from another. Everything works in conjunction with everything else.

Let us now look at what constitutes for the apprentice the necessary where-with-all. To put it quite simply, it is the *heartfelt willingness* not to give up, not to stop fighting, not to complain, not to become arrogant, not to become defensive, not to become closed, and not to become separative in one's approach and attitude towards life. Unless we have the willingness to learn *from* life, unless we have the willingness to participate fully *in* life, unless we have the willingness to embrace *all* of life in whichever way it is presented to us, there is no way forward. The reason for this is that if we do not embrace all of life as presented to us by *power*, then by implication we are still holding onto our perception of what life should be, thereby holding onto the belief that we can have life on our terms, or, more precisely, our perception of what life should be, on our terms. But worse still, it also implies that having been given our gap to freedom, we choose instead to hold onto our perception and our view of the world. This in turn implies that we do not have the necessary humility to receive the support we are getting from *power* in order to become warriors. Lacking that humility we will kick and scream when we should be rejoicing in our good fortune, and we will resist when we should be flowing with the support given.

As an exercise in understanding this, pause to consider yourself for a moment. What pet theories are you still holding onto? What deep-seated beliefs still drive you, consciously or unconsciously, to keep hoping that sometime, someplace, you are going to find that magical formula which will enable you to materialise your perception of both yourself and your world? But which self are you thinking of? Can you be sure that it is your true self? Or is it just that self which you have come to accept as being you because

of your social conditioning and your selective perception? And which world does that self belong to? Is it the real world? Or is it merely your perception of what the world should be in order to allow the socially conditioned you to meet your expectations of what it is to be happy and fulfilled?

But the being who is on his way to becoming a warrior has no such beliefs. The only thing he knows for sure, is that his life is over, and that he does not know who he is, much less what to expect. For such a being there is only the here and the now. No longer does he entertain fantasies based upon some pie in the sky that may by some miracle materialise sometime in the uncertain future. For such a being there is only the sure knowledge that his death is stalking him, and knowing that there is nothing left to live for, he suddenly, spontaneously, enters into the mood of the warrior.

There are many different ways in which to define the mood of the warrior, but no definition can do justice to what is an exceedingly poignant way of relating to the world that cannot really be expressed in words. For the apprentice who has reached this point of crisis, life as he has always known it has abruptly come to an end. Suddenly everything is in a state of turmoil, and everything he has ever believed in is in question. As a result, he experiences a deep sense of futility at not knowing which way to turn, and in that sense of futility everything he has always considered important no longer holds for him the same meaning. In so many ways the apprentice now feels as if there is nothing left to live for, and that unless he can find his way out of this dilemma, there is no hope or joy left. For the first time in his life the apprentice can feel how heavy is the burden he is carrying, and a great emotional tiredness descends over him as he continues to struggle in trying to see his way forward. But try as he may, he can see no light at the end of the tunnel.

Being now in a position in which he wishes that it is already all over, that he can just lie back and die, and rest in peace, the apprentice, contrary to what he believes, has finally acquired the only state of mind that ensures success. But what will determine

success or failure, is the amount of *personal power* that he has been able to acquire up until this point. If the apprentice has enough *personal power*, he comes to the uncanny realisation that, in being faced with what is, for him, truly the end of the line, he has a burning desire to experience at the very least just one, meaningful insight into why he was granted the gift of life in the first place. Caught within that paradoxical feeling he suddenly, somehow, mysteriously, begins to experience an overwhelming sense of nostalgia and melancholy - a nostalgia for a life that seems to be slipping through his fingers second by second, and a melancholy brought about by having grasped the folly of not knowing either the purpose or the meaning of life and death. In that moment of clarity the apprentice quite literally ceases being an apprentice and becomes the true warrior.

WHENEVER WE ARE TOUCHED BY DEATH WE EXPERIENCE A DEEP SENSE OF MELANCHOLY, BUT IF IN THAT MOMENT WE EMBRACE DEATH FULLY, WE BECOME TRANSFORMED IN UNIMAGINABLE WAYS BY POWER.

Having reached this clarity, and suddenly feeling from somewhere deep inside of him that he is not yet ready to die, and not yet ready to give up fighting, the warrior's life acquires for him a sense of value that he has never before paused to consider and, as a result, he suddenly finds within himself the heartfelt willingness to live every moment of his life to the full. Technically speaking his death has touched him and, in doing so, has put him in touch with what it means to be *alive* or, more precisely, *a-life*. From that moment on the warrior strives to savour every moment of every step, for in his heart of hearts he knows that his time within this life is limited, and therefore that every moment of it, irrespective of whether the moment is happy or sad, joyful or remorseful, easy or difficult, should be enjoyed with everything he has got. Consequently he finds that no longer do any of his former goals hold for him any real significance; instead it is now only his journey upon the Warrior's Path that has for

him heart. On this journey, learning has become more important than the materialisation of his wishes, and although the warrior still dreams, all of his dreaming is now dedicated to gaining knowledge of self and to living the life of the fluid warrior. It has finally dawned on the warrior that every aspect of his journey upon life is not something to be desired or despised, but is merely the means by which to learn and to unfold his fate. For in this respect the fate that is common to us all, is to be born, to journey through life for a relatively short space of time, and then to die.

Every warrior comes to the point of grasping with every fibre of his being that if he is to die tomorrow, or next week, or next year, then it makes sense that he enjoys every moment of every step he takes towards that moment of death. The warrior cannot avoid his death, any more than he can avoid his fate, but the way in which he will die is determined by the way in which he travels towards his death, and the way in which his fate unfolds is determined by his approach towards life. Does he have that heartfelt willingness that makes him embrace all of life; the good and the bad, openly and freely? Or does he hold onto the belief that he can have life on his terms? Does he have the humility that allows him to pour his heart, his joy and, in short, his everything, into every moment of every step? Or does he have that arrogance that causes him to indulge in sulking like a petulant child? All of this depends upon the warrior. He can choose to seek out the purpose of his life, or he can choose to try to thwart that purpose in his pursuit of his own perception. Likewise can he choose to put meaning into the purpose of his life, or he can choose to feel forced and hard-done-by. He can choose to bring about true change by undergoing a total transformation and thereby gain his freedom, or he can choose to change only his outer behaviour and remain stuck forever in his view of the world.

TO BE TOUCHED BY DEATH IS TO ENTER INTO THE MOOD OF THE WARRIOR.



Once the apprentice has entered into the mood of the warrior, he has, technically speaking, entered what Toltecs refer to as the *realm of the heart*, and he is well on his way to solving the *riddle of the heart*. But to enter the realm of the heart is not at all easy to accomplish, so let us look at this strategy as closely as we can for the moment, since it is the ultimate not-doing that every apprentice must accomplish if he or she is to succeed upon the Warrior's Path.

The reason why entering the realm of the heart is such a very difficult strategy to master lies once again in fear. To grasp this fully, realise that although, deep down inside, we all long to love and to be loved, we have again and again throughout our lives come up against challenges which seem to indicate that we are unlovable, and therefore undeserving either to give or to receive love. As a result, we escape into the mind in an attempt to rationalise, not only our own behaviour, but also the behaviour of others towards us. In time such escapisms become the foundation upon which all of our perception is based and so, without even realising it, we get caught up in constantly defining and redefining our perception to make it ever more selective and therefore to fit our view of the world. The fact is that none of us want to be hurt, none of us want to experience the pain of feeling rejected, or not worthy, or not wanted, and so we choose to see only what we wish to see, and we hear only what we want to hear. In time this habit becomes so ingrained that we begin to believe our selective perception to be true. Furthermore, because everyone else around us is doing the same thing, we all support each other in this folly, and this is how we all participate in the constructs, as well as the maintenance, of that folly we term social conditioning.

But can we honestly say that it is social conditioning that is bad? No, not really, because as with anything else in this universe, there is nothing which is either good or bad. What makes anything good or bad, is what we do with it. In this respect we can use our social conditioning to make each other feel bad, unworthy and unlovable, or we can use social conditioning to show each other how to find value in life, how to become more open-hearted, and how to both give and receive love and warmth. The trick lies in how willing we are to learn, for if we are willing, then even our social conditioning can be seen for what it truly is and, as a result, instead of keeping us stuck, it aids us in coming to understand how we developed a selective perception in the first place.

As an exercise to help you grasp all of this more fully, I would like to suggest that you pause at this point to write yourself a letter. Before doing so, spend some quiet time with just yourself, and then write this letter as you would write to any friend you love from the bottom of your heart. Tell your "friend" how you truly feel about him or her; what he or she means to you; and what it is that makes him or her special in your eyes. Tell your "friend" everything you have always wanted to say, but have perhaps never felt comfortable saying because of your social conditioning. Above all, make your letter an expression of your unconditional love for your "friend." And if this is to be your last act upon earth, then let that letter be an expression of your impeccability and of your heart. Abandon yourself to that battle, and let your spirit flow free, as it always should. Although this sounds such a simple exercise, you will nevertheless find it to be a thoroughly powerful and deeply moving experience.

SELECTIVE PERCEPTION DOES NOT ALLOW FOR A FULL OPENNESS OF HEART, AND THEREFORE PREVENTS A FULL PARTICIPATION IN LIFE.

One of the best ways of stalking our perception of self, is to start re-evaluating our social conditioning surrounding gender, and

how we relate to both males and females because of this conditioning. The moment we embark upon this, we find that nowhere is it clearer to see how people are continuously undermining each other's strength and belief in self, than in the endless battle between, as well as amongst, the sexes, irrespective of physical gender. Men and women today are still not friends in the true sense of the word. Women, in wanting to be acknowledged, are so busy fighting everyone, including men, that love and warmth have gone right out the window. Who, after all, can love a battleaxe? Who can love and respect a woman who is demanding her pound of flesh, or is it perhaps by some slim chance love and warmth she is demanding? But then, can one receive love and warmth simply by demanding it, as if it is our democratic right?

Men, on the other hand, are feeling so guilty for having been born into a world in which everyone has been led to believe that men are somehow superior to women, that they happily disempower themselves in order not to be seen as being the privileged or favoured sex. But guilt is a poor substitute for love, and the actions born out of guilt can hardly be described as warmth. So when we look around us today, we see a world filled with very demanding women who are also mostly very angry, and we see very weak men who have thrown away all of their dignity and honour in an attempt to appease these angry women. But the consequences of such behaviour are dire. Besides the fact that the world is busy falling apart as a result of this battle between the sexes, both men and women are also becoming ever more disempowered, more and more selective in their perception, and therefore more and more closed, defensive and hostile. The result is that there is very little love left in this world, and practically no warmth whatsoever. Men and women are not friends. In fact, if the truth be told, they do not even *like* each other.

If it were not for that animal instinct termed sexual lust, men and women would never agree to share their lives together. As shocking as this may be, it is nonetheless true. What starts off as lust bringing two people together, soon becomes seeking

approval, then seeking security and finally, when it has become clear to both that they cannot demand love from each other, and that they therefore cannot have life on their terms, they usually develop a genuine dislike for each other.

But it is not only men and women who are not friends. Even men today do not really have male friends. The deep friendship between two males that should be the expression of the male's intuitive grasp of the meaning of the inherent unity of the One Life, is something that is either feared, in case it is misinterpreted, or else scorned as an expression of weakness. So men go around slapping each other on the back, and constantly reaffirm to each other what jolly good fellows they are, mistaking this for friendship. But women too do not have female friends. Generally speaking women all but hate each other, regardless of what they may profess to the contrary, for deep down inside, every woman sees every other woman as a potential threat to her endeavour to carve out for herself a space within a cold and hostile world. But these are concepts that have already been covered extensively in my other books, and therefore let it suffice here to state that people, irrespective of gender, do not really have friends. What people today term "friends," are what can only be termed partners in crime! This is a concept we will be returning to again and again throughout this volume.

From all of the above it is hardly surprising that it should be so difficult to achieve true openness of heart, and if we wish to be really honest, it is not difficult to see why. But how then are we to master that strategy we term entering the realm of the heart? The answer to this question is twofold. In the first place, if we wish to grasp the actual nature of this strategy, we must understand that the purpose of the spirit of man lies locked within the secret of *sex and gender*, that is, the splitting of the sexes for the purposes of evolution. This is a concept we will be looking at much more deeply later in this volume, but, for the sake of continuity, we must at least introduce it at this point.

To put it in a nutshell for now, the way in which *power* has set it up is that we have two polarities to our awareness: male and

female, the *known* and the *unknown*. In order to make the evolution of awareness intelligent and meaningful, the *known* and the *unknown*, the male and the female, have been separated, and this has resulted in the splitting of the sexes. The effects of this are vast. But to put it very, very simplistically, a man's perception is based upon his perception of masculinity and how that relates to the world around him; and a woman's perception is based upon her perception of femininity and how that relates to the world around her. It is every bit as vast, but also quite as simple as this. No matter how complicated we want to make it. No matter what arguments we may want to put forward. No matter how much we may want to rationalise. No matter how much we may want to justify our preconceived ideas. The fact remains that as human beings we are either male or female, and within the process of life we are for ever trying to relate masculinity to femininity in one form or another.

The implications here are that every battle, irrespective of its outer form, is a battle to claim our *power*, either as a male relating to the world around him, or as a female relating to the world around her. If we pause to think about this, it stands to reason that it could not be any other way, for the whole of life is but a vast system of relationships that are all thoroughly interactive and therefore interdependent. Furthermore, and cutting a very long story short, because the only true energy within the universe is that which tends to materialisation, or manifestation, which is the same as *conception*, the implications are that this one and only energy is in fact the sexual energy, even though it happens to manifest in an untold number of different ways. This means that each and every true act is fired by the sexual energy in one form or another, which is the same thing as saying that every act of the male is an act of *fertilisation*, and every act of the female is an act of *conception*. However, here the onus is on you as the reader to take care that you are totally clear on the difference between *action* as opposed to *reaction*, that is, the re-enactment of folly.

The implications in this are that as men and women we all have the ability to bring to *birth* an awareness that is illuminating and

that leads to freedom, or we can continue to bring about one *abortion* after another, and in the process continue to bring about a type of awareness that is leading humanity ever further into the darkness of confusion and despair. The choice is ours.

The second point we need to grasp with respect to entering the realm of the heart, is that the heart within any purpose is the meaning we put into it. This, in the final analysis, is the true meaning of intelligent co-operation between *nagal* and *tonal* and therefore between male and female. However, this is not an easy concept to grasp, because the implications are so enormous, but let it suffice for me to point out that unless we can grasp the purpose, we will never find the meaning in it, and therefore life will always be a bitch and every challenge will be an infliction and an unfair burden. But, even when we have grasped the purpose, unless we can bring ourselves to find the meaning in that purpose, we will still continue to perceive ourselves as being forced and whipped along a path that holds for us no heart.

Purpose and meaning - always we are brought back to this most fundamental concept of, and within, life. To grasp this more fully, realise that because of the relative factor of awareness, all of us, irrespective of physical gender, support and therefore *conceive* the purpose of the spirit of man. With respect to this it is important to understand that the act of perception is in fact an act of conception. But this is a point we will be covering more fully later in this volume. Nevertheless, once *conception* has taken place, it is up to us to put the meaning into that conception according to our physical gender. What this means is that as males we must bring to birth within ourselves the heartfelt willingness to take up the responsibility of what it means to be male, and because of that willingness then to start to *be-come* truly creative. As females we must bring to birth within ourselves the heartfelt willingness to take up the responsibility of what it means to be female, and because of that willingness then to start to *conceive* the act of creativity. Once again these are concepts which are not at all easy to grasp, and although we will continue to explore them throughout this volume, the reader is strongly

urged to familiarise him or herself fully with the material imparted in my other books.



By far the best way in which to stalk one's perception of self, and thereby to enter into the realm of the heart, is to look at change, and in particular at the implications inherent in the fact that although the majority of people want change, they are not willing to change themselves. What this comes down to is that people are so exceedingly arrogant, that they want everyone and everything around them to change, so as to fit in with *their* view of the world! Wanting life only on their terms, these people will do everything in their power *not* to change, but will do everything in their power to change everyone and everything else around them.

All of this makes little sense to the warrior, and yet from a truly objective perspective, there are great *gifts of power* to be claimed from within this sorry state of affairs. And by far the greatest of these gifts lies in the fact that because those around us are not wanting to change themselves, but are wanting everyone else to change, they are in effect saying, "Look! I'm not going to forfeit my view of the world, which means that I am never going to claim my *power*, but I am going to keep forcing *you* to claim your *power*!"

From the above it should be clear that indulging in playing the blame game is not only a waste of time, but it also causes us to miss priceless opportunities as a result of having no real clarity. In these circumstances, by shifting the focus, we can see how we are able to use the folly of our fellow men as a means of gaining *power*. From a stalker's perspective our fellow men are more than often quite magnanimous and generous in providing us with

priceless opportunities to learn and to gain *power*, albeit mostly by default! Nonetheless, just because this is by default, it does not make the gift any less. If we are fully awake, in the sense of having a truly objective perception, we can always use the folly of others to our advantage - something Toltecs term *the stalker's utilisation of the doings of people*.

THE WARRIOR IS ALWAYS WILLING TO MEET HIS FELLOW MEN IN THE MIDST OF THEIR FOLLY, KEEN TO UTILISE THEIR DOINGS FOR MUTUAL BENEFIT. FOR THE FOLLY OF MAN, IF CORRECTLY UNDERSTOOD AND UTILISED, IS A VERITABLE TREASURE TROVE YIELDING VAST AMOUNTS OF PERSONAL POWER.

However, if we are to utilise the doings of others successfully, we cannot *assume* understanding, and neither can we act on what we *think* we know. This is a most important point, because unless we are prepared to discard everything we think we know in favour of embracing the *unknown* in the moment of interaction, it is not possible to stand free from our view of the world, in which case it becomes impossible to utilise the doings of others. The reason for this is that unless we can stand free from our view of the world, even if only in that moment of interaction, we find ourselves comparing our view of the world against the other person's view of the world. Such a comparison does not allow for any new knowledge to arise, for in effect it is a non-experience, in the sense that although comparing notes can lead to a lot of talking, there will be no real experience as such - merely a re-affirmation of one's existing view of the world.

This can sometimes be a confusing concept, but only because people want to believe that gathering information means that one is learning. However, to gain a proper understanding of this most important point, we must digress slightly in order to look more closely at how to work with *feelings*. First of all realise that although words have no real *power* in themselves, we can allow the words of others to guide us into all sorts of *feelings*, and those *feelings* are the expression of irrational knowledge, which is

indeed *power*. But in order for us to claim this *power* we must abandon our thinking in the moment, so as to listen to what our hearts are telling us, and at the same time resist the temptation to immediately interpret the *feelings* that arise as a result. This is what is known as *the stalker's approach towards stalking perception*, an act that requires a great deal of careful thought.

Realise that whilst we are still subject to selective perception, and whilst our view of the world is still intact, there is always the danger that we will interpret our *feelings* to make them fit into our view of the world. The only way around this is to acknowledge the *feelings* that arise, but then to allow oneself to unravel the knowledge expressed by them within one's daily life. That is what is meant by stalking one's own perception by utilising the *doings* of others. However, since this is a highly subtle act that is not at all easy to grasp, let us look at an example of how to achieve it.

Alice has been having a hard time trying to understand why her husband, Roland, seems to have lost interest in their sex life. Although she and Roland have discussed this issue many times over, they have never been able to come to any really meaningful answers, and therefore it has also not been possible for them to find solutions to the problem. But the *feeling* that kept coming up for Alice, is that her husband had for some reason become bored with sex. As can be expected, this feeling caused Alice to worry endlessly about what the cause could be, and because at first she made the mistake of trying to interpret her feeling, she came up with only more questions which, once answered, still did not lead to any real clarity. Has Roland lost interest in her as a person? If so, does he still love her? Furthermore, if she is the cause, what is she doing wrong? Is it perhaps Roland who has a problem, and not her? But if the problem does stem from Roland, then what is causing it? Yet no matter how much Alice dwelled upon the issue, and no matter how often she and Roland discussed it, they always ended up at the same point, namely where Roland kept on assuring her that apart from the fact that he no longer feels the need to engage in the sexual act, there is

nothing wrong with their relationship. In this respect it was good that Roland always kept reassuring Alice, for had he not done so and put her mind at ease, she could have made any number of rational assumptions, based upon the type of questions she was coming up with through trying to interpret her feeling that Roland was bored with sex.

Finally, not knowing what to make of the issue, Alice had no other recourse but to accept that because their sex life was more or less over, she must just resign herself to it and concentrate on getting on with the rest of her life. However, having made this decision, Alice gradually started to notice several occurrences in her normal day-to-day living that somehow seemed to be linked with her feeling that Roland was bored with sex. The first of these happened one day when she was being particularly argumentative with Roland, for no matter what he said or did, she noticed that she was determined to make him wrong. When Roland eventually pointed this out to her, Alice, much to her own surprise, did not become defensive, as she would normally have done, but instead found herself thinking how boring life would be if she could not express herself freely. Later, Alice started to notice that somehow her response had triggered in her the feeling that this was somehow linked to the problem they were having with their sex life.

Then the following evening at supper, Alice noticed that Roland seemed very preoccupied with something, but when she questioned him, he simply shrugged and said that he was just feeling quiet, and would like to retire to bed early. This sparked off in Alice an irrational anger which even she could not justify, and after telling Roland in no uncertain terms what poor company he had become over the past few years, she stormed off into the kitchen to wash the dishes. But when she thought some more about it, she started to realise that it could be because of her habit of wanting to prove herself right that Roland had become somewhat uncommunicative. In that moment Alice once again got the feeling that this too was somehow connected to their problem with sex.

The next occurrence that struck Alice as being related to her and Roland's problem, happened only some days later when they were working together in the garden. Roland wanted to mow the lawn while she was weeding one of the beds, but Alice complained that the smell of cut grass gave her hay fever. As a result Roland agreed not to mow the lawn that day and to help her with the weeding instead. Yet for some reason this again annoyed Alice, and she found that she was fuming quietly to herself. However, after a while, Alice again got the feeling that it is perhaps her always wanting to tell Roland what to do that was causing him to withdraw from her sexually.

By now, having become very aware that she does indeed have a tendency to want to dominate her husband, Alice decided to take careful note of her behaviour. Although she had no difficulty in seeing her obvious moves at dominating Roland, it took quite a few days before she could begin to spot just how subtle some of her moves could be. Having achieved this much clarity, it did not take Alice long to figure out what her original feeling of Roland having become bored with sex really means, for suddenly it all became very clear to her. By always wanting to dominate Roland in one way or another, Alice could now see how, over the years, this must have gradually eroded Roland's desire to take the initiative. No wonder she had the feeling that Roland was bored with sex, for now she started to realise how even in bed, and even when their sex life was still good, she had never been able to resist giving Roland what she always looked upon as being guidance in good love-making. Quite aghast at her own behaviour, Alice could now see that because Roland is never quick to complain or become angry, he had quite simply reacted to her by becoming bored out of his mind, after always being told what to do, where to do it, and when to do it.

From this example it should now be clear how the warrior, whenever his or her feelings are not immediately clear, allows them to become clear by simply getting on with life, and at the same time being highly alert in order to spot anything that could possibly shed light on those feelings. In this respect realise that

although the warrior is always wide awake, feelings can sometimes be so irrational, or even appear to be so out of context with the issue at hand, that one has to work hard at stalking one's perception in order to decipher them. However, the important point to bear in mind here, is that in doing this we must be willing to embrace the *unknown*, in the sense of *not* trying to interpret such feelings rationally and therefore within the context of the *known*. Furthermore, realise that unless we also make every effort to remain alert to the unfoldment of those feelings, they all too often tend to fall by the wayside. The reason for this is that whenever people cannot interpret the irrational immediately, they will either forget about such feelings, or else just discard them on the assumption that they cannot have any significance.

From all of the above it should now be clear that if we are to utilise the *doings* of people, and if this act is to serve a *purpose*, it is absolutely vital that we drop our view of the world, even if at first we can only do so temporarily. Furthermore, if the *purpose* of this act is to have real *meaning*, in the sense that it yields *feelings*, then we have no choice other than to abandon thinking in favour of listening to the heart. This does not mean that the warrior does not think at all, for if we look closely at the example of Alice, we can see quite clearly that the warrior's thinking is guided by his *feelings*, and not the other way round. In other words, all of the warrior's thinking is centred around his *feelings*. Furthermore, the careful reader will have noticed in all of this how we continually come back to both *purpose* and *meaning*, for these are truly the two edges of the stalker's sword.

With respect to this all-important point, realise that the stalker is for ever wielding the *Sword of Power* in support of the purpose of the spirit of man, but, in doing so, the stalker is also always putting meaning into his every action. And it is here that we so often find that deep poignancy which is so very prevalent upon the Warrior's Path. The true stalker cannot possibly support a purpose which has for him no meaning, for to do so would be tantamount to walking a path that has no heart. Therefore the stalker is for ever trying to find the meaning in every challenge,

and in everything he does. To find the meaning, he listens to his heart, and in listening to his heart, he can and does *feel* also the heart of everyone and everything around him, in the sense that he is always fully alert, and therefore deeply sensitive to the state of being of others. Therefore although the stalker is a thoroughly ruthless being who refuses to take pity on anyone, including himself, yet the truth underlying all his actions is that his love for the world around him is so unconditional that, by showing no mercy and by granting no quarter, he is refusing to allow the folly of his fellow men to turn into something which serves no purpose, and which therefore also has no meaning. In this way the stalker is for ever busy finding both purpose and meaning in everything that comes into his life. This is his predilection, and this is his way of expressing his love for all of life. Consequently the stalker is always stalking himself as well as everyone and everything around him, but always with that complete openness of heart which allows him to laugh *with* his fellow beings *at* the never-ending folly of us all. Nevertheless, although it is true that to be open-hearted is to love, realise that to love unconditionally is, in the final analysis, the greatest achievement of the true warrior.

LIVING BY THE RULE OF THE HUNT, THE WARRIOR NEVER TAKES PITY ON ANYONE OR ANYTHING, BUT INSTEAD RUTHLESSLY STALKS HIS PERCEPTION AND THE PERCEPTION OF OTHERS, SO THAT THE GIFTS OF POWER CAN BE EXTRACTED FROM EACH AND EVERY CHALLENGE. BY TAKING THIS APPROACH, THE LIFE OF THE WARRIOR BECOMES A TIGHT, BUT NONETHELESS OPEN-HEARTED AFFAIR WITH ALL OF LIFE - AN EXPRESSION OF HIS IMPECCABILITY AND OF HIS GREAT LOVE FOR THE WORLD AROUND HIM.

To learn to love, and to learn how to receive love, is the destiny of us all, and herein lies the deepest possible meaning to be found in treading the Path with a Heart. In treading this path we must stalk our perception, an act which always does lead to that

ultimate *change* which brings about *death of the old*, meaning a complete *transformation*. This is our destiny, and these are the implications of this second insight, namely, the unfoldment of destiny through the medium of that wonderful jewel of awareness termed *humility and understanding*.¹ But unfoldment of destiny is dependent upon the fulfilment of fate, that is, the evolution of awareness as personified within the unfolding *wings of perception* flanking the *wheel of time*; symbol of the emotional impetus of the Unspeakable. This has been so beautifully demonstrated in our *time*, in our present *impetus*, by that great *son of God* termed the Christ, who not only confirmed that the greatest law is the Law of Love, but who also demonstrated that law with so much humility and so much understanding. And yet this great being has also always been the greatest inspiration to the Warriors of Freedom, for His skill in stalking perception is truly formidable. Thus He taught that unless we die and become reborn, we cannot inherit the kingdom of God.

Unless we die to our old selves by letting go our view of the world, and unless we undergo that total change which brings about transformation, we are stuck and, being stuck, we are going nowhere. This is the *Mystery of Golgotha*, and just as the sun set for the Christ on that hill, on that day, so too must we turn *West* as we tread the Path with a Heart, remembering always the haunting words of the Christ, "Think not that I am come to send peace on earth: I came not to send peace, but a sword."² And so the stalker continues upon his journey of self-discovery, always wielding the *Sword of Power* in support of the purpose of the spirit of man, and by stalking his perception, he puts meaning into his every act, remembering always that "ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to

be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."¹

The warrior knows that his time upon earth is but short, much too short to waste in indulging in selective perception, and so he strives to stalk his perception and, in doing so, savours every moment of every step he takes towards achieving fluidity of perception and his freedom from his view of the world - his freedom from the *madness of the dream*. This he does, not only because it is for him a Path with a Heart, but also because he knows that in order to achieve his freedom he must be willing to embrace death, so as to accept death as his best advisor. In this respect the warrior knows within his heart of hearts that just as he is stalking his perception, so too is death stalking him. Therefore knowing that any one of his acts could be his last act on earth, and knowing that death could tap him before he has achieved His freedom, the warrior strives to savour every moment of every step.

If then I am to savour every moment of every step, and if this afternoon is to be my last afternoon spent on this earth, I need no time to think about how I would like to spend this time. The *power* lies in the moment, in the here and now, and I know from experience that I am a being that is already given to my fate, and, in knowing that, I also know the purpose of that fate. But what I am doing right now, right here, is putting meaning into that purpose. By sharing my knowledge with you, the reader, what more can I wish for, than simply to embrace this fleeting moment of chance with every fibre of my being, and to pour into it all of my joy, my warmth and my love?

In that joy lies my commitment to you, my commitment to life here and to life out there. And it is this commitment to life, and to you as a unit of the One Life, that constitutes the purpose of my work. But finding the meaning in this purpose depends upon my *willingness* to want to love life, my willingness to want to savour every moment of every step. Such is the predilection of

¹ Under-standing as used by Toltecs means "to stand under in support of," as opposed to that type of understanding which is based upon rational assumption.

² Matthew 10 : 34; King James Bible.

the Warriors of Freedom - to love and to be loved, to give and to receive warmth - nothing more is needed. To be a warrior means that one understands, from the very bottom of one's heart, the meaning to be found within the purpose of the spirit of man.

CHAPTER FIVE

THE THIRD INSIGHT

IF WE ARE TO FIND THE MEANING INHERENT WITHIN OUR EXPERIENCE OF THE PURPOSE OF THE UNSPEAKABLE, THEN IT IS VITAL WE GRASP THAT THERE EXISTS A MYSTERIOUS RELATIONSHIP BETWEEN THE VOID, ITS INTENT, AND THE YELLOW ROSE OF FRIENDSHIP. LOCKED WITHIN THIS MYSTERY LIES THE SECRET IN THE BE-COMING OF THE UNSPEAKABLE. ALL THAT CAN BE SAID ABOUT THIS MYSTERY IS THAT THE MATERIALISATION OF THE PRESSURE INTENT EXERTS UPON MIND IS THE YELLOW ROSE OF FRIENDSHIP, JUST AS IT IS ALSO THIS SAME PRESSURE OF INTENT WHICH MATERIALISES WITHIN LIFE MADE MANIFEST AS THE CREATIVE POWER OF THE VOID, CHANNELLED THROUGH THE YELLOW ROSE OF FRIENDSHIP. IT IS THEREFORE CLEAR THAT THE ACT OF BECOMING CREATIVE IS POTENTIAL INTELLIGENCE MADE MANIFEST, AND THAT THIS MANIFESTATION IS THE YELLOW ROSE OF FRIENDSHIP INSPIRED BY INTENT. FROM THIS IT FOLLOWS THAT FRIENDSHIP IS THE RESULT OF THE DIVINE INSPIRATION BROUGHT ABOUT WITHIN THE VOID BECAUSE OF THE RELATIONSHIP BETWEEN ITSELF AND ITS INTENT.

With the third insight we touch briefly on one of the most poignantly beautiful mysteries of life, and one we will be looking at much more closely in the Rule of the Three-Pronged Nagal. Being the third insight it has a peculiar, although also perfectly natural, relationship with the three-pronged nagal, that type of

being who is the embodiment of the *three great bands of man*, just as the four-pronged nagal is the embodiment of the *expression* of those three great bands. However, this is a subject that can only be explained as we progress through the teachings imparted here. I am merely introducing it at this point for the sake of clarity and continuity.

To find the meaning within the purpose of the spirit is to live the life of a warrior, but to live the life of a warrior means being creative in handling our challenges within life. This is because unless we become creative in facing our challenges, we just keep reproducing our folly. However, since all true creativity stems from what Toltecs refer to as *the creative power of the Void*, we need to know what that *power* is, and how we access it. But before we can answer these two questions we must first look at *intent*.

There are so many different ways in which we can define *intent*, but as I have already mentioned in earlier volumes, we simply do not know enough about *intent* to be able to define it accurately. The only thing we really do know about *intent* is that it works and, as a result, we know quite a bit about the *effects of intent*. But exactly what it is, and how it works, we do not know. Everything we do know about *intent* pertains to what is really the *force of intent*. By saying this I am, for the sake of clarity, pointing out the importance of being able to differentiate between, what we may term, *pure intent*, as opposed to our experience of *intent* within manifestation. In other words, the *force of intent* is the *effect of intent* within manifestation, and it is this force which is responsible for the manifestation of that particular aspect of *power* termed the *creative power of the Void*.

At this point it is important to clarify that although Toltecs differentiate between what, in *Cry of the Eagle*, is termed the *pressure of intent*, and what is termed the *creative power of the Void*, in fact they are one and the same. The only difference is that at the level of Life Unmanifest, *intent and mind* are as yet the two polarities of inherent awareness, and it is only after *intent* exerts a pressure upon *mind* that *active intelligence* comes into being, and *mind* extends itself into physical manifestation. Therefore it

is clear that the *pressure of intent* is indeed what constitutes the *creative power* of the Void, but because *intent* remains intact upon its own plane during and after manifestation, it is only its manifestation as an all-pervasive force throughout the entire universe that continues to call forth its counterpart within Life Unmanifest, that is, the *pressure of intent*. And it is the materialisation of that pressure of *intent* within Life Manifest that is termed the *creative power* of the Void.

Nonetheless, here again the subtleties are such that it is important not to confuse the Void with its *creative power*, for on the one hand there is the Void, together with the pressure of Its *intent*, and on the other hand, there is within manifestation the *force of intent* which continues to call forth the *creative power* generated by the universal presence of the Void. But this is a most abstruse concept, so let us look a little more closely at what it means.

From the above we can see that the *creative power* of the Void, that is, the materialisation of the pressure of *intent*, can only be called forth by the *force of intent*. However, realise that no *power* as such can be generated by the Void, for the simple reason that the Void is, by definition, *No-Thing*. Therefore if *power* is generated, it can only happen within the *context* of manifestation, a concept which is extremely elusive to try to verbalise, but it helps to think of it in the following manner.

Know that the manifested universe is not the same as the *act of manifestation* which brings the manifested universe into being. In other words, only after the Void has been stirred into activity by Its *intent*, that is, stimulated into the *act of manifestation*, can the latent *creative power* inherent within the Void begin to materialise into that *some-thing* which is the source of *life within manifestation*. But it is the stirring of *intent* which is the *act of manifestation* and which gives rise to what, technically speaking, is termed *active intelligence*, the beginning of manifestation. Therefore although, to all intents and purposes, it is the pressure of *intent* that is the source of manifested life, because the Void itself remains transcendent relative to manifested life, it is only its

creative *power*, that is, the pressure of its *intent*, that extends itself through *mind* into that *some-thing* Toltecs have termed *the Yellow Rose of Friendship*. And it is this extension into creation of the Void's creative *power*, which is defined as the *be-coming* of the *nagal*, that is, the source of *life within manifestation*. However, there are so many subtle nuances here that to avoid confusion we must at least point out the two most important ones.

The first point to be clarified is that the terms "Life Manifest" and "life within manifestation" convey different implications. The term "Life Manifest," or more precisely, "Life made Manifest," is the polar opposite of Life Unmanifest, which is the *nagal* and so the term implies the whole of manifestation, that is, the *tonal*. But remember that the *Every-Thing* of the *tonal* is essentially the form-side of life, and within the form-side of life we have two life streams, the *organic* and the *inorganic*. Technically speaking *all* forms are made up out of the substance of inorganic life, and the organic life stream utilises these forms in order to evolve its awareness. Therefore the term "life within manifestation" refers to the expression of the *spirit* indwelling the form, irrespective of whether the form is organic or inorganic, for we must remember that there is only one *spirit*. However, bear in mind here that the expression of life is not life itself, and it is therefore still a form, albeit a very subtle one.

The second point to be clarified concerns the term "be-coming." To grasp this term it is important to realise that because the *nagal* is essentially *No-Thing*, we can at best refer to it as *It Is*, meaning the state of *beingness*. But here again we must take care, for "beingness" and "being" also convey different implications. The term "beingness" refers to the *nagal*, that is, the *spirit* or Life Unmanifest, whereas the term "being" refers to the *spirit* expressing itself through the form that it is indwelling, and therefore it pertains to life within manifestation. Therefore the term "be-comes" has a dual connotation. The first meaning refers to the movement of inherent awareness within the primary state of *beingness*, implying that what was the *No-Thingness* of the Void, has now been stirred into active intelligence. The only way

in which I can possibly verbalise this is to say that the noun *beingness* has, because of that stirring, become the verb *be*. But, as we have learned earlier, it is this transition from noun to verb which constitutes the creative *power* of the Void, that is, the pressure of *intent* exerting itself upon *mind*. Therefore not only does *intent come* on-to, or *come up-on mind*, in the sense of exerting pressure, but it is also through this *act of manifestation* that the universe does indeed *come* into being. Therefore in this sense the term "be-comes" very much refers to the *act of manifestation*. Yet implied herein is also the second connotation, namely, the fertilisation of the feminine *mind* by the masculine *intent*. To grasp this is not difficult if we think of the crude phrase used to express the act of ejaculation in the male, namely, "he is *coming*." In other words, at the moment when the noun *beingness* turns into the verb *be*, *intent* quite literally *comes* in *mind*, and hence once again we see the *be-coming* which finds its expression in the birth of the universe.

The perceptive reader will have noticed that implied in all of this is another of the great mysteries of life, namely, the *act of self-fertilisation*. Remember that *intent* and *mind* are but the two polarities of the *nagaVs* inherent awareness, and therefore manifestation is but the result of the process of self-fertilisation. However, although in this volume we will be uncovering many of the secrets concerning sex and gender, there are also some which are so far in advance of humanity's present needs that there is no point in us discussing these now. Self-fertilisation is one of those secrets, and the only reason I am pointing it out is for the sake of clarity as well as continuity, for realise that at one level man does indeed practise a limited, but nonetheless powerful form of self-fertilisation, namely the focussing of *intent*. This is a subject that has already been covered extensively in earlier volumes, and therefore there is no need to reiterate it here. Suffice it for now to point out that in time, once man has learned to focus his *intent* correctly, that is, how to align it with the *intent* of the spirit of man, he will uncover enough of the secret of self-fertilisation to work miracles.

From all of the above it should not be too difficult to see that the Yellow Rose of Friendship is nothing other than *potential intelligence made manifest* or, in other words, the universal presence of the *nagal* made manifest, and therefore the *father* aspect, *God Immanent*, as opposed to the Void, *God Transcendent*. So, let us reiterate for the sake of clarity. First we have the Void which is *No-Thing*. Then the Void is stirred by Its *intent* into *be-coming* creative, and it is this *be-coming creative* which is the source of life that is to be made manifest. That *be-coming creative* is what the seer perceives as being the Yellow Rose of Friendship, but because it is the manifestation of the *act of be-coming creative*, it is naturally also the conduit through which the latent creative *power* inherent within the Void is made manifest. For the sake of clarity it also helps a great deal if we simplify this by thinking of the creative *power* of the Void as being the sap of the Yellow Rose of Friendship. In layman's terms, this sap equates with the "sperm" of the Unspeakable as made manifest within the source of life *within* manifestation, that is, the *father* aspect, or the Yellow Rose of Friendship.

Furthermore, and as explained in *The Quest for Maleness*, it is the relationship between the secret of gender and awareness that is the key enabling us to access the creative *power* of the Void. From a human perspective, this translates into the fact that we can only access the creative *power* of the Void when the force of *intent* calls forth the pressure of *intent* through the medium of the Yellow Rose of Friendship. But this brings us straight back to the concept of gender. In order to grasp why, we must re-examine the meaning of masculinity and femininity in terms of *intent*. We already know that the male is a physical expression of the *nagal*, or the Void, and that the female is a physical expression of the *tonal*, or the manifested universe. Therefore we have that primaevial duality of *nagal* and *tonal* reflected within the manifested universe as male and female. This is a concept which is absolutely fundamental to an understanding of the secret of gender, but one which we can also make as complicated or as simple as we wish. For the sake of clarity we will strive for

simplicity by stating that the male, being an expression of the Void, utilises the force of *intent* to call forth the creative *power* of the Void for the purposes of *creation*, whilst the female, being an expression of the manifested universe, utilises the force of *intent* in order to *conceive* the purpose of the spirit, or the male. The implications here are that the female uses the force of *intent* to call forth within the male the desire to create, thereby stimulating him into calling forth enough force of *intent* to activate within himself the creative *power* of the Void, but which he can only do through the medium of the Yellow Rose of Friendship. How the male and the female achieve this we will see presently.

From what we have learned so far, it is the male who channels the creative *power* of the Void for the purposes of *fertilisation*, an act which equates him with the Yellow Rose of Friendship. But it is the female who calls this forth in the male, so that she can *conceive* and bring to birth the purpose of the male; an act which equates her with the manifested universe, for it is only within manifestation that the evolution of awareness becomes possible. Yet if we look at this concept a little more closely, we can immediately spot what appears to be a catch-22 situation. If it is the female who must call forth in the male the creative *power* of the Void, then what comes first, manifestation or the creative *power*? Since we know that it is the *intent* of the Unspeakable which stimulates It into the *act of be-coming creative*, the implication here is that *intent* is, as can be expected, feminine relative to the Unspeakable, and therefore there is no real discrepancy as such. However, although this is all perfectly true according to that great law termed the *relative factor of awareness*, this primary relationship between the masculine *nagal* and its *intent*, which is also masculine, in spite of being feminine relative to the *nagal*, is very much the mystery of self-fertilisation. Concealed within this is yet another of the greatest mysteries of the universe, as we shall shortly begin to see.

As a result of all this, the male and the female work quite differently with the force of *intent*. The male uses the force of *intent* to activate within himself that primal urge within the Void

to *be-come* creative, so that he can materialise his purpose, that is, to map out the *unknown*, whilst the female uses the force of *intent* to stimulate the male into fertilising her so that she can bring his purpose to birth. But if we now revert to the apparent discrepancy we looked at above, another vastly important point, and one that is so quickly overlooked by the careless apprentice, immediately becomes clear. This point concerns the fact that male and female are but the two polarities of the awareness of the one spirit. In other words, it is only because of the splitting of the sexes that we have men and women. Since there is only the one spirit, that is, the masculine *nagal*, this means that even women have a masculine spirit. Consequently, the moment we move beyond the level of the dreamer, we have only the masculine *najjal* in both men and women. So once again we are back to the same point as before when we were considering the relationship between the masculine *nagal* and its *intent*, which is also masculine, but nonetheless feminine relative to the *nagal*. However, having now looked at this from the angle of men and women, we can see that it is precisely because of the relative factor of awareness that the splitting of the sexes became inevitable in life within manifestation.

Putting all we have learned so far in a nutshell, we see that *fertilisation* is the *manifestation* of the act of *be-coming* creative, which is what is defined as creation. But since the purpose of creation is the evolution of awareness, it is not difficult to grasp that *conception* is nothing other than the *manifestation* of the act of *perception*, leading to the materialisation of that purpose. This after all is the very meaning of the term "conception," for it comes from the term "concept" which is derived from the Latin term "concipere," meaning "to conceive, to receive, or to take in a perception." And this then is the relationship between the secret of gender and awareness, and is the key that enables us to access the creative *power* of the Void.

THE ACT OF BE-COMING CREATIVE RESULTS IN FERTILISATION
AND CONCEPTION, THE PRODUCT OF WHICH IS CREATION

FOR THE PURPOSE OF EVOLVING AWARENESS. FROM THIS IT
FOLLOWS THAT BY ENGAGING IN THE ACT OF PERCEPTION WE
ARE CONSTANTLY CONCEIVING THE PURPOSE OF THE
UNSPEAKABLE. THEREFORE AN ACT OF PERCEPTION RESULTS
IN CONCEPTION.

To facilitate a greater understanding of this rather difficult concept, let us take the example of hunting for *power*. In hunting for *power* the male uses the force of *intent* to *be-come* true to his self, that is, true to his progenitor, the masculine spirit. In the process he calls forth the creative *power* of the Void within himself in his attempts at creating true to the purpose of the spirit, which is to map out the feminine *unknown*. The female, on the other hand, uses the force of *intent* to *conceive* true to her self, that is, true to her progenitor, the feminine universe. In the process she brings to birth the purpose of the spirit, which is still to map out the feminine *unknown*. The result in both cases is the same, although the method is quite different. But taking into consideration that, because of the relative factor of awareness, the male is also feminine relative to the spirit, it is inevitable that the result would be the same in both cases, for otherwise it would imply that the male cannot conceive, that is, engage in the act of perception, which, of course, is not true. Yet by the same token, if the female - and bear in mind here that relative to the spirit both the male and the female are feminine - is to conceive true to her progenitor, the manifested universe, then once again we can see how vitally important it is that we break free from our view of the world, otherwise we cannot possibly conceive the purpose of the spirit as made manifest within the universe. This is especially important for the male, for unless he can drop his view of the world so as to open his heart through true friendship, that is, unconditional love, the Yellow Rose of Friendship eludes him, and so does the creative *power* of the Void. Without the creative *power* of the Void the male is sterile, and can only continue to reproduce his folly, for he cannot *be-come* creative in leading both himself and the female in mapping out the *unknown*.

It is hugely important that we come to grips with at least some of the deeper implications inherent in this, for they are part and parcel of the mystery referred to earlier, namely, the relationship between the *nagal* and its *intent*. This is important, for unless we gain at least some insight into this mystery, it is impossible to grasp what follows on from this point in the teachings.

Technically we speak of *intent*, and we speak of using the force of *intent*, but as we already know, we do not really grasp what it is we are using. One thing that we do know, is that *intent*, although feminine relative to the Unspeakable, is nevertheless still masculine in quality, for the simple reason that the Unspeakable and Its *intent* are obviously one and the same. Although this all appears to be straightforward and logical, it is nonetheless a perfect example of the fact that the world is not what it appears to be. Not only are there a great many hidden implications here, but it is also herein where lies the relationship, mentioned earlier, between this third insight and the Rule of the Three-Pronged Nagal.

THE VOID AND ITS INTENT ARE ONE, AND THEREFORE BOTH ARE MASCULINE. BUT BECAUSE THE VOID AND ITS BE-COMING ARE ALSO ONE, THE YELLOW ROSE OF FRIENDSHIP IS LIKEWISE MASCULINE. FROM THIS IT FOLLOWS THAT DIVINE INSPIRATION, THE PRODUCT OF WHICH IS FRIENDSHIP, IS A MASCULINE URGE BRINGING ABOUT CREATIVITY.

The aphorism above encapsulates fully the implications referred to above, but in order to grasp these implications, let us reiterate for the sake of clarity. We have seen that it is the *intent* of the Unspeakable that stirs the Void into the act of *be-eoming* creative. More precisely, it is the masculine *intent* of the masculine *nagal* that stirs it into the act of *be-eoming* creative. It is this act of *be-coming* creative which manifests as the Yellow Rose of Friendship, which is also masculine in quality. And yet the purpose of the Unspeakable is to become creative so as to evolve Its awareness through the medium of manifestation which is, as we know,

feminine relative to It and Its *intent*. Within all of this there are so many implications that I cannot possibly do them all justice in just this one book, but I will clarify at least the principal issues that concern us here.

We have seen how the Yellow Rose of Friendship precedes the manifestation of the rest of the universe. In other words, manifestation, as well as the evolution of awareness, only come into being through the medium of friendship. But to go back one step, realise that the Yellow Rose of Friendship only comes into being because of the relationship between the masculine *nagal* and its masculine *intent*. Here it is important to remember that *intent* is the *unifying* principle, and therefore it equates with the *feeling* principle, that is, the heart. What this means is that friendship is the product of the *nagal* having *be-come* creative because the heart has exerted itself upon the mind. Therefore we see that friendship has its origin, not in the separative nature of mind, but in the *feeling* which arises when the heart stimulates the spirit into *be-eoming* creative. But that *feeling*, that act of *be-coming* creative, *is* friendship - a truly staggering truth which proves how misguided people are in their many views on friendship. Furthermore, it is now also clear to see that friendship is a peculiarly masculine urge that is expressed through creativity. Thus it is not only an affair of the heart, but it is also an affair of *intent*, and therefore it has everything to do with inclusiveness, because of the fact that *intent* is the unifying principle.

The other very important implication that we must look at briefly here, concerns the fact that although the manifested universe is feminine relative to the Unspeakable, life nevertheless comprises both males and females, and they both call forth fertilisation for the purpose of conception. In addition, because the *known* and the *unknown*, the male and the female, are but the two polarities of the *nagal's* awareness, and because of the relative factor of awareness, the *nagal* does not differentiate between the male and the female. Therefore even though the sexes have been split, the *nagal* embraces both the male and the female equally. And herein lies the basis of what is termed the *Divine Bisexual*, a

concept we will be returning to in our study of the Rule of the Three-Pronged Nagal.



Realise though, that all of the above pertains to life being made manifest for the purpose of evolution, or in other words, life *be-coming* manifest. But if we now look at life *within* manifestation, then we know that the purpose of the Unspeakable is to include the feminine *unknown* within the masculine *known*. In other words, the Unspeakable longs for Its unknown feminine counterpart, the cosmic Eve. In order to fulfil that purpose the force of *intent*, defined in *Cry of the Eagle* as the *nagal's* will-to-manifest, and termed the *Eye of the Eagle*, calls forth the creative power of the Void through the medium of the Yellow Rose of Friendship, which is the *father* aspect. As we have already learned, this manifests in the human being, irrespective of gender, as conception, which is the act of perception, without which the evolution of awareness would not be possible. Furthermore, because the sexes have been split for the purpose of evolution, and because the male is a representative of the masculine *nagal*, and the female is a representative of the feminine *tonal*, we see in life within manifestation the purpose of the Unspeakable made manifest. And because that purpose is the masculine *nagal's* longing for its feminine counterpart, this expression of the Unspeakable is termed *The Divine Heterosexual*.

We therefore have two principal expressions of the Unspeakable, namely, *The Divine Bisexual*, which is the expression of life *be-coming* manifest, and *The Divine Heterosexual*, which is the expression of life *within* manifestation. The *Divine Bisexual* is expressed within life made manifest through the medium of those beings that are three-pronged nagals, whereas the *Divine*

Heterosexual is expressed through the medium of those beings that are four-pronged nagals. Existing between these two expressions of the Unspeakable is a peculiar relationship that cannot be verbalised other than to say that the heptagon holds within it the key to this great mystery of and *within* life.

WITHOUT THE LAW OF POLARITY, WHICH IS BUT THE EXPRESSION OF THE DUAL NATURE OF INTENT, WE WOULD NOT BE ABLE TO MAP OUT THE UNKNOWN. FOR WITHOUT THIS LAW THERE WOULD BE NO SEPARATION OF THE KNOWN FROM THE UNKNOWN, MALE FROM FEMALE, OR LIGHT FROM DARKNESS. LIKEWISE, WITHOUT THE LAW OF POLARITY THERE WOULD NOT BE THAT MARVELLOUS LAW TERMED THE LAW OF INCLUSIVENESS, WHICH DEMONSTRATES THE AWESOME RELATIONSHIP BETWEEN THE POLARITIES, AND ULTIMATELY DRAWS EVERY-THING IN THE UNIVERSE TOGETHER THROUGH THE ELECTROMAGNETIC BOND WE TERM LOVE IN ACTION - FRIENDSHIP. THE LAW OF POLARITY ALREADY COMES INTO BEING THE MOMENT INTENT FIRST STIRS WITHIN THE VOID. IN THAT MOMENT FRIENDSHIP IS CONCEIVED, IS BROUGHT TO BIRTH AS THE YELLOW ROSE OF FRIENDSHIP, AND IS PERPETUATED AS THE DIVINE INSPIRATION MANIFESTED WITHIN THAT MYSTERIOUS RELATIONSHIP BETWEEN THE DIVINE BISEXUAL AND THE DIVINE HETEROSEXUAL - LIFE COMING INTO MANIFESTATION AND LIFE WITHIN MANIFESTATION.

Although Toltecs have known about this relationship since time immemorial, we are to this day, as with *intent*, no nearer to being able to solve the mystery of how life *be-coming* manifest, represented by the triangle, interacts with life *within* manifestation, represented by the square. All that we do know is that, because of the close relationship between these two expressions of the Unspeakable, there is a continuous exchange of dynamics between them that is reflected within the Yellow Rose of Friendship as three distinct forms of dynamic unconditional love. By dynamic I mean that this love is in no way

static, but truly dynamic, in that all three of its forms are constantly undergoing the process of *transmutation*, *transformation* and *transfiguration*, as evolving awareness continues to be unfolded. The product of this dynamic demonstration of love is what Toltecs refer to as *inspiration*, a concept that has been partly covered in *The Quest For Maleness*, and one to which we will be returning later in this volume. Suffice it for now to say that *inspiration* is the product of true friendship, the source of which is reflected in the Yellow Rose of Friendship, and is again demonstrated in the mysterious relationship between the Divine Bisexual and the Divine Heterosexual. Furthermore, the Guardians of the Race have hinted at the fact that only once this mystery has been solved will it become possible to construct the heptagon accurately, for at this moment in time it is not possible to geometrically construct dynamic figures.

The three forms of unconditional love mentioned above are extremely important for our understanding of the Toltec teachings, since they form the very basis of the Path with a Heart. However, the first form is so far removed from humanity's present capability to perceive or comprehend, that there is little point in us discussing it here, other than to point out that it does exist, and is best described as *electricity*, of which humanity as yet knows extremely little, except for one of its dense physical manifestations yielding our common electrical energy. The second form of love is best expressed as the *Law of Attraction and Repulsion*, or quite simply, the *Law of Inclusiveness*, a subsidiary law of that greater cosmic law known as the *Law of Polarity*. The physical manifestation of the *Law of Inclusiveness* is the *Law of Electromagnetism*, which is also not yet grasped for what it really is, but which for our present purposes we can quite rightly define as true unconditional love. Because all of the Toltec teachings rest upon this most fundamental law, I have never written about anything other than unconditional love and therefore all of the earlier volumes are expressions of unconditional love, as is this volume. In this respect, realise that all of the various techniques, including all of the great many

concepts such as ruthlessness, having no pity, honour, impeccability, the mood of the warrior, and so on, are all founded in, and expressed through, unconditional love.

The third form of unconditional love is best expressed as the *Law of Harmony through Conflict*, which is also a subsidiary law of the *Law of Polarity*. Just as the second form of love is the way in which the first form expresses itself in life *within* manifestation, so is this third form of love the way in which unconditional love expresses itself through the medium of life made manifest, that is, the *tonal*. Consequently it manifests as *warmth*, irrespective of whether it is the warmth of the sun, the warmth of the wind, the physical warmth of a warm-blooded creature, or the emotional warmth expressed between two people.

From the above we can clearly see how vital it is to our understanding of life, and therefore of ourselves, that we come to grips with at least the two forms of love that we are at present capable of comprehending and working with. As we have seen, these two forms of unconditional love are what Toltecs have termed quite simply *love* and *warmth*. Yet if we look around us in the world today, it is clear to see how poorly man grasps the true nature of love, and, as a result, how warmth is being used as an excuse to justify so much behaviour that neither leads to freedom, nor is in any way life-supportive. However, in the final analysis, there is only one all-pervasive force within the universe, namely *intent*, and therefore unconditional love is but the threefold expression of the force of *intent*.

THERE IS ONLY ONE ALL-PERVASIVE FORCE THROUGHOUT ALL OF THE UNIVERSE: INTENT, MANIFESTING PRIMARILY AS THREE MUTUALLY INTERRELATED, INTERDEPENDANT AND INTERACTIVE EXPRESSIONS OF UNCONDITIONAL LOVE.

The force of *intent* is what is termed the *Eye of the Eagle*, explained in *Cry of the Eagle* as the Christ principle, that is, the son of God and the son of m-an, who in his journey upon life taught us that the greatest law throughout the entire universe is

the *law of love*. And because the law of love is the *Mastery of Intent*, Christ also demonstrated for us the *law of transfiguration*, which is that *intent* or love conquers all, and therefore overcomes all obstacles. *Intent*, and unconditional love in all three of its forms, are thus one and the same force, manifesting in myriads of different ways and, as a result, can also be looked upon and defined in so many different ways. But whether we understand it fully or not, it still remains the one and only force within the universe, all-pervasive and omnipotent, and always leading us from challenge to challenge so that we may perfect the process of transmutation leading into transformation, and ultimately into transfiguration, that is, the transfiguration of energy, resulting in the materialisation of the purpose of the spirit. However, for transfiguration we need energy, and to acquire energy we need *power*, and to acquire *power*, we need the force of *intent*, and so we see why the *Mastery of Intent* is so very important. Without this knowledge we are simply lost souls wondering aimlessly through a world that makes no sense, and we plod through a lifetime that seems to serve no real purpose, and also has no real meaning.

If we are to master *intent*, we must be very clear on the fact that in life *within* manifestation, we experience *intent* as a force, the force of *intent*. As we have learned, it is this force which brings about the act of perception, which is the act of conception, the product of which is *power*. And we also know from earlier volumes that the product of *power* is what we term *energy*. But since all true energy tends to materialisation, which is the same as conception, it is clear to see that not only does energy enable us to gain more *power*, but also that the only energy there is, is sexual in nature. Needless to say, this should not be taken only at face value. In relation to this, we must also bear in mind the relative factor of awareness, which means that, in working with energy, as with *power*, we are not confined by physical gender. But let us take a closer look at what is entailed in all of this.

Every challenge we encounter in life constitutes for us an opportunity to claim *power* either as a male or as a female. But

having looked at how both the male and the female utilise *intent*, it is not difficult to see how the *power* we claim is directly related to how we perceive the world around us in terms of either masculinity or femininity. Therefore the energy yielded by our *power* is also related to gender, and since it is sexual in quality, it stands to reason that we will use it true to our gender. This means that the male will use his energy in an attempt to *be-come* ever more creative in meeting his challenges, while the female will use her energy in *conceiving* more and more of the male's purpose, for we must not forget that to map out the *unknown* means facing and resolving our challenges in life. Yet because every challenge is a battle for *power*, and because our continued survival depends upon claiming that *power*, it stands to reason that we must utilise our *intent* as an act of survival. Although this appears to be very logical, it is a point which is never fully grasped for what it truly means. Therefore let us look at it with care.

If we keep it as simple as possible, the question we should be asking ourselves is, "What does survival depend on?" From what we have learned so far it is quite clear that survival depends upon our skill in being able to perceive the "here and now" objectively, instead of selectively. This must be so, for unless we can perceive the true nature of any challenge we will miss the boat completely by fighting the wrong battle for the wrong reasons, and will thereby miss claiming the *power* we were meant to claim. But this of course brings us straight back to the importance of dropping our view of the world, and erasing our personal history. However, when we do look at our challenges objectively, instead of selectively, it is also always very clear to see how we should be applying our energy, which, remember, is sexual, to those challenges. What this means is that the male must use his *intent* to call forth the creative *power* of the Void so as to *be-come* a truly creative expression of the purpose of the spirit in his pursuit of *power*; whilst the female must use her *intent* to become fully *receptive* to the purpose of the spirit in her pursuit of *power*. Only by doing this does it become possible to direct *intent*, so as to enhance our perception in such a way that it does become

possible to drop our view of the world and erase our personal history. Therefore if the male does not strive for creativity, and if the female does not strive for receptivity, they both end up using their *intent* to maintain their view of the world, and to keep re-affirming their personal history.

In what I have revealed above, we need to be very clear on one important point that can be utterly confusing if we take the verbalisation at face value. This point concerns using our *intent* to maintain our view of the world. It is vital that this statement is not taken at face value, for what it really means is that if the male does not strive for creativity, he is by implication reproducing, not only the folly of his view of the world and his personal history, but also his alignment of perception. Consequently his perception is fixed and rigid, rather than being fluid. Likewise, if the female is not striving to be receptive to the purpose of the spirit, she will not conceive in the true sense of the word, and she will also be fixed in her view of the world, and also in her perception. But when our perception is stuck, it implies that we are *resisting* life, including our own *dreamers*, and so instead of flowing *with* life and our challenges, we resist the *intent* of our *dreamers*. Therefore although, technically speaking, the social being upon the physical plane cannot truly command *intent*, much less use it to remain stuck, in a manner of speaking it actually does do so, in that we *are* our *dreamers*. Yet what is really transpiring is that when we resist the *intent* of our *dreamers*, our *dreamers* are forced into having to utilise *intent* to bring forth those challenges that will eventually force the social being, that is, the *tonal*, to stop resisting. But until then there exists only a kind of "stalemate" in which it appears as if the *tonal* is using *intent* to remain fixed in its view of the world.

In considering the fact that the male must strive to become a creative expression of the purpose of the spirit, it is clear that few people ever pause to really consider the implications inherent within this concept. People, generally speaking, are so arrogant about wanting to materialise their own sense of purpose, whatever that purpose may be, that it never crosses their minds

that what they understand as being their purpose is, because of selective perception, more than likely way off the mark in terms of their *true* purpose within this lifetime. But because people may not be aware of this, it does not mean that they can escape their fate. Therefore, no matter how much they may try to force a square peg into a round hole, and thereby try to work against their fate, the circumstances they call forth within their lives, because of their actions, slowly but surely begin to force them towards fulfilling their true purpose as revealed through their fate. Of course, herein lies most people's discontent and unhappiness with respect to their lives. Through either not knowing, or else just not wanting to accept, that none of us can have life on our own terms, people can never understand why life is not unfolding in the way they would like and, as a result, they will either begin to feel like victims of circumstance, or alternatively will start blaming others for making their lives a misery.

Consequently people seldom, if ever, come to realise that our challenges in life are always there *for* our benefit. This means that if we stop trying to avoid those challenges, and instead face them squarely and intelligently, then once again through our own actions we will begin to call forth those challenges that not only enhance our perception, but which also gradually lead us into an ever greater understanding of our true purpose within this particular lifetime, and how best to fulfil that purpose. Naturally, it is only through this understanding that the male can truly become a creative expression of the purpose of the spirit, for we must never forget that every male, being but one unit of the One Life, that is, the spirit, will have a purpose that must and does support an aspect of that greater purpose we term the purpose of the spirit. Therefore, because the spirit is for ever using its creative *power* for the purposes of evolving awareness, every male will of necessity become creative in all of his endeavours, once he stops fighting his fate, and allows his challenges to guide him into becoming a true expression of his own particular purpose. On the other hand, while the male is still fighting his fate, he will,

whether he likes it or not, or whether he wants to acknowledge it or not, keep on re-enacting his folly. As a result, all his actions never amount to much more than so many sterile re-actions based upon his selective perception of what is transpiring within his life.

What we have looked at here with respect to the male, is equally true of the female, except that instead of becoming a *creative* expression of the purpose of the spirit, the female becomes a *receptive* expression of that purpose. The difference between the two lies in the fact that while the male that is true to his purpose becomes a conduit channelling the creative *power* of the Void, the female becomes the receptacle of that *power*. The way in which the female becomes a receptacle, and the manner in which she will unfold her abilities as that receptacle, once again depend upon the female's fate within any particular lifetime. Further, the way in which the female also supports the purpose of the spirit, is by supporting the purpose of the male that is the most influential in her life. In this respect remember that no female can or will support the purpose of any male unless she is confident that, not only is that male true to his purpose, but also that his purpose is aligned with her own fate in this lifetime, for it is only by remaining true to her own fate that the female can really support the purpose of the spirit.

Having looked at both the male and the female as expressions of the purpose of the spirit, it should now be starting to become clear what is meant by the *Mastery of Intent*. Although we speak about setting our *intent*, and although we speak about the mastery of *intent*, as has been mentioned many times before, it must not be forgotten that *intent* as such is not ours to control, or to master for that matter. *Intent*, being a faculty of the *dreamer*, can only really be mastered by becoming true to our fate and our purpose, irrespective of our gender. In other words, the best we can achieve as human beings, is to become so completely open to life, that we can and do embrace all of our challenges fully. The more we do so, the more we become aligned with our fate and resultant purpose and, as a result, the *dreamer*

can begin to activate its *intent* on our behalf. What this really means is that instead of our *dreamers* having to utilise *intent* to materialise those challenges that will guide us towards coming to recognise, accept and fulfil our purpose, they can now utilise *intent* for what is referred to by Toltecs as *dreaming the dreamed*.

Dreaming the dreamed is not a difficult concept to grasp if we bear in mind the following two points. Firstly, because the *dreamer* is the awareness of the spirit, or *nagal*, it follows that the *dreamed*, that is, the *tonal*, must of necessity be the product of the *nagal's* awareness; and, secondly, because awareness can only be evolved through the medium of mapping out the *unknown*, the *dreamer* is in effect for ever striving to achieve as many new alignments of perception as possible upon the physical plane, for it is only in this way that the *unknown* can be mapped out. But since every new alignment is an altered state of perception which, technically speaking, constitutes a *dream*, it is not difficult to see what is meant by *dreaming the dreamed*. To grasp this fully, realise that because the only true knowledge there is, is that gained through experience on the physical plane, it stands to reason that the *dreamer* is for ever *dreaming* into existence challenges that will enable it to map out the *unknown* through the medium of the *tonal's* experiences in facing those challenges. And it is exactly for this reason that the *tonal* is referred to as the *dreamed* relative to the *dreamer*.

However, although it is true that the purpose of *dreaming the dreamed* is the evolution of awareness, the implications go much deeper, in that the ultimate purpose of *dreaming* is to gather sufficient *energy* to bring about the eventual *transfiguration* of the *tonal*, in order that the purpose of the *nagal* can be materialised upon the physical plane. What this means is that the true purpose of *dreaming* lies in the *dreamer's* constant endeavour to materialise the purpose of the spirit upon the physical plane, by guiding the *tonal* into becoming a true *expression* of that purpose. In other words, the *intent* of the *dreamer* is to gather enough *energy* so as to *transfigure* the *tonal* into becoming the *embodiment* of the *nagal's* purpose upon the physical plane.

From the above we can see that if we are going to set our *intent*, then the only way in which that *intent* can or will become activated, is if our *intention* for wanting something, or for doing something, is in line with fulfilling our true purpose within life, and if our intention will enable us to do so. Therefore, if we are to succeed in mastering *intent*, we must strive to become the embodiment of the purpose of the *nagal* which, of course, is our true purpose. But practically speaking, what exactly does this mean?

As human beings upon the physical plane, the only way in which we can truly become the embodiment of the purpose of the *nagal*, and thereby master *intent*, is to learn the true meaning of love and warmth, for, as we saw earlier, love and warmth are both expressions of *intent*. However, because *intent* is the unifying principle within life, this also implies that both love and warmth must be fully *inclusive* and therefore *unconditional*. From this it follows that for as long as our view of the world remains intact, it is not possible to master *intent*, for the simple reason that all of our actions, physical, emotional or mental, will be based upon selective perception which, by definition, is separative in nature, and therefore the antithesis of *intent*. Furthermore, realise that if in our actions we express separateness, then likewise will we express our love and warmth in terms of separateness, for to love someone, or any being for that matter, is very much an action, as is expressing warmth. But this would imply that our love and warmth too are based within selective perception, and, as a result, must of necessity be conditional, for it is not possible to love unconditionally and be selective at the same time. This is an all-important point that has huge implications, and therefore let us consider it carefully.

People find it extremely difficult to grasp the true nature of unconditional love simply because they fail to realise that *intent* is not only the unifying principle within life, but also the separating principle. Consequently, and because the vast majority of humanity perceives inclusiveness as meaning that all separation is somehow bad and undesirable, people are always only too willing to support each other in their view of the world, and

therefore also in their weaknesses. But realise how very selective such perception really is, for how can we justify supporting each other in our weaknesses, and term this love? True love must be unconditional, meaning that it is based neither in fear nor in ambition, and is therefore a pure expression arising from the heart. But the implications here are that we are not afraid to speak and to act openly and honestly, even if our actions are not going to be perceived as being supportive and uplifting, and even if this then does mean separation of sorts, as in the loss of a relationship, or even a job for that matter. And yet realise that the *intention* behind all acts of unconditional love, whether perceived as being supportive or not, is to uplift the other person, and to encourage them to become the expression of their true purpose within life. However, people are so incredibly selective in their perception, that whenever they are told something they do not want to hear, or whenever an action is taken which they perceive to be against them in some way, they usually end up feeling hurt, victimised and hard-done-by. Yet such people never realise that they are not their behaviour, and therefore that whenever they are confronted, it is not they personally who are being attacked, but only their behaviour.

Here again we see how vitally important it is to learn to discriminate between life, that is, the indwelling being, and the form-side of life, that is, the *tonal*, in all of its many expressions, physical, emotional and mental, and this, of course, includes also behaviour, self-image, and one's view of the world, all of which are merely expressions of the *real* being, the indwelling life. But discrimination is not possible without separation, even if it is only separating the person from his or her behavior. Therefore here too we see that true unconditional love necessitates separation so that ultimately there can be true unity, true inclusiveness.

From everything we have learned so far, it should now be clear that the primary objective upon the Warrior's Path is, to put it quite simplistically, to learn the true meaning of friendship. In the case of the male this means that he must dismantle his view of the world so as to open his heart fully. Only in this way can he learn

the true meaning of friendship which, as we already know, is unconditional love, *intent*. Without that openness of heart, his love is not unconditional, and therefore he lacks the *intent* needed in order to call forth the creative *power* of the Void through the Yellow Rose of Friendship. Exactly the same is true of the female, for without the unconditional love that comes from a true openness of heart, she too lacks *intent*, and therefore cannot stimulate the male into *be-coming* creative. Instead she merely calls forth within him the desire to re-produce, irrespective of whether that is the reproduction of folly, or of the human species.

However, because it is the male who equates with the Yellow Rose of Friendship, it is also the male who must lead with respect to opening the heart, and unless he does so, both he and the female remain firmly fixed in their view of the world and in their selective perception, with the result that they also remain within a state of separativeness. But the implications in maintaining one's view of the world are that, because the Yellow Rose of Friendship precedes the rest of manifestation, the evolution of awareness cannot take place, and therefore both the male and the female remain firmly fixed within the *known*, going round and round in circles, reproducing their folly again and again. Lacking the needed *intent*, they are divorced from the Yellow Rose of Friendship, and as a result, such men and women never really know the true meaning of friendship, and so lead cold, heartless and sterile lives based upon selective perception and separativeness. Having no knowledge of true friendship, they also never have real friends, but only partners in crime, and therefore their lives contain no true love and no true warmth. Technically speaking such people are not only lacking in *intent*, but they also lack the Christ principle within their lives, and so are divorced from the *father* which, as we know, is God Immanent, the Yellow Rose of Friendship. In Christian terms such people are truly godless, and are neither the sons of god nor the sons of man. They are simply lost souls meandering aimlessly through life, and caught in the madness of the common dream.

If we were to summarise this third insight, it would be appropriate to refer to it as revealing that great law known as the *Law of Transfiguration*, which is equally the *law of intent*, as well as the *law of love and warmth*. Through this great law we learn not only to embody the *purpose* of the spirit, but we also learn that to embody that purpose is to find the *meaning* in life; namely, the Yellow Rose of Friendship. We learn to create, we learn to conceive, to evolve our awareness, and above all, we learn to love and to be loved, and we learn how to give expression to warmth, and how to receive warmth.

Furthermore, through this law we also learn what it is to approach the world of the *nagal*, and we learn that the gateway into that world is indeed *love* and *warmth*; the *south*, the place of *power*, and therefore also of *energy*, *dreaming* and *transfiguration*. And it is here in the *south* where we come to grasp that there is but One Life, one spirit, and therefore that all is truly interrelated, interdependent and interactive, leading to that *inclusiveness* which reveals the *Eye of the Eagle*, *intent*, and the *Christ principle*. Having grasped the meaning of that *Eye*, we come to understand that the only true transfiguration there is, is from *hu-man* to *man*, from the *son of mind* to the *son of man* that is also the *son of god*. In this way we become the embodiment of the purpose of the spirit, namely, an expression of its *intent*. And it is for this reason that Christ taught us to pick up our cross and to follow Him, for as he stated, "I am the Way, the Light, and the Word."

CHAPTER SIX

THE FOURTH INSIGHT

INCARNATION HAS NO PURPOSE OTHER THAN TO BRING ABOUT THE MATERIALISATION OF THE PURPOSE OF THE UNSPEAKABLE THROUGH THE MEDIUM OF ACTION IN LIFE WITHIN MANIFESTATION.

The fourth insight as set out in the actual rule, is quite the longest of the four, but only because it concerns the *practicalities* involved within life upon the physical plane. Nearly all of the fundamental teachings have their origins in the content of this insight, and therefore we will cover here only those subjects which have not already been explained in earlier volumes in terms of the fundamental teachings.

This final insight brings us to the *North*, the place of *materialisation* and *action*, and because all of life revolves or pivots around *action*, the *North* is quite rightly termed the *centre of the world*. But as we already learned in the third insight, materialisation means materialisation of the purpose of the spirit, that is, materialisation of the purpose of the indwelling life. Yet because that purpose can only be materialised through *action* on the physical plane, it stands to reason that all our actions must be an expression of our fate, and this in turn implies that we must strive to *be-come* the embodiment of that purpose, for otherwise our actions would amount to nothing more than random folly. Consequently the main theme of this particular insight concerns

achieving the correct *perception* of action, and therefore the correct *implementation* of action.

As we already know from earlier volumes, people very rarely *act* in the true sense of the word - they mostly just keep *re-enacting* their folly. This is mostly due to the fact that men and women in general do not really grasp the true meaning of action, and neither do they wish to acknowledge that all action, and even reactions, have consequences which mould the unfoldment of our lives. Reaction, or more precisely, the re-enactment of folly, has been covered so comprehensively in earlier volumes that we do not need to repeat those concepts here, but what will be of much value, is for us to take a much closer look at what constitutes true action.

ACTION IS AN INTELLIGENT RESPONSE TO LIFE, BUT SINCE INTELLIGENCE IS RELATIVE TO AWARENESS, AND ULTIMATELY TO PERCEPTION, IT IS OF VITAL IMPORTANCE TO DIFFERENTIATE BETWEEN ACTIONS THAT ARE LIFE-SUPPORTIVE, AS OPPOSED TO THOSE THAT ARE LIFE-DESTRUCTIVE.

All action, irrespective of whether it is physical, emotional or mental, is defined as being *an intelligent response to life*. However, although the definition of action is simple enough, where confusion all too often sets in, is when it comes to so-called right or wrong actions. It is indeed not easy to define "right" or "wrong" action, for in trying to do so we are immediately faced with the factor of *relativity*, because of the fact that both the universe, and most especially life, are not *absolute*. To grasp this, realise that every single action, physical, emotional or mental, is dependent upon firstly, *motive*, and secondly, *circumstance*. Thus there is simply no easy way in which to measure action, other than to consider whether an action is *life-supportive* or *life-destructive*.

As a general rule of thumb we can say that any action which is life-supportive is "right," and that any action which is life-destructive is "wrong." But even here we need to take care, for

as we know, when it comes to *form*, not all destruction is necessarily bad. Often old forms need to be destroyed in order to make room for the new, but where we need to take care, is that we can and do discriminate clearly between *life* and the *form* that is being utilised by that indwelling life.

Naturally, life itself cannot be destroyed in the true sense of the word, because how can one destroy *No-Thing*? Yet since it is perfectly possible to destroy form, as for example, in destroying a relationship, a career, health, happiness, and so on, we need to be clear whether such an act will *enhance* the quality of the indwelling life, or be debilitating and retrogressive to it. Clearly, if any action enhances the quality of life, then we can quite rightly term it life-supportive, and conversely, if an action either debilitates the continued evolution of life, or brings about its retrogression in some form, then it is not supportive, but destructive. In this respect, the two biggest causes of destruction in the world have always been, and still are, the negative effects of both social conditioning and reaction based upon selective perception.

We therefore see that action can either uplift or destroy, and this is why it is so important to take into consideration motive as well as circumstance. There is not much that we need to consider with respect to motive, for it is a concept which speaks for itself, in that one's motive can be either to uplift, or to destroy. However, what we need to consider carefully is the fact that although the motive of the true warrior is only ever to uplift both himself and those around him, circumstances can sometimes be such that it is not always possible to uplift without destruction of sorts, which can sometimes be a good thing, but sometimes not. For example, in raising a young child, the child will quite often call forth from its parents disciplinary actions that can be quite destructive, in the sense of say undermining the child's self-confidence, or sense of honesty, and so on. And yet the motive of the parents will always be to uplift their child, but because of the circumstances brought about by the child's behavior, the parents are forced to discipline even if there may be other undesirable

side-effects because of the disciplining. Likewise, if someone is stuck in their view of the world, and one wants to uplift them, then one has no alternative other than to shake them out of the perception which is keeping them stuck. However, in doing so, one's actions are never seen to be supportive, for invariably one is forced into having to destroy that person's present perception in one way or another.

However, in everything we have looked at, by far the most important concept concerning action, lies in the fact that, because our lives do not follow a random course, we simply cannot afford to keep on re-enacting our folly, and neither can we afford to take random, that is, helter-skelter action. To grasp this fully, realise that we are all units of the One Life, and therefore through our actions we are meant to give *expression* to that particular aspect of the One Purpose which it is our destiny to materialise through the medium of fate. In order to do this we are forced to evolve our awareness, for only in this way can we become cognisant of our fate and how best to fulfil it. Therefore if our actions do amount to folly then it is only because we have not yet learned the meaning of *controlling folly*, a concept already covered extensively in earlier volumes. Similarly, if our *lives* appear to be folly, then once again it is only because in not yet having learned how to *control folly*, we are working *against* our fate rather than striving to fulfil it.

Nevertheless, even when he has learned how to control his folly, and even though he is deadly serious *about* controlling his folly, the warrior still does not take his actions or himself seriously, for he knows from experience that as his awareness continues to unfold, so too will he change his actions, simply because he himself is changing. This, of course, is the ultimate *not-doing* of the true warrior, and is an impeccable expression of his innermost predilection. But let us look at this concept much more closely.

HAVING LEARNED TO CONTROL HIS FOLLY, THE WARRIOR NEVER TAKES HIMSELF SERIOUSLY, FOR HE KNOWS THAT HIS

ACTIONS MUST REFLECT THE CONTINUOUS UNFOLDMENT OF HIS AWARENESS AS HE STRIVES TO MEET THE WHIMSICAL DEMANDS OF POWER. THUS THE WARRIOR STRIVES TO BE AS FLUID AS POSSIBLE.

Upon the battlefield of life, that is, life upon the physical plane, all of our actions are vitally important, for not only do every one of our actions carry consequences, but so too is it only through our actions and their consequences that our fate can and does unfold. However, because in the beginning none of us are ever sure what our purpose is really meant to be, we are also never clear as to what our fate entails. And yet, deep down inside, each and every human being can always *feel* that there is a purpose he or she is meant to be materialising. Furthermore, there is only one way in which to discover the nature of that purpose; namely, by taking action and by learning from the consequences of that action. What this means to the warrior is that all of our actions, as important as they are, are merely the means by which we firstly, evolve our awareness through the medium of experience; and secondly, come to grasp what our true purpose is meant to be, and how best to materialise it. Therefore to the warrior it is the materialisation of purpose in the fulfilment of fate that is important, and so he looks upon his actions as being the means by which to accomplish this. But realise what a far cry this is from the way in which average men and women perceive their lives.

Most people try to live a life based upon the many pre-conceived ideas and prejudices that arise as a result of their selective perception and social conditioning. Because of this, they very rarely pause to question their interpretation of what they sense to be their purpose within life. Trying their utmost to meet the perceived requirements of their interpretation of their purpose, such people, like the warrior, also gear their actions towards achieving their goals. However, because these goals are invariably based upon an interpretation founded within their selective perception and view of the world, the actions of the average man and woman must of necessity amount to sheer folly.

Since our hearts cannot lie, people do know this at some level of their awareness. As a result, they start to put more and more emphasis on action in an attempt to forcibly bring about the materialisation of their wishes and dreams. In doing this, they also start to become very critical of other people's actions, seeing these sometimes as a support for their own cause, but mostly as a hindrance to their own efforts, and therefore the cause of their failures. With such a state of affairs the victim mentality flourishes, and because such people feel threatened by all and sundry, so too does the sense of separateness grow and dictate their actions. But worse still is the fact that where there is separateness, selective perception too flourishes, to the point where action must and does yield to reaction, until finally the lives of such people have become nothing more than the sheer folly of endless reactions in which true clarity is impossible.

Therefore, instead of seeing action as being the means by which to gain greater knowledge of themselves, thereby not only revealing, but also making possible the materialisation of their true purpose, such people look upon their reactions, as well as the reactions of others, as being all-important! But this is typical of how misguided we can be because of our selective perception, for although it is true that all of our actions, as well as reactions, have consequences, for the better or the worse, all will still amount to folly unless we stop reacting and start acting impeccably upon the knowledge available to us in the moment.

In everything we have looked at here, it is important to understand that although all of our actions should be an *expression* of our purpose, our actions in themselves are not that purpose. To grasp this, realise that purpose is the expression of the indwelling life, the spirit, just as action is the expression of that purpose. In other words, the spirit materialises its purpose within life upon the physical plane through the medium of action, that is, *any* action that supports and therefore helps to materialise that purpose. But for the average man who is caught in his fixed view of the world, the expression of purpose is never a question of *any* action, but only *that* specific action, or worse

still, reaction, which supports his selective perception of what his life and his purpose should be! Consequently, people unconsciously measure and judge themselves and others by their reactions, and they never come to realise that this is why they feel lost and unhappy, forever frustrated, by not only the actions and reactions of others, but also by the circumstances within their lives.

On the other hand, although the warrior chooses his actions with great care, he does not place this kind of emphasis upon either his own actions or the actions of others. Instead he sees actions for what they truly are, namely, the means through which we can map out the *unknown* within ourselves and the world around us. Therefore the warrior does not judge himself or others on his or their actions, he simply looks upon action as the expression of an evolving sense of purpose. Because his sense of purpose is becoming clearer and clearer, day by day, the warrior is incapable of looking upon his actions as being anything more than folly, for he knows full well that because his knowledge is growing, he will not be acting tomorrow in the same way as yesterday. Therefore the warrior strives to control his folly, so that he can and does act impeccably in every moment of every step upon his journey through life. In this respect, and knowing through experience that *power* is ever unpredictable, the warrior is always ready to meet the unexpected. As a result, he never reacts impulsively when suddenly faced with the *unknown*, but instead embraces it fully; alert, with fear, with respect, but also with that absolute assurance which comes from knowing that the only thing he can do, is to act utterly impeccably upon the knowledge that is available to him in that moment.

This section of the teachings would not be complete if we do not consider the deeper implications inherent within the concept of folly. Looking at this fourth insight, it is clear that no matter whether we act or react, act impeccably or not, all of our actions or reactions remain folly, in the sense that none of us can ever escape the confines of universal *intent*. Being units of the One Life, our destiny is firmly fixed by the unwavering *intent* of the Unspeakable, and thus we can never truly deviate from our destiny, no matter what we may believe or do.

Therefore, we can do our utmost to frustrate and avoid our fate in any particular lifetime, and if we are persistent and stubborn enough we can even forfeit that fate altogether. But to what effect? By doing this the only thing we manage to accomplish is a lifetime of unadulterated misery and hardship. Yet still we will not have escaped the *intent* of the Unspeakable, for in our attempts to do so, we learn, albeit extremely painfully, that the command of the Eagle is that we *will* map out the *unknown*. But by trying to avoid our fate, we simply end up materialising the *negative* aspects of our true purpose, and we thereby map out that part of the *unknown* which leads us into a knowledge of the *shadow* of man. However, because we cannot have gaps in our knowledge, even this side of our awareness has to be developed and grasped for what it truly is. So even though we may believe that it is possible to have life on our own terms, by trying to do so, we quickly enough begin to learn that to pursue the *shadow* of man brings forth nothing but hardship and misery, and that perhaps it is wiser to try to change our actions and thereby begin to transmute our shortcomings. And thus we learn that our shortcomings are indeed our passage to power, but can also be our ticket to freedom once we begin to transmute them.

Having looked at the true nature of action, it should now be clear why Toltecs view action as being central or pivotal to life upon the physical plane. Furthermore, from all of this we can also see that the true journey in treading the Warrior's Path is in actual fact a process of learning to act impeccably, and this, of course, implies learning to listen to the heart. In learning to act

impeccably, and in learning to listen to the heart, we also begin to grasp our true nature as our knowledge continues to grow, revealing both our fate and our purpose. Through this, and in time, we begin to learn that even though we are all units of the One Life, we are not all the same, in that just as there are males and females, so too are there stalkers and dreamers. And just as the function of the male is different to that of the female, so too is the function of the stalker different to that of the dreamer. Likewise, although all of us do support the purpose of the Unspeakable, because that purpose has a fourfold expression, so too are we placed within that structure to support the purpose of the Unspeakable according to the direction determined by our particular destiny. But all of this has already been covered in earlier volumes, and most especially in *The Mists of Dragon Lore*.



Over and above everything we have noted with respect to this fourth insight, there remains one deeply poignant aspect to the Rule of the Four-Pronged Nagal which is not made clear until the end of this fourth insight. The aspect referred to here concerns the nature and training of the *nagal* being whose destiny it is to lead men and women to freedom. Because these books are being written for average men and women, and not for nagals and seers, I have no wish to enter here into long explanations of what is entailed in being nagal. For the purpose of this book the nature of the nagal being is clearly defined within the rule itself, as is his purpose, and therefore we do not need to dwell upon this again. As far as the nagal being's training is concerned, suffice it to say that the basic training is the same as for any apprentice, except that it is much more severe and complex, and it therefore takes much longer to train a nagal than a warrior. The reason for this

is twofold. Firstly, because there is no knowledge other than that gained through personal experience, the nagal being has to be trained in all aspects of human nature, and this includes having to be as knowledgeable about the *dark side* of man as he is expected to be with respect to the *light*. Therefore once a nagal being has reached a certain level of proficiency in living the life of a warrior, his fate naturally begins to unfold in such a way that his experiences within life lead him ever further into having to, not only experience, but also come to grasp the *dark side* of man. Consequently, and whether he likes it or not, life plunges him again and again into the truly *dark* regions of the *unknown*, to face there the deepest possible meaning of *darkness*. It is here where the nagal being, for lifetime after lifetime, is taught to fathom and to withstand the most excruciating circumstances of pain and loss, of hopelessness and despair, of suffering and sacrifice, until finally he begins to grasp the full meaning inherent within forbearance, detachment, and courage.

Secondly, throughout all of this training the nagal being is constantly shown that all selective perception is based upon *resistance*, which leads either to reaction or, at best, to wrong action, and therefore ultimately to separateness. Again and again is he tried and tested, until gradually but surely he begins to transmute *resistance* into tenacity, as his only means to retain his sanity in a constant battle for survival. Therefore every time he reacts, instead of *responding intelligently to life*, he is delivered a blow from *power* in the form of some loss that invariably brings about within him devastating sense of pain. Every time he takes a wrong action, he has to suffer the consequences of that action, until it is firmly imprinted within his awareness that the only action that is permissible is that which is life-supportive. Every time he submits to self-pity *power* inundates him with every possible reason to feel sorry for himself. Every time he submits to self-importance, he is brought so sharply to both knees that he soon learns the meaning of humility. Every time he yields to either fear or ambition, he is severely reminded, in one way or another, that neither fear nor ambition can safeguard him from the sharpshooters of the universe.

During all of this training it is not uncommon that the trainee nagal will crack many times over. But each time he cracks his training is brought to an abrupt halt for that lifetime. In such cases the nagal being then spends the rest of that lifetime as a broken and emotionally crippled human being, waiting for another lifetime in which his training will again be resumed, and the same lessons that caused him to crack before must again be endured, until he no longer cracks. In other instances the trainee nagal is severely tested mentally, and here too he will quite often crack, in the sense of losing his sanity. But when this happens, once again his training is halted until another lifetime in which the mental pressures exerted upon him will be even more severe.

Lifetime after lifetime the nagal being is dragged backwards and forwards through the pits of hell, until finally it begins to dawn on him that he is made to suffer all of this tormenting so as to grasp the difference between *life* and the *form-side* of life. Once he has come to grasp this difference, he begins to learn the art of discrimination, and how to detach from the *form-side* of life, again as an act of survival. In doing so, the nagal being begins to become ever more fluid in his perception, and is thereby able to align and differentiate clearly between a great many levels of awareness. As a result, he not only begins to see the folly of holding onto any one particular view of the world, but he also begins to grasp the deeper meaning of *mother's awareness*, a concept already covered extensively in my other books. At this point in his training the nagal being finally comes to grasp that in all of his training up until this point, it has not been that life or the spirit have been so cruel to him, but that his own *mother's awareness* has been mirrored back to him within the world around him. He also grasps that it is his own *mother's awareness* that has been bringing about the *resistance* in him for all this time.

Faced with that realisation, and by now having a fluid perception that does not bind him to any one particular view of the world, the nagal being suddenly finds himself going on a vile mission of cruelty in his eagerness to eradicate all traces of the

mother. Not yet realising that there are far deeper implications here than meet the eye, the nagal being sets out with all of his *personal power* in an attempt to alleviate humanity from the constraints of *mother*. Again and again does the nagal being lash out at the world around him, only to be left devastated by the terrible destruction of his actions. Cruelty starts to take on a new meaning for him, and slowly but surely he begins to grasp that any form of separativeness, for whatever reason, brings about only more separativeness because of the destruction. Furthermore, the fear engendered by that destruction, the hatred because of loss, and the consequent doubts, suspicions and a myriad other forms of emotional and mental agony brought about by separativeness, leave the nagal being aghast and in no doubt that separativeness is not the will of the Eagle. From that moment on, he begins the painful process of learning what it truly means to open his heart, to embrace *all* of life equally without elevating any one aspect of life above any other, and to embrace all of his challenges with the same unconditional love.

By now the nagal being is nearing the final stages of his training as nagal, but as yet he still does not know the true meaning of warmth. Only as he learns to embrace even *mother's awareness* with just as much unconditional love as anything else, does the nagal being come to understand that, not only was it the *mother* in him which caused him so much pain and suffering during his training, but that it was also that same *mother* which, through the machinations of *power*, led him into his deeper grasp of life, and also of the purpose of the indwelling spirit. From that moment, the nagal being becomes filled with an overwhelming love for all aspects of life, and within that great love flooding forth from his heart, his one and only wish is to embrace all of life, and every being within life, with every scrap of warmth he possesses. But herein lies for every nagal the greatest trap of all, and it is therefore also always at this point in his training that the nagal is taught his final lesson in what it means to be nagal.

To grasp this final lesson it is necessary to realise that in having a totally fluid perception, and having learned the meaning of true

unconditional love, the nagal being at this point in his training is exceedingly vulnerable to his own inability to judge, to condemn or to harm any being. As a result he is not yet invincible, in the sense that just as his love and warmth can uplift life, so too can it become corrupted. To understand this fully, realise that the nagal being, just like any other being, desperately longs, not only to share his love and warmth with those around him, but also to have it returned to him. But herein lies his vulnerability and also the greatest flaw in his training, for in knowing now the true meaning of unconditional love and warmth, the nagal is in great danger of starting to pursue a personal fulfilment of that love and warmth. However, if this were to be allowed to take place, the nagal being's training would become undone, for in finding the love and warmth he longs for, he would become so fulfilled that he would continue to seek only his own personal fulfilment and would therefore not be fulfilling the task he was trained for, namely, leading others to freedom. To prevent this from happening, the nagal being is severed from the *tonal*.

To grasp how a nagal being is severed from the *tonal* is a lot easier than to grasp the effects upon him which result from that severance. For the purposes of this book we do not need to go into the technical details of how a nagal being is severed. Suffice it to say that at some point in these final stages of his training, the nagal being, because of his great love for all of life, and since he is painfully aware of how selective perception separates and divides, builds up within himself an intense *desire* to love and be loved, and so to bridge this separativeness inherent within life. This desire then brings about within his luminous cocoon a great vortex of electromagnetism that continues to rapidly gather momentum, until there is sufficient energy for a total transfiguration to take place. But because of the way in which it has been set up by *power*, instead of that transfiguration enabling the nagal being to bridge separativeness, it causes his luminous cocoon to "split" between the right and the left sides.

Such a "splitting" is, of course, not a true split as such, for if that were the case, the nagal being would be dead. However, the

effect is such a forceful and clear differentiation between the right and the left side, between the *tonal* and the *nagal*, that to the inner vision of the seer it appears to be a split in the cocoon. Technically what this means is that in the very moment that the nagal being should have been able to bridge separateness, he becomes the true embodiment of the spirit, and in that embodiment he knows for the first time in his life, and with every fibre of his being, the *meaning* inherent within the *purpose* of the Unspeakable. The reason for this is that in having been split, the nagal being can no longer *feel* either love or warmth, for these are the effects of having become severed from the *tonal*.

Needless to say, these effects are indescribably painful to the newly-severed being. Filled to capacity with both love and warmth pouring forth from his heart for all of life around him, the nagal being knows that never again will he be able to find personal fulfilment. Not being able to have his love and warmth returned to him, in the sense that he can no longer *feel* what it is to be loved, the nagal being from that moment spends all lifetimes thereafter with a great sense of inner emptiness and spiritual loneliness, brought about by not being able to find within life upon the physical plane any personal fulfilment. It is in that excruciating pain of loss that the nagal being finally comes to grasp just how great is the *intent* of the Unspeakable to map out the *unknown* so as to incorporate it within the *known*.

Devastated to the very core of his beingness through this pain of loss, the nagal being does the only thing he can do. Reaching for the courage he has gained from his training in the past, the nagal being starts to fight with everything he has to retain his sanity, and to keep reaching out to the world around him, for it is only in that reaching out that he can offset the great temptation to destroy himself. Although the nagal being knows that his reaching out will not remove his sense of inner emptiness and loneliness, it is only by using his love for all of life around him in order to continuously uplift others, and guide them to their freedom, that the nagal being can and does find some semblance of personal fulfilment.

Having become a restless soul that is for ever searching, for ever reaching out, the nagal being gradually becomes a creature of the night, finding in that quiet darkness a certain sense of peaceful solitude, a solitude that allows him free exploration of the great *unknown*, now his only real contact with the *tonal*. Consequently the nagal being starts to spend more and more of his time and energy in mapping out the *unknown*, for this now is his only love, and in that mapping out of the *unknown* he is constantly finding new knowledge with which to meet the needs of humanity. And it is in meeting those needs that the nagal being can finally find within himself a sense of peace and an acceptance of his fate and his destiny. Therefore every time he is able to lead those around him one step closer to freedom, and every time he can bring some hope, some love and warmth into their lives, he is filled with joy and a sense of his own value within the greater scheme of things.

Such, in a nutshell, is the story of the nagal being. However, for the sake of clarity, two final points need to be elucidated, so as to avoid possible confusion. The first of these concerns a misrepresentation in the books of Carlos Castaneda with respect to the severance of the nagal being. In the interpretation Dr. Castaneda gives of the Rule of the Four-Pronged nagal, he implies that the nagal woman is separated from the nagal at the end of their training. This is simply not true. The nagal woman is the being that reflects for the nagal the totality of the *tonal* of humanity. Therefore, from what I have already imparted with respect to the severance of the nagal being, it should now be clear that in being severed from the *tonal*, the nagal, although continuously reaching out to the nagal woman, can no longer feel her love for him. The effect of this is that the nagal woman *is* taken away from the nagal, even though she continues to work together with him, and continuously provides him with a mirror of the *tonal* of humanity. The nagal woman is therefore not physically removed, but because the nagal can no longer feel either her love or her warmth, she is to all intents and purposes beyond his personal reach.

The final point we need to clarify here concerns the fact that the nagal being can feel neither love nor warmth from those around him. Although this is true, it is also one of the greatest assets of the nagal being. To grasp this, realise that by not being able to find personal fulfilment in seeking to be loved, the nagal being cannot be corrupted, for the simple reason that he cannot be seduced in any way whatsoever. Knowing that no matter what, he will never be able to feel the love of another being, the nagal being has nothing to lose, and therefore he does whatever is required of him in order to lead others to freedom. However, this does not mean that the nagal being does not have feelings or emotions. On the contrary, the trained nagal being has an enormous capacity to love, and therefore his feelings and emotions run very deeply indeed. But apart from what has been explained earlier, the only way in which a severed being can experience any form of love or warmth, is for him to see it in action. Through not being able to feel love or warmth, the nagal being's only experience of this is when he sees it in the actions of those around him. Therefore once again we see the great value in the severance of the nagal being. In other words, it is only by getting people to act in a life-supportive way that the nagal being has any hope of being able to experience love and warmth.

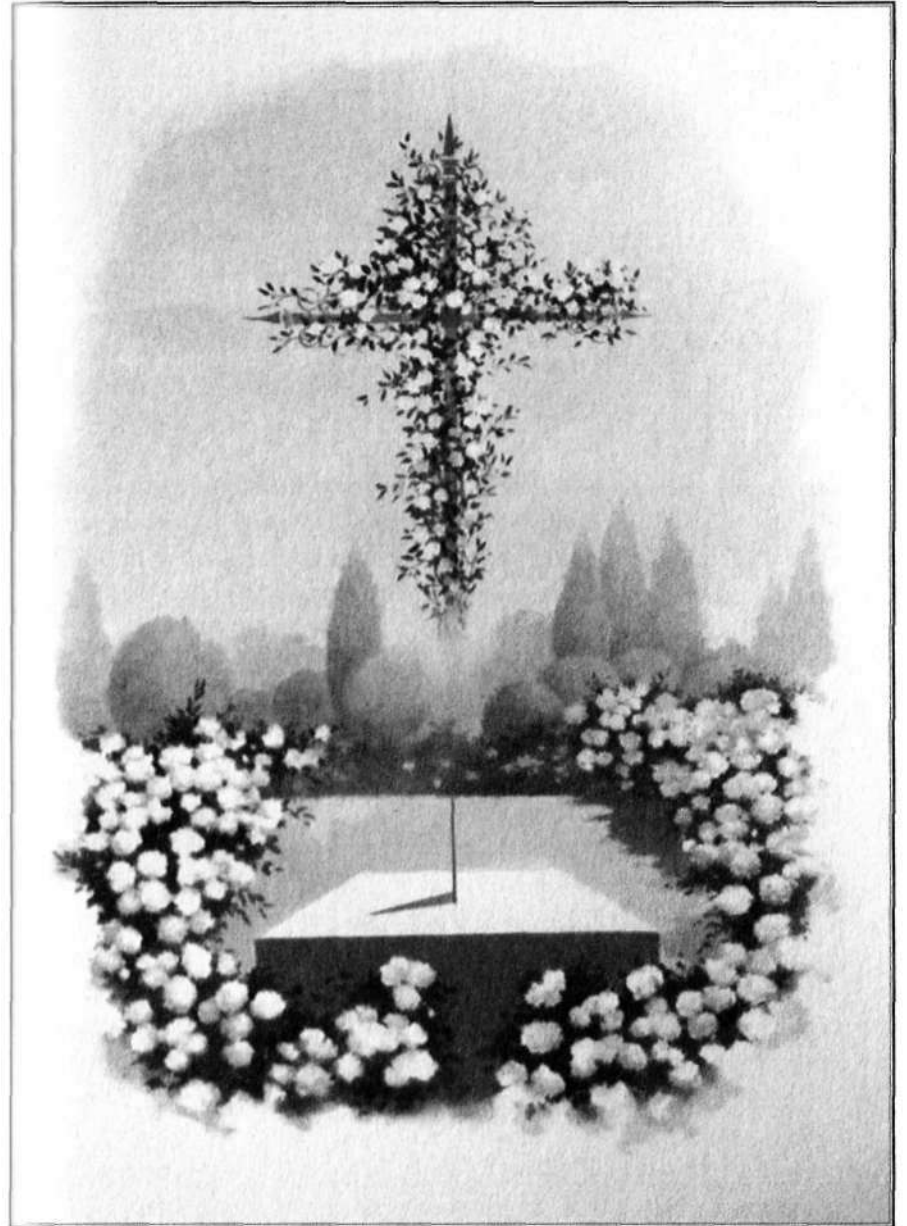
This then concludes, for the purposes of this book, our study of the Rule of the Four-Pronged Nagal. The teachings imparted here are vast in their implications, and it takes a great deal of self-discipline, heartfelt willingness, and an unwavering sense of purpose firstly, to come to grips with these teachings, and secondly, to implement them within one's daily life. I say this, not to make the reader despondent, but rather to point out once again that the Warrior's Path is not for the lazy or for the faint-hearted. It takes patience, and a great deal of hard work to live every aspect of the teachings, and only then do the true teachings - that can never be verbalised - begin to emerge into the conscious awareness of the apprentice.

NARRATION OF THE
RULE OF THE THREE-PRONGED NAGAL

SECTION ONE
THE NAGAL

Rule of the Three-Pronged Nagal

. . . the seer knows himself to be the dreamer within space, a pure expression of intent, and the son of his father, and he and his father are one within purpose . . . the seer grasps that as an expression of his father's purpose he is both the known and the unknown, and in that knowledge he burns with an inner passion to embrace both the known at-one-ment with his father, as well as his own unknown counterpart.



CHAPTER SEVEN

RULE OF THE THREE-PRONGED NAGAL ***The second contact with the void***

In his second contact with the *Void* the seer is again plunged into that same vast nothingness as in his first contact, and in which his mind is again forced into a silence that renders everything within him null and void. In that state of silence the seer experiences no thought, no feeling, no emotion, no physical sensation, light or sound. This time consciously knowing that he is in the divine presence of the Unspeakable, the seer allows his beingness to extend in all four directions, so as to relax fully into the state of *No-Thing-ness* that is both without and within him.

Surrendering to that Ineffable *feeling* of nothingness, the seer finds himself suspended in a wholeness that has neither substance nor any describable quality, other than a *knowingness of self*. The seer knows without knowing how he knows, that he is experiencing *eternity*, and yet there is within him no conscious awareness of either time or space. Then suddenly the seer experiences an overwhelming sense of enormous *pressure*, that at first appears to be coming from beyond him, but which rapidly begins to materialise within his innermost core of beingness, to finally burst forth into his consciousness as an excruciating sense of anguish.

So great is the mounting pressure, that the seer's beingness is at once coalesced into a state of being in which he experiences the anguish at a mental level, an emotional level and also a

physical level. So great is that threefold anguish that the seer's beingness is forced to expand outwards once more, in order to offset the impact. But in the moment of expansion, the seer feels his entire beingness suddenly embracing both the pressure and the resultant anguish, the effect of which brings about within him an indescribable feeling of utter inclusiveness. This inclusiveness instantly dispels the pressure, and also transmutes the anguish into a divinely blissful state of rapture, in which the seer perceives some-thing akin to a Yellow Rose, its radiance magnificent, and its perfume sublime.

Caught within this vision, the seer knows that he is experiencing the *nagal's* purpose, and that he has been shown potential intelligence made manifest as a result of intent having exerted pressure upon mind. Experiencing that ineffable purpose, the seer knows that he is witnessing the Superlative Trinity, a pure expression of the *nagal*, and yet he cannot grasp that purpose, other than being able to register a great feeling of boundless love, which he knows is being personified for him by the Yellow Rose. In that moment the seer grasps that if he is to fathom that purpose, then he must become a master of awareness, by recapitulating all of his existence, for he himself is an expression of the divine purpose.

Still caught within divine rapture, the seer suddenly feels deep within his innermost core of beingness a second great wave of mounting pressure, coming from beyond him but also somehow from within him. Now knowing that he must embrace that pressure fully, the seer immediately expands his beingness to encompass both the pressure as well as the overwhelming anguish brought forth by it. Then in the moment of full embrace, the seer is momentarily plunged into a neverending sense of unmitigated darkness, that immediately causes him to inwardly reach out towards that state of beingness he was experiencing before the advent of the second wave of pressure. But in that reaching out, he is overcome by a devastating sense of separation, a separation between himself and the great darkness that he now instantly recognises as being part of his own beingness. Aghast at this

separation, the seer desperately reaches out towards the darkness, but the greater his effort, the greater becomes the separation.

Held within this new vision of catastrophe, the seer suddenly grasps that he can only again experience the *totality of self*, by setting his *intent* on *evolving* his awareness sufficiently so as to claim back his *unknown* darkness bit by bit. In that moment of insight the seer knows himself to be the *dreamer within space*, a pure expression of *intent*, and the *son* of his *father*, the *Superlative Trinity*, in which he and his father are *one* within purpose. A great sense of deep agonising melancholy overtakes the seer, and he falls into a vivid *dream*, in which there is for him naught but an unrelenting longing for union with the *nagal*, through the bond of unconditional *friendship*, but a longing which he knows is but the expression of his equally great longing to be reunited with his *unknown* counterpart. Within that state of double longing, the seer grasps that as an expression of his father's purpose, he is both the *known* and the *unknown*, and in that knowledge he burns with an inner passion to embrace both the *known at-one-ment* with his father, as well as his own *unknown* counterpart. Filled with that all-consuming passion for union, the seer grasps that in order for this union to be materialised, he must originate the *art of stalking*, so as to erase that within him which causes the sense of having become separated.

Then deep within his innermost core, the seer begins to feel a stirring that brings forth within him the conscious realisation that he can never again experience union with his father and his own *unknown* counterpart, unless he becomes the embodiment of his father's purpose. Filled with that realisation the seer exerts all of his *intent*, and in that moment materialises within his beingness a clear expression of his beingness that reflects at first his *unknown* counterpart, but then also immediately that within him which is his *known* self. With this paradoxical vision of unity which is also a separation of one from the other, the seer now knows himself to be both *male* and *female*, and again exerting all of his *intent*, he momentarily achieves a true unity, but only within the context

of *time*. Within this context the seer knows himself to have become the *dreamed of the dreamer*, a *stalker of time*.

Knowing that his experience of returning to his original state of *totality* is still somehow limited, the seer grasps that he is as yet only facing *east*, the place of the *rising sun*, and that if he wishes to complete his experience he must turn to face also the *west*, the place of the *setting sun*. Filled with his deep longing for *inclusiveness*, the seer turns to face *west*, and embraces that process which ultimately leads him into *unity within time and space: death*.

But as he embraces *death* the seer finds himself standing on the threshold of a new life, a life that is filled with an infinite number of possibilities for *dreaming* into existence the materialisation of his father's purpose. Setting his *intent* on *dreaming*, the seer *dreams* into existence a great abundance of energy that fills his entire beingness. Then finally the energy reaches such a critical momentum that the seer suddenly has to contract his entire beingness in order to contain his boundless energy. So great is the seer's *intent* to contain his energy, and so great becomes the *intensity* of his energy being compacted, that in the moment of final contraction, the compacted energy within the seer reaches such an *intensity* that the seer is once again forced to expand outward with the full exertion of his *intent*. In that rapid outward expansion the seer's innermost core of beingness explodes into myriads of sparks, each spark being a unit of his life, and yet, paradoxically, the seer still knows himself as *one* even as his awareness is rapidly beginning to *identify* with just one of the many sparks that is him, but which he also knows without knowing how he knows, is his own unique expression of the *One Life*, which is him.

In those final moments of *identification*, the seer suddenly comes to grasp that this is the *materialisation* not only of the purpose of his father, but also of the *tonal*, his own inner *unknown* counterpart which must be mapped out through the process of *life within manifestation*. Yet as the process of *identification* continues to imbue the seer with his sense of

purpose within all of this, his innermost core of beingness is suddenly ripped apart with the conscious realisation that in the process of *materialisation* he has become separated not only from his father, but also from his own *unknown* counterpart. Standing now bereft of both the *nagal* and the *tonal*, the seer cries out in anguish as this second contact with the *Void* is terminated, and he forgets the vision.

EXPLANATION OF THE
RULE OF THE THREE-PRONGED NAGAL

SECTION TWO
THE TONAL

CHAPTER EIGHT

PRELIMINARY COMMENTS

THIS PRESENT MANIFESTATION AS WE KNOW IT IS THE WORLD OF THE DIVINE HETEROSEXUAL, AS EXPRESSED BY LIFE WITHIN MANIFESTATION. YET WE SHOULD AT ALL TIMES RECOGNISE THE FACT THAT LIFE WITHIN MANIFESTATION IS NOT LIFE ITSELF, BUT RATHER THE EXPRESSION OF LIFE.

WE DO NOT KNOW WHAT LIFE IS, AND WE ALSO KNOW VERY LITTLE ABOUT THE DIVINE PURPOSE, OTHER THAN WHAT CAN BE DEDUCED OF THIS PURPOSE FROM OUR EXPERIENCE OF LIFE WITHIN MANIFESTATION. BUT SINCE OUR KNOWLEDGE OF THE DIVINE PURPOSE IS LIMITED TO OUR EXPERIENCE OF THE EXPRESSION OF LIFE, WE CANNOT PRESUME TO KNOW THE PURPOSE OF THE UNSPEAKABLE.

ALL THAT WE CAN SAFELY SAY ABOUT THAT PURPOSE IS THAT ALTHOUGH IT MANIFESTS AS HETEROSEXUAL IN QUALITY, THERE IS NONETHELESS CONCLUSIVE PROOF THAT LIFE ITSELF CANNOT BE HETEROSEXUAL, BUT IS INSTEAD HERMAPHRODITIC BY NATURE, AND THAT ITS TRUE EXPRESSION UPON BECOMING MANIFEST IS BISEXUAL IN QUALITY.

THEREFORE WE DEFINE LIFE AS BEING PRIMARILY HERMAPHRODITIC WITH A BISEXUAL PURPOSE THAT IS EXPRESSED BY LIFE WITHIN MANIFESTATION AS A HETEROSEXUAL PURPOSE. MORE THAN THIS WE CANNOT PRESUME TO KNOW.

With the Rule of the Three-Pronged Nagal we find ourselves hard up against not only the *unknown*, but also the *unknowable*. Therefore before we commence our study of this rule, it will be useful if we first look at a few salient pointers, to help us gain at least partial clarity on a subject that as yet remains for most of humanity a closed book. By stating this, I am in no way wanting to infer that the perceptive reader cannot draw enormous value from this section of the teachings. I am merely endeavouring to point out that although Toltec seers have researched this particular section of the teachings for ages upon ages, there is still much concerning this rule that seers have not yet been able to grasp in its entirety.

THE RULE OF THE THREE-PRONGED NAGAL IS VASTLY DIFFERENT TO THE RULE OF THE FOUR-PRONGED NAGAL, IN THAT THE RULE OF THE FOUR CONCERNS LIFE AS WE KNOW IT, THAT IS, LIFE WITHIN MANIFESTATION, WHEREAS THE THREE CONCERNS LIFE BE-COMING MANIFEST, OF WHICH WE KNOW VERY LITTLE. OUR ONLY KNOWLEDGE OF LIFE BE-COMING MANIFEST IS WHAT WE HAVE LEARNED FROM ITS EXPRESSION IN LIFE WITHIN MANIFESTATION.

The Rule of the Three-Pronged Nagal is truly awesome in its scope, and until it was discovered, Toltec seers could not fathom why there were so many gaps in their knowledge that seemed to defy any attempt at being bridged or filled. But once this rule was discovered and delineated, those gaps were rapidly filled and, as a result, Toltec seers also then found themselves in possession of a great many new keys that enabled them to unlock many secrets of the universe, both outer and inner.

In spite of all this, there is still so much about life that we simply do not grasp, much less understand, and the Rule of the Three-Pronged Nagal exemplifies this fact. Although we are now in possession of this rule, and although it has been tried and tested enough times for us to know that it is correct, yet because it takes us straight into the *unknown* and leads us to the frontiers

of the *unknowable*, there is so much revealed in this rule, the implications of which we cannot grasp, simply because it not only leads to the frontiers of the *unknowable*, but also penetrates it. Therefore until we can safely enter the truly awesome vastness of the *unknowable*, we are forced to content ourselves with that much of this rule that we can work with in the here and now. The reason I point this out is to remind the careless reader once more, not to take any part of the teachings revealed in this series of books as being conclusive and final. Because we do not live in an absolute universe, knowledge can never be conclusive in the true sense of the word, and because our knowledge is constantly evolving as we evolve our awareness, it also stands to reason that all knowledge must of necessity be relative to *time*.

In this context, I am not only referring to time as in witnessing the process of life, that is, the evolution of awareness, but I am also referring to the greater implications inherent within time, that is, the *emotional impetus* of the Unspeakable. Nowhere else in the teachings does the influence of time have such a pronounced impact as in the Rule of the Three-Pronged Nagal. The reason for this is that just as four-pronged nagals are aspects of *life within manifestation*, so are three-pronged nagals aspects of *life be-coming manifest*, that is, *life coming into manifestation*. The implications here are many and deeply complex, but there are only three which are of immediate import to us for the purposes of this book. These are; firstly, that before there can be *life within manifestation* there must be *life be-coming manifest*; secondly, from this it follows that because of the relative factor of awareness, *life be-coming manifest* is masculine relative to *life within manifestation*; and thirdly, without there being a continuous *fertilisation* of *life within manifestation* by *life be-coming manifest*, the evolution of awareness would cease, and *life within manifestation* would decline into a state of barren inertia.

THERE IS A POWERFUL AND HIGHLY DYNAMIC RELATIONSHIP EXISTING BETWEEN THE WORLD OF THE THREE AND THE WORLD OF THE FOUR, BUT WE DO NOT GRASP THIS RELATIONSHIP

BEYOND THE FACT THAT IT IS AN EXPRESSION OF DIVINE INSPIRATION DEMONSTRATING BOTH THE LOVE THAT EXISTS BETWEEN THE THREE AND THE FOUR, AS WELL AS THE FERTILISATION OF THE FOUR BY THE THREE, SO THAT LIFE BECOMING MANIFEST REMAINS FOREVER NASCENT, AND LIFE WITHIN MANIFESTATION REMAINS FOR EVER INSPIRED.

From the implications we have been looking at here, it is clear that the determining factor in all of this is the purpose of the Unspeakable, but as I mentioned earlier, and as is revealed in the aphorism above, we know hardly anything at all about that purpose. All that we can really work with is the *emotional impetus* of the Unspeakable, as expressed in *life within manifestation*. However, although this *emotional response* is of such a magnitude as to provide the impetus for all true change within the universe, this very magnitude also means that we never really know its import other than in retrospect. To grasp this, realise that just as a human being's emotional response can last anything from a few seconds to a few months, or even years, so too are the emotional responses of the Unspeakable not equal in duration of time. But still, the time frame of the Unspeakable is such, that any one of its emotional responses can span many millions of years. Therefore relative to our tiny frame of reference with respect to time, we are working with such a miniscule portion of a huge universal response, that our perception of what we are working with is not only exceedingly limited, but will, by definition, also be distorted, unless we take into account the evolutionary nature of knowledge. In this respect, it is only because of their dedicated research work carried forward from one generation to the next, across many thousands of years, that Toltec seers can look back in retrospect at any one of the Unspeakable's emotional responses and say, "Oh! So this is what it has all been about." And yet, even with that knowledge, what do we really know beyond the face value of that response? In other words, what thought or *feeling* of the Unspeakable was the cause of that emotional response? And what is the underlying purpose that gave rise to that thought

or *feeling* We simply do not know! The limitations of our human perception do not allow for such lofty speculations.

One final point that should be mentioned here concerns the *unknowable*, for this will serve to prevent confusion in our later studies of the Toltec teachings. It has been made clear in all of the teachings imparted so far, that the *known* is masculine relative to the *unknown*, and therefore we equate the *known* with the *male*, and the *unknown* with the *female*. However, as has already been mentioned, male and female are but the two polarities of the *dreamer's* awareness, and thus are only of any real consequence within the context of the evolution of awareness. In other words, although gender is of huge import, this is only because of the evolution of awareness, for at the end of the day, every man and every woman have both a male and a female polarity to their awareness, and that awareness is but the evolving awareness of their masculine spirit. Therefore at the level of the *nagal* there is only one being, which is masculine by nature, but which has an evolving awareness with two polarities, male and female, and for the purposes of evolving that awareness, the *nagal* will either incarnate as a man in order to evolve its *masculinity*, or else as a woman in order to evolve its *femininity*.

Consequently, in essence there is only the *nagal* evolving its awareness by separating out the *known* from the *unknown*, and so it stands to reason that both the *known* and the *unknown*, the male and the female are feminine relative to the *nagal*. So the question then is, where does the *unknowable* fit into this scheme? It will be remembered from earlier volumes that Toltecs at first made the mistake of assuming that the *unknowable* and the *unknown* were one and the same, and it was only after much trial and error, and no small number of casualties amongst seers at the time, that Totecs eventually came to the realisation that the *unknowable* is something quite different to the *unknown*. The reason for this difference is that both the *known* as well as the *unknown* concern *life within manifestation*, while the *unknowable* concerns what, for the lack of a better word, may be termed the *world* of the Unspeakable. In other words, the

unknowable concerns life beyond *life within manifestation*. So then, by once again taking into account the relative factor of awareness, we see that the *unknowable* is masculine relative to both the *known* and the *unknown*.

THE UNKNOWABLE CONCERNS LIFE UNMANIFEST, AND SO IS MASCULLNE RELATLVE TO BOTH THE KNOWN AND THE UNKNOWN. BECAUSE OF THIS, MUCH OF OUR KNOWLEDGE CONCERNING THE TRUE NATURE OF MASCULINITY REMAINS A MYSTERY, FOR UNTIL WE CAN ENTER THE UNKNOWABLE, OUR KNOWLEDGE OF MASCULINITY IS CONFINED TO OUR EXPERIENCE OF IT RELATIVE TO FEMININITY ONLY.

The implications of the above aphorism are vast, but for our present purposes we do not need to grasp all of these, except for three which concern us here. The first of these implications is that because the *unknowable* concerns life beyond *life within manifestation* we cannot, technically speaking, in all honesty refer to it as *life unmanifest*, although we *do* so refer to it for the sake of clarity. But realise that it is only relative to us as units of *life within manifestation* that life beyond *life within manifestation* appears to be unmanifest. It is simply madness to believe that there is only *life within manifestation*, for this would imply that there is only the *tonal* and no *nagal*. This would be like saying that there is no life before birth or after death! But such reasoning is absurd, for all of life *must* have a source. Life cannot just happen from out of nowhere, and even those scientists who have been trying their best to prove that life is nothing more than some weird kind of chemical structure, are beginning to become quite evasive and sheepish in their arguments, as slowly but surely they are being forced into having to acknowledge that their theories are becoming less and less convincing!

The reason I stress this point, is because apprentices time and time again fall into the trap of forgetting that we just do not know what life is, and therefore we remain a mystery unto ourselves. All that we can really know about ourselves is what we

can learn about ourselves as units of *life within manifestation*. But since most of the *unknown*, which is vast in itself, still remains unmapped, and since we have precious little knowledge about the *unknowable*, how can we possibly assume that we know ourselves? Once again this is just plain idiocy, if not lunacy, based upon supreme arrogance and ignorance.



This then brings us to the second point we need to look at here, namely, our understanding of gender. Realise that because we are as yet unable to enter the *unknowable* and so have no direct experience of it, the true nature of masculinity must of necessity remain somewhat obscure to us. It must remain limited to what we are capable of learning about it, firstly, through the Law of Polarity; and secondly, within the context of the *known* and the *unknown*. But if we bear in mind that the whole of manifestation, that is, the *tonal*, is feminine relative to the Unspeakable, we can clearly see that our knowledge of gender is peculiarly *coloured* by femininity. It is for this reason that *mother's awareness* in humanity is so strong, and also why it is inherent in both sexes. Furthermore, it is also because of this fact that women, in general, seem to be much more together than men, and why women will often try to teach men how to be male. But the implications in this state of affairs are clear to see, and have in any case been covered extensively in my other books.

This is not to say that men stand no chance of ever learning what it is to be male. However, it does emphasise why it is so very important for men especially to strive to become at-one with *life*, and not to remain stuck in the *form-side* of life, for only in this way can men come into contact with true masculinity, or at least the *expression* of masculinity in *life within manifestation*. As we

already know, the expression of *life within manifestation* is heterosexual in quality, which is something that brings us straight back to why the secret of gender is so vitally important in our understanding of both ourselves and the universe. But, by the same token, the moment we bring into this equation also the Rule of the Three-Pronged Nagal, we are immediately up against that peculiar relationship we have been touching upon for a while now, namely, the relationship between the *three* and the *four*. Although we know precious little about this relationship, we do have enough knowledge of it to show us that *life be-coming manifest* is not heterosexual, but bisexual by nature, a fact that only highlights the mystery of sex and gender, and shows us very clearly that our knowledge of this mystery must perforce remain inadequate until such time as we can gain direct experience of the *unknowable*.

Perhaps it would be wise to digress here for a brief moment just to clarify the above point. Toltecs define the term "bisexual" as the *nagal's urge to include both polarities of its unknown counterpart within the known*. To grasp this is not difficult if we bear in mind that the *known* and the *unknown, male and female*, are but the two polarities of the *nagaVs* awareness. Since these two polarities are only present within the manifested universe, which is *all* feminine relative to the Unspeakable, it stands to reason that the *whole* of the manifested universe, that is, both *life manifested*, as well as *life within manifestation*, is the *unknown* counterpart of the Unspeakable. Therefore it is clear that even what we look upon as being *male and female*, or the *known* and the *unknown*, is all *feminine* relative to the Unspeakable.

The only reason why the careless apprentice will often become utterly confused by this fact, is because he or she insists upon assuming that we live in an absolute universe, and thereby ignores the fact that *life within manifestation* is but *potential intelligence* made manifest. But all potential must be mapped out, developed and perfected *before* it can truly be classified as the *known*. Until then it is *potentially* the *known*, as opposed to that which is *totally unknown*. Yet undeveloped potential is as much the *unknown* as the

unknown itself. To grasp this fully, it always helps if we bring it down to our human scale, and look at it in terms of men and women.

If we look at a man, we see that he has a *masculine potential*, which does indeed constitute for him the *known*, in that he *feels* himself to be a male, and by trying to live true to what he senses and feels with respect to his gender, he slowly begins to unfold that potential. While he is in incarnation as a man, the female is for him very much the *unknown* that he is trying to relate to, and thereby map out, so as to include it within, what is for him, the *known*. But realise that what is for him the *known*, consists partly of what he has actually learned about himself in terms of being a male, and partly what he can as yet only sense as being his potential. Therefore, to all intents and purposes, the man is constantly learning to unfold his *unknown* potential in terms of masculinity, while at the same time mapping out, what is for him, the feminine *unknown* as personified in women. Needless to say, exactly the same is true of women, albeit the other way round.

Consequently, the term "bisexual," as used by Toltecs, refers to the essential nature of *life be-coming manifest*, and it includes both the stages where there is as yet no differentiation between the sexes, and once the sexes have become separated. For the *nagal* still does not discriminate between the two polarities of its awareness, other than for the purposes, firstly, of unfolding its full male potential, part of which is as yet the *unknown* in terms of masculinity, and secondly, of mapping out the true feminine *unknown*, so as to incorporate it within the *known*. This is the truest possible use and meaning of the term "bisexual," and it has got absolutely nothing to do with the normal usage of the term, implying a sexual preference for both men and women. This wider meaning is, of course, equally true of the term "heterosexual," and therefore neither of these two terms as used by Toltecs are confined by humanity's present understanding of either sex or gender. However, notwithstanding this, the careful reader should be able to see from what has been imparted here, that even in humanity's present definition of these two terms, there does lie at least a kernel of truth.



The third point we need to consider with respect to the *unknowable*, is that because the *unknowable* concerns life beyond *life within manifestation*, it obviously also encompasses *life be-coming manifest*, or alternatively, *life coming into manifestation*. But since the Rule of the Three-Pronged Nagal concerns *life be-coming manifest*, it should now be clear why I am cautioning the reader not to jump to any conclusions in our study of this rule. As I have already pointed out, there are just far too many implications inherent within this rule that we cannot grasp, and therefore it must never be forgotten that what we are working with here, is but the *expression* of this rule within the world we know, that is, *life within manifestation*. To put it quite simply, we have absolutely no experience of this rule beyond the confines of *life within manifestation*. What we will be studying with respect to this rule is what Toltecs have learned about *life be-coming manifest* from their experience of this aspect of life as it is being *expressed* in *life within manifestation*. We are therefore working with an *expression* of the Rule of the Three-Pronged Nagal, which is quite different to working with the Rule of the Four-Pronged Nagal. To grasp the significance here, realise that although in working with the rule of the *four* we are still only working with the *expression* of life, this *expression* is very much the expression of *life within manifestation*, and also within the parameters of *life within manifestation*. But in working with the rule of the *three* we are working with an *expression* of something in *life within manifestation*, but which transcends *life within manifestation*. The difference is huge, and the implications are vast, to say the least! Although both of these rules are indispensable to our understanding of both man and the universe, we should never forget that the rule of the *four* pertains to *life within mani-*

festation, something which we can grasp fully, if not now, then at least at some future date. But the rule of the *three* takes us beyond our present capabilities, and therefore we should not look upon it as being fully within our grasp. Life itself remains ever elusive, always just beyond our grasp, and therefore both man and the universe, as well as the secret of sex and gender, remain very much a mystery, no matter how much people would like to believe that they understand all there is to understand.

In conclusion, I would like to draw the reader's attention to the fact that in the explanations of the insights to follow, I am assuming that the conscientious reader is already fully familiar with the teachings imparted on cosmology in Chapter Ten of *Cry of the Eagle*, and entitled "The Dreamer and the Dreamed." Unless the information imparted in that particular chapter is firmly imprinted on the mind of the reader, what follows here will only serve to confuse utterly, and because of that confusion, the reader will be able to take no value out of the Rule of the Three-Pronged Nagal. I therefore strongly urge all readers to first make sure that they are fully familiar with the concepts covered in the above-mentioned chapter before embarking upon the advanced concepts following on from here in this present volume.

CHAPTER NINE

THE FIRST INSIGHT

TOLTECS HAVE LONG BEEN CONTEMPLATING THE DEEPER IMPLICATIONS INHERENT WITHIN THE ACT OF INCARNATION. ALTHOUGH IT IS TRUE THAT, SINCE THEY ARE ATTACHED TO THE WHEEL OF REBIRTH, THE MAJORITY OF BEINGS HAVE NO CHOICE IN THIS MATTER, HOW DO WE DEFINE THE URGE THAT DRIVES FREE BEINGS INTO INCARNATION AS IF THEY TOO HAVE NO CHOICE?

A DIFFICULT QUESTION THIS, AND ONE THAT APPEARS TO HAVE NO EASY ANSWER.

TOLTECS HAVE FOR A LONG TIME KNOWN THAT, IN DEALING WITH LIFE, TECHNICAL ANSWERS ARE BUT A CONVENIENT WAY IN WHICH TO ARRIVE AT CLARITY. BUT TECHNICALITIES CANNOT EXPLAIN, MUCH LESS PROBE, THE SUBJECTIVE. THEREFORE OUR MODELS OF BOTH MAN AND THE UNIVERSE ARE JUST THAT, MODELS OF OBJECTIVE REALITY THAT ALLOW US TO EXPLORE OUR PAST, AND MAP OUT THE UNKNOWN. BUT HOW DOES ONE BUILD A MODEL OF THAT WHICH GIVES RISE TO THE OBJECTIVE UNIVERSE? HOW DOES ONE BUILD A MODEL OF LIFE? HOW DOES ONE MODEL THAT WHICH IS PURE FEELING?

THEREFORE, ALTHOUGH WE CAN DEFINE THE CAUSE OF EXISTENCE, WE CANNOT DEFINE THAT SUBJECTIVE SOMETHING WHICH GIVES RISE TO THAT CAUSE, OTHER THAN TO SAY ITS EXPRESSION IS LOVE IN ACTION. BUT ALTHOUGH LOVE IN ACTION IS CLEAR TO SEE, LOVE ITSELF IS AS IRRATIONAL AS IS LIFE. WE KNOW NEITHER THE PURPOSE OF LIFE NOR THE

*INTENT WHICH IMBUES IT WITH THAT MEANING WE TERM LOVE
IN ACTION.*

The aphorism above is one of the most poignantly beautiful aphorisms of the Toltec teachings, and also one of the most humbling. Like the aphorisms given in the previous chapter, and also most of those that appear throughout the explanations following, it is an aphorism that has traditionally only been used in the training of nagals and seers. Deceptively simple in its verbalisation, so deeply profound in its implications, and yet at the same time also utterly haunting in the depth of feeling imparted by its stupendous simplicity. Many seers have tried to express what this aphorism has meant to them, and of these expressions my own personal favourite is that of Frank Herbert, quoted in *Return of the Warriors*.

"I think what a joy it is to be alive, and I wonder if I'll ever leap inward to the root of this flesh to know myself as once I was. The root is there. Whether any act of mine can find it, that remains tangled in the future. But all things a man can do are mine. Any act of mine may do it."

From his writings it is clear that Frank Herbert did find that root he was looking for, for elsewhere he writes with the reverential awe of the innocent child:

"There exists no separation between gods and men; one blends softly casual into the other."

The warrior, who is fully committed to walking the Path with a I Heart, knows with every fibre of his being that life is the most poignantly beautiful mystery, and that the crux of this mystery is the mystery of beingness, his beingness. An infinite mystery that is never going to be solved, and yet what is there that could possibly bring a greater sense of fulfilment, and therefore joy, than to embark upon a never-ending journey of self-discovery?

As a result, the warrior awakes each morning with the certainty that because there is more to learn, and so much more to discover about himself, he will not be going to bed that night the same person he is right now. Not knowing what battles he will be facing within the day's activities, the warrior feels the need to be fully alert, fully objective in his approach to the day. With that feeling comes a natural fear of the *unknown*, and yet the warrior also feels assured that as long as he approaches the day with full respect, he will be able to handle his challenges impeccably. But for the warrior, the most profound emotion that arises as he takes up his shield anew each day, is the sense of melancholy that comes from knowing that he has no guarantee on life. This day is never going to come back, and neither is this hour, this particular interaction with life, this moment of opportunity. Therefore the warrior has no other wish than to embrace all of life as fully and as unconditionally as he possibly can, savouring every moment of every step taken, for he knows that no one experience is ever going to be repeated in the true sense of the word. Tomorrow, even if there is a tomorrow, will not be the same as today, for by tomorrow the warrior will have learned more, his knowledge will be greater, and therefore even if the challenges of tomorrow appear to be a repeat of today's, the experience gained will be different, simply because his knowledge will be different to what it is today.

Consequently to the warrior life is for ever nascent, born anew each day and with every step taken. Likewise does every battle encountered bring the warrior new knowledge, knowledge that changes him, sometimes in subtle and hardly noticeable ways, at other times in a powerful and clearly marked fashion. Yet with every change, subtle or glaringly obvious, the warrior is never again the same as he was before the change, for such is the nature of true knowledge, and such is the life of the warrior - a life demanding a constant fluidity of perception, so as to adapt to the ways of *power*. But because of that fluidity of perception, the warrior also knows that just as one perception alone is not enough to reveal the *objective* reality of life, so too will this one

lifetime alone not be enough to fathom that *subjective* something which can only be termed the mystery of life and of beingness, and herein lies for the warrior the greatest sense of melancholy.

To grasp the above fully, realise that although the warrior, just like any other man or woman, appears to be deeply engrossed in his daily life, yet beneath the face value of his actions lies a great sense of need to live an utterly impeccable life grounded within *objective* reality. The reason for this is not so much the warrior's desire to be impeccable, but rather his desire to appease an unrelenting deep inner longing to gain an ever-deeper insight into that *subjective* mystery which is his true self. In this respect the warrior knows that his every action; physical, emotional and mental, if utterly impeccable, will and does reveal to him fragments of the mystery of beingness. Yet to act impeccably means to live a life that is grounded in objective reality, for only within the context of objectivity is it possible to fully include the *unknown* within the *known*. As we already know, selective perception leads to separativeness, and if we are separative in our approach towards life, then how can we ever come even one step closer to achieving a knowledge of the inner self which is a unit of the One Life? In other words, inclusiveness starts with an objective perception, and that inclusiveness leads us ever deeper into the subjective side of life, thereby enabling us to glean at least some knowledge of that inner transcendent *No-Thing-ness* termed the spirit, the *nagal*. The aphorism below states this well.

WE DO NOT KNOW WHAT LIFE IS, OTHER THAN THE FACT THAT IT HAS THREE EXPRESSIONS, THE SUBJECTIVE, THE OBJECTIVE AND THE CORPOREAL. WE TERM THESE THREE EXPRESSIONS OF LIFE THE THREE GREAT BANDS. THE SUBJECTIVE IS LIFE COMING INTO MANIFESTATION; THE OBJECTIVE IS LIFE WITHIN MANIFESTATION; AND THE CORPOREAL IS LIFE MANIFEST. THESE THREE TOGETHER FORM THE COSMIC TONAL OF LIFE, THAT IS, THE OPPOSITE POLARITY OF LIFE ITSELF, NAMELY THE NAGAL, OR THE NO-THING THAT IS THE VOID. WITHIN THIS SYSTEM THE SUBJECTIVE CAN ONLY BE MATERIALISED THROUGH THE

MEDIUM OF THE OBJECTIVE WITHIN THE CONTEXT OF THE CORPOREAL.

The aphorism above so clearly shows that life is not what most people assume it to be, and yet people in general take life so for granted that they behave as if they know their own true natures as well as their destiny. As a result, life for most people is simply what they have made of it. So life for them is a mundane affair, or it is an endless series of escapisms in many different guises, such as love affairs that never seem to last, a burdensome affair, an unhappy affair, a disappointing affair, an exciting affair, a sometimes happy and sometimes sad affair, a hopeful affair, a hopeless affair, or sometimes just a very straightforward non-nonsense affair. But somehow it always is for humanity some kind of an *affair*, whether they enjoy it or not, whether they *think* that they enjoy it or not, and mostly just quite simply because they *force* themselves into believing that they enjoy it. But how does one explain to people such as these that life is *here*, that it is *now*? How does one impart *that* feeling to such as these, that to be alive means to be *a-life*, and that this in itself is the greatest joy of all? How does one instil in people the knowledge that life is indeed an *affair*, yet not an affair outside of oneself, but rather an inner affair with the *self*, an affair of the heart that allows one to experience and come to know that inner core referred to by Frank Herbert as the root, that is, the root of our beingness?

It is so simple once one can see it, and yet so difficult when one cannot see it. Yet even the simplest of actions can lead us straight to that inner core, the true *self*, the *nagal*. But such is human nature, and so great is humanity's insistence on wanting to have life on their own terms, that people just cannot accept that their actions, no matter how small or apparently insignificant, can be so enormously powerful. So they choose instead to huff and to puff, to sweat and groan and grunt under the heavy burden of all their collected prejudices and preconceived ideas, whilst stubbornly re-enacting their folly again and again, grimly

determined to prove to themselves their misguided sense of value in a make-belief world of idle fantasy. The *madness of the dream*.

But just beyond that madness is the reality of an inner core of beingness, of life, of *a-life* that makes of us units of the One Life, the most marvellous mystery that is *No-Thing* but a mystery! And as Frank Herbert expresses it so beautifully, *any* act of ours can serve to reveal to us the mystery that is us. However, as we already know, action can be either life-supportive or life-destructive. So clearly, if we wish to know that inner core of our beingness, then life-destructive actions are not the answer, for it stands to reason that actions that are life-destructive must of necessity be antithetical to life, and will therefore not bring us one step closer to being able to grasp life. Therefore the actions that are required to bring us into contact with our inner core of being must be life-supportive, meaning that they must be imbued with total *inclusiveness*, for life after all is fully interrelated, interactive and interdependent. We are all units of the One Life, and therefore unless our actions are fully inclusive we can never know life, we can never know the *nagal*.

Exactly how does one determine whether or not an act is inclusive? There is no easy way to define this, other than to say that any act which is life-supportive is inclusive. And yet this still does not tell us much from a rational point of view. But the *feeling* I am trying to impart here is that to be life-supportive in our actions, that is, to be truly inclusive, means that our actions must be geared towards upliftment, in the sense of aiding the evolution of awareness towards freedom from imprisonment within the *form*. To grasp this is not so easy, unless we are prepared to start working from the hypothesis that life must be infinitely greater than what our finite minds are capable of grasping. In other words, while we are still wanting to hold onto the belief that life is simply what we *think* it is, then we are firmly stuck within the *form-side* of life, and therefore nowhere near to being able to get a *feeling* for our innermost core of beingness that is indwelling the *form*. The following aphorism will serve as a springboard into getting the *feeling* I am referring to here.

NOT ALL ACTLONS ARE LIFE-SUPPORTIVE, BUT ANY ACT WHICH IS MOTIVATED BY INCLUSIVENESS IS LIFE-SUPPORTIVE. INCLUSIVENESS IS DEFINED AS BEING LOVE IN ACTION, AND IS ALWAYS CHARACTERISED BY AN UNCOMPROMISING RUTHLESSNESS THAT IS DIVORCED FROM SELF-CENTREDNESS.

In the section on cosmology given in *Cry of the Eagle*, *inclusiveness* is shown as the world that is not a world, meaning that it is a world that is *every-where* and yet *no-where*. Toltecs define it as *the Eye of the Eagle*, the *nagal's purpose*, for it is within that particular alignment of perception that it is possible to see the *superlative trinity*, the very core of *life be-coming manifest*. The fact that it should be termed the "eye" is no mere metaphor, but a statement of fact that is as real to the seer, as the law of gravity is to the scientist, even though neither the "eye" nor the law of gravity are tangible, except for their *effects* upon life.

This world is termed *the Eye of the Eagle* for two principal reasons. The first reason being that just as sight is only possible because of the eyes, so too is *vision* dependent upon the inner eye, guided by the purpose of the indwelling being. Without a clear vision of what is entailed in that purpose there can be no true *sobriety* to direct *action*, and unless *action* is being directed it goes nowhere, for what is purposeless action but a mindless dawdling? But this then brings us straight back to *recapitulation* and the *mastery of awareness*, for without that *sobriety* which comes through the *transmutation* of our past, there can be no real sense of purpose, much less true action.

The second reason why this world is termed *the Eye of the Eagle* lies in the fact that being the manifestation of the *nagal's purpose*, that is, *inclusiveness*, it is also a manifestation of the *intent* of the Unspeakable. But as we know from earlier volumes, all true action is the result of *intent*, and therefore once again we see the importance of vision, for what is vision if it is not that which inspires action? Therefore from this it follows that what Toltecs refer to as *vision* is but the flip-side of *intent*. The following aphorism expresses this fully.

174 SHADOWS OF WOLF FIRE

INTENT AND VISION ARE SYNONYMOUS, THE TWO BEING BUT THE TWO SIDES OF THAT COIN WE TERM THE PURPOSE OF THE UNSPEAKABLE. INTENT IS THE SUBJECTIVE PRESSURE CAUSED BY THAT PURPOSE; VISION IS THE OBJECTIVE PRESSURE RESULTING FROM THAT PURPOSE. BOTH TOGETHER GIVE RISE TO THE ACTION NEEDED TO MATERIALISE THAT PURPOSE. BUT IF INTENT IS UNCONDITIONAL LOVE, THEN IT FOLLOWS THAT VISION TOO IS AN EXPRESSION OF UNCONDITIONAL LOVE, IMPLYING THAT THE PURPOSE OF THE UNSPEAKABLE CAN ONLY BE MATERIALISED THROUGH THE MEDIUM OF UNCONDITIONAL LOVE EXPRESSED IN TERMS OF ACTION. FROM THIS IT STANDS TO REASON THAT THE MATERIALISATION OF PURPOSE IS THE RESULT OF LOVE IN ACTION,

The implications within this aphorism are vast as well as being deeply profound, and yet also not difficult to grasp. What is immediately clear, is the fact that for any purpose to be materialised both *intent* and *vision* are needed, for it is only with *intent* and *vision* that the correct action can be taken that will lead to the materialisation of that purpose. But what is also clear from this aphorism is that both *intent* and *vision* imply unconditional love, and that the action that is required is the activating of both *intent* and *vision*. Furthermore, since any true sense of purpose must of necessity be a unit of the One Purpose, namely, inclusiveness, it follows that any purpose, or to be more precise, any one person's sense of purpose, must be an expression of inclusiveness in one way or another. However, how many people can honestly claim that the purpose they are trying to materialise is truly an expression of inclusiveness? And how many people can honestly claim that the actions they are taking in trying to materialise their purpose is life-supporting and an expression of unconditional love? Considering how very selective most people's perception really is, and looking at how very separative and self-centred people are, it should be starting to become clear why it is stated that most people never *act* in the true sense of the word, but simply *re-enact* their folly over and over again. It should now

also be starting to become clear why true *creation* is not only difficult to define, but also difficult to achieve, for *creation* is quite literally the materialisation of some aspect of inclusiveness through the utilisation of both *intent* and *vision*, demonstrated upon the physical plane as unconditional love in action.

Nonetheless, in looking at all of the above, only a little thought is needed to see that the only way in which we can have a true sense of purpose, is to strive to become evermore inclusive in our perception, and therefore also in our actions. In this respect we should never forget that, technically speaking, there is only One Purpose, namely, inclusiveness, and that this inclusiveness can only be brought about by evolving our awareness, for, in the final analysis, it is only because evolving awareness bends inherent awareness back upon itself, that inclusiveness comes into being. Practically speaking this means that the more we strive to achieve a true openness of heart, the more fluid our perception becomes, and this in turn leads to our actions; physical, emotional and mental, becoming evermore inclusive. As our actions become more inclusive we begin to embody more and more of that particular aspect of the One Purpose which it is our destiny to unfold and, as we do so, we automatically begin to gain a very real sense of our individual purpose within the context of our fate. To put it in a nutshell, evolving our awareness means becoming evermore inclusive, just as a lack of or a lessening in awareness must lead to separativeness.

Continuing now on a more technical note, if we look again at the above aphorism, it is also apparent that implied within it are the two polarities of the awareness of *potential intelligence*, that is, *heart* and *mind*, the progenitors of which are the *pressure of intent* and *active intelligence* as manifested in the *superlative trinity*. Furthermore, realise that as stated in the rule, it is the *pressure of intent* exerted upon *active intelligence* that brings about the actual manifestation or, more precisely, the *materialisation of potential intelligence*, for until these two polarities have been separated out, *potential intelligence* is nothing more than just a potential. This may seem like a simple statement of fact, and

yet the implications conveyed here are deeply profound. Let us therefore take a much closer look at this concept.

There are four implications inherent within this concept that need very careful consideration. The first being that before any potential can be realised, that is, materialised, there must first be an awareness of self, and secondly, a clearly defined sense of purpose. In other words, it would be impossible for the Unspeakable to materialise its purpose if manifestation were to stop at the first world, that is, potential intelligence. Although it is true that within this primary manifestation there is the full potential of the intelligence of the Unspeakable becoming manifest, it can never become manifest without also an awareness of self. As a result, the second and the third worlds are also brought into manifestation, which as we know, is the *inherent awareness* of the Unspeakable. In other words, only once both *heart* and *mind* are present within manifestation does it become possible to materialise the potential of intelligence. Thus both *heart* and *mind* are needed.

But in considering what constitutes the potential of intelligence, we come to the second implication we need to look at, namely, purpose. In this respect, realise that even with both heart and mind present and active, potential can still not be realised, or materialised, where there is no true sense of purpose. But how do we define purpose? From a technical point of view we simply do not know, other than the fact that it is *inherent awareness* as manifested within the *superlative trinity*. And yet if we look at it from our human standpoint it is really quite simple. As we have already noted, being all units of the One Life, it stands to reason that we must also all embody an aspect of the One Purpose, and that purpose we know to be *inclusiveness*. In other words, and purely from our human standpoint, the only difference between one man's purpose and another man's purpose lies in *how* each of them is meant to materialise inclusiveness as dictated by his fate in any one particular lifetime, which, as we have already learned, is the same thing as saying how each of us is meant to evolve our awareness as dictated by fate.

There is simply no other difference, even though inclusiveness exists in a myriad different forms, and can therefore be materialised in an equally untold number of ways. For at the end of the day there is only One Purpose, inclusiveness.

Apropos the above it will help greatly to avoid confusion later if we digress slightly at this point so as to clarify the term *inclusiveness*. Technically speaking it is *inherent awareness* that constitutes the purpose of the Unspeakable, and we know that purpose to be inclusiveness. However, because *inherent awareness* is linear in quality, it is only through the medium of *evolving awareness* that inclusiveness can be brought into being. In other words, *inherent awareness* implies *potential* inclusiveness, but that potential can only be realised, or materialised, with the advent of *evolving awareness*. What this means is that, like awareness, inclusiveness too has two aspects to it. The first aspect is termed *inherent inclusiveness*, for until the purpose of the Unspeakable is actually materialised, inclusiveness can at best be a potential, and is therefore rightfully termed inherent. However, once the purpose of the Unspeakable has begun to be materialised through the medium of *evolving awareness*, then inclusiveness is no longer merely a potential, but is in a very real sense in the process of being materialised, and as such can rightfully be termed *evolving inclusiveness* or, quite simply, inclusiveness. Therefore the reader is asked to take care throughout the following material to distinguish accurately between *inherent inclusiveness* and inclusiveness.

Returning now to the implications under consideration, we find that the third implication grows out of the first two, and also concerns the purpose of the Unspeakable. Technically speaking Toltecs define *sense of purpose* as being the *pressure of intent*. But in less technical terms this means the natural *tension* that exists between the *heart* and the *mind* as a result of *resistance*. However, so as to avoid confusion, it is wise to bear in mind that we are here looking at life within manifestation at the level of the *superlative trinity*, and not at the level of life on the physical plane as we know it. Because of this, the resistance

referred to here is not at all easy to grasp, but it will help if viewed in the following way.

Remember that the *heart* and the *mind* are really references to the two polarities of the *nagal's* awareness, namely, *intent* and *mind*. Therefore when we speak about *intent* exerting pressure upon *mind*, we are referring to that secret termed *self-fertilisation*, for it must not be forgotten that the *pressure of intent* is, technically speaking, the creative power of the Void. However, even though *mind* is feminine relative to *intent*, it must not be forgotten that this is only relatively so, for in the final analysis, both *mind* and *intent* are masculine, in that they are the two polarities of the masculine *nagal's* awareness. Looked at in this way it is then clear to see that in the process of self-fertilisation there are two polarities of the same gender, even though one is relatively feminine to the other. Nevertheless, just as one pole will repel a like pole, so too is there a natural resistance from *mind* to being fertilised by *intent*, and it is this resistance which sets up a continual *tension* between the two polarities of awareness.

Without that resistance, without that tension between the heart and the mind, the polarities would continuously tend towards synthesis and consequently inertia, for it is resistance that is the driving force behind the separation of the polarities in the materialisation of the purpose of the Unspeakable. Therefore resistance, far from being necessarily a bad thing, is very necessary in the unfoldment of purpose, and therefore the evolution of awareness. Like with anything else within life, resistance is neither good nor bad, it is merely the *intent* behind it that makes it either life-supportive or life-destructive.

With respect to the above, remember that *intent* is that which *separates* as well as that which *unifies*, meaning that the act of separation is not only vital to, but also precedes, the materialisation of the purpose of the Unspeakable, and it is only because of the constant pressure of *intent* that that purpose can eventually be materialised in the form of true inclusiveness or unity. In other words, before there can be any inclusiveness of any

kind, there must of necessity first be that *pressure* giving rise to separation and therefore *multiplicity*, implying also *diversity* - a simple enough fact, but one which is so obvious that the careless apprentice will always fail to see it. The following aphorism depicts this clearly.

SEPARATING OUT THE POLARITIES IS THE DUAL ACT OF CREATION, IN WHICH INTENT EXERTS PRESSURE UPON MIND TO BRING TO BIRTH THE MATERIALISATION OF PURPOSE. BUT EXERTING PRESSURE UPON MIND, WHICH IS SEPARATIVE BY NATURE, PRESUPPOSES THE NEED FOR MULTIPLICITY, A SELF-EVIDENT FACT, CONSIDERING THAT THE PURPOSE OF THE UNSPEAKABLE IS INCLUSIVENESS. FOR WITHOUT MULTIPLICITY THERE CAN BE NO INCLUSIVENESS. FROM THIS IT FOLLOWS THAT THE ACT OF CREATION MUST BE DUAL IN NATURE - SEPARATION AND UNIFICATION. FIRST THERE MUST BE THE SEPARATION OF ELEMENTS, AND ONLY THEN CAN THOSE ELEMENTS BE RE-UNITED IN THE FULFILMENT OF THE PURPOSE UNDERLYING CREATION.

This then brings us to the final implication we need to consider here, namely, *multiplicity*. From what we have looked at so far it is clear that both *multiplicity* and *diversity* are the very fabric of evolution and, as such, it is vitally important that we take both into account fully in our approach to life. But people in general just do not grasp this fact, for it is most people's belief that unity means that everyone must be the same, think the same, feel the same, act the same! And yet, knowing at some fundamental level that this belief is simply not true, people are also for ever rebelling against uniformity by being completely *separative* in their approach to life, but then, ironically, at the same time *conforming* to their social conditioning which, of course, *does* make them the same as everyone else! As a result of such paradoxical behaviour, based upon their misguided ideas of what constitutes true unity, people go round and round in circles having lost the plot completely, and, as a result, have no real sense of purpose at all.

Never do people pause to consider that it is only by embracing diversity that there can be any real *strength of purpose*, for as we have already noted, because there is only One Life and One Purpose, it stands to reason that there is true *strength in diversity*. No one aspect of our common purpose can be more or less important than any other, but the more aspects that are combined, the greater will be the strength of that purpose. From this it follows that true *unity* is synonymous with *inclusiveness*, and that it does not lie in uniformity, which annihilates individuality and therefore diversity. It is therefore clear that in order to materialise our individual purpose, which is an aspect of the universal purpose, not only must we uphold the interrelationship, interaction and interdependence of life, but in order to do so, we must also be thoroughly inclusive in all of our actions; physical, emotional and mental, and this means that we cannot afford to be separative in any way whatsoever.

However, even though we have already looked at the meaning of love in action, what exactly does it mean to be fully inclusive in all our actions? To be fully inclusive in all our actions implies that we should avoid the tendency towards uniformity, by striving to achieve instead that clarity which comes from *separating out the polarities*, a clarity that we need in order to map out our own particular purpose, as dictated by fate in any one particular lifetime, and which, by its very nature, leads us into acting evermore inclusively towards all of life around us. But separating out the polarities is something every apprentice at first finds incredibly difficult to do. And yet, separating out the polarities is not all that difficult to accomplish, provided we remember to strive for *simplicity* and not *complexity*.

All of life is based upon that great law we term the *Law of Polarity*, a truly vast and complex law in its various manifestations, and yet at the same time being simplicity itself. At the most fundamental level there is only One Primary Duality, namely, *nagal* and *tonal*, that is, *life* and *form*. However, because both multiplicity and diversity are needed for the materialisation of purpose, there are myriads upon myriads of forms, each as

diverse as the other. But still there is only *life* and the *form-side* of life. Therefore, in separating out the polarities we can make it as simple or as complicated as we like. Yet no matter how complex we wish to become, it will always come back to the very simple basic fact of *life* expressing itself through some *form*.

Looking at all this from the angle of our human standpoint, it is not so difficult to see what is meant by separating out the polarities. Bearing in mind that any individual, be it ourselves or anyone else, is the indwelling *life*, then separating out the polarities is as simple as looking at how that individual *expresses* him or herself through the medium of some *form*, irrespective of whether that form is a thought, an idea, a feeling, an emotional response, a physical action, a belief, a prejudice, a behaviour pattern, or whatever else.

From the above, we can see that separating out the polarities allows us to see the *expression*, and it is this expression which leads us into gaining new knowledge of both ourselves and the world around us. It is, of course, also here that we find the origin of that concept termed *mirrors*, for it follows that if we are all units of the One Life, and if we all embody aspects of the One Purpose, and if all of life is interrelated, interactive and interdependent, then how can the people around us not mirror for us aspects of ourselves? And as we already know, herein lies the greatest value in working with mirrors, for by having these mirrors, we have the opportunity of being able to work with our own expressions in an *objective* manner, rather than just *subjectively*.



We are now in a position to return to the concept of purpose, so as to look at it in far greater depth. Starting from the premise that *intent* and *vision* are synonymous, we are once again faced with

the fact that the obvious is not necessarily what it appears to be. We have already ascertained that there is but One Purpose, namely, *inclusiveness*. But now realise that if *intent* is the subjective pressure caused by that purpose, and *vision* is the objective pressure resulting from that purpose, then it follows that both *intent* and *vision* have their origin within *inclusiveness*. In other words, it is the *inherent inclusiveness*, that is, the inherent purpose, of the Unspeakable which activates both its *intent* as well as its *vision* in the actual materialisation of its purpose, namely, *inclusiveness*! So it stands to reason that the *potential* of the Unspeakable is *inclusiveness*, and it is this potential which the Unspeakable is wanting to unfold through the medium of the evolution of awareness. This implies that what is referred to as *potential intelligence* in the *superlative trinity*, is in actual fact *inherent inclusiveness*, which can only be brought to materialisation through the manifestation of both *heart* and *mind*. Therefore, when it is stated that the Yellow Rose of Friendship is the materialisation of *potential intelligence*, this means that not only is the Yellow Rose of Friendship the very essence of *inclusiveness*, or purpose, but it is also only such *because* it holds within its existence both *heart* and *mind* - a fact that has been becoming progressively clear in this insight. Furthermore, because *intent* is the subjective pressure caused by *inherent inclusiveness*, it should now also be clear why the creative power of the Void should be defined as being the *pressure of intent*. To grasp this is not difficult if we bear in mind that *sense of purpose* is in reality the *pressure of intent*, which cannot be anything other than the urge to create. But, as we have learned earlier in this volume, *intent* is synonymous with *unconditional love*, and it therefore follows that the creative power of the Void, which is the same as the *sense of purpose*, can equally well be defined as the *pressure of unconditional love*, and it is this pressure which leads to what can only be termed *love in action*, demonstrated through the *heart*.

The concept above pertains to one of the so-called keys to the mystery of sex and gender, and the implications inherent within

it are exceedingly profound and far-reaching - so much so that they by far transcend the scope of this volume. Nevertheless, for the sake of both clarity and continuity I will endeavour to provide at least some perspective on this highly mysterious concept, the verbalisation of which is most difficult and trying. The reason why the verbalisation is so very difficult lies in the fact that with a concept such as this, which is so far removed from humanity's present understanding of sex and gender, words often only serve to *con-fuse*, that is, to "pour or fuse together," prejudices based upon preconceived ideas born of social conditioning. But whenever prejudices based upon assumptions are fused together, the result, if taken at face value, is always far from satisfactory. Invariably, the truth inherent within the concept becomes horribly distorted by the *form*, the form being that which is perceived as a result of the admixture of prejudice in relation to the actual verbalisation.

To keep all of this as simple as possible let us look at this concept in the following way. The Unspeakable has a *sense* of Its purpose, and it is that *sense of purpose* which is what we have come to know as the *pressure of intent*. But that purpose, as we know, is inclusiveness, and therefore in layman's terms we can say that the Unspeakable has set Its *intent* on bringing about inclusiveness which, roughly speaking, means including the *unknown* within the *known*. However, in having set Its *intent* on the materialisation of inclusiveness, there is now a *pressure* within the Unspeakable to create the universe, in order to make all of this happen, and so it follows that implied within the Unspeakable's *sense of purpose*, is the *urge* to create, and that *urge*, that *pressure* set up by the Unspeakable's *intent*, is the creative power of the Void.

Now, if we take into consideration that *intent* is really unconditional love, then we can rephrase all of this by saying that the Unspeakable's *sense of inclusiveness* is such that it is experienced as the *pressure of unconditional love* brought about by the Unspeakable's desire to include the *unknown* within the *known* - an act that first requires the creation of the universe. In

other words, because of the Unspeakable's *unconditional love* for Its own *unknown* counterpart, the Unspeakable senses within Itself an *urge* to create, that *urge* being the *pressure of unconditional love*, implied within which is the creative power of the Void.

From all of the above it is not so difficult to see that a true act of creation not only requires the *pressure of intent*, but is also brought forth and brought to materialisation by inclusiveness, that is, the *sense of purpose*. In other words, any act of creation requires the *pressure* born of *unconditional love*, and is brought forth and brought to materialisation by the *sense of inclusiveness*. Therefore we can quite rightly say that creation is *love in action*.

Of course, the implications inherent within these facts throw a completely different light upon the concepts of love, action and creation. And yet men and women today use these three words with so little respect. People will, at the drop of a hat, say, "I love you." But how many people have even the vaguest notion of what it is they are saying? And even when they do feel something akin to love, how many of these people can claim that their feelings are genuinely unconditional? And how many people are truly prepared to take responsibility for their words and feelings? The truth is that people involve themselves helter-skelter in all sorts of activities, with little to no regard for what it is they may be creating. Taking no responsibility for their actions, people create the most appalling conditions and circumstances within the lives of both themselves and others, and in their preference for reaction rather than true action, they keep on reproducing that folly which perpetuates the *madness of the dream*.

Returning now to the concept of sex and gender, and looking at this first from a technical point of view, but bearing in mind that the whole of the manifested universe is feminine relative to the Unspeakable, we see reflected within the *superlative trinity* the primordial manifestation of the feminine *unknown*. Consequently, this trinity is traditionally looked upon as being feminine, its three aspects being *Mara the Virgin*, the *pressure of intent*, and *Mara the Standing Mother*. However, before we

proceed further it will help to avoid confusion if I point out that when we are referring to the *pressure of intent*, which we now know to be the creative power of the Void, care should be taken so as not to become confused between the *true* creative power of the Void, which remember is the *pressure of intent* within the Void itself, and the *manifestation* of the *pressure of intent-within* the *superlative trinity*. Although this has already been explained in an earlier volume, it will help to bear in mind that the manifestation of the *pressure of intent* within the *superlative trinity*, is the *seed of evolving awareness*, often termed the *embryo of evolving awareness*, which therefore stresses the fact that once this world has *come* into being, fertilisation is, technically speaking, already taking place. With respect to this I can only once again point out to the reader how vitally important it is to learn to read beyond the face value of words. It is no accident of speech that the word "come" is associated with male ejaculation and the act of fertilisation. The fact that this word is today looked upon as being vulgar slang is a truly sad testimony to humanity's total disrespect for the responsibility inherent within the sexual act.

To return to the *superlative trinity*, we are now, finally, in a position to try to come to grips with at least some of the deeply esoteric implications inherent within the mystery of sex and gender mentioned earlier. As we noted above, traditionally, and also for the sake of clarity, the *superlative trinity* is regarded as being feminine. If we are looking at the *superlative trinity* in relation to the Unspeakable, then technically speaking this is correct, for *life within manifestation* is feminine relative to the Unspeakable. However, and notwithstanding this fact, the *superlative trinity* is far more complex than meets the eye. Therefore let us look at what is entailed here as carefully as we can, although I must once again warn the reader that to verbalise what follows, to those who do not have the inner vision of the seer, is well-nigh impossible.

From our studies of cosmology in *Cry of the Eagle*, we know that the *superlative trinity* is the Unspeakable made manifest. It is therefore *that* which we refer to as the *spirit*, the *nagal* or,

more precisely, the *nagal made* manifest. This, of course, appears to be a direct contradiction to what was stated about the *superlative trinity* earlier, namely, that it is the primordial manifestation of the feminine *unknown*. And yet there is no contradiction, if we bear in mind that we are here dealing with the relative factor of awareness. Therefore, although relative to the Unspeakable the *superlative trinity* is feminine, yet in its own right within *life within manifestation*, the *superlative trinity* is very much masculine.

What this means is that at this level of existence there is only the masculine *spirit*, the *nagal*. Then a fragment of that spirit *becomes* manifest as *potential intelligence*, and being a fragment of the masculine *nagal*, it too is purely masculine. Yet whereas before we had only the spirit, now within manifestation we have not only the masculine *nagal*, but we also have the *form* it is utilising, and it is that *form* which makes the *superlative trinity* feminine relative to the Unspeakable. In other words, the *nagal* aspect of the *superlative trinity* is every bit as masculine as the Unspeakable, but the *form-side* of the *superlative trinity* is feminine. To grasp this it is important to realise that even though, relative to our human understanding of life, the *superlative trinity* is *No-Thing*, and therefore appears to be *formless*, yet relative to the Unspeakable, that is, the Void which is truly *No-Thing*, the *superlative trinity*, being *life within manifestation*, is very much *some-thing*, or more precisely, an *expression* and therefore a *form* of life.

Once again we see how vital it is to our understanding of life that we are able to distinguish between *life* itself and the *form-side* of life. Once this much is grasped it is then not so difficult to see that God Immanent is the *nagal* expressing itself through that *form* we term *potential intelligence*, meaning that God Immanent has *form*, whereas God Transcendent is *formless*. From this it is also clear to see why life is essentially hermaphroditic, but manifesting as heterosexual, that is, *male* and *female*.

However, to grasp the relationship between the Unspeakable and the *superlative trinity*, it is important also to take into

consideration some of the other facts we have already uncovered. Now for the sake of clarity, bear the following few points in mind throughout what follows here. Firstly, *potential intelligence* is God Immanent, the father, as opposed to God Transcendent, the Void. Secondly, *potential intelligence* can only really be materialised once both *heart* and *mind*, that is, the *pressure of intent* and *active intelligence*, are present. Thirdly, it is this manifestation, or the materialisation, of *potential intelligence* or, more precisely, the *be-coming* of the *nagal*, that is perceived as the Yellow Rose of Friendship, the source of *life within manifestation*.

However, as we learned in the Rule of the Four-Pronged Nagal, the Yellow Rose of Friendship is not only the source of *life within manifestation*, but it is also the conduit for the creative power of the Void, and in this sense also the *womb* for *life becoming manifest*. Once again we see reflected herein the hermaphroditic quality of life. And so, although it is correct to look upon the Yellow Rose of Friendship as being the manifestation of *potential intelligence*, that is, the whole of the *superlative trinity*, the Yellow Rose of Friendship also transcends the *superlative trinity* by virtue of two highly esoteric facts. Firstly, remember that the Yellow Rose of Friendship is actually the *act of be-coming creative* initiated within the Void by Its *intent*. In other words, the Yellow Rose of Friendship comes into being because of the *act of be-coming creative*, but is first *manifested* at the advent of *potential intelligence*, and then fully *materialised* once both *heart* and *mind* are materialised. Secondly, all of this is only possible because of the fact that the Yellow Rose of Friendship is both the conduit for the creative power of the Void, as well as the womb receiving that creative power.

Although all of the above may appear to be totally bewildering, with careful study, the diligent reader will begin to realise that what serves to confuse is the mind's inability to grasp the non-corporeal. Therefore, to grasp all of the above is not so very difficult, if we bear in mind that we are not here speaking about

form, but about *life*, the spirit, the *nagal*, *No-Thing*. In other words we are looking at how *life be-coming manifest* becomes *life within manifestation*. In this respect, it is not difficult to grasp that the *act of be-coming creative* is not only the Yellow Rose of Friendship, but also *life be-coming manifest*. From this it follows that the Yellow Rose of Friendship, once manifested as *potential intelligence*, and then materialised as the *superlative trinity*, is indeed the source of *life within manifestation*.

The implications here are clear; namely, reflected within the Yellow Rose of Friendship is both *life be-coming manifest* as well as *life within manifestation*, a fact that truly makes of it the *nagal* made manifest, both subjectively as well as objectively. *Life be-coming manifest* being the subjective aspect of the Yellow Rose of Friendship; namely, that aspect which transcends the *superlative trinity*, and the objective aspect being the materialisation of *potential intelligence*; namely, the source of *life within manifestation*. Common to both aspects is the One Purpose, inclusiveness, brought forth subjectively by the *pressure of intent* within the void, that is, the *urge* to create; and brought to *conception* objectively by the manifestation of the *pressure of intent* within the *superlative trinity*, that is, *love in action*. But in both instances the *pressure of intent* is the creative power of the Void which, in the final analysis, is but the pressure of unconditional love. In other words, within the subjective lies the *urge* to create, and within the objective we find that *urge* embodied, that is, *conceived as love in action*.

What is implied in what we have been looking at here, is the fact that *intent*, being the son aspect, not only *inspires* the *nagal* to *be-come creative*, but also, having done so, then within the *superlative trinity*, *conceives and* embodies the One Purpose, inclusiveness. But realise that inherent within all of this lies a stupendous, although difficult to grasp truth, namely, that what starts off as *inspiration* within the Void, becomes *fertilisation* within the *superlative trinity*, a fact that constitutes the ultimate definition of true friendship. But so as to grasp this more fully, let us briefly review what we have learned so far.

Within the Void, the son, being the *intent* of the Unspeakable, namely, unconditional love, *inspires* the *nagal* into *be-coming creative*, that is, evokes within the *nagal* the *urge* to create. As a result, *intent*, the son, exerts pressure upon its polar opposite, *mind*, and *potential intelligence* comes into being. This is the first act of creation, which is in reality a *separation*, due to the nature of *mind*. But because the *intent* of the Unspeakable is inclusiveness, *intent* again exerts pressure upon *mind* towards *unification*. This is the second act of creation, in which the awareness of *potential intelligence* is separated out into the *pressure of intent* and *active intelligence*, the progenitors of *male* and *female* respectively.

The first act of creation, as we have already noted earlier in this volume, constitutes an act of *self-fertilisation*, which, in the final analysis, is an act brought about by *inspiration*. By now we also have the beginnings of the manifested universe, and therefore the prime duality of *nagal* and *tonal*, which will ultimately be evolved into what we know as *male* and *female*. At this level of existence, that is, the *superlative trinity*, we have as yet only *life within manifestation* and *life be-coming manifest*. We have God Immanent, and we have God Transcendent. That which binds these two expressions of *life* is the One Purpose, inclusiveness, and that which gives meaning to that purpose, is *love in action*. What this implies is that in order for inclusiveness to come into being, the *pressure of intent*, that is, the creative power of the Void, must be anchored in *life within manifestation* - an act which brings about the manifestation of the *pressure of intent* within the *superlative trinity*. This manifestation of the *pressure of intent* within the *superlative trinity* is an act of *fertilisation* by the *nagal*, the Void.

However, realise that it is not the *nagal* aspect of God Immanent that is fertilised by the Void, but rather the *form* aspect of God Immanent, namely, *potential intelligence*. In the moment that *potential intelligence* is fertilised, the two polarities of its awareness, the *pressure of intent* and *active intelligence*, that is, *heart* and *mind*, come into being. But in that *conception* it is the

male polarity of the awareness of *potential intelligence* that is directly fertilised, by virtue of the fact that it becomes the embodiment of the *pressure of intent*. Bearing in mind that the two polarities of the awareness of the *superlative trinity* are nevertheless *one* awareness, we see that although it is the *male* polarity, that is, the *heart*, which is fertilised directly by the creative power of the Void, yet the *female* polarity, that is, the *mind*, is also fertilised indirectly, that is, *through* the *male* or *heart* polarity. What this in effect means is that in the moment that *potential intelligence* is fertilised, the *male* polarity of its awareness becomes the *embodiment* of the creative power of the Void, whilst the actual *conception* takes place within the *female* polarity. And yet it is one awareness and therefore one *conception*, inherent within which lie the progenitors of *male* and *female*. In other words, although both the male and the female conceive, yet in the male, or the *heart*, that conception takes the form of *inspiration*; whereas in the female, or the *mind*, that conception is a literal *conception* leading to birth, that is, *active intelligence*.

From all we have looked at here, it should now be much more clear why *life within manifestation* is *heterosexual*, and why *life be-coming manifest* is, in the truest possible sense, *bisexual*. In this respect it should not be forgotten that life itself is hermaphroditic by nature, and that the One Purpose inherent within the act of manifestation is inclusiveness. Being hermaphroditic, being both male and female, the Unspeakable must first separate out the polarities, must first separate the *known* from the *unknown*, the male from the female, before that purpose can be fulfilled. But remember also that the *unknown*, from the perspective of the Unspeakable, is not only its feminine *unknown*, but also its masculine *unknown*, and therefore it is not at all surprising that *life within manifestation* should be heterosexual by nature. And yet, because from the angle of the Unspeakable there is nothing but *life* and the *form* it utilises, which too is but *life manifest*, it is also not surprising that at this level of existence, *life* is neither *confined* nor *defined* by the *form*. There is simply *life be-coming manifest* and *life within manifestation*.

Inherent in *life within manifestation* is the heterosexual polarity of male and female, but since the Unspeakable wishes to include the *unknown* potential of both polarities within the *known*, *life be-coming manifest* embraces both polarities equally, for the potential inherent in both the male and the female is the *unknown* for the Unspeakable, and is therefore feminine relative to It. So, although we simply do not know what constitutes sex and gender within the context of the *unknowable*, we do know that *life be-coming manifest* is the Divine Bisexual, whereas *life within manifestation* is the Divine Heterosexual. And the relationship between these two expressions of the One Life is what we term *unconditional love in action*, or quite simply, the act of *fertilisation* and *conception*, manifesting as the act of *perception*.

This then brings us back to the concept of *intent* and *vision*, the dual expression of the One Purpose, inclusiveness. Looking at *intent*, which is defined as the *subjective* pressure caused by inclusiveness, it is clear that it is the *cause* of action, just as *vision*, which is defined as the *objective* pressure resulting from inclusiveness, *directs* action. And yet both *intent* and *vision* are but the two sides of the one universal force, *intent*. *That* which is the *cause* of action we simply term *intent*, and *that* which *directs* action, we term *vision*, but both are expressions of *unconditional love*. *Intent*, being the subjective pressure *causing* action, is expressed in the *superlative trinity* as the *pressure of intent* within the masculine polarity of awareness, that is, the *heart*. *Vision*, on the other hand, being the objective pressure *directing* action, is expressed as *active intelligence* within the female polarity of awareness, that is, the *mind*.

From everything we have learned so far, and putting it in a nutshell, we can clearly see that there is but One Purpose, inherent *inclusiveness*, expressing itself subjectively through the *heart* as *intent*, the *cause* of action, and also expressing itself objectively through the *mind* as *vision*, that which *directs* action. Both *intent* and *vision* together are what we know as *love in action* or, quite simply, *manifestation*, for the purpose of evolving

awareness to materialise that One Purpose, *inclusiveness*. The very first manifestation of this purpose is what we term the Yellow Rose of Friendship, God Immanent, the father, and the source of *life within manifestation*, through which is channelled the creative power of the Void, that is, the pressure of *intent*, the flipside of which is *vision*. But since both *intent* and *vision* are the two expressions of inherent *inclusiveness*, it follows that the creative power of the Void is both subjective as well as objective; subjectively giving rise to action, objectively directing action. Therefore all true action is an *act of creation*, or quite simply, *love in action*.

Consequently, if our actions are truly inclusive, meaning that they are life-supportive, then it is inevitable that any act of ours, no matter how big or how small, must and does reveal the inner self, the *nagal*, in a truly creative way that will always demonstrate the united efforts of the *heart* and *mind* working in unison to materialise the One Purpose, *inclusiveness*. Therefore, by living a life that is based upon true *inclusiveness*, our each and every act will always be characterised by *love in action*, as we strive to play our role in the unfoldment of the One Purpose. Thus for the warrior, life is truly a Path with a Heart, that is, an *affair of the heart*, or more precisely, the affair his own true inner self is having with both his heart and his mind.

CHAPTER TEN

THE SECOND INSIGHT

THERE IS ONLY THE ONE POLARITY, NAGAL-TONAL, BUT INHERENT WITHIN THIS POLARITY IS THE AWARENESS OF THE NAGAL. THEREFORE, ALTHOUGH THERE IS BUT ONE PRIME DUALITY, THIS DUALITY NEVERTHELESS HAS THREE ASPECTS TO BE CONSIDERED, THE NAGAL, ITS AWARENESS AND THE TONAL. HOWEVER, SINCE IT IS NOT POSSIBLE TO SEPARATE AWARENESS FROM BEINGNESS, IT STANDS TO REASON THAT THE NAGAL AND ITS AWARENESS, THAT IS, LIFE BECOMING MANIFEST, ARE ONE, MANIFESTING AS THE TONAL, THAT IS, LIFE WITHIN MANIFESTATION. BUT SINCE THERE ARE TWO TYPES OF AWARENESS, INHERENT AWARENESS AND EVOLVING AWARENESS, HOW ARE WE TO VIEW THIS?

IN THE FINAL ANALYSIS, ALL AWARENESS IS AN EXPRESSION OF INTENT, AND THEREFORE IT IS ONLY FOR THE PURPOSES OF TECHNICAL ACCURACY THAT IT BECOMES IMPORTANT TO DIFFERENTIATE BETWEEN INHERENT AWARENESS AND EVOLVING AWARENESS, FOR IN ESSENCE THESE TWO TYPES OF AWARENESS ARE BUT THE TWO SIDES OF THE ONE COIN, INTENT. IF VIEWED IN THIS WAY, THEN IT STANDS TO REASON THAT, RELATIVE TO THE NAGAL, INHERENT AWARENESS IMPLIES AN AWARENESS OF ITS UNKNOWN POTENTIAL, WHEREAS EVOLVING AWARENESS IS THAT WHICH IS EVER BECOMING FOR IT THE KNOWN. THIS IS THE INTENT OF THE UNSPEAKABLE, EXPRESSED IN LIFE WITHIN MANIFESTATION AS THE INTENT TOWARDS

INCLUSIVENESS, AND SINCE INCLUSIVENESS CAN ONLY BE ACHIEVED THROUGH DREAMING, THIS EXPRESSION OF INTENT IS TERMED THE DREAMER.

This second insight of the Rule of the Three-Pronged Nagal is not at all easy to grasp, for the simple reason that it concerns *intent* and, as has been explained many times before, we do not really know what *intent* is. Most of our knowledge of *intent* concerns only its expression in *life within manifestation*, which, as is clear from the aphorism above, is what we know as *the intent towards inclusiveness*, or quite simply, *evolving awareness*. Although Toltec seers have throughout the ages managed to glean at least some insight into *inherent awareness* and ultimately *intent*, this knowledge is so far removed from humanity's present ability to grasp the irrational, that it can at this moment in time only really serve the inner vision of the seer. Therefore, for the purposes of this volume, we will confine our study of this second insight to humanity's present ability to grasp the nature of *intent* as expressed within the parameters of evolving awareness.

In *Cry of the Eagle* evolving awareness is defined as the masculine *known*, depicted in a Toltec ideogram as: *the son of man, who is the son of the Unspeakable and the keeper of the known*, an esoteric definition which is filled with so many implications, that even the most learned scholars from all the great world religions have struggled throughout thousands of years in their attempts to come to grips with the true nature of evolving awareness, its origin and its role within evolution. On the one hand, evolving awareness is so painfully obvious if one looks at it from the angle of humanity's steadily increasing knowledge of the sciences, and yet on the other hand, if viewed from the angle of the subjective, so highly elusive. Just what is awareness, and how do we heighten it, diminish it, and ultimately evolve it or not?

There is very little point in repeating here what we have already covered with respect to the act of perception and awareness in previous volumes, including this one. But what we need to come

to grips with now, if we are to grasp this second insight of the Rule of the Three-Pronged Nagal, is the subjective nature of awareness, and most especially evolving awareness. In this respect realise that we are all, to a greater or a lesser extent, and depending upon our grasp of the fundamental teachings, familiar with the objective nature of awareness, but the subjective nature of awareness remains as of yet a mystery to most people. By subjective I am referring to the irrational side of man's awareness, technically termed the *left side*.

RIGHT SIDE AWARENESS CONCERNS THE RATIONAL AND THE KNOWN, AND IS THEREFORE MASCULINE IN QUALITY. LEFTSIDE AWARENESS CONCERNS THE IRRATIONAL AND THE UNKNOWN, AND IS THEREFORE FEMININE IN QUALITY. BUT THIS RELATIONSHIP BETWEEN THE RATIONAL AND THE IRRATIONAL, THE KNOWN AND THE UNKNOWN, LIKE WITH ANYTHING ELSE IN THE UNIVERSE, IS ONLY TRUE WITHIN THE CONTEXT OF THE RELATIVE FACTOR OF AWARENESS. SINCE THERE IS ONLY THE ONE LIFE AND THEREFORE THE ONE AWARENESS, ALL AWARENESS IS MASCULINE IN NATURE, BUT CAN BE EITHER MASCULINE OR FEMININE IN QUALITY, RELATIVE TO A SPECIFIC STATE OF BEINGNESS OR LEVEL OF EXISTENCE. THIS IS AN IMPORTANT PREMISE IN CONSIDERING AWARENESS, FOR IN THE FINAL ANALYSIS THERE IS ONLY THE UNKNOWN: THE KNOWN BEING BUT THAT PART OF THE UNKNOWN WHICH HAS BEEN MAPPED OUT. FROM THIS IT FOLLOWS THAT IF THERE IS ONLY THE ONE AWARENESS, WHICH IS MASCULINE BY NATURE, THEN EVEN THE IRRATIONAL IS MASCULINE BY NATURE.

The aphorism above is one of the most important aphorisms for any apprentice wishing to come to grips with the implications inherent within this second insight. Although relatively simple to grasp intellectually, we need to look much more carefully at what exactly this aphorism entails, beyond the mere face value of its words. By far the easiest way in which to do this is to look at the aphorism in the following manner.

First there is the *nagal* and its *intent*. Secondly, the *intent* of the *nagal* is to unfold its full potential, which is for it as yet the *unknown*. But all of this is the *inherent awareness of the nagal*. So we can rephrase this by saying that *inherent* within the awareness of the *nagal* is its *intent* to map out the *unknown* and thereby make it the *known*. However, since potential can only be unfolded through the process of evolution, this presupposes that although the *nagal* can *sense* or *feel* that it has an unknown potential which it needs to unfold, that potential remains the *unknown* until evolving awareness comes into being. What this means is that the *unknown* can only be mapped out by incorporating it into conscious awareness, which, of course, is the very essence of evolving awareness.

From the above it is now not difficult to see that *feeling* has its origin in inherent awareness, and because inherent awareness must of necessity be masculine, it stands to reason that *feeling* is also masculine by nature. Yet because the only awareness that can be evolved is inherent awareness, it is also clear that even though inherent awareness is masculine relative to evolving awareness, even evolving awareness is masculine by nature. Furthermore, because evolving awareness is by definition the *known* it follows that the *known* too is masculine. However, since the *known* equates with *mind*, and *feeling* with *intent*, we once again seem to be up against what appears to be a contradiction in the teachings, and yet there is no contradiction as such, if we take into consideration that *intent* and *mind* are merely the two polarities of inherent awareness.

This apparent discrepancy only comes about because of the inadequacy of words when we attempt to verbalise for the sake of clarity. Therefore, when we say that *mind* is feminine relative to *intent*, we should never forget that this is only because of the relative factor of awareness, for in reality, being the two polarities of inherent awareness, both *mind* and *intent* are masculine. Likewise, when we say that the *known* is masculine relative to the *unknown*, we are still only speaking about the one and only potential, but we are differentiating between that potential which

has already been unfolded, and that potential which is as yet undeveloped. Consequently, there is no contradiction as such when we equate the *known* with *mind*, for at the end of the day, the *known* is, by definition, that potential which has been incorporated into conscious awareness, that is, the mind.

Summarising all of the above we see that ultimately there is only the inherent awareness of the *nagal*, the two polarities of which are *intent* and *mind*. At this level of existence there is as yet no true separation of the polarities, no separation between the *known* and the *unknown*, and therefore potential exists only as *feeling*, the *irrational*. This is *life be-coming manifest*, the purest expression of life as we know it, and thus we define life at this level of existence as being a *feeling*. But realise, though, that because we do not really know what life is, we are really referring to the *expression* of life or, to be more precise, the expression of the inherent awareness of the *nagal*, namely, the *feeling* which precedes the unfoldment of potential, or the *feeling* which precedes the manifestation of *potential intelligence*, namely, the Yellow Rose of Friendship. Therefore although we do not know what life is, we can at least define its expression at this level of existence, and that expression is *feeling*, defined in the third insight of the Rule of the Four-Pronged Nagal as *the act of be-coming creative*, friendship, the relationship between the *nagal* and its *intent*. Or on a less technical note we can rephrase this by saying that true friendship is the relationship between life and the expression of its inherent awareness.

As we know from our study of the first insight of the Rule of the Three-Pronged Nagal, the two polarities of inherent awareness are expressed in *life within manifestation* as *intent* and *vision*, the two sides of the one universal force, *intent*, technically defined as *unconditional love in action* - *intent* being the *cause* of action, and *vision* being that which *directs* action. However, we also know that the moment *intent* exerts pressure upon *active intelligence* in order to fulfil the purpose of the *nagal*, that purpose is made manifest within the universe as the *intent to inclusiveness*, the *Eye of the Eagle*, technically defined as the

conception of evolving awareness, a conception that not only brings about the birth of evolving awareness, but also the separation of the *known* from the *unknown*. From the seer's perspective this is quite the most stupendous act of creation, a truly superb expression of *intent*, and the ultimate expression of true friendship. And yet inherent within this breathtaking act is also an indescribably poignant truth, a truth that is exquisitely beautiful but at the same time so painfully heart-wrenching.

WE SPEAK OF MANY MYSTERIES, AND YET THERE IS BUT ONE MYSTERY, NAMELY, THE MYSTERY OF BEINGNESS. THIS MOST MARVELLOUS OF MYSTERIES ENCOMPASSES ALL OF LIFE - SO UTTERLY INSPIRATIONAL AND ENTICING, AND YET ALSO SO PROFOUNDLY ELUSIVE, ITS ROOTS LYING BURIED DEEP WITHIN THE UNKNOWABLE. FROM THE LITTLE THAT TOLTEC SEERS HAVE BEEN ABLE TO GRASP OF THIS GREAT MYSTERY, WE HAVE COME TO LEARN THAT THE MYSTERY OF BEINGNESS IS IN FACT THE MYSTERY OF PERCEPTION AND AWARENESS. ALL OF LIFE IS BEINGNESS, PERCEPTION AND AWARENESS. BEYOND THIS THERE IS ONLY THE VOID, OF WHICH WE KNOW EVEN LESS.

As we can see from the aphorism above, buried within this truth of truths lies the very essence of the mystery of perception and awareness, a mystery we are never likely to solve, for its roots clearly stem from the Void itself. But although this mystery is not easy to grasp, because each and every one of us is subject to the act of perception and the resultant awareness, it remains our duty to at least try to master our own awareness, even though we know there is no hope of us ever being able to solve the underlying mystery. In this respect none of us have any excuse, for by learning to listen to our hearts, and by working intelligently with our *feelings*, we receive all the guidance that we need. Let us therefore take a much closer look at everything we have learned so far, in order to gain at least some clarity on this second insight. This can then be used as a working hypothesis in our attempts at coming to grips with the true nature of man, and

the deeper implications inherent in the act of perception, as defined by the origin and role of awareness.

If we bear in mind what we have learned concerning *intent*, it is not so difficult to see that all of life, that is, *life within manifestation*, is but the expression of the *nagal's intent*, and that this must indeed also encompass the act of perception and awareness. Also, at the beginning of this chapter I stated that we would be looking at this second insight mainly from the perspective of evolving awareness, for the reason that evolving awareness is considerably easier to grasp than is *intent*. However, apart from our objective studies of awareness, we have as yet not really looked too deeply at the subjective nature of awareness, even though we have often touched upon this ever so briefly in considering concepts such as listening to the heart, working with *feeling* and emotion, the art of dreaming, and so forth. But if we are going to come to grips with this second insight, even if just in terms of a working hypothesis, then we now need to start coming to grips with what is really entailed in so-called *left side awareness*, technically termed the *Second Attention*.

It will be recalled from previous volumes that the Second Attention is defined as being *the totality of all possible permutations of perception which become available whenever the assemblage point is shifted anywhere within the Band of Man*. If we start looking at this definition it should be clear that we are already up against a serious problem even from the outset. Taking into consideration the fact that the average reader of this book is more than likely unable to enter *left side awareness* at will, we are facing the dilemma of having to try to grasp concepts that can only really be grasped within the context of a fluid perception. In order to understand why this should be so, it will help to view it in the following way.

Any view of the world is based upon a perception that is fixed, meaning that the assemblage point is fixed upon one particular alignment of energy fields. But considering that within the Band of Man alone there are an untold number of energy fields, yielding an equally untold number of possible alignments, it

stands to reason that any fixed alignment must of necessity be selective. However, life is *all there is*, whether we can perceive it all or not. Therefore, if we are to see life for what it truly is, then we cannot assume that we know life, if we are just operating from within only one particular alignment, for it stands to reason that the more alignments we can achieve the greater will be our grasp of what exactly life entails. Of course, exactly the same is true of awareness. If our perception is fixed, our view of the world is fixed, and this means that all of our normal awareness is based upon selective perception, technically termed the *First Attention*. How then are we to overcome this problem in trying to come to grips with the Second Attention?

Until the apprentice is capable of starting to move and shift his or her assemblage point at will, there is simply no easy solution to this problem. Therefore my advice to you as the reader is to bear in mind throughout what follows here that, if you are unable to enter *left side awareness* at will, your perception is fixed, and this means that you will only be able to read the words according to your view of the world. I can only impart to you words in an attempt to verbalise the product of the great many different alignments of perception that collectively form what is termed the subjective nature of awareness, that is, the Second Attention. This is exactly why it is stated that the true teachings cannot be verbalised, for how can anything that is based solely upon selective perception possibly be considered true?

What will and always does help enormously with respect to this problem, is to heed the admonishment every nagal gives to his apprentices whenever they are being stretched in terms of having to grasp concepts that exceed the scope of the First Attention. This admonishment is simple and to the point: "Remain as open and as objective as you possibly can, listening with every fibre of your being. If you do, your heart will guide you. In this do not become hooked to the face value of my words, but use my words only to guide you into getting a *feeling* for what I am saying. That *feeling* is the Second Attention. However, do not try to interpret the *feeling*, for you will only succeed in attaching to it

preconceived ideas of life based upon your selective perception. Just listen and *feel*. If you stay with the *feeling* without trying to interpret it according to your view of the world, it will in time translate into experiences, and because experience is knowledge, you will come to understand that the Second Attention, like anything else, can only truly be grasped through knowledge gained from experience. Then too will you begin to grasp that life, that is, the spirit, is truly a *feeling*." However, since you, the reader are reading this book, as opposed to listening to my spoken words, I am going to include in this admonishment these words: "Read slowly, very, very slowly, and allow the subtle nuances of the written word to guide you into getting the same *feeling* you would if you were listening to my spoken words. To this effect take the most careful note of how key words are written."



This then brings us to the very crux of the mystery surrounding the act of perception and awareness, namely, *feeling*. What exactly is *feeling*? To be told that *feeling* is the expression of irrational knowledge tells us *Every-Thing*, and yet it also tells us *No-Thing*. It tells us *Every-Thing*, in the sense that if the only knowledge there is, is that gained through experience, then how can knowledge be irrational? How can we possibly experience something and yet not understand it? And yet it happens all the time that we have experiences which we simply fail to understand in terms of our normal frame of reference, other than to be left with a *feeling* of sorts. Such experiences can be anything from failing to understand why someone is acting in a particular way towards us, to failing to understand how it is possible to know that we are being deceived when we have no proof of it. But such

is the nature of the irrational. The experience is undeniable even if we cannot understand it, and accompanying each and every one of such experiences there is also the *feeling* that we do know, or should know, if only we could put our finger on it.

Not understanding something simply means that the experience is taking us beyond our present frame of reference, that is, into the *unknown*. But since the *unknown* is the Every-Thing of the *tonal*, it stands to reason that failing to understand an experience means that our perception of that experience does not encompass everything - only those things within our frame of reference. And yet we all have the ability to move beyond our present frame of reference, to include more and more of the *Every-Thing in which we move, live and have our being*, namely, *life within manifestation*, the *nagal* made manifest, as well as the *nagal* within manifestation.

It also tells us No-Thing, for *feeling* is the purest *expression* of life, of the indwelling *nagal*, as it responds to *all* of life, responds to Every-Thing. Therefore *feeling* is the *expression* of the *nagal*, an expression that denotes a subjective awareness of the *unknown*. But any awareness of the *unknown*, even if it is subjective, implies that perception, or rather, *conception*, has already taken place. The *nagal*, wishing to unfold its full potential, has come into contact with an aspect of its own *unknown* counterpart, and in doing so has *be-come* cognisant of the need to include this aspect of itself within its awareness. Yet the act of be-coming cognisant is the *pressure of intent* exerting itself upon *mind*, that is, the *creative power* of the Void has been called forth. The result is a *feeling*, that is, the *stirring*, or the, *expression*, of the *nagal* within. That *expression* is *mind being come up-on* by the *pressure of intent*, a *fertilisation* by the masculine *nagal*, the *receptiveness* of which is *conception*.

FEELING IS THE EXPRESSION OF NO-THING, THAT IS, INTENT EXERTING PRESSURE UPON MIND, AN ACT OF FERTILISATION THAT RESULTS IN THE CONCEPTION OF THE IRRATIONAL, THE EMBRYO OF EVOLVING AWARENESS. BRINGING THE EMBRYO TO

BIRTH CONSTITUTES THE EVOLUTION OF AWARENESS, BUT THIS IS DEPENDENT UPON RECEPTIVENESS TO THE CONCEPTION OF THE IRRATIONAL. WHEN CONCEPTION IS RESISTED, THE EMBRYO IS ABORTED, MEANING THAT THE IRRATIONAL CANNOT BE BROUGHT TO BIRTH, WITH THE RESULT THAT THE EVOLUTION OF AWARENESS BECOMES ENCUMBERED.

In the aphorism above we see the importance not only of being receptive *to feeling*, but also of staying with the feeling. Unless we acknowledge our *feelings*, and unless we are prepared to work with our *feelings*, we have no hope of being able to bring to birth the irrational, meaning that we cannot map out the *unknown*. But if we cannot map out the *unknown* we remain stuck in the *known* or, worse still, we remain stuck in what, according to our limited view of the world, constitutes for us the *known*. This is why cultivating a true openness of heart is so vitally important in learning to tread the Warrior's Path, for it must never be forgotten that the *dreamer*, that is, the awareness of the indwelling *nagal*, communicates, not through the mind, but through the heart. In this respect remember that what is termed the *heart*, is really the *pressure of intent* at the level of the *superlative trinity* that is channelled by the *dreamer* through that electromagnetic centre termed the *heart centre* within man's luminous cocoon.

This then brings us to the essence of this second insight, namely, the *creative trinity*, termed simply the *dreamer*. In this rule we are told that with the first pressure exerted by *intent*, the *superlative trinity* comes into being, and with the second pressure exerted by *intent*, the *creative trinity* comes into being. But we know from our studies of cosmology that *intent* is both the *separating* as well as the *unifying* principle, meaning that the first pressure exerted results in the first act of creation, *separation*, whilst the second pressure exerted results in the second act of creation, *unification*. However, this is not quite as simplistic as it may appear, for *unification* does not happen immediately after *separation*. To grasp this, realise that the whole of the

manifestation of the universe, as well as the evolution of awareness, is based upon both acts of creation - *separation*, as well as *unification*. Therefore once *separation*, (and also *unification*), have been commenced, they do not stop until that final moment of supreme *unification* in which the present purpose of the Unspeakable has been fulfilled and all of life is absorbed back into the Void; the ultimate and final act of inclusiveness, meaning the death of the universe. This is a point of huge import, the significance of which is clearly delineated in this second insight, and which bears much esoteric relevance to that great mystery Christians have termed the *Mystery of Golgotha*, as well as to the severance of nagal beings.



Before we proceed with our study of this second insight it will be useful if we digress briefly, in order to explain something that was not relevant to any of our previous studies and, thus, has been omitted up until this point, simply to avoid unnecessary detail which, when not really needed, only serves to complicate. This point concerns how the two rules of the nagal apply to the four stages of manifestation.

The Rule of the Four-Pronged Nagal concerns *life within manifestation*, and therefore its application is across all four dimensions of MEST. What this means is that because it is the expression of the four-fold purpose of the Unspeakable, its four insights must of necessity pertain to the four directions, or the four dimensions. The manner in which this takes place is that the first insight pertains to the first stage of manifestation, the second insight to the second stage of manifestation, the third insight to the third stage, and the fourth insight to the fourth stage. In more technical terms this means that the first insight pertains to

the dimension of *time*, the second insight pertains to the dimension of *space*, the third insight to the dimension of *energy*, and the fourth insight to the dimension of *matter*.

However, when we come to the Rule of the Three-Pronged Nagal, which concerns *life be-coming manifest*, we have a somewhat different scenario. In this rule the first insight pertains to the *superlative trinity* in the first stage of manifestation. The second insight pertains to the *creative trinity* in the second stage of manifestation. And the third insight pertains to the *dreamed* in the third stage of manifestation. What this reveals is how the various stages of manifestation overlap, in the sense that all of life is thoroughly interrelated, interdependent, and therefore interactive. From a purely technical angle this is all rather abstract and difficult to grasp, but for our present purposes we do not need to become too technical. Therefore let us briefly look at what this means, but from a somewhat simplistic point of view, rather than from a purely technical one.

Realise that although the factor of *inclusiveness* is already achieved quite early in the first stage of manifestation, and even though *indusiveness* is the key force evolved in this stage of evolution, once unity is achieved at the end of this stage of manifestation it is merely a *unity within time*. What this means is that unity, or *indusiveness*, is as yet defined only by *sobriety* achieved through *recapitulation*, that is, the *Mastery of Awareness*. It is this sense of *indusiveness* achieved through *sobriety* that acts as the catalyst for further manifestation, and it is therefore the *sobriety* on the need for *indusiveness*, that brings into being the second stage of manifestation. However, *sobriety* pertains to *mind* which is but one polarity of the *nagal's* awareness and so, *indusiveness* at this level of existence is as yet merely a potential, albeit an extremely compelling potential. It is only once the *creative trinity* or, more precisely, the sixth world, that is the *Path with a Heart*, has come into being in the second stage of manifestation, that it becomes possible to achieve *indusiveness* in the true sense of the word. Only then can there be true intelligent co-operation between *both* polarities of the

nagal's awareness, that is, *heart* and *mind*, and so only then does it become possible to achieve *unity within time and space*. Therefore, technically speaking, the first stage of manifestation is not really "completed" until the *creative trinity* in the second stage of manifestation comes into being, but even then the first stage of manifestation is not "completed" until the tenth world in the fourth stage of manifestation has come into being. It is rather more a question of the continuous development of the first stage of manifestation becoming less obvious once the *creative trinity* in the second stage of manifestation has come into being.

Exactly the same happens with respect to the second and the third stages of manifestation. For example, although *inclusiveness* is "perfected" in the second stage of manifestation, it continues to be refined by the *erasing of personal history* and the *death of the old* right up until the *trinity of the dreamed* or, more precisely, the ninth world, that is, the *World of Sorcerers*, comes into being in the third stage of manifestation. Only then does the accumulation of *personal power* through the *art of dreaming* truly begin to dominate the third stage of manifestation, even though *personal power* was already being accumulated through the *Mastery of Intent* from the beginning of this stage of manifestation. It is also only at this point in the third stage of manifestation that the force of *death*, already brought about in the second stage of manifestation, can be refined to the point where it becomes possible in that final moment of *transformation*, of *death*, for life to burst forth onto the physical plane in the act of *transfiguration*. And only then is *inclusiveness* actually materialised as an objective reality, in the sense that the *nagal* can now finally embrace the true *unknown*, the manifested universe, the *tonal*, the *Every-Thing* of its *unknown* counterpart.

Such is the awesome nature of the purpose of the Unspeakable. And so incredibly powerful is this sense of purpose, that it not only causes *intent* to permeate, *define* and *refine* Every-Thing accordingly, but it also causes *intent* to knit together two opposites, namely, the *first ring of power*, *separation*, and the *second ring of power*, *unification*, into what constitutes a life that

is utterly and completely interrelated, interdependent and interactive. Such a *sense* of purpose is truly *inclusive*, and such an awesome *expression* of this purpose is the ultimate *inclusiveness*.

One final point needs to be touched upon here, for when all of this is first explained, the inevitable question that arises is, "If this is so, and if this rule only contains three insights, what then happens with respect to the fourth dimension?" But it will be recalled from our previous studies of cosmology that the fourth dimension, although very much a manifestation in its own right, is nevertheless the result, or the aftermath, of the *transfiguration of energy*, and comes into being as a result of a "cooling down" process, technically termed *clustering*. Because of this, the fourth dimension is inherent within the final world of the third stage of manifestation, and therefore *matter* has the same relationship with *energy* or, more precisely, with *unity within time and space energised*, as the physical body of man has with the luminous cocoon. In other words, although the physical body is very real, it is nevertheless inherent within the luminous cocoon, the luminous cocoon being the blueprint not only of the physical body, but also of its emotional and mental equipment. Consequently, in the Rule of the Three-Pronged Nagal, the fourth dimension is implied in the third insight, and this will become even clearer when we come to the third insight.

From all we have looked at here it should now not be too difficult to see that just as the first insight had everything to do with *recapitulation* and the *Mastery of Awareness*, so does this second insight have everything to do with *erasing personal history* and the *Mastery of Intent*. But we are also shown in this second insight that it is only at this point in the second stage of manifestation that the *unknown* is truly separated from the *known*. This is exactly the same principle at work as the one we looked at above, for although, as we saw earlier, the polarities have already been separated in the first stage of manifestation, this was only within the context of *time*. In other words, although the polarities do exist at the level of the first stage of manifestation, they are nevertheless as yet only a potential. It is only once the sixth world comes into being in the second stage

of manifestation that the polarities become a reality, and *mind* and *heart* co-exist within manifestation as two distinct expressions of the awareness of the *nagal*.

It is therefore hardly surprising that true *inclusiveness* can only become a reality once the sixth world in the second stage of manifestation comes into being, for until the polarities have been clearly *de-fined* through *separation*, it is impossible to achieve true *inclusiveness* -until then all is as yet merely potential. But by the same token, until both polarities of the *nagal's* awareness are fully established, that is, until the *heart* has come into being, it is likewise impossible to *re-fine* the course of evolution in terms of achieving true *inclusiveness*, for the simple reason that it is the *heart* which is the *unifying principle*. Furthermore, realise that it is also impossible for the *unknown* to become included within the *known* unless awareness is evolved, for this is the very meaning of mapping out the *unknown*. But as we know from previous volumes, evolving awareness is dependent upon both *recapitulation* as well as *erasing personal history*, dependent upon both *sobriety* and *feeling*, for unless we can see our life for what it really is, and unless we can access and work with our *feelings*, there is no way in which we can move forward in the evolution of our awareness. This does not imply that the other two techniques, *dreaming* and *not-doing* are not also important in the evolution of awareness, it is more that I wish to stress the fact that the evolution of awareness is based entirely upon our ability to *choose between the old and the new*. If we choose for the old we remain stuck forever in only the *known*, or rather our perception of what constitutes for us the *known*. If we choose for the new, it is essential to bring about the *death of the old*, implying that we must erase our self-image that we project into the world around us. Therefore the evolution of awareness always does come back to the horizontal axis, *East-West*, for unless we have the necessary *sobriety* and are able to access and work with our *feelings*, we are going nowhere, and therefore in working with the *South-North* axis we will not be able to *dream* true to the One Purpose, and consequently anything we do materialise will be an abortion.

Therefore this second insight has everything to do with the evolution of awareness through the instrumentation of *death*, and yet this death is not only voluntary, but also exquisitely beautiful in its heart-rending poignancy. To grasp this is not all that easy, but let us try to acquire at least some *feeling* for the true essence of this truly wonderful mystery, the *Mystery of Golgotha*. However, first we must put this mystery into its proper context, for unless we do, it remains forever vague, elusive and distorted.

In order to put the *Mystery of Golgotha* into context, it is important to know that it is inherent within the sixth world in the second stage of manifestation. This is something we learned from what we looked at above. What this means is that the *creative trinity* only comes into its own right within the sixth world of the second stage of manifestation, a most important point if we bear in mind that true *creativity* rests with the male, and is an act of the *heart*. It is therefore hardly surprising that this sixth world should be termed the *Path with a Heart*, and that it should also embrace the need to *choose between the old and the new*, for if we stay with the old only reproduction is possible, that is the re-enactment of folly, whereas if we choose for the new, creativity does become possible, but only through *death of the old*. But what exactly does *death of the old* mean?

From a purely technical point of view, *death of the old* means that *unity* must give way to *separation*, so that *inclusiveness* can be achieved. The One Life must *be-come* separated into the many, *unity* must yield to *multiplicity*, and therefore the polarities must be separated, and ultimately so too the sexes, before *inclusiveness* can be achieved. Therefore *separation* implies the death of *unity*, the death of the old *unity*, so that a new *unity* termed *inclusiveness* can be brought into being. But realise that the only true *unity* there is, must of necessity be the *subjective*, that is, the *No-Thing-ness* of the Void. This is necessarily so because *Some-Thing* implies *objectivity* and therefore duality, and where there is duality there cannot be *unity*. In other words, *unity* and *multiplicity*, the *subjective* and the *objective*, are mutually *exclusive*, for although they can and do co-exist, they are nevertheless not one and the

same. What this means is that in the very moment that *intent* stirs the Void into *be-coming* creative, *death of the old* has come into being, and the *subjective* yields to the *objective*, *unity* yields to *multiplicity*. The result is the manifested universe, the death of *unity*, and therefore unmitigated darkness reigns until such time as the evolution of awareness comes into being. But the evolution of awareness cannot take place unless the polarities within manifestation are also separated, the result of which is that the feminine *mind* becomes separated from the masculine *heart*, the *unknown* becomes separated from the *known*, and ultimately the *female* is separated from the *male*.

From the above it is clear to see that the initial act of *separation* within the Void must be reflected within manifestation in such a way that the *objective*, that is, the manifested universe, must not only become separated from the *subjective*, that is, the unmanifest, namely, the Void, but the polarities within it must also be separated before the evolution of awareness can come into being. What this means is that the *unknown* within manifestation must also become separated from the *known* within manifestation, meaning that not only is the splitting of the sexes inevitable, but so too is the separation of the *tonal* from the *nagal*. In other words, in the very moment that it becomes possible to achieve the evolution of awareness, in the very moment that the sixth world in the second stage of manifestation comes into being, the feminine *tonal* becomes separated from the masculine *nagal* by the birth of evolving awareness. This is the first real separation of the polarities that takes place, for up until this point separation does exist, but merely as a *subjective* potential rather than as an *objective* materialisation. And yet remember that evolving awareness is but the embodiment of the *nagal's* purpose, *inclusiveness*, and, as such, is also the expression of *intent*. Therefore the only reason why the *tonal* becomes separated from the *nagal*, is that, *because* true *inclusiveness* has now, with the advent of evolving awareness, become a reality, this act of separation *can* now take place without destruction, for the simple reason that the *intent*

of the Unspeakable is made manifest through evolving awareness. Thus *separation* can now be *contained* by the force of *inclusiveness*, and so, far from this act of separation being destructive, it becomes constructive through the medium of evolving awareness. In other words, because of the separation of the *tonal* from the *nagal* brought about by evolving awareness, intelligent co-operation between *heart* and *mind*, between *male* and *female* has now been made possible, and because of this, it now also becomes possible to materialise the purpose of the Unspeakable.



The implications within all of the above are vast, but in order to gain at least a working knowledge of the *Mystery of Golgotha*, which is but the mystery of perception and awareness, we must at least try to come to grips with the most important of these implications, namely, the esoteric meaning inherent within the concept that evolving awareness is *the son of man, who is the son of the Unspeakable*. From our previous studies of cosmology we learned that this must necessarily be so, because of the fact that the whole purpose of manifestation is the evolution of awareness, so that the *unknown* can be incorporated into the *known*, and it therefore stands to reason that all of life pivots around evolving awareness. Furthermore, since evolving awareness is the embodiment of the *nagal's* purpose, it is the *son of the Unspeakable*, but being within manifestation, it is also the *son of man*, man being the microcosm of the macrocosm. This, as we have already learned, is the *Christ principle*, the sixth world in the second stage of manifestation, namely, the *Path with a Heart*, evolving awareness, and a pure expression of *intent*, which is really *unconditional love in action* expressed through the *heart*. This is also why evolving awareness is

termed *the keeper of the known*, for it is only through evolving awareness that the *unknown* can become incorporated into the *known*, and the new knowledge thus gained is not again lost, but is instead stored or kept in the awareness of the Unspeakable, that awareness being the *dreamer* upon its own plane.

But why do Toltecs say that it is a mystery, a heartrendingly beautiful mystery? And why do we say that it is *unconditional love in action*? These are not easy questions to answer, not because the answers are difficult to *understand* from the angle of pure *feeling*, but because when trying to verbalise *feeling*, words tend to distort rather than convey the truth, and therefore when it comes to the *left side* teachings they simply cannot be taken at face value. Nonetheless, the *Christ principle*, the *Path with a Heart*, is a mystery because it concerns *intent*, and *intent* is something we just do not grasp. We can only grasp the workings of it, that is, the expression of *intent*. But we have absolutely no idea as to its true nature. This is said to be a heartrendingly beautiful mystery, because the way in which *intent* is expressed within manifestation is truly beautiful in its utter poignancy, an expression which was rendered for us so graphically two thousand years ago by that great being Christians have come to know as; Jesus Christ, and who taught that the greatest law in the universe is love, that is, *unconditional love in action, intent*. But what exactly does this mean?

We can make this as complicated as we would like, and we would be fully justified in doing so, for the *Mystery of Golgotha* is indeed complex, extremely deep and unfathomable, having implications within implications and nuances of meaning that make the human mind spin! Or alternatively we can keep it very simple, by following the guidance given by Christ when he admonished his disciples, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."¹ How the rational mind loves to

complicate, but fortunately for us Christ did not come to teach us about the mind. Instead he came to teach us about the *heart* or, more precisely, he came to teach us about walking the *Path with a Heart*, admonishing us to pick up our cross and to follow him, for he is the Way, the Word, and therefore the Light. What simple words, but how utterly profound. Your fate is your "cross," therefore embrace it as you strive to follow your heart!

But what is my fate? And what is your fate? My fate is the same as your fate, which is the same as everybody else's fate, namely, to tread the *Path with a Heart*. The only difference between your fate and my fate, and the fate of everybody else, is that we each express our fate in a unique manner according to the dictates of destiny. But if we are going to keep it simple, then the bottom line in fate, whether it is yours, mine or anybody else's, is that we are all learning, in one way or another, what it is to tread the *Path with a Heart*, a path that leads us ever onward towards the summit of *Mount Golgotha*, the place of skulls, the place of *death*. This does not mean to say that all of us are destined to become world saviours and world teachers like the Christ, but it does mean that as the *son of man* we all have the ability to *evolve our awareness*, and in this respect we each *embody* the *Christ principle*, namely, *inclusiveness*, and so we are also the *son of the Unspeakable*.

In order to grasp how everything we have learned so far leads us into this section of the teachings, it is important to bear in mind that *evolving awareness* is not only that which brings about the *separation* of the *tonal* from the *nagal*, but it is also that which brings about a new *unity* termed *inclusiveness*. Being the embodiment of *intent*, evolving awareness is the principle that both *separates* and *unites*. To grasp the implications inherent within this fact, it is also important that we bear in mind that it is *intent* which stirs the Void into *be-coming creative*, an act which brings about the first act of separation, so that the purpose of the Unspeakable can be unfolded. Also, in our previous studies of cosmology we learned that it is *intent* that moulds the desired goal of the Unspeakable out of the fabric of *mind* which, as we

know, is itself, for *intent* and *mind* are but the two polarities of the One Awareness.

What this really means is that *intent*, the *son*, creates from out of its *feminine* polarity, *mind*, the manifested universe, that is, the *feminine tonal* which, as we know, is the *unknown*. However, in having done so, *intent* nevertheless remains intact upon its own plane, expressed for us in the Christian bible by Christ when he stated, "I and my Father are one,"¹ and "He that sent me is with me: the Father hath not left me alone."² But by remaining intact upon its own plane, *intent* becomes separated from the *tonal*, separated from its *feminine* polarity, meaning that even though *intent* permeates the whole of the manifested universe, and that there is nothing but *intent*, yet in a very real sense *intent* has sacrificed itself or, more accurately, sacrificed its original state of *unity*, so that the purpose of the Unspeakable may be unfolded. Therefore, the first act of separation that takes place within the Void is not a separation between the *nagal* and its *intent*, but a separation between *intent* and its feminine polarity, *mind*. Naturally, the end result of this is not only the splitting of the sexes, but also an innate drive within all of life for the polarities to once again become *united*. It is because of this that the purpose of the Unspeakable can be and finally is made manifest, and therefore that *inclusiveness* becomes the greatest driving force within the universe, whether we are aware of it or not, and no matter how separative we may be in our thinking and in our behaviour. Furthermore, because *inclusiveness* is the longing for the polarities of *intent* and *mind*, male and female, to be reunited, it is obvious why the manifested universe, that is, *life within manifestation*, should be a *heterosexual* expression of life.

However, this is not where the story stops. The separation of the polarities, and the force of *inclusiveness* that comes into being as a result, is not enough to unfold new knowledge, or to unfold

hidden potential. In other words, *inclusiveness* in it itself is not enough to map out the *unknown*, but this is not an easy concept to understand. To grasp what follows from here, it helps to bear in mind that the *feeling* principle, *intent*, is the purest *expression* of life as we know it. But *feeling* belongs to the *West*, the place of the *setting sun*, that is, the place of *death* or, more accurately, the *death of the old*. With respect to this, realise that *life be-coming manifest* proceeds from *East* to *West* before going *South* and finally *North*. What this means is that *life be-coming manifest* proceeds from *sobriety* to *feeling*, from *recapitulation* to *erasing personal history*, and only then proceeds *South* to the place of *power*, and from there *North* to the place of *action* and of *materialisation*. In other words, *materialisation* of purpose is dependent upon *action*, and since all true *action*, as opposed to the re-enactment of folly, is based upon *new knowledge*, it means that before it is possible to acquire *new knowledge*, the *old* must die. In order to bring about the *death of the old*, it is necessary to *recapitulate*, for without recapitulation, awareness remains stuck in the habitual, that is, the old. And recapitulation, as we know, is the process of *transmutation*.

Looking at this from a less technical point of view, what it means is that if we wish to evolve our awareness, then obviously the first prerequisite is to achieve *sobriety* on our present state of awareness, for without recapitulation, any clarity that we may arrive at is not true *sobriety*, but merely a new perspective on what we already know within the context of our present frame of reference. However, since our present frame of reference is the product of ail of our past experiences or, more precisely, the product of our *perception* of our past experiences, it stands to reason that if we truly wish to gain *sobriety* at any given moment, it is imperative that any perspective we may have on a current experience is seen as a continuum of the past, and thus the need for recapitulation.

In relation to this, it is important to realise that although it is possible to keep gaining more and more different perspectives on any given issue, and thereby assuming, or having the impression,

¹ John 10 : 30

² John 8 : 29

Holy Bible King James Version 1611: 1962 Edition.

that we are evolving our awareness, in reality we are not learning anything new, other than the fact that there are a great many different ways in which to perceive an issue. This fact alone should make it clear that to have only one perspective on any issue is the result of being caught in selective perception, and that the only way in which to break free from selective perception is to strive to make our perception as objective as we possibly can. However, in order to be truly objective, we cannot afford to hold onto the belief that our perception of what is taking place is correct. Exactly the same is true of the Unspeakable, and therefore if *inclusiveness* was to be exercised solely within the confines of the *East*, it would not lead to the unfoldment of new knowledge, but instead would cause us to remain in the past, recapitulating forever the *known*, that is, that which has already been experienced. The only way in which new knowledge can be unfolded is to embrace both the *East* and the *West*, to embrace both *sobriety* and *feeling*, both *life* and *death*.

What this means is that the *sobriety* achieved through recapitulation must be accompanied by *feeling*, for *feeling* is the expression of irrational knowledge or the *unknown*. But true *feeling* can only arise where there has been the *death of the old* in some form or another, and the only place where this *death* can take place is within our awareness of self or, in other words, in our self-image. We may think that we are simply aware of things happening outside of ourselves, but in reality everything is happening within us, for the simple reason that the act of perception is completely *subjective*, and therefore entirely dependent upon our self-image. As a result, true *sobriety* always does go hand-in-hand with *death of the old*, and therefore each time we gain *sobriety* on any issue, a part of our self-image must and does indeed die. Therefore new knowledge is not gained from recapitulation alone, but is uncovered only when *sobriety* leads to *death of the old*. From this it stands to reason that *transformation* is the *death of the old* brought about by *sobriety*.



Returning now to our consideration of this second insight, it should now be clear that it is only once *inclusiveness*, developed in the first stage of manifestation, has become imbued with the quality of *death*, developed in the second stage of manifestation, that *inclusiveness* can truly bring about the mapping out of the *unknown*. The implications here are that *intent*, being the embodiment of the *nagal*, deliberately seeks out *death of the old* in order to materialise the purpose of the Unspeakable. What this means is that in order for the purpose of the Unspeakable to be materialised, it is imperative that *unity* yields to *multiplicity*, that the *No-Thing* of the Void *be-comes* the *Some-Thing* or, more accurately, the *Every-Thing* that is the *tonal*. In other words, the *Word must be made flesh*, the *son of the Unspeakable must be made the son of man*. The esoteric meaning inherent within this is that life must descend into *matter* before the purpose of the Unspeakable can be materialised. However, we know that it is not the *nagal* itself that descends into matter, but instead it is its *intent* which, not only creates the manifested universe out of its feminine polarity, but which also draws the *nagal* or, more precisely, draws the awareness of the *nagal*, which is the *dreamer*, into indwelling matter. Having created the manifested universe out of its feminine polarity, and then having become separated from it, the force of *inclusiveness* inherent within *intent* causes the *dreamer*, that is, evolving awareness, the *son of the Unspeakable made flesh*, to *identify* with the *form side* of life when it first descends into matter and, as a result of this *identification* with *form*, the *son*, to all *intents and purposes*, becomes crucified upon the "cross" of matter.

Yet, remember that in all of this, both the *nagal* and its *intent* remain intact upon its own plane, and it is therefore just the

expression of intent within the manifested universe, that is, the *son of the Unspeakable made flesh*, that has become identified with form. Having become identified with the *form side* of life, that is, with *life manifest*, evolving awareness, although still the embodiment of the purpose of the *nagal*, (for remember that it is very much the *expression of intent*), has nevertheless become lost and separated from the *nagal*. This was so poignantly expressed for us by Christ during his crucifixion when he uttered the words, "My God, my God, why has thou forsaken me?"¹

Clearly, the only way out of this dilemma is to start evolving awareness, for only in this way can the *son* find his way back to the *nagal* by breaking free from identification with the form. As we already know, true evolution of awareness can only take place through the process of *transformation*, that is, through *death of the old*. Therefore in the story of Golgotha, Christ, the *son of the Unspeakable made flesh*, is crucified upon the *cross of matter*, and the only way back to the *father* is through *death of the old*. But as is now clear to see, the *old* is really *identification with form*, and therefore *death of the old* means liberation from identification with form, something which can only be achieved by embracing death willingly in the act of *transformation*. This was again beautifully expressed by Christ when in the *ninth* hour of hanging upon the cross² he cried out, "It is finished."³ Father into thy hands I commend my spirit."⁴ In other words, only through the process of *transmutation*, followed by *transformation*, can *transfiguration*, that is, *resurrection*, and therefore *ascension* back to the *father*, be brought about. So when Christ said to his disciples, "I have overcome the world,"⁵ he was saying that he is no longer bound by form and, thus, even though the crucifixion still lay ahead of him, he could still say to them, "I came forth

from the Father, and am come into the world: again I leave the world, and go to the Father."¹

If we now summarise all of the above, we see how the Void, having been stirred by its *intent* into *be-coming creative*, that is, having been stirred by the *son* into *friendship*, sends forth its "only begotten Son" to fulfil that purpose. *Intent*, the *son of the Unspeakable*, and the personification of *love in action*, creates from out of its own feminine polarity the manifested universe. Because of this it becomes separated, first from its own feminine counterpart, and then by virtue of *having been made flesh* in terms of becoming the *son of man*, it is also separated from the *nagal* because of identification with the form. Lost and forsaken upon the *cross of matter*, the *son of the Unspeakable, who is also the son of man*, has no option other than to fight his way back to the *father* by evolving his awareness through the process of *transmutation, transformation* and *transfiguration*.

Such is the nature of *unconditional love in action*, and such is the story of the *Mystery of Golgotha*, which, in the final analysis, is also the *mystery of perception and awareness*. We simply do not grasp it, for we know neither how the *One* that is the *Void* becomes the *Three*, nor do we know the true nature of *intent*. But in our experience of the *expression of intent*, we do know that it is quite the most formidable expression of true *love*, a love that binds *father* and *son* together in an act of *friendship* which is so utterly unconditional, that the human mind is left dumbfounded. In the face of such a poignant expression of love, the warrior can only step back and lower his head in utter humility, for he knows for a fact that, because of the poverty of his human resources, he does not grasp the mystery that is *life*, and so he can only try to *understand* by striving to live a life that is utterly impeccable. Yet from his experience, the warrior also knows that the *mystery of perception and awareness* is within him, and therefore within his heart of hearts he also knows that the

¹ Matthew 27 : 46

² Matthew 27 : 46

» John 19 : 30

⁴ Luke 23 : 46

⁵ John 16 : 33

Holy Bible King James Version 1611: 1962 Edition.

¹ John 16 : 28

Holy Bible King James Version 1611: 1962 Edition.

Mystery of Golgotha is not "out there," but is instead his own *definitive journey* as he treads the *Path with a Heart*, the *son of man* finding his way back to the *father*. Whether he will one day, as expressed by Frank Herbert, "be able to leap inward to the root of this flesh to know myself as once I was," that is, as the *son of the Unspeakable*, "remains tangled in the future," but the warrior knows that "all things a man can do are mine. Any act of mine may do it."



Finally, in all that we have looked at here, it is vitally important to remember that, for the sake of clarity, we speak of the *nagal*, and we speak of its *intent*, and yet the two are one. It is not possible to separate awareness from *beingness*, and therefore separation exists only as an *illusion* in the *mind*. There is no true separation as such; but merely a separation of the polarities existing within the manifested universe as an overall *state of awareness*, an awareness in which *mind* registers *separation*, and *intent* registers *inclusiveness*, both for the purposes of evolving awareness. However, in the final analysis, *separation* and *inclusiveness* are but the two sides of the one coin; namely, *intent*, the *son of the Unspeakable*, who is also the *son of man*, evolving awareness. Therefore within the *mind* of every man and every woman there is the *illusion of separation*, but within the *heart* of every man and every woman there is also that undeniable *feeling* that life is not what it appears to be, and that the spirit, the *nagal* of us all, is infinitely more than our puny little brains can compute within the parameters of normal awareness.

Consequently none of us can plead ignorance and yet, that *feeling*, which is the purest expression of life, of the *nagal*, is completely ignored in favour of the many preconceived ideas

born of the rational mind's fixed view of the world, based upon an untold number of prejudices that amount to nothing more than pure separateness. Again and again does humanity demonstrate its utter resistance to, and contempt for, inclusiveness, the purpose of the *nagal*, and yet year after year does humanity celebrate Easter, the ancient festival of Oesteramoon, the ineffable Mystery of Golgotha. What a farce. What a devastatingly tragic testimony to humanity's insane sense of false pride, echoing a supreme arrogance born of a staggering ignorance. Christ expressed this so very poignantly in his words, "O righteous Father, the world hath not known thee: but I have known thee."¹

In ail that I have endeavoured to impart with respect to this most heartrendingly beautiful insight, I have given much, and yet what I have been capable of verbalising can hardly be considered as doing this insight much justice. The true teachings simply cannot be verbalised, and therefore it is not really possible to do more here, other than to point you, the reader, in the right direction. The Mystery of Golgotha is not easy to grasp, and yet in striving to listen to, and to follow our *hearts*, it does become possible, step by step, to grasp both the *purpose* and the *meaning* inherent within *evolving awareness*. What starts off as an irrational *feeling* can and does become an objective reality, provided we are willing to learn by embracing both *transmutation* and *transformation*, provided we are willing to find that *sobriety* which leads to *death of the old*, so that true *transfiguration* can be achieved. In conclusion, I leave you to ponder and to *feel* the moving words of the Christ in his final prayer for his disciples, a prayer that is also very much a prayer for *all* who are endeavouring to tread the Path with a Heart in their efforts to find their way back to the *father*.

"Father the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that

¹ John 17 : 25

Holy Bible King James Version 1611: 1962 Edition.

he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world: Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither do I pray for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And

the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."¹

¹ John 17 : 1 - 26

CHAPTER ELEVEN

THE THIRD INSIGHT

THE RELATIVE FACTOR OF AWARENESS IS PARAMOUNT TO OUR UNDERSTANDING OF THE PURPOSE OF THE UNSPEAKABLE. IN THIS RESPECT IT IS IMPORTANT TO GRASP THAT RELATIVITY IS THE RESULT OF THE SEPARATION OF THE POLARITIES WITHIN A NON-ABSOLUTE UNIVERSE. HAD THE UNIVERSE BEEN ABSOLUTE, THE SEPARATION OF THE POLARITIES WOULD HAVE BEEN ABSOLUTE, THAT IS, EACH POLE WOULD HAVE BEEN CLEARLY DEFINED WITH RESPECT TO THE OTHER, AND EACH WOULD HAVE BEEN MUTUALLY EXCLUSIVE OF THE OTHER. BUT BECAUSE THE UNIVERSE IS NOT ABSOLUTE, THE POLES ARE SEPARATED ONLY IN THE SENSE OF MARKING THE LIMITS BETWEEN WHICH ANY SPECTRUM OF FREQUENCIES IS TRUE, WHEN EVOLVING AWARENESS IS EXPRESSED AS A FUNCTION OF INHERENT AWARENESS. THIS IS TRUE AT ANY GIVEN POINT OF REFERENCE WITHIN THE TEN WORLDS OF EACH OF THE FOUR DIMENSIONS AND, AS A RESULT, THE POLES IN ANY GIVEN SET OF POLARITIES GRADUALLY BLEND ONE INTO THE OTHER ACROSS A MUTUALLY INCLUSIVE RANGE OF FREQUENCIES, DEFINED BY THAT PARTICULAR ALIGNMENT OF PERCEPTION AT WHICH SUCH A SET OF POLARITIES COMES INTO BEING. FROM THIS IT FOLLOWS THAT WHAT IS PERCEIVED AS A SET OF POLARITIES IS BUT THE PRODUCT OF RELATIVITY. HENCE WE SEE THAT ALL STATES OF AWARENESS HAVE TWO POLARITIES, ONE BEING EITHER POSITIVE OR NEGATIVE RELATIVE TO THE OTHER.

This third insight brings us to the very fabric of that peculiar concept we have already touched upon so many times, but have never really looked at in depth, namely, the *relative factor of awareness*. However, a fair word of warning is called for here, before we embark upon looking at this concept in greater detail. Although the concept of the relative factor of awareness is fundamental to our understanding of both the purpose of the Unspeakable, as well as sex and gender, it nevertheless flies very, very strongly in the face of just about every preconceived idea and prejudice men and women have upheld for thousands of years with respect to sex and gender. Because of this, it is never wise to even try to explain it to apprentices until such time as they have a solid grasp of the fundamental teachings, for unless there is a solid grasp of the basics, the result is usually such a great deal of confusion that the apprentice concerned can quite literally get lost in that confusion. Therefore, in attempting to grasp what follows from here, the onus is on you, the reader. Should you at any point find yourself becoming confused, then rather return to a further study of the basic teachings, including the section on cosmology given in *Cry of the Eagle*, before trying to absorb this section of the teachings. But by far the most important point to bear in mind throughout all of our studies of the *left side* teachings, is one that has already been stressed many times before, namely, that the words used cannot be taken at face value, for when it comes to the *leftside* teachings, words tend to distort rather than convey the truth.

The aphorism at the beginning of this chapter depicts beautifully the nature of the relative factor of awareness, and demonstrates clearly the relationship between the second insight and this third insight. To grasp this, realise that the first insight describes the nature of the *nagal*, whereas the second and the third insights describe the nature of the two polarities of the *nagal's* awareness. Thus these two insights should be seen as one, for in truth they cannot really be separated - the one blends into the other in a most inconspicuous manner. In this respect, the perceptive reader will have noticed that, according to the

narration of this particular rule, we have already covered this third insight in our study of the second insight. Therefore all that remains to be done now is to grasp this third insight relative to the second insight.

This third insight concerns the *dreamed* of the *dreamer*, and as we have already noted, this level of existence is only perfected in the ninth world of the third stage of manifestation, and only fully materialised in the moment that *transfiguration* takes place in the tenth world of the third stage of manifestation. We also know from our previous studies of cosmology that this can only occur through the art of *dreaming* which, in the final analysis, is but the expression of *intent* at this level of existence. Consequently, the *dreaming* of the *dreamed* is in reality the *Mastery of Intent* - the unfoldment of the full magical power of the *dreamer*. If man could but grasp the significance of this stupendous act of creation, men and women today would uphold the mystery surrounding sex and gender with total awe, rather than prostituting it to their self-centred wishes founded within sexual lust. What is termed the *dreamed*, is quite literally *god incarnate*, the *son of the Unspeakable made flesh* as the *son of man* upon the physical plane. From our human perspective, what this means is that every man and every woman, and every child too, of course, is the materialisation of the purpose of the Unspeakable, a materialisation through which that purpose can be fulfilled through the instrumentation of fate, as decreed by destiny. What an awesome expression. What an incredible privilege. And what a formidable but nonetheless exciting responsibility. Do any of us even begin to grasp the mystery of beingness, and our true role in all of this? The answer is a humble, "No!" Nevertheless, in being a part of this awesome mystery, it is our duty to try to unravel it, and therefore let us learn what we can about this third insight.

To say that the *dreamed* concerns the *art of dreaming*, and that the *Mastery of Intent* has its origin at this level of existence, tells us much, provided that we are clear on what is meant by both the *art of dreaming*, as well as the *Mastery of Intent*. The *art of*

dreaming has already been covered fairly extensively in previous volumes, and there is therefore little point in repeating here what has already been dealt with in those volumes, other than to point out that what follows on from here must be seen in context with what has already been imparted.

We already know that the *art of dreaming* is an integral part of the *Mastery of Awareness*, and in this respect we see how vitally important it is to acquire true *sobriety*, as we continue to *erase personal history* in preparation for *transfiguration*. Only in this way can we *stalk* and therefore master our awareness, and it is in learning how to *stalk* and to master our awareness, that we acquire not only a fluidity of perception that allows for the *art of dreaming*, but also a working knowledge of *intent* and how to manipulate it. However, realise that because *intent* is a faculty of the *dreamer* upon its own plane, there is absolutely no way in which we can manipulate *intent*, other than for the purposes of *transfiguration*. But from our human standpoint what exactly is meant by *transfiguration**

Transfiguration is the act of *be-coming* the *dreamed* of the *dreamer*. In other words, held within the focussed *intent* of the *dreamer*, the *dreamed*, during each and every incarnation, is forever being guided and directed by the *dreamer* into becoming a true reflection upon the physical plane of itself, that is, *the son of man*. By *man* it should by now be understood that we are here referring to that indwelling *spirit* we term the *spirit of man*, and therefore not to *hu-man*, the animal that is known as the social being or, more precisely, the *tonal of man*. From this it should be clear that although we look upon the *tonal* as being the *dreamed*, and although in a certain sense this is true, the *dreamed* is nevertheless far greater than the purely *hu-man*. The *dreamed* is instead the *expression* of the gradual unfoldment upon the physical plane of the true potential of the *dreamer*, as it strives to *be-come at-one* with the *nagal*. To *be-come at-one* with the *nagal* means to become the *embodiment* of the purpose of the *nagal*, and what this implies is that the *dreamer* is not perfect, but forever perfecting itself through the constant evolution of

awareness, as experienced through the life of the *dreamed* upon the physical plane. It is for this reason that Toltecs state that the warrior must acquire a *proper tonal*, that is, a *tonal* that is *receptive* to the guidance of the *dreamer*. But being *receptive* to the *dreamer* means that the *tonal*, or the *dreamed*, is *feminine* relative to the *dreamer*, a point that brings us straight back to the concept of the relative factor of awareness. However, from the angle of life upon the physical plane, and within the context of the splitting of the sexes, how are we to understand this?

TOLTECS HAVE SINCE TIME IMMEMORIAL BEEN RESEARCHING THE MYSTERY SURROUNDING GENDER, BUT IN ORDER TO GRASP THEIR KNOWLEDGE ON THIS SUBJECT, IT IS IMPORTANT TO FIRST GRASP THE IMPLICATIONS INHERENT WITHIN THE RELATIVE FACTOR OF AWARENESS.

BECAUSE THE POLES WITHIN A SET OF POLARITIES ARE SEPARATED ONLY IN THE SENSE OF MARKING THE LIMITS BETWEEN WHICH THAT SPECTRUM OF FREQUENCIES IS TRUE, AND BECAUSE THE POLES BLEND ONE INTO THE OTHER, ACROSS A MUTUALLY INCLUSIVE RANGE OF FREQUENCIES, THERE IS NO TRUE SEPARATION AS SUCH - SEPARATION BEING SIMPLY THE PRODUCT OF A PARTICULAR ALIGNMENT OF PERCEPTION.

FROM THIS IT FOLLOWS THAT GENDER TOO IS BUT A SET OF POLARITIES MARKING THE LIMITS BETWEEN WHICH THAT PARTICULAR SPECTRUM OF FREQUENCIES TERMED GENDER IS TRUE. CONSEQUENTLY GENDER, LIKE ANY SET OF POLARITIES, IS ENTIRELY RELATIVE TO PERCEPTION. WHAT THIS IMPLIES IS THAT ALTHOUGH THE DUAL SEXES ARE AN OBJECTIVE REALITY, SUBJECTIVELY THEY DO NOT EXIST AS TWO POLES THAT ARE SEPARATED AND THEREFORE MUTUALLY EXCLUSIVE OF ONE ANOTHER.

THIS TENET IS TOTALLY FUNDAMENTAL TO OUR UNDERSTANDING OF NOT ONLY HETEROSEXUALITY, BUT ALSO HERMAPHRODITISM, FOR HETEROSEXUALITY IS BUT THE OBJECTIVE EXPRESSION OF SUBJECTIVE HERMAPHRODITISM. HOWEVER, INHERENT WITHIN THIS TENET ALSO LIE THE ROOTS

OF THAT MYSTERY TERMED BISEXUALITY, A MYSTERY TOLTECS
HAVE NOT YET BEEN ABLE TO SOLVE.

Before proceeding further with the concept under consideration, and with respect to the aphorism above, it will be wise once again to remind you, the reader, not to make the mistake of taking the verbalisation of any of the teachings pertaining to the *left side* at face value. In view of the fact that this has already been stressed many times before, it may appear to be superfluous, and yet it is so very necessary to keep on stressing this tact, and most especially with respect to this particular section of the teachings, in which we find that peculiar mystery Toltecs refer to as *bisexuality*. However, taking into consideration everything we have studied so far, it should by now also be clear that what Toltecs look upon as being *bisexuality* has got nothing to do with what is commonly understood by this term. Instead it concerns the *Divine Bisexual*, that is, *life be-coming manifest*, the roots of which, as we already know, lie buried deep within the *Unknowable*, and therefore *bisexuality*, as understood by Toltecs, will remain an unsolved mystery for as long as we are unable to enter the *Unknowable*. As with *intent*, all of our knowledge concerning *bisexuality* is based upon its *expression* within *life be-coming manifest*, but we do not pretend to understand it, any more than we claim to understand *intent*. Nevertheless, from the little we do understand of this concept, we know that it cannot be seen as a justification for that practice commonly known as *bisexuality*, and therefore Toltecs neither condone nor support the common views and practices surrounding this form of so-called *bisexuality*.

However, and notwithstanding any of the above, it may well serve the reader if I elaborate here upon yet another concept surrounding *bisexuality* that is today starting to become of importance. This concept concerns what, for the lack of a more suitable term, can only be termed the *true bisexual*. *Bisexuality* as practised and understood by average men and women to date, is

nothing more than an indiscriminate sexual preference, and this is a very far cry from what may be termed *true bisexual*. However, with respect to this, it is important to differentiate clearly between that which is termed the *true bisexual* and that which is termed the *Divine Bisexual*.

The *Divine Bisexual* pertains to *life be-coming manifest*, whereas the *true bisexual* pertains to *life within manifestation*, and marks a very high development of evolving awareness, indicating the return journey to the state of hermaphroditism. But, clearly, such a state of awareness has got nothing to do with an indiscriminate sexual preference, for the *true bisexual*, which is now starting to come into incarnation, but which is as of yet exceedingly rare, is to all intents and purposes still fully *heterosexual*. In other words, the *true bisexual*, being a unit of *life within manifestation*, is a *heterosexual* being, whose level of awareness is such that the indwelling spirit is starting to lose its identification with the *form side* of life, and is therefore also no longer being drawn so strongly to the purely animal instincts relating to the sexual act. As a result of this, the *true bisexual* has a completely unbiased approach to gender, and because such a being's interest in relationships goes way beyond that which is inspired by sexual attraction, such a being will form an intimate relationship with either a male or a female companion. However, where such a relationship is between two people of the same sex, the relationship is seldom, if ever, sexual in nature, for the simple reason that the *true bisexual* is still a *heterosexual* at heart. But even when such a relationship between two people of the same sex is sexual, it is invariably an expression of true love and warmth, as opposed to the normal sexual practices found in homosexuality, and which are so highly destructive to both people concerned.

But to return now to our studies concerning gender, just bear in mind that the *Divine Bisexual* pertains to *life be-coming manifest*, and therefore it has got nothing to do with the *true bisexual*, which belongs to the world of the *heterosexual*, that is, *life within manifestation*. Nevertheless, from the aphorism above,

it should be clear that the issue of gender is not nearly as black and white as most people have come to believe. If for a moment we leave the physical body out of the equation, and look at men and women from a purely objective angle, we see that at every possible level; emotionally, mentally and spiritually, there is absolutely no difference whatsoever between men and women. They are equal in every possible respect, and if it were not for distinctive behaviour patterns, together with the physical body, we would be hard-pushed to distinguish between male and female. But what then brings about the difference between the male's behaviour and that of the female? And what, for that matter, brings about the difference between the male's physical body and that of the female? Although Toltecs have the answer to this, it is not that easy to verbalise. But let us at least try to get some *feeling* for the underlying difference between the male and the female, between the *dreamer* and the *dreamed*, and ultimately between the *nagal* and *tonal*. The aphorism below is a good starting point.

BOTH THE MALE AND THE FEMALE ARE HERMAPHRODITIC BY NATURE, MEANING THAT THE MANIFESTATION OF BOTH THE MALE AND THE FEMALE IS THE RESULT OF A SUBJECTIVE IMPULSE WHICH IS MATERIALISED AS AN OBJECTIVE EXPRESSION OF THAT IMPULSE. BUT THE ONLY TRUE IMPULSE THERE IS, IS THAT WHICH IS CON-FINED WITHIN THE VOID AS INTENT, AND WHICH WHEN EMANATING FORTH FROM THE VOID, BE-COMES DE-FINED AS THE WILL-TO-MANIFEST, MATERIALISED AS THE DIMENSION OF TIME, THAT IS, DESIRE, OR EMOTIONAL IMPETUS. FROM THIS IT FOLLOWS THAT BOTH THE MALE AND THE FEMALE ARE THE RESULT OF CON-FINED INTENT HAVING BE-COME DE-FINED AS THE TWO POLES OF THE ONE POLARITY, DESIRE.

The aphorism above is one of the more esoteric aphorisms of the Toltec teachings and, as such, not at all easy to grasp. Nonetheless, those with the eyes to see will be able to use this aphorism as a springboard into that ineffable mystery pertaining

to the sexual act in its purest form, namely, self-fertilisation as the ultimate expression of true *intent*, and holding within it the key to the fact that the only *energy* there is, is sexual in nature. However, for the purposes of this volume, we fortunately do not need to grasp all of the ramifications contained in this aphorism - only a few essential ones.

Looking at the above aphorism very, very simplistically, it is clear that what determines the difference between the male and the female, is *subjective*, meaning that there *is no real difference between the two*. In other words, the male and the female, as utterly objective as they are, do not really exist! There is only *intent*, and nothing else! What we perceive as being an inviolable reality is not a reality! The only reality there is, is *intent*! It is merely the *intent* of the *nagal* that determines an *objective* expression of its *desire* to map out the *unknown* about *itself*. That *objective* expression is what we perceive as the manifested universe, the cosmic *tonal*, the cosmic Eve, within which there is the unexplored *potential* of the *unknown*, that *unknown* encompassing both the *masculine* and the *feminine* polarities of the *nagal's* awareness, namely, the male and the female. But since these two poles do not exist separately from one another, and are therefore not mutually exclusive of one another, it is merely the *intent* of the *nagal* that determines whether it is going to explore its own *unknown* potential from the angle of the *positive* or the *negative*, from the angle of the *active* or the *passive*, from the angle of the *impregnating* male or the *conceiving* female. And yet all of this is but the *feminine tonal* of the Unspeakable, in which both the male and the female are equally *feminine*, and therefore *receptive* to the *intent* of the *nagal*, meaning that both the male and the female are but vehicles of *conception*, and it is that *conception* which is brought to birth, or materialised as either the male or the female.

Looking at this same aphorism a little more deeply, we also see that the true meaning of *conception* is in reality the act of self-fertilisation, for it must not be forgotten that essentially there is nothing but the *nagal* and its awareness. And yet *conception*

implies duality of sorts, for even within the act of self-fertilisation there must be the *masculine* principle that brings about *fertilisation*, and there must be the *feminine* principle that *conceives*. But if we consider the fact that the act of *conception* is in reality the act of perception, it stands to reason that the only place where *conception* can take place is within awareness. However, awareness has two polarities *intent* and *mind*, male and female, and therefore once again we see that relative to the *nagal*, there is absolutely no difference between male and female, other than its *impulse*, or its *desire*, to explore its own *unknown* potential as either the *masculine* principle or as the *feminine* principle. From this it is clear that the *nagal* is essentially *hermaphroditic* by nature, but chooses to express itself as *heterosexual*, through the medium of the two sexes, male and female.

Nevertheless, in now looking at this aphorism even deeper still, we are forced to acknowledge that, notwithstanding any of the above, the fact remains that both *intent* and *mind*, being the two polarities of the *nagaVs* awareness, are *masculine*, for as we have noted before, the *nagal* and its awareness are one, because it is simply not possible to separate awareness from beingness. What this reveals is that it is not the *nagal* as such that is hermaphroditic, but instead it is its awareness that is the true hermaphrodite. In other words, there is only the *nagal* and its awareness, but that awareness has the *subjective* ability of the female to *conceive* whether it is to express itself *objectively* as either male or female. But, as we have already learned, this ability to *conceive* is in itself the result of a *subjective impulse*, and because the only impulse there is, is the *intent* of the *nagal*, we can now very clearly see why earlier in this volume it was stated that it is the *intent* of the *nagal* that stirs the *nagal* into the *act of becoming creative*, a fact that holds within it so many implications that we need to look at these rather carefully, if we are to come to grips with the true meaning inherent within gender, and therefore the *dreamed*.

The first implication we need to look at with respect to the above, is that it is the *masculine* polarity of the *nagal's* awareness

that brings about within the *nagal* its *desire* to map out its own *unknown* potential, which, being *feminine* relative to it, brings out the *heterosexual* expression of *life within manifestation*. The second implication grows out of the first, that is, because the awareness of the *nagal* is hermaphroditic by nature, it is possible for the *nagal* to map out its *unknown* potential as *life within manifestation* in terms of both the *masculine* and the *feminine* principles. However, the third implication that grows out of the previous two, is not quite so easy to grasp, and therefore I am going to express it as simplistically as I can.

Realise that because there is only the *nagal* and its awareness or, more precisely, because there is only the *nagal* and its *intent*, when *conception* does take place within the Void, it is the *intent* of the Unspeakable that *conceives* the purpose of the Unspeakable. But although when looked at from the angle of the relative factor of awareness, this is perfectly understandable, the implication inherent within this is that it is the *masculine* principle of the *nagaVs* awareness which *conceives*, and, as a result, exerts pressure upon its own *feminine* polarity, *mind*, to bring to *birth* the purpose of the Unspeakable. In other words, it is *intent*, the *son*, that *conceives*, but being *masculine*, it can only bring the *nagal's* purpose to *birth* through its *feminine* polarity, *mind*. However, because *intent* and *mind* are the one awareness, it stands to reason that once the *son* has been *fertilised* by the *nagal*, it is forced to separate out into its two polarities, *intent* and *mind*. In other words, when the *son* *conceives* the purpose of the *nagal*, that *conception* brings about the first act of creation which, as we know, is the act of *separation*.

What all of this means is that, at the level of *life be-coming manifest*, the *intent* of the *nagal* is *con-fined* to *masculinity*, meaning that at this point life is purely *masculine*, the *nagal* and its *intent* being as yet *one*. However, because the awareness of the *nagal* is hermaphroditic, *intent* has the *subjective potential* of being able to separate out into its *masculine* and *feminine* polarities, and thereby to become *objectively de-fined* as either *male* or *female*. In order for this to happen *intent*, being *at-one*

with the *nagal*, that is, *con-fined*, must *conceive* the purpose of the *nagal* before it can become *de-fined*. *Intent* does this by stirring the *nagal* into the *act of be-coming creative*, that is, *intent inspires the nagal into the act of self-fertilisation*. But since *intent* is as yet *con-fined*, that is, *at-one with the nagal*, it is *intent that conceives*, and in having *conceived*, becomes *defined* as it separates out into its *masculine* and *feminine* polarities. In other words, although the awareness of the *nagal* has the potential of the hermaphrodite, it is only once *intent* has been *fertilised* by the *nagal* and *conception* has taken place, that this potential can be realised. Furthermore, it is the *realisation* of this *subjective potential* that becomes the *materialisation* of that *objective expression* termed the *heterosexual*.

In the last statement above, I have tried to impart the exceedingly subtle, but nevertheless extremely important nuances concerning gender, and therefore ultimately, the *dreamed*. In this statement we have four terms, namely, *realisation*, *subjective potential*, *materialisation*, and *objective expression*. The terms *realisation* and *subjective potential* refer to, and pertain to, *life be-coming manifest*, whereas the terms *materialisation* and *objective expression* refer to, and pertain to, *life within manifestation*. Because of its subtle nature, this is an exceedingly trying concept to attempt to verbalise, and because words fail to impart the true meaning inherent within this concept, it is also not at all easy to grasp. But in order to come somewhat to grips with this, it will help to think of it in the following way.

First there is the Void, *No-Thing*. Because it is *No-Thing*, it is utterly and completely *subjective*. However, this *subjective* state of existence does have the *potential* to become *Some-Thing*, and therefore we refer to the Void as *subjective potential*, but which is as yet *No-Thing*. Yet then the Void stirs, *It Moves*, and *action* comes into being. That *movement* is an *act of intent*, *love in action*; an *act* that is vibrant in *colour*, and indicating the *desire* for *at-one-ment* with the *One Purpose*. That *desire* leads to the *realisation* of the *subjective potential* of the Void, as the *Word*, or *sound*, comes into being in the *act of fertilisation*. In other words,

con-fined intent, the purely *subjective*, the *son* being *at-one with the father*, becomes *de-fined intent*, the *Word*, in the moment that it *conceives* the purpose of the *nagal*, and because of that *conception*, a true *embodiment* of purpose, it separates out into its polarities, so as to bring to *birth* that purpose. But separating out its polarities is again an *act of intent*, an *act of de-fined intent*, an *act of the Word*, *love in action materialised*, the result of which is an *objective expression*, that is, the *birth* of that purpose. That *objective expression* is the two polarities, *intent* and *mind*, an *expression* which is *heterosexual*, because *intent*, being the *embodiment* of the purpose, *expresses* itself as the *desire* to *include* the *feminine unknown* within the *masculine known*.

With respect to all of the above, the perceptive reader will have noticed what appears to be a discrepancy in the teachings, in that although it is stated that there are only two acts of creation, the first being the act of separation, yet in the verbalisation above, the first *act of intent* is said to lead to *at-one-ment with the father*, whilst it is the second *act of intent* that leads to the separation of the polarities. However, there is no real discrepancy as such, for in reality the first and the second acts of *intent* are one and the same. To grasp this, realise that *at-one-ment with the father* implies that both acts are occurring simultaneously, and it is therefore only for the sake of clarity that we speak in terms of two acts. Remember that within the context of the Void there is only *intent*, and therefore the first true *act of creation* is when *con-fined intent be-comes de-fined intent*, meaning the separation of the polarities. In this respect, it will also help to avoid confusion if it is remembered that *intent* is the *nagal*, for the *father* and the *son* are *one*, that is, beingness and awareness are one.

As with all of the teachings pertaining to the *left side*, there is a limit to what can be expressed in words, and therefore it is not really possible to verbalise any more with respect to the mystery surrounding sex and gender, other than what I have already verbalised above. And yet the implications in all of what we have been looking at here are quite awesome, and not at all easy to grasp. But unless we can gain at least a working knowledge of the

most important of these implications, we stand no hope of being able to grasp the true nature of the *dreamed*. In this respect, it will help greatly if we summarise all we have learned in the following way.

It is *intent*, that is, the *masculine* principle, which *inspires* the *nagal* into *fertilisation*. In other words, it is the *son* that brings about in the *father* the *desire* to become the *hunter* of its own *unknown* potential. But that *unknown* encompasses both the *masculine* as well as the *feminine*, both the *male* and the *female*. However, because the polarities have not as yet been separated, the *son* and the *father* being as yet *at-one*, the *father's desire* is its *intent*, the *son*, in whom the *father* senses both the *male* and the *female*. Having had that *desire* evoked within itself by the *son*, and the *father* and the *son* being *one*, the *father* fertilises the *son*. In that moment of *conception* the *son* is no longer *con-fined* to *masculinity* alone or, more precisely, is no longer *con-fined to masculinity all-one*, but becomes *de-fined* as the *heterosexual*, and *all-one-ness* becomes *multiplicity*.

If we remember that *intent* is defined as being *unconditional love in action*, then the deeper implications in the above are clear to see. Viewed simplistically, we can say that what we see here is the *love* of the *son* for the *father*, and the *love* of the *father* for the *son*, and because the two are *one*, we have the expression of the *Divine Bisexual*, for we must not forget that the *son* is the true *hermaphrodite*, being both *male* and *female*. Yet the poignant truth which emerges here is that in order for the purpose of the *nagal* to be fulfilled, the *son* must *conceive* that purpose, the *son* must *embody* that purpose, but in having *conceived*, the *son* is no longer *con-fined*, meaning that the *son* becomes separated from the *father* as it becomes *de-fined* as the *heterosexual*. However, in having become *defined*, the separation of the polarities occurs, with the result that *intent* also becomes separated from its own *feminine* counterpart, *mind*. And yet both *father* and *son* remain intact upon their own plane, meaning that it is only a fragment of the one polarity of the *nagal's* awareness which becomes the manifested universe, through which the *son* can fulfil its *father's*

purpose in becoming the *son of man*, the *son of the Unspeakable made flesh*. In other words, *desire*, that *emotional impetus* of the *bisexual* to know the hidden potential inherent within both *masculinity* and *femininity*, can only be fulfilled when the *son*, the *hermaphrodite*, becomes the *heterosexual*. In that *be-coming*, a separation occurs, a very necessary separation, but nonetheless a separation between *father* and *son*, between the *bisexual* and the *heterosexual*, and known in Toltec terms as the *subjective abyss* separating *life be-coming manifest* from *life within manifestation*. Yet since the manifested universe is an exact expression of the *nagal's intent*, the *abyss* separating *life be-coming manifest* from *life within manifestation* must be, and is reflected in that *objective expression* termed the *heterosexual*, in which the *male* and the *female* are likewise separated in what eventually materialises as the splitting of the sexes, the *objective abyss*.

Therefore, from the above we see how first there is the Void, *No-Thing*. This is that state of pure *beingness* termed *It Is*. This is *undifferentiated life*, of which we know nothing. We know neither its nature nor its purpose. *It simply Is*. But then the Void *stirs*, *It Moves*, and where there was *No-Thing* there is now *Some-Thing*. That *Some-Thing* is *life be-coming manifest*, but because it has an awareness that is *hermaphroditic*, and because its *intent* is to know the *unknown* within itself, life at this level of existence is the *bisexual* that *desires* to know its full potential, in terms of both *masculinity* and *femininity*, the two polarities of its awareness. In order to unfold the full potential of its awareness, the *bisexual* must separate out the polarities of the *hermaphrodite*, in terms of the *masculine* and the *feminine*. In that separation, the manifested universe comes into being, and what was the *hermaphrodite* now becomes *life within manifestation*, in which the polarities are split. However, because *intent*, the *eternal now*, *was*, *is*, and *will be*, *inclusiveness*, life at this level of existence expresses itself as the *heterosexual* that has the *desire* to unite its two polarities, the *known* and the *unknown*, the *male* and the *female*.

Taking all of the above into consideration, it now becomes possible to grasp the true nature of the *dreamed* somewhat more

accurately. But for the sake of clarity let us bear in mind that the *dreamed* is in reality the *dreamer*, expressing itself upon the physical plane as the *heterosexual*. Therefore, the *dreamer* is forever trying to map out the *unknown* through *intelligent co-operation* between the dual sexes. With respect to this, realise that it is only through intelligent co-operation that the poles can become re-united, and even so, it is not really possible to re-unite the poles in the true sense of the word, until the end of *time*. In other words, until the purpose of the *nagal* has been fulfilled, all of life is subjected to that *emotional impetus* termed *time*, and because *time* decrees the separation of the polarities, and therefore the splitting of the sexes, the best the sexes can accomplish is to fulfil that purpose by becoming the embodiment of intelligent co-operation. Only at the end of *time*, once that *emotional impetus* which brings about the separation of the polarities has been met and fulfilled, can true *unity* be achieved, for it is only once the *unknown* has been mapped out completely, and has thereby been fully included within the *known*, that there will no longer be *two* poles, but only *one*, that is, the *known*. Until then, the *abyss*, in both its *subjective* as well as its *objective* expression, remains, and therefore the only unity there can be, is *unity within purpose*, the technical definition of *intelligent co-operation*. Furthermore, it is precisely *because* the polarities cannot be re-united in the true sense of the word until the end of *time*, that it was stated earlier in this volume that the *three* and the *four*, that is, *life be-coming manifest* and *life within manifestation*, cannot yet be reconciled. And yet, by the same token, the very existence of the *three* and the *four*, of *life be-coming manifest* and *life within manifestation*, is the ultimate expression of *unconditional love in action*, which is why in the Christian scriptures it is stated that "God is love."

However, we know that the *dreamer*, being both *male* and *female*, is the *hermaphrodite*, and yet it is also *masculine* relative to its expression, the *dreamed*. What this means is that when the *dreamer* chooses to explore its *unknown* potential as the *male*, it is in reality exploring its *masculine* potential in terms of the

bisexual. In other words, in a *male* incarnation we have a man upon the physical plane that is *masculine* in nature relative to women, but being the expression of the *masculine dreamer*, the *dreamed* is nonetheless still *receptive* to the *dreamer*, and is therefore *feminine* relative to the *dreamer*. But because the *dreamed*, that is, the man, is *masculine* relative to women, it is a *heterosexual* expression of the *bisexual* potential of the *dreamer*. To grasp this more fully it will help to view it in this way. In a *male* incarnation the *masculine* dreamer, being in a fully *active* role, wants to get to know both its *male* and *female* polarities, and does this by expressing itself upon the physical plane as a *heterosexual* man. Now looking at this first from the angle of the *dreamed*, realise that the man upon the physical plane, being a *heterosexual*, is learning what it is to be a *male* relating to the *female*. Yet being *feminine* relative to the *dreamer*, the man is very much *taking the lead* from his *dreamer* in terms of what it is to be *male*, and in this respect is in every possible way, as a man, trying to *relate* to the *masculine nagal*, which he can only do by steadily building a *relationship* or, more precisely, an *at-one-ment* with his equally *masculine dreamer*. On the other hand, and from the angle of the *dreamer* upon its own plane, the *dreamer* is first and foremost trying to bring its expression upon the physical plane, that is, the man, into a proper *relationship* with itself, and secondly, through that man, is also trying to *relate* properly to women.

Viewed in this way, it is not so hard to see that in a *male* incarnation the *dreamer*, being in the *masculine*, or *active* role, is trying to bring both the *masculine* and the *feminine* principles into *relationship* with itself as the *son of man*, that is, the *son of the Unspeakable made flesh*. Because the *son of man* is the embodiment of *intent*, that is, *unconditional love in action*, we can put this quite simplistically by saying that the *masculine dreamer* is as much *in love* with the man upon the physical plane as with the woman in that man's life. In other words, although the *dreamed* is an *objective* expression that is *heterosexual* in nature, the *subjective* emphasis is on *con-fined intent*, that is, the purely *masculine*, and is therefore an expression that is *bisexual* in

nature, because of the fact that the *dreamer* is *hermaphroditic*. From this it is clear to see why it is the *male* that embodies the element of true *inclusiveness*, for it must not be forgotten that the purpose of the *nagal* is *inclusiveness*, and that *inclusiveness* implies including within the *known* the *unknown* of both its *masculine* as well as its *feminine* principles, and from this it also follows why it is the *male* that embodies the *heart* principle. Furthermore, because the *dreamer* in a *male* incarnation is the *subjective* expression of the *bisexual*, which is *life be-coming manifest*, and which is *masculine* relative to *life within manifestation*, it is also clear why it is the *male* that holds within himself the *creative power of the Void*.

When we look at all of this from the angle of a *female* incarnation, we see a scenario that is the polar opposite of the *male* incarnation. Whereas in the *male* incarnation, the emphasis is on *con-fined intent*, in the *female* incarnation the emphasis is on *de-fined intent*, the meaning of which is quite literally *conception*, that is, the *feminine* principle, *mind*. Therefore although the *dreamer* upon its own plane is still *masculine* relative to its expression on the physical plane, and although its expression is still *heterosexual* in nature, it is nevertheless now expressing itself in the *passive*, or the *receptive* role, as opposed to the *active* role, and, as a result, the *dreamed* is a *heterosexual* woman. Now looking at this first from the angle of the *dreamed*, the woman, being a *female heterosexual*, is *taking the lead* from her *dreamer* in what it is to *be female*, and in this, is also learning what it is to be *receptive* to the *masculine nagal*. But because her *dreamer* is in the *receptive* role, that is, wanting to get to know what it is to be *passive*, and therefore purely *receptive* to the *masculine nagal*, the woman is likewise *receptive* to the men in her life, for these men are the expression of their *dreamers*, who are in the *active*, or purely *masculine* role. Therefore the woman will also be *taking the lead* of the men in her life, and they in turn will be *providing her with the lead*.

However, here care must be taken, so as not to become confused with respect to the *active* and the *passive* roles of the

hermaphroditic dreamer. In order to avoid confusion, it is best to view it in this way. Realise that relative to the *masculine nagal* the *dreamer* is always *feminine*, and therefore *receptive* to the *nagal*. Yet when the *dreamer* is expressing itself as the *male*, it is very much in the *active* role, that is, learning what it is to be *male* by *acting out* the role of the *male*, that is, the *nagal*. But when the *dreamer* is expressing itself as the *female*, it is very much in the *passive* role, that is, learning what it is to be *female* by *acting out* the role of the *female*, that is, the *tonal*.

In looking at this now from the angle of the *dreamer* upon its own plane, we see that the *dreamer* is first and foremost trying to bring its expression upon the physical plane, that is, the woman, into a proper *relationship* with itself, but because the *dreamer* is *masculine* relative to the *dreamed*, this relationship is an expression that is purely *heterosexual* in nature. However, the *dreamer* is, of course, not only building a *relationship* with its expression, the woman, but also with the men in her life, yet since the *dreamer* is now in the *receptive* role, this means that it is learning what it is to be *receptive* to the *masculine nagal* by being *receptive* to the men in the woman's life, for it must not be forgotten that these men have *dreamers* that are in the *active* role. It is exactly here where lies the *responsibility* of the *male*, for not only is he *providing the lead* for the woman in his life, but he is also quite literally *providing the lead* for her *dreamer* in the context of life upon the physical plane. This is a fact of such huge import that it can never be emphasised enough, for realise that the *dreamer*, irrespective of whether it is in the *active* or the *passive* role, is and remains the *son of man*, that is, the *son of the Unspeakable made flesh*, and therefore to *provide the lead* for the *son of man* is no mean feat, for the responsibility is vast!

Following on from the above, it should now also be clear why the *female*, being the embodiment of the *receptive* principle, that is, *mind*, should be *separative* by nature, for in order to be *receptive* to the *nagal*, *mind* must bring to birth the first act of creation, which is the *separation* of the polarities. But as we have learned previously, because it is *intent* that *conceives* the purpose

of the *nagal*, *mind* can only bring to birth that purpose because *intent*, its *masculine* polarity, exerts pressure upon it to *separate*. Inherent within this fact is that principle termed *intelligent co-operation*, for as we know, awareness, being *hermaphroditic* in nature, is both *male* and *female*, *intent* and *mind*; *intent* being the *active* polarity, and *mind* being the *passive* polarity, even though both polarities are *receptive* to the *nagal*, and are therefore working together towards the materialisation of the *nagal's* purpose.

From everything we have looked at so far, it is clear that although *life within manifestation* is *heterosexual* by nature, it is only really the *dreamer* in a *female* incarnation that is a pure *heterosexual* expression, for although the *dreamer* in a *male* incarnation is an *objective* expression of *heterosexuality*, the *subjective* emphasis is nevertheless *bisexual*. However, this does not imply that men are intrinsically *bisexual*. What it instead demonstrates, is the fact that there is only *life*, that is, the *nagal* and its *intent*, and it is *intent* that determines whether it is going to express the purpose of the *nagal* in terms of the purely *masculine*, that is, *intent con-fined*, or in terms of *differentiated consciousness*, that is, *intent de-fined*. Furthermore, from ail of this, it is also not too difficult to see how it is that the *true bisexual* is the product of evolution within the confines of *life within manifestation*, and is therefore *heterosexual* by nature.

In all of the above I have attempted to impart to you a *feeling* for *that* which cannot be verbalised. Consequently, the verbalisation should not be seen as being the truth, but rather as the *veil* that hides the real *truth*. This is the true meaning inherent within that mystical concept known as the *Veil of Isis*, symbolised for us by the *curtain in the temple* that hides the *Holy of Holies* from the eyes of the profane. But what then is the *dreamed*?. The *dreamed* is nothing but a *dream* that is materialised by *intent*, out of *intent*, through *intent*, and in *intent*. There is nothing but *intent*, therefore *Every-Thing* comes out of *intent*, through the *pressure of intent*, and *Every-Thing* is held in *intent*, that is, held within the focused *intent* of the *nagal*. In other

words, there is nothing but *intent*, the *dreamer* upon its own plane, the *son of the Unspeakable made flesh*, *dreaming* into existence the *son of man* through a countless number of incarnations, a countless number of *dreams*, each *dream* being the *embodiment* of the One Purpose, *inclusiveness*. And yet the *dreamed*, like any *dream*, is but an altered state of awareness, a different alignment of perception, *veiling* the Holy of Holies, the *nagal*. But because each *dream* is the embodiment of *inclusiveness*, the One Purpose, that is, *intent*, the *dreamed* is the product of the *dreamer's mastery of intent*, that is, the *dreamer's* mastery of its *self*, *intent*. Therefore the only true knowledge there is, is knowledge of the *self* and the only work to be done is work upon the *self*, that is, the *mastery of intent* or, in other words, the *mastery of the Christ principle, intent*, which is the same thing as the mastery of *unconditional love in action*.

But if life is about the mastery of *self*, about the *mastery of intent*, then it makes sense to heed the words of Christ when he admonished us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Such simple, and yet such powerful guidance. If we wish to master *intent* it is vital that we deny ourselves the dubious luxury of indulging in a self-image based upon selective perception. Instead we need to erase our personal history, so that we can pick up our cross daily, for it is only by not indulging in our self-image that we can truly face our challenges objectively, and on a daily basis meet them impeccably. Furthermore, it is by holding onto our self-image and our view of the world that we keep ourselves stuck in selective perception, and whilst our perception remains selective, our lives slowly but surely start to become a hollow and meaningless existence, in which there is no real sense of purpose.

¹ Luke 9 : 23 - 25

Holy Bible King James Version 1611 : 1962 Edition.

But if we work at erasing our personal history, we do die to our old selves, and in that process of *transformation* our lives become filled with a growing sense of purpose that is also rich and abundant in meaning.

However, erasing our personal history, and facing our challenges impeccably, is never easy, but instead takes courage and perseverance, and above all, it takes knowing that as units of the One Life we cannot have life on our own terms, but must instead strive to fulfil our fate in whichever way it is meant to unfold. This was so poignantly demonstrated for us by Christ, when on the night before his crucifixion, he prayed, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."¹ With respect to this we can do no better than to bear in mind at all times that we, the *dreamed*, are the *dream* of the *dreamer*, and not *that* dream we call our life, for life upon the physical plane is but the *veil* hiding the spirit indwelling this temporary form. And just as all forms must one day die, so too must that form termed our self-image, and when that moment of transformation comes, there is nothing to do other than to abandon ourselves to our fate, knowing that, no matter what, our true *self*, that is, the indwelling spirit, is immortal. The *veil* can be torn apart, and death can overtake the form, but the *nagal* of us all can never be lost. This was again so beautifully demonstrated for us by Christ, when just before he relinquished his life upon the cross, he called out, "Father, into thy hands I commend my spirit."²

This then is the story of the *dreamed*, a short journey upon life on the physical plane; a journey that is over all too soon. And when death overtakes the form, this *dream* ends, and the indwelling *nagal* steps out of the *old* and into the *new*, for life, the spirit, is a continuum, and therefore for ever nascent. As *time* goes it is not long before the *dreamer* dreams a new *dream*, and

¹ Luke 22 : 42

² Luke 23 : 46

Holy Bible King James Version 1611 : 1962 Edition.

a new journey upon life starts. Again and again does the *son of the Unspeakable made flesh* dream, and again and again must the *dreamed* die, only to be reborn once again, each time as an ever more perfect *son of man*. Only in this way can there be mastery of *self*, and only in this way can *intent* be mastered. Therefore the *mastery of intent* is not something that is accomplished in one lifetime alone, but is instead a work that is in progress over many lifetimes. Yet because the warrior has to be proficient, not only in the *mastery of awareness* and the *art of stalking*, but also in the *mastery of intent*, it stands to reason that the training of the true warrior is not accomplished overnight, but likewise takes many lifetimes.

It is only once the warrior is beginning to master *intent*, in the sense of being able to co-operate ever more intelligently with his *dreamer*, that the truth inherent within the *Mystery of Golgotha* begins to dawn on him, and he begins to understand that there is nothing but *intent*. Only then does the warrior begin to grasp that the *Mystery of Golgotha* is in reality the *mystery of perception and awareness*, for without *intent* there can be no awareness, let alone perception. It is also then that the warrior begins to *understand* his true *self*, and from that moment on strives to become an ever more impeccable example of *unconditional love in action*, for he knows that it is only by picking up his cross daily that he has any hope of reaching the summit of *Mount Golgotha*, there to become *transformed* into the *son of man*, that is also the *son of the Unspeakable*. Only then can the *veil be rent in two*, so that the Holy of Holies, the *nagal*, can stand revealed to his eyes, and that he too, like the Christ before him, can say, "I and my Father are one."¹

This then brings us to the conclusion of the Rule of the Three-Pronged Nagal. Little else can be verbalised about this rule, for as has already been pointed out, this rule has its origin within the *unknowable*. Therefore, the best we can do at this point in time, is to gain as much knowledge as we can from the *expression* of this

¹ John 10 : 30

Holy Bible King James Version 1611 : 1962 Edition.

rule as *de-fined* by *life within manifestation*, in which the ultimate *definition* is the *dreamed*. But in our journey of learning what it is to be the *dreamed* of the *dreamer*, we learn not only the *purpose* of the *dream*, but we learn also the *meaning* inherent within that *purpose*; a *meaning* that is deeply poignant, for until the One Purpose has been met and fulfilled, we are forever faced not only with the *objective abyss*, but also with the *subjective abyss*. In this, our only hope of being able to bridge the *abyss*, is by learning to *dream true*, meaning to *dream true* to the One Purpose, *inclusiveness*, and thereby to *en-act* upon the physical plane *unconditional love in action*. It is by *en-acting intent*, that we learn the *mastery of intent*, and *en-acting intent* means co-operating intelligently with our *dreamers* in the unfoldment of fate, and ultimately destiny.



At the end of the Rule of the Four-Pronged Nagal I gave a brief description of the nagal being's training, but since the training of the three-pronged nagal is identical to that of the four-pronged nagal, there is no need to repeat here what has already been explained, except to briefly mention the one very significant difference between the three-pronged nagal and the four-pronged nagal.

In explaining the training of the four-pronged nagal, I also explained why it is necessary for the nagal being to be severed from the *tonal*. But from what we have now learned in this third insight of the Rule of the Three-Pronged Nagal, it should be clear that the severance from the *tonal* marks not only the splitting of the sexes, but also the *objective abyss*. However, the three-pronged nagal, being the embodiment of *life be-coming manifest*, is severed not only from the *tonal*, but also from the

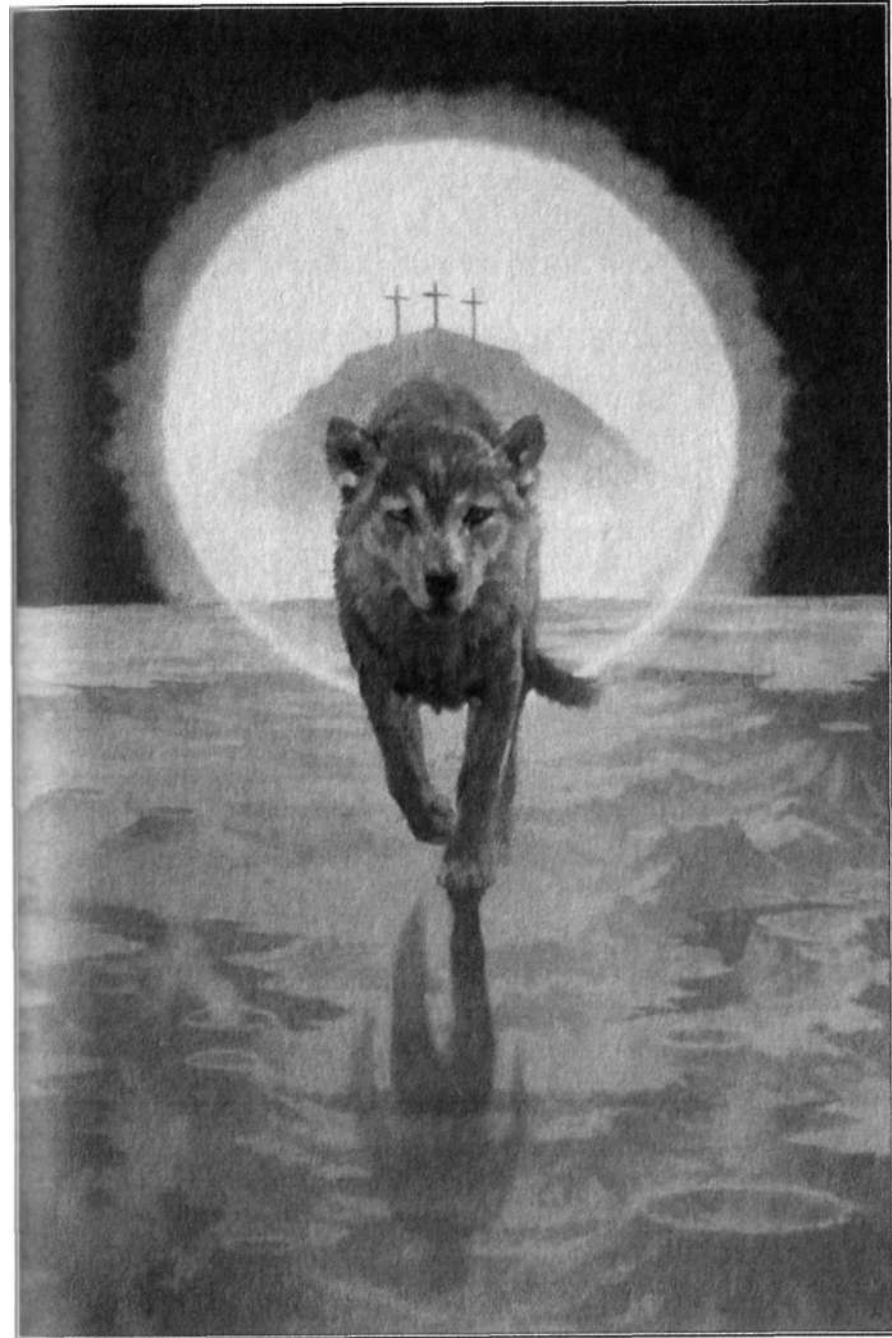
nagal. Because of his very nature, the three-pronged nagal must of necessity reflect within his luminous being both the *subjective* as well as the *objective abyss*, and it is as a result of this double split that his luminous cocoon appears to the seer as having three prongs instead of four.

As has already been explained, it is not that the three-pronged nagal is literally severed, but as with the four-pronged nagal, the effect upon him of this double split is that, in being severed from both the *nagal* and from the *tonal*, the three-pronged nagal can feel neither love nor warmth from either the male or the female. The reason for this is the same as for the four-pronged nagal, namely, that in not being able to feel love nor warmth, the three-pronged nagal, being the embodiment of the *Divine Bisexual*, cannot be tempted or enticed into becoming seduced by the deep inner longing for personal fulfilment. Therefore, although the three-pronged nagal has an utterly unbiased approach to gender, because of his double severance, neither male nor female companions could ever possibly meet his relentless inner drive towards *inclusiveness* and true *unity*, not only between the *male* and the *female*, but also between the *son* and the *father*.

THE SORCERER'S EXPLANATION

The Sorcerer's Explanation

. . . turning to find our own way into and through the darkness, seven groups of seven, each group on its own, in search of a new life, in search of a new beginning, in search of a sword lost and a spear forgotten.



CHAPTER TWELVE

THE SORCERER'S EXPLANATION ***Preliminary Notes***

We come now to what may rightfully be termed the *tale of all tales*, namely, *the Sorcerer's Explanation*. As was explained in the introduction to this volume, because of its extremely *irrational* nature, *the Sorcerer's Explanation*, irrespective of which verbalisation is used, always comes across as appearing to be nothing more than myth. And yet it is a myth that somehow grips one, compelling one to try to fathom its deeper meaning, for unless one is a total bigot who wants to believe only the so-called scientific facts concerning life, one can clearly sense that *the Sorcerer's Explanation*, strange as it may be, can hardly be a myth, for it has about it a ring of truth that is undeniably ancient in feel, strangely intangible, inexplicably poignant, but also somehow filled with the sense of containing a mystical *power* defying all human logic.

There is absolutely nothing about *the Sorcerer's Explanation* that makes any logical sense at all, but it is exactly herein that lies its true *power*, and it is also because of this that nagals, in imparting *the Sorcerer's Explanation* to apprentices, never make the effort to try to explain the deeper meaning inherent within it, for how does one explain that which cannot be explained? To try to explain the *irrational* is about as futile as trying to explain why water is wet, why the sky is blue, or why birds fly, whilst fish swim. Water is wet simply because it is wet. The sky is blue just

because it is blue. And birds fly because they have feathers and wings, whilst fish swim because they have fins and gills. But who can with any degree of certainty explain the purpose of an intelligence that chooses to grow feathers and take to the air on wings, or instead chooses to take to the water, to grow scales and gills, and to live the life of a cold-blooded creature? And who, for that matter, can really explain exactly why the sky is blue, or why water should be wet?

The point is that man can become as intellectual, as logical and as rational as he may wish, but the truth of the matter is that all of man's theories concerning life and the manifested universe are just that; intellectual theories or, more precisely, intellectual maps that enable him to navigate the vastness of that great *unknown* termed *life*. The Toltec teachings are exactly the same, and therefore all of the *right side teachings*, including the techniques, are nothing more than maps enabling us to find our way around within the *unknown*, for without these maps Toltecs too would be just as lost within the *unknown* as anyone else. So too with *the Sorcerer's Explanation*, for in the final analysis, *the Sorcerer's Explanation* amounts to nothing more than so many words that have been strung together to form some sort of a map to appease the human mind in its efforts to grapple with concepts that far exceed its scope and its purpose.

So how then does one explain a map? How does one explain an explanation? Any explanation is sufficient unto itself, whether we understand it or not, for an explanation is not meant to replace the *reality*, any more than a map of a country can replace the actual geographical physicality, its climate, its vegetation, its animals, creatures, people, cities, towns, industry and so on. Therefore *the Sorcerer's Explanation* should not be looked upon as a *reality*, but rather as an explanation of *life* that goes far beyond the scope of the human mind, and far beyond the confines of normal awareness. Suffice it to say that *the Sorcerer's Explanation* is a type of "shorthand notation" used by seers to impart a *feeling* for the relationship between *man* and the *Spirit of Atl*, the planetary being *in whom we live, and move, and have*

our being. Another way in which to view this, is to say that *the Sorcerer's Explanation* is the visual impact upon the mind of the seer when he *sees* the relationship between *man* and the *Spirit of Atl* within the context of the *eternal now*, that is, past, present and future.

Considering all of the above, what then is the best way in which to approach *the Sorcerer's Explanation*? There is no better way than that which I have already pointed out in the introduction to this volume, namely, *believe without believing, and accept without accepting*, whilst allowing the words to impact upon the mind in such a way that nothing else is possible other than to just *feel* the *mood* of the story. If this is done, then in time the serious student should have no difficulty in being able to sense that, in having been exposed to this strangest of strange myths, life has taken on a meaning that was not apparent before; a meaning that somehow seems to be clear, and yet at the same time, also somehow, mysteriously, for ever just beyond his or her intellectual grasp. It is only then that it starts to become clear that in order to grasp the myth, the warrior must indeed become the myth, meaning that the warrior must *live* the myth in his or her every thought, feeling, emotion and action.

With respect to all of the above, it is also important to clarify a few essential points concerning the verbalisation I have chosen to use in this particular narration of *the Sorcerer's Explanation*. The first of these points concerns the fact that although there is only the One Life and the One Awareness, and therefore the One Truth, yet every nagal has his own particular verbalisation for *the Sorcerer's Explanation*, just as he has his own particular way in which he imparts the Toltec teachings. The teachings are the teachings, and therefore no matter how they are verbalised, because there is only the One Truth, that truth always does come through, and because of this, it is also always possible to see the similarities between the teachings of one nagal and another, even though the approach of each could be as different as day is from night. However, it is also important to understand that the differences in approach are not only because of differences in

character, and therefore differences in personal disposition, but also because of differences in fate and in destiny.

By a difference in fate, I am referring to the fact that it is the principal duty of every nagal to impart those particular aspects of the teachings, and in such a manner, that best meet the needs of those he is striving to lead to freedom. Naturally, the needs of those who find their way into the life of a nagal, in one way or another, are dependent upon a great many factors, such as, for example, race and culture, language, religious and educational influences and, most important of all, era. All of these factors, and many more, have to be taken into account most carefully by every nagal, before he can hope to be of any real service to those who look to him to guide them forward in their search for freedom.

By a difference in destiny, I am referring to two main issues surrounding what is quite literally destiny, as opposed to fate. The first of these issues concerns the *dreaming class* to which the nagal himself belongs. With respect to this, realise that once again, even though there is only the One Life, each *dreaming class* nonetheless has a different role to play within the greater scheme of evolution, and, as a result, has an approach to life that is quite unique. Therefore, no two nagals are ever the same, for not only are there the differences which arise out of this unique approach to life between one *dreaming class* and another, but even within the same *dreaming class*, nagals still differ from each other because of the differences mentioned earlier.

The second issue surrounding the destiny of a nagal is again something which has a marked effect upon approach. It is generally assumed that because nagals belong to the *South*, they all have the characteristics of the *South*, and even though this is true in one respect, it is also not quite as simple as this. The reason for this is that even though all nagals do belong to the *South*, each nagal nevertheless has a distinct predilection for a particular direction, decreed by destiny, and not by personal preference. As a result, ail nagals, irrespective of whether they are four-pronged nagals or three-pronged nagals, fall into one of four categories reflected by the four directions. These four categories

of nagals are the *philosophic nagals*, those whose predilection is for the *sobriety* of the *East*, the *occult nagals*, whose predilection is for the *feeling* of the *West*, the *mystic nagals*, whose predilection is for the *warmth* of the *South*; and the *pragmatic nagals*, whose predilection is for the *action* of the *North*. Of course, it is not that a nagal from any one category does not have the attributes of all four directions, but rather that his approach to life, and therefore his approach to the teachings too, is *coloured* by his own particular predilection.

With all of the differences mentioned above, it should be clear why it is so very important to note the differences in verbalisation, not because such differences mark discrepancies in the teachings, but rather because each nagal will, according to his destiny, his fate, his predilection and his personal characteristics, bring light to bear upon a different perspective of the One Truth. This is especially important with respect to the verbalisation of *the Sorcerer's Explanation* as given in this book, for not only is this book being written for all people, irrespective of their *dreaming class*, but it is also being written for those who are more than likely quite inexperienced in working with the *teachings of the left side*. To say that this represents an impossible task, is the understatement of ail time, and it is primarily because of these difficulties that I have opted for a verbalisation which I believe will be of the greatest benefit to all readers across the board, rather than just the few. Consequently, and because I personally am a *mystic nagal* belonging to the *Wolf dreaming class*, I have decided to adopt an approach which, although based upon a *mystical* verbalisation that is appropriate for the *Wolf dreaming class*, is nevertheless sufficiently unbiased, so as not to take the reader belonging to another *dreaming class* off on a tangent.

It will further benefit the reader to know that there are four parts to *the Sorcerer's Explanation* that are verbalised, and a fifth part that is implied within the verbalisation of the other four. These five parts correspond to the *five-fold power*, and so the four parts that are verbalised should be seen as one continuum, rather than as four separate parts pertaining to the four directions, for

although they do correspond to the four directions, the four verbalised parts are nonetheless one whole, namely, the *fourth dimension* in which there is only the *eternal now*. It is because the four verbalised parts are a verbalisation of the *fourth dimension* which, as we know from previous volumes, is reflected within *the World of Sorcerers*, that Toltecs have chosen to name this section of the teachings *the Sorcerer's Explanation*. Furthermore, because the *fourth dimension* is for ever folding back upon itself, the four verbalised parts have neither beginning nor ending as such, for within the context of the *eternal now*, the past, the present and the future co-exist simultaneously as one continuum.

There is little else that can be said about *the Sorcerer's Explanation*, other than to lead you now into this experience, in the age-old manner that every nagal has always used since time immemorial. But in order to draw maximum benefit from what follows on from here, it is imperative to have mastered the *technique of dreaming* given in *Cry of the Eagle*.

Make sure that you are sitting in the most relaxed manner possible Loosen all tight-fitting clothing. Feel the chair beneath you. Allow your body weight to sink into the chair. Feel the floor beneath your feet. Allow your feet to sink into the floor—Allow your arms to sink into their resting place. Allow your head to relax squarely upon your neck and shoulders.

Feel the air upon your face—Hear the stillness in the world beyond the sounds of everyday life—Smell the various scents around you. Taste your lips by wetting them with your tongue Touch the world around you with every fibre of your beingness.

Now still the mind by using the cleansing breath Allow your eyelids to become heavy so that the eyes close gently.

Before you is the Yellow Rose of Friendship. Watch its rotation. Feel the texture of its petals. Smell its delicate perfume. Let its perfume guide you into the colour. And allow now my words, sounding the declaration of intent, to reverberate off the surface of your mind:

Lord, I enter here, that I may be filled with the richnesses of life, ; to be able to share them with those who are in need of upliftment in the mind, and of peace unto the body.

We are now within the Toltec Temple. in the time before time. Therefore, relax. Relax into the vibration of this place, this time. Relax.

Relax very deeply.

And remember the Fires of the Forge

NARRATION OF
THE SORCERER'S EXPLANATION

CHAPTER THIRTEEN

FIRES OF THE FORGE

.....we are standing upon the familiar black and white chequered marble floor of the ancient Toltec Temple, gathered in a tight and therefore somewhat comforting circle around the great White Centre, upon which lies a single yellow rose, perfectly formed but with only its outer petals unfolded, its subtle but powerful fragrance undiminished since it was freshly picked in the early of hours of this day from the Temple's Sacred Rose Gardens in the Southern Courtyard. This is the Yellow Rose of Friendship, its beautiful bloom, as always, facing North, but today of all days, surrounded by tiny drops of water, crystal clear dew drops that have slid from the rose's petals onto the white marble slab like silent, gentle tears. Heads slightly bowed so as to keep our vision purposefully upon the rose, hands clasped lightly but firmly in front of us, we wait quietly, even though each and every one of us is fully aware of the subtle tensions within and around us, as the gravity of our fate continues to numb the mind. Gazing silently at the rose, at the tears, as yet one more dew drop finds its way onto the great white marble slab, it is impossible to think. In the deathly silence enveloping us now, there is only the bitter-sweet anguish of a devastating sense of melancholy

Tears. Yes, we can feel those same tears flowing slowly, silently down our cheeks, causing us to blink repeatedly so as to keep the rose in focus, whilst as a group we endeavour to imprint upon our minds the purpose being wrought out in the events of this fateful

day, and to absorb within our hearts the meaning of the Yellow Rose of Friendship lying on the great White Centre in front of us, cut from *its* source of life, cut from *the* Source of Life; a magnificent bloom fated to die for a purpose we but dimly grasp. But it is not important for us to grasp that purpose, for we are merely required to support it, and to this end we focus our *intent* in a sincere effort, to imprint it firmly upon our minds, and to take courage from knowing that it is a high honour to have been chosen for this fate, and our privilege to go to our deaths willingly. In this, the radiant beauty and the magnificent splendour of the yellow rose aids us greatly, for its delicate perfume reminds us to embrace death with the same courage we demonstrate in facing the challenges of life. In this respect today is no different to any other day. It is only our challenges that are different today, for today we are being called upon to face both the purpose of death, as well as the meaning inherent within that purpose. Today, we are being called upon, not merely to support the Yellow Rose of Friendship, but to enact it, an enactment that can only be accomplished through death, our death.

In front of us, behind us, and to either side of us, the vast floor of the Temple spreads out endlessly between the tall slender, intricately-carved marble pillars supporting the vast domes forming the Temple's roof, towering high above our heads. Inside the Temple there is, as always, the ever-present stillness that naturally permeates the enormous precincts of this ineffable place, but which today seems somehow magnified, because of the horrendous sounds of a bloody battle raging at full frenzy, seemingly far off in the distance, but only because the thick stone walls and the impossibly high roof of the Temple separate the stillness within from the bizarre and brutal reality occurring just outside and all around us. Listening to those muted, but still clearly audible blood-curdling sounds from outside, and trying hard not to become distracted by the violent bursts of blinding lightning intermittently flashing through the tall narrow windows placed within the domes of the Temple roof, we finally succeed in focussing our *intent* sufficiently well as individuals, to be able

to enter the colour as a group. Suddenly the soft iridescence of gentle hues of colour start to coalesce in a comforting sense of familiarity all around us, beneath us and above us, and we find our spirits finally, mercifully, beginning to lift, just as a great voice, a male voice, fills the vastness of the Temple, the words echoing far above our heads as they bounce off the domed vaults of the roof, a seemingly fearful and oddly bizarre accompaniment to the terrifying bolts of lightning and the steady cacophony of earth-splitting thunder and howling winds drowning out any other sounds of horror-filled fear and destruction.

"The War of the Heavens is reaching a fatal climax, for the birth of the new is fraught with the pain and the grief of ancient challenges threatening to spill over into the new! But I say, let us not just stand by and watch as the whole of our system becomes defiled by this ancient darkness. Instead let us fight, like only we know that we can fight! I say let us, in this moment of dire need, throw open wide our hearts and demonstrate our unconditional love for Him who is our life, our beingness, and who even now in this hour of His infancy is valiantly labouring to contain within his beingness the ancient darkness. But I say, enough! Let us take at least this one battle upon ourselves, and so release Him and our brothers from these fetters, so that He and they may move forward with greater haste, unencumbered by the unresolved past, for such it must be if we are all to live, rather than just survive!"

"Soon now the old will perish, as it must, and the new will be upon us! Even now as I speak, the glorious light which once was our honour and our glory is fading into the deepening folds of the cloak of darkness we don in this hour as an act of friendship."

"You who come seeking to tread the Warrior's Path, see to it that you heed my words with care, for when I

look down the tunnel of time I see that it will be a long, long while before you will grasp the deeper implications of my words. Realise too that I can but only hold out for you the vision of that which is beyond words. The Unspeakable can never be verbalised: we can only verbalise our vision of the Unspeakable. This is the Law.

"All of us come to the Warrior's Path in ignorance. All of us must learn that we do not know what true learning is until we walk the Warrior's Path. This is so because this path is in truth a journey into the unknown, but there is no way to know the unknown beforehand. This is the Law. Warriors are pioneers, and although the pioneers may come back to tell you of what they have discovered, such information will be mere theory to the listener, not knowledge gained from own experience. Furthermore, how will the pioneers tell you of those things they have discovered within the unknown, when you can only grasp that which is the known?"

"Therefore if you truly wish to know what is entailed in treading the Warrior's Path, then you must tread this path yourself: only then will your perception coincide with the vision. This is the Law. But know this much, and listen with care, for I now speak of things past, present and future: I speak of man atavistic, of hu-man, and of man conscious.

"Warriors are first and foremost men, humble men, who cannot avoid the confines of the Law. Their task in life is to learn by means of mapping the great unknown. To map the unknown requires having to enter that mysterious vastness, but each time we enter into it we transmute those energy fields within us which correspond with the great unknown outside of us. This transmutation affects our entire existence, so that our very state of beingness becomes irrevocably altered. With

the effects of transmutation comes eventual transformation, the emission of all that is undesirable. The inevitable product of transformation is transfiguration, a complete metamorphosis.

"Know then that once this process has been initiated a chain reaction takes place which cannot be stopped. The Warrior's Path is thus a path of no return - a path of transmutation, transformation, transfiguration. This is the Law.

"Go now to the task which has been assigned to you, for the time of change is upon us all! But as new recruits, Atl'aman, carry also within your hearts these words.....

"This revolution of the wheel is even now closing in upon its own beginning - the serpent of wisdom shall bite its own tail! Destiny decrees that this day be ended and that this world shall become to you only a vague memory. At the close of this day you shall be transported to what shall be your new home, your new responsibility, and you shall forget all! Tet, you must struggle to remember what it is to be the warriors of Atl, what it is to be Atl'aman! And above all you must struggle to remember what it is to be Toltec! The sacred trust invested in you can never and must never be forgotten!

"To this end a seed has been placed in the hearts of you all. Seven groups you are - seven seeds for seven groups. Therefore seven times seven shall you be from now until the end of time. In this way at least some of you from each group will remember what it is to be Toltec, and from the seven seeds must be grown the seven keys which will unlock again the seven seals of the One Power. Should you never remember this, the nagal of us all will stand bereft of the One Power and thus will be lost for ever in the ancient Darkness.....

"Beyond this moment I will not speak to you again, for the pattern decrees that now the fires of the forge be fanned, entered and endured....."

"Warriors ofAtl, I salute you!

By the love which is the essence of your own inner fiery being!

By the impeccability which constitutes your invincible power!

By the humility which is the mark of your free spirit!

May the peace and the harmony of the Yellow Rose of Friendship abide with you now and for ever more!

"Farewell, Atl'aman! Go now and learn what it is to be hu-man. Go learn what it is to stand! Go learn what it is to fight! The wheel will spin, and many times over will the great serpent bite its own tail before you will remember. But once you have begun to remember then let the Spear of Destiny fly true. Let the Sword of Power ring with the One Truth and flash forth the blue flame of the One Power!

Atl'aman! I charge you! Remember the sacred trust!

..... Remember.....

..... remember....."

As the last echoes of the haunting words of The Nameless One dissipate, the silence within the Temple settles back unobtrusively, and as we hold our gaze steady upon the rose in front of us, the light around us begins to fade until only the iridescence of the colour remains. Knowing now that the hour we have been waiting for has come, we individually and as a group, once again focus our intent upon savouring every moment left to us within this place, within this time. Soon it will all be over, and these moments, this experience, will be gone, never to return. Savouring with every fibre of our being the almost overwhelming poignancy of these last few moments, the sounds from outside begin to abate, the War of the Heavens slowly but surely

beginning to subside, its course stemmed and altered for all time by the great sacrifice of Atl.

Waiting quietly for our allotted time, and as the ensuing hours pass, even the iridescence begins to fade, until finally a great impenetrable darkness overtakes the entire interior of the Temple. We can no longer see the rose, nor each other. With the descent of darkness we each somehow know that our time has come, and as a great wave of surging *power* suddenly, silently, lifts us up off the floor into a sickening whirl of conflicting energies, we find our voices and cry out in anguish as we feel ourselves being torn from the roots of our home-world.

A bitter sense of inner agony overtakes us all, and once more we cry out as we find ourselves plummeted to the ground of some strange new world. All around us, in the lingering light of a setting sun, is the strange tortured landscape of an unknown planet that nonetheless has a weird inexplicably familiar feel to it. The ground beneath our feet is solid enough, and yet everywhere there are huge ragged fissures in the ground, some oozing forth sluggish flows of cooling lava, whilst others are hissing forth steam that seems to complement the boiling water and steam issuing forth from a multitude of geysers all around us and as far as the eye can see; some tiny and a mere few centimetres in height, others massive and gushing meters high into the mottled grey skies above. In the far distance in front of us we can see the emerging shape of a barren mountain range. To the left of us, also in the distance, we see the fierce activity of huge volcanic eruptions, the deafening thundering sounds accompanying the violent eruptions reaching our ears only as the red molten lava, shot high into the grey skies, fragments into a frightening display of grotesque fireworks, spreading burning lava and suffocating ash everywhere. To our right, but reasonably close by, are the beginnings of a huge lake, steam rising off its surface like some great saucepan left to one side to cool.

We turn to see what is behind us and, as one man, we gasp in awe, for in front of us, upon the darkening horizon in the distance is the semi-orb of a setting sun, orange-red in colour, and

impossibly huge in size. As we watch in dumbstruck silence, the dark silhouette of a massive eagle appears to the left of us to pass across the face of the setting sun, its majestic wings spread wide, and its strong neck outstretched in a powerful forward propulsion, yet, in the face of that gigantic sun, appearing to be no more than a tiny dark speck, barely visible against the orange-red hue of solar fire. And yet in our heart of hearts we know, for the instant recognition was unmistakable. This is the Spirit of Atl saying farewell to the Orange-Red Sun, our beloved home-world. As we watch in silent reverence, Atl, The Great Sacrifice, makes a graceful turn in the orange-red glow of the huge setting sun, a final salute, before suddenly starting to dive down towards our new world, in that moment becoming transformed into The Divine Rebel who has given His exalted life so that the now setting sun may arise tomorrow, released from the burden of unresolved challenges from the past, released from the Great Darkness that would otherwise have burdened all of the solar system.

As we watch the dark silhouette of the Spirit of Atl disappearing into the deepening darkness settling all around us, the sinking feeling of being lost and forlorn overcomes each one of us. Swallowing hard, and blinking away the burning tears, we try hard not to succumb to the utter sense of futility which threatens to obliterate all sense of clarity, as we turn back towards the distant mountain range, somehow knowing that that is our destination. With heads hanging and shoulders slumped forward, we slowly, reluctantly, begin to make our way towards the mountains, our feet dragging, heavy and cumbersome, our hearts aching from the silent agony and utter sense of despair brought about by the devastating sense of loss which increases with every step we take away from our home-world; each of us deeply immersed in our own individual sense of anguish, each of us preoccupied with the unspoken question of whether we will ever again know ourselves as once we were before the fateful events that necessitated this day of sacrifice.

Trudging listlessly into the deepening darkness, our inner sense of anguish begins to subside into a gradual numbing of all

feeling, as even the sense of thought and memory dissipates, leaving only a deepening sense of some purpose dimly recognised, as we reach the summit of a low hill to find our vision filled with the unexpected glow of a full moon just beginning to rise above the ragged darkness that marks the distant mountain range.

Stopping to gaze upon the yellowish light of that moon reminding us of something we can no longer recall, there is now just the familiar sense of inner anguish over something lost, something that resembles the vague notion of freedom. For a moment longer we gaze silently at the moon, then we each, in our own way, lift our heads to give a long howl expressing our unfathomable sense of loss, a loss we cannot grasp, other than through a growing sense of somehow being eternally committed to that which has been lost, and through our duty to hunt for that which is perhaps a purpose within which we may come to find the meaning of our sense of loss. Lingering together as a group for a few brief moments more, we look into each other's eyes one more time, silently acknowledging our intent as a group, before turning to find our own way into and through the darkness, seven groups of seven, each group on its own, in search of a new life, in search of a new beginning, in search of a sword lost and a spear forgotten.

CHAPTER FOURTEEN

HUNTING FOR POWER

To *remember* the Fires of the Forge it is first necessary for you to understand your training up until this point in time, but in order to understand your training you must be clear on *how* you got yourself onto the Warrior's Path in the first place. You may *think* that you know the answer to this, but do you really? In my perception you have not even the vaguest of clues as to how you have come to find yourself at this precise point in your training upon the Warrior's Path. Whatever it is that you think you know, and whatever it is that you believe concerning your training, is but the incoherent non-sense that you have concocted in order to appease your rational mind. You have no notion of what the Warrior's Path really entails, for you have only your own illusion of what constitutes for you the Warrior's Path, according to your fixed view of the world and therefore your selective perception of what constitutes life and the world around you. And what you believe you have learned to date is nothing but a hotch-potch of fragmented ideas based entirely upon your self-image. If you were allowed to continue in this way you would become lost forever within the *World of Sorcerers*.

You may *think* that you have come such a long way, and that you are beginning to make really good progress upon the Warrior's Path, but even though in one sense this is true, yet in another sense your life is now in an even bigger mess than it was when you found me. You are beginning to make good progress,

not for the reasons that *you* believe, for what you believe is nonsense, but you *are* nonetheless beginning to make good progress, *because* you are now in a better position than ever before to realise the folly of your perception of both yourself and your life. Your life is now in an even bigger mess than it was before, exactly *because* you have begun to believe in yourself, when in actual fact you have merely managed to gain an even stronger belief in your self-image and your view of the world. All of the little personal power you have managed to claim this far is being used by you to maintain your self-image and your view of the world, both of which you still hold onto furiously, believing that you are your self-image, and that the world is what your view of the world has forced you to believe it to be. What a catastrophe! What a dilemma! You are quite literally standing on the brink of failure and of disaster, and there is no way back, for you cannot unlearn what you have learned. And yet there is also no way forward, standing where you are at now. You are no longer the person you used to be, and yet you do not know who and what is your true self. You no longer have the life you used to have, and yet your present life is a fiasco. The world you used to know no longer holds for you the same appeal or meaning, and yet you cannot change your perception of the world. You are caught in a trap of your own making.

Your only way out of the mess you find yourself in, is to consider very, very carefully how you found your way to me. In this respect realise that no nagal is ever a willing partner, in the sense that nagals do not gather students like any other teacher, for the simple reason that the Toltec teachings cannot be solicited. Therefore put aside any notion of what you *think* brought you and me together. I did not accept you as an apprentice because I wanted to. And you did not become my apprentice because *you* wanted to. The only reason why I accepted you as my apprentice is because *power* made it clear to me, in one way or another, that I must teach you. But the *real* reason why you became my apprentice is still unknown to you, hidden within a fate that you as yet do not grasp, and mostly still struggle against.

I cannot give you the solution to your dilemma, for your fate is not my fate. I can only tell you about my role within the confines of your fate. More than that I cannot do for you. And yet, if you can grasp the role I am playing within your fate, you will also begin to grasp that in your training with me you have not been training as such, but merely participating in the gradual elucidation of a contrived setup by *power*, a setup that you have been orchestrating and directing for your entire lifetime up till this point. In order for you to understand why I say it is a contrived setup, I must first explain something else to you, something you do not as yet remember.

We are all the masters of our own destiny and, as such, we write the script for our own fate in each lifetime. It is we ourselves who decide what type of physical existence we need in order to further our learning in our journey upon life. And we write our scripts according to what we know are our needs. In this there are a great many factors that come into play, the first of which is to decide which of the existing races upon earth will provide for us the most ideal universal conditions in terms of racial challenges, for the challenges of any given race always form the backdrop against which it becomes possible to sketch out for ourselves a role that, although unique, nevertheless forms part of the evolution of the greater whole. This is important, for none of us are separate beings existing within a separate universe. There is only the One Life, and each and every one of us is a unit of the One Life, even though we are each unique aspects of the One Life. But being unique does not mean that we can or do exist separately from the One Life, and therefore no matter upon which rung of the ladder of evolution we may find ourselves, our personal growth through learning can only take place within the parameters of the greater scheme of evolution. In order to grasp this, think of it in this way.

A race is the channel, or the means by which a group of people can work together in terms of developing opportunities for learning that exceed the scope of the individual. In this scheme of group work, the opportunities are built gradually by each successive

generation, each generation being the sum total not only of the individuals, but also of their collective past and the past of their predecessors. At the same time, each generation is influenced by the pervading planetary conditions affecting their time. Therefore it is only within the context of race that it is possible for us to write a script for ourselves that is within, and consequently a part of, the greater scheme of evolution. If it were not for race our scripts would not be integrated with everyone else's scripts, in terms of being fully interrelated, interactive and interdependent, and unless our scripts are fully integrated into the One Life we cannot learn, for at the end of the day, all of life is but a vast system of relationships, and all true learning is firmly grounded in relationships of all sorts.

Having chosen our race for any particular lifetime, we then choose from amongst all the other details pertaining to that race those which we feel will be to our greatest benefit. Such details include language, culture, religious affiliation, political affiliation, social status, educational opportunities, material possessions and geographical placement. All of these details are important in terms of what it is we need to learn in order to further our growth as individual units of the One Life, for all of them offer opportunities of learning that are quite unique in terms of how our choices are eventually combined in what we term our life upon the physical plane.

Naturally, in order to materialise the life we would like to have, we also need parents through whom to incarnate. Choosing our parents is a mammoth task in itself, for not only must we find those parents who will provide us with the necessary genes in order to construct and develop the physical, emotional and mental vehicles that will be best suited to the type of life we wish to live upon the physical plane, but they must also be in a position to provide us with the many other choices we have made, for example, social status and educational opportunities. Furthermore, since our parents are the very first teachers we encounter within life upon the physical plane, they must also fit our criteria in terms of providing us with our first challenges and guidance within physical life.

In making these choices we in effect write the entire script of our forthcoming life, for it is these choices, made prior to incarnation, that determine not only the type of challenges we will be calling forth within life, but also the timing and the sequence of those challenges. However, because of the eclipse of consciousness that occurs at birth, by the time we are born we can no longer remember the script, let alone the fact that we wrote it to start with. As a result, and to begin with, we use the challenges we have called forth according to our script to build our view of the world, and a self-image that fits that view. Unfortunately this is not where it stops. Because we are wanting to learn, we also, whether we are aware of it or not, set our *intent* on learning everything we can, but without realising that because our attention is focussed upon the confines of our view of the world and our self-image, we are quite literally using our *intent* to keep re-affirming our view of the world, and therefore also our self-image. Consequently, far from learning what it is we set out to learn in this lifetime, we instead start to see the challenges called forth by our script as so many obstacles in our way to achieving what it is our view of the world causes us to think and believe we should be achieving. It is therefore hardly surprising that we try our best to run away from our challenges and avoid, at all costs, the very script we have written for ourselves.

The result of this debacle is that, in our attempts to run away from our own script, we make such a mess of what to start with was a perfectly good and well-planned script, that soon our life upon the physical plane becomes not only a parody of extreme complexity, but as a consequence, also a life that is completely out of context with the greater whole. It is therefore hardly surprising that we should very early in life start to feel victimised and hard-done-by. But the irony in all of this is that we set ourselves up in this bizarre fashion, because we never come to realise that in trying to avoid the script we wrote for ourselves to start with, we are contriving a setup that is quite literally false. In other words, we live a lie but, because of our fixed view of the world, we swear that it is true! We call this the *madness of the dream*.

So now can you begin to see why I stated that it is important for you to grasp what is the role that I am playing in your life at this time. Living the lie that you do, you have also lied to yourself by having convinced yourself that I am your teacher, and that, as your teacher, I am going to teach you how to achieve those goals that are important for keeping your view of the world intact. But I am not your teacher, and neither have I ever coveted the desire to help you live a lie! Instead, I am a fellow player upon the stage of life! And because I am wanting to live my life according to the script I have written for myself, my first task in having met you was to ascertain for myself whether or not you do fit into my script. Yet since I knew beforehand that you, just like everyone else, are living a lie, I also knew that no matter how sincere and honest you may want to be, you would not present me with your true script, for the simple reason that you no longer know what your true script is. Therefore the only option open to me was to rely upon *power* to make it clear to me if you are a player belonging to my script or not.

Once I felt certain that you are a fellow player in my own script, my next task was to ascertain your true script. In this respect realise that in order for my script, and the scripts of those players who have a script that is integrated with mine, to make any sense at all, it is important that we each stick to the *real* script we have written, and not try to expedite some contrived setup! To this end you commenced a supposed apprenticeship with me, but in actual fact your apprenticeship never was to me, but to life according to the script you yourself have written! But what then has been your so-called training to date?

Your so-called training has amounted to nothing more than me stalking you into gradually revealing what a fraud you are, for it is only in exposing your fraudulence that it becomes possible to determine your true script! And since the only possible way in which I can live out my own script is to get you to live out your script impeccably, I very much needed your co-operation. But needless to say, because you, like everyone else, resents being exposed, in order to get your co-operation I first needed to

overcome your resistance by hooking you into believing that I am going to fulfil your expectations of me. There are several ways in which this could have been done, but the one I have used consistently in this lifetime is the same one I used to hook you.

The way in which I hooked you was to stalk you into believing that I was pointing out to you the advantages and the merits of achieving your freedom from your social conditioning, and how to claim back the *power* you have always been manipulated into giving away to others. Naturally, in ail of this I was giving you a stalker's truth, for although every word I said to you was, and still is, undeniably true, what I was really doing was using your sense of being a victim and being hard-done-by to placate your rational mind, whilst I was hooking you with what you perceived to be my empathy, my warmth, and my understanding of you and your life.

The greatest advantage in using this method of hooking an apprentice is that it enables the nagal to address himself to both the rational mind and the heart of the apprentice simultaneously, rather than having to do first the one and then the other. Because the concept of freedom serves to placate the rational mind, in that it not only eradicates all sorts of fears, doubts and suspicions the apprentice may have, but also very much appeals to his sense of ambition, it is never difficult to make a direct appeal to the heart of the apprentice through the surreptitious introduction of the element of warmth. But the real beauty in this manoeuvre is that it is so incredibly life-supporting, in that the apprentice is stalked into truly following his heart for possibly the first time in his life, and because our hearts never lie, that experience in itself is more than enough to convince the apprentice that he has indeed found what he has been searching for. Of course what the apprentice believes at this point in time is all absolutely true, but only because his rational mind had been provided with a decoy, so as not to sabotage the real issue of being stalked into listening to his heart! The result of all this is that the newly-recruited apprentice happily submits to his apprenticeship without having the vaguest clue as to what this

entails, but does so simply because in his heart of hearts he feels how right it is for him to do so.

Once I had you hooked the really hard work started, namely, getting you to begin to see that you are in every one of your deeds, physically, emotionally and mentally, living a lie that has not got too much to do with the script you have written for yourself. Believe it or not, this is for the nagal quite the hardest task to accomplish, for on the one hand he has to prop up the *tonal* of the apprentice, so that it does not crap out at every turn, and at the same time he must also systematically work at dismantling the apprentice's view of the world. The biggest difficulty in all of this lies in the fact that the apprentice's self-image is directly dependent upon his view of the world, and therefore in dismantling the apprentice's view of the world his self-image needs constant propping up, so as not to disintegrate into a soggy mess!

From the very first day of apprenticeship the nagal does very little else except aiming at stopping the apprentice's view of the world, by challenging him on every aspect of his perception. But even this manoeuvre is merely a decoy, for what the nagal is really trying to achieve is to get the apprentice to shift the focus, by changing his internal dialogue. This is important, for although in theory it is correct for the apprentice to believe that by stopping the internal dialogue he will be able to stop his view of the world, yet in practice, and to begin with, no apprentice ever has the required *personal power* with which to simply stop the internal dialogue. Therefore the only way in which to break the fixation of his perception is for the apprentice to be pushed again and again into shifting the focus, for every time he does manage to shift the focus his internal dialogue changes in some way. And because his view of the world is dependent upon his internal dialogue, each time the internal dialogue of the apprentice changes, his view of the world becomes impaired and, as a result, is not quite so fixed and rigid as it had been before.

However, by far the greatest benefit to the apprentice in gradually learning how to shift the focus, and thereby alter his

internal dialogue, is that slowly but surely his internal dialogue starts to change from being negative to being positive. In other words, instead of constantly reaffirming to himself that he is failing, the apprentice begins to see for himself that he is in fact beginning to achieve some measure of success. The advantage in this is that even though the apprentice may not be aware of it, he has nevertheless begun to reset his *intent* on being *objective* and *real* in wanting to know what his true fate encompasses. Once this much has been accomplished, the apprentice is well on his way in starting to stalk his own perception, and thereby really starting to work at stopping his view of the world which, in effect, means that he is unconsciously also stopping the internal dialogue, for he becomes so engrossed in stalking his perception that he has very little time left to keep on indulging in internal dialogue and thereby reaffirming to himself his view of the world.

The most important thing in getting the apprentice to do all this, is for the nagal to give the apprentice a practical task to work on. Just about any task will do the job reasonably well, but my own personal predilection has always been to push the apprentice into the deep end by forcing him to work practically at his relationships, not exactly an easy task, but nonetheless a highly practical one. Many other nagals will normally first give the apprentice a much easier task to accomplish, so as to foster a sense of self-belief in the apprentice, before giving him a more difficult task to handle. However, I personally have always believed that there is little point in mollycoddling apprentices. As an apprentice you either show your real mettle up front and swim, or else you sink and thereby show that you do not have what it takes to be a warrior, in which case you save both of us invaluable time.

Now, although all of this appears to be straightforward and simple, yet in practice it is far from being straightforward, or simple, for any apprentice is truly gifted at being able to use the teachings against himself, thereby again and again reaffirming to himself that he is never going to succeed. Time and time again the apprentice will shoot himself in the foot by trying to apply the teachings within the context of his old view of the world, and

therefore time and time again the nagal is forced to pull the apprentice up sharp, which, of course, as before, entails having to prop the apprentice up with the one hand whilst smacking him with the other! Nonetheless, each time this occurs, the apprentice becomes ever more convinced that his way of doing things is not the most ideal way in which to achieve success, and consequently he starts to disbelieve and question his view of the world more and more, until finally he comes to the point of no longer knowing what to believe in or what to hold onto, and, as a result, quite spontaneously starts to enter into the mood of the warrior.

Once the apprentice has entered into this frame of mind, the nagal can start to push him even harder than ever before at dismantling his view of the world, for in no longer believing wholeheartedly that he is his self-image, the apprentice is also no longer in such a big danger of losing his marbles if pushed too hard. In continuing to fight at dismantling his view of the world, whilst also still holding onto his self-image, shaken and impaired as it is by now, the apprentice is now in the ideal setup to work his way towards precipitating, what will be for him, that point of crisis which will mark his true bid for *power*. To grasp this, realise that it is not possible to keep dismantling one's view of the world whilst still trying to keep one's self-image intact. The two are fully co-dependent, and therefore by working at dismantling one's view of the world, but at the same time trying to keep one's self-image intact, one invariably sets up an imbalance that continues to escalate. This imbalance comes about because we invariably create an extremely lopsided perception, by continuing to change our perception of life, whilst keeping our perception of self intact. But because *power* is the product of perception, the result of this lopsided perception is, as can be expected, an equally lopsided *personal power* that is unstable to say the least. Of course, interacting with the world around us from the basis of instability must and does sooner or later result in the precipitation of a very real point of crisis.

However, before the apprentice can truly benefit from precipitating a point of crisis, he must first be prepared for it, for

without sufficient preparation the apprentice will not have the required amount of *personal power* to seize his fleeting moment of chance in making the bid for *power*, and will therefore end up squandering what is for him, as it is for all of us, the one and only real opportunity that comes but once in a lifetime.

In order to prepare the apprentice for making his bid for *power*, the nagal continuously stalks the apprentice's perception of himself by teaching him what it is to act rather than to react. The effect of this is that the apprentice is slowly but surely forced to start listening to his heart, rather than listening to his mind, and the result of this is that the apprentice begins to gain proficiency in what is one of the most difficult acts to master, namely, *believing without believing*, and *accepting without accepting*. What this really boils down to is that although the apprentice is still holding onto his self-image, as well as onto what is left of his view of the world, he no longer looks upon either as being inviolable, and, as a result, is now becoming ever more willing to act upon his feelings, rather than allowing himself to listen to his mind and thereby becoming debilitated by the fear of possible failure.

Once the apprentice has become convinced of the importance of listening to his heart, and is beginning to act upon his feelings with at least some measure of determination and perseverance, he is ready for the next stage of his training, namely, acquiring the necessary strength and courage in order to withstand the impact of his bid for *power*. In order to coerce the apprentice into this stage of his training the nagal has to become quite ingenious in finding ways and means whereby to trap the attention of the apprentice, for unless the nagal can trap the attention of the apprentice, the apprentice will continue to dissipate whatever *personal power* he is managing to acquire on the many aspects of his folly and pettiness. However, the reason why a nagal has to become really ingenious at this stage of an apprentice's training, is because by now the apprentice is no longer quite so naive as to start with. Having acquired a fair bit of sobriety by now, as well as having come to realise how very important it is to listen to his heart, the apprentice is no longer such a sitting duck in terms of

being tricked. The real problem here lies in the fact that the apprentice does not yet have enough sobriety to see the true value in this part of his training, but has just enough sobriety to become quite arrogant in wanting to assume that he already has the wherewithal in order to make his bid for *power*.

The way I personally trap an apprentice's attention is once again to use a decoy for their rational minds. I do this by impressing upon them the importance of living the utterly impeccable life of a warrior, and since they are constantly being pushed to become ever more impeccable, they fail to recognise that I am trapping their attention by slowly but surely bringing them face to face with the responsibility inherent within gender. In this manoeuvre the apprentice all the while believes that what is of the utmost importance is for him to learn to become utterly impeccable, when in fact what he is really doing by striving for impeccability, is becoming evermore responsible in terms of gender and, as a result, is building a very deep sense of self-discipline that fosters huge amounts of strength and courage. Little does he realise that in this state of affairs the whole of his attention has become trapped in building, what will become for him, his real ticket to freedom and his passage to true *power*, namely, strength and courage.

This is always quite the most traumatic part of an apprentice's training, for within the context of his life and the challenges he calls forth as a result of his fate, it is very easy for the apprentice at this point in his training to succumb to the sense of failure, for by now he is calling forth his challenges left, right and centre, and no longer small challenges either, but challenges that call for decisions and actions that are more than often life-changing. As a result, the apprentice finds himself at that crucial point in his training where his whole life seems to be falling apart in some way, and yet he also cannot quite see where it is all leading to. It is therefore very easy for the apprentice to start doubting that he will ever succeed, and it is therefore also quite natural for him to start thinking back upon his old life, and to wonder if it had not just been all one big mistake to embark upon the Warrior's Path

in the first place. Consequently, and if the apprentice is not going to succumb to the sense of failure, he does the only thing he can do at this point, that is, he starts to develop what is by far the most important requirement for making the bid for *power*, namely, *trust* in his own knowledge. Without this trust, even with all the strength and the courage in the whole world, the apprentice would still fail to make his bid for *power*, simply because he would in that moment not know whether he can trust his own judgement or not.

By now learning to trust in his own knowledge, but still having a lopsided perception of life and of himself, the apprentice is by this stage moving rapidly towards precipitating his point of crisis. It is therefore always at this point that the nagal starts to introduce the apprentice to the final preparation he needs in order to make his bid for *power*. To do this the nagal adopts a stance towards the apprentice which at face value appears to be highly irrational, in that the nagal, after having propped up the *tonal* of the apprentice for so long, now seems to go out of his way to undermine the apprentice's belief in himself. At every opportunity the nagal will not only challenge the apprentice on his perception, but will also not miss the opportunity to point out to the apprentice how he is continuing to fail in his efforts at dismantling his view of the world and at erasing his personal history. All of this is, of course, true, but what the apprentice finds to be most devastating of all in the nagal's interaction with him, is the nagal's insistence that this is proof enough that deep down inside he, the apprentice, does not really want to change, but is still insistent on wanting to have life on his own terms. This too, of course, is still very true at this point in time, but what the apprentice finds shattering, is not so much being told the truth, but the fact that the nagal appears to be giving up on him, having in some way already written him off as a failure.

The result of this manoeuvre from the nagal forces the apprentice into having to re-evaluate and re-assess everything he has learned so far, and everything he has come to believe in. In the process of doing this, the apprentice is also forced to look

very deeply at the life he had before coming to the Warrior's Path, as well as what life he would have, should he fail to meet his present challenges as an apprentice. The effects of this upon the apprentice are quite shattering, in that he comes to realise the utter emptiness and futility of his previous life, and therefore he has to acknowledge to himself that if he were to fail now, he would stand to lose everything he has been working so hard to achieve, and also everything that he has come to hold dear to his heart. The indescribable sense of melancholy which overtakes the apprentice at this impending sense of loss is enough to force him into setting his *intent* on maintaining an unwavering resolve to fight with everything he has got.

The moment the apprentice enters into that state of quiet inner resolve, he is finally ready to make his bid for *power*. All that now remains is for him to precipitate his point of crisis, something which has become inevitable in having come this far in his training upon the Warrior's Path. It is now simply a matter of time before he will find himself embroiled in the battle for his life, his sanity, and *in deed*, his *Every-Thing*, as he battles to face his own inner *No-Thing*, the *nagal*, for what the apprentice has been sensing as a great emptiness within, is but his luminous being sensing the presence of the *nagal*, that is, the Void.

CHAPTER FIFTEEN

THE BID FOR POWER

You are in a dream that is not a dream. Any dream is an altered state of perception, but you are not in an altered state of perception, even though what you are experiencing right now feels to you like a dream, a bad dream! And a bad dream it is, except that it is not a dream, but is instead what warriors term the *mildness of the dream*. But to understand why it is termed the madness, it is first necessary for you to get the whole of your life into its proper perspective. In this respect, recapitulation cannot help you, for recapitulation, invaluable as it is, concerns only the *mortal* you, that is, the *tonal*. However, I am not now referring to the *mortal* you, but to the *immortal* you, that is, the *real* you, the *nagal*, who comes into incarnation lifetime after lifetime in order to evolve your awareness.

Time and time again have I impressed upon you that you are not your *tonal*, but that you, just like all of us, are a mystery even unto yourself. Yet even though you have been partially willing to accept that your view of the world cannot be the only reality there is, so great has been your fear to let go of your view of the world that you have held onto it in whatever way you have been able, and simply because you have never been willing to let go of your self-image. Your identification with that image is so strong, that you sincerely believe it to be the real you. But if your self-image is the real you, then you must admit that right now you are in a sorry plight! Look at you! Just exactly what do have to show for

your efforts of a lifetime? Not much of any real value from what I can see! And how does that make you feel? What is it that you believe you can hold onto in this moment of need? And how does that relate to what you think you are experiencing right now?

Allow me to tell you what you are thinking. You think that what you are experiencing right now is a bad dream which will pass sooner or later, and that when it does, life for you will simply go on the way it always has, and that one way or another you will get to keep your self-image, and that you will always be the you you believe yourself to be. In other words, you still want to have life on your own terms. But herein lies the irony, for although I have always told you that you cannot have life on your own terms, you have never questioned me on this, nor have you ever asked me to clarify what I mean by *you*. However, this is no different to what you have always done throughout the whole of your apprenticeship, for you have always *assumed* that you understand my statements. Yet it never occurred to you that when I say that we cannot have life on our own terms, I am making direct reference to the fact that we do not know who and what we are, much less what life is, and therefore what are the terms we are talking about? To have life on our own terms presupposes that we know what life is in the first place, and secondly, that we also know who and what we are, for only then is it possible to lay down terms. But you never grasped this, and therefore in your sense of self-pity you believed this statement to mean that we are all puppets or, worse still, victims of some malevolently dictatorial power out there. Never did it occur to you that perhaps you should be questioning your sense of self-pity.

So no matter how many times you have professed that you want to learn, and that you want to change, the fact that you hold onto your self-image so strongly is all the proof you need to see just how dishonest, arrogant and filled with self-pity you really are. The truth of the matter is that you do not really want to learn about the *real* you. You do not really want to learn about the *nagal*, because you see your *tonal*, and the lousy self-image you

have built up around your *tonal*, as the real you. So you only want to learn how to improve your self-image. Why? Because you believe you are your self-image, you believe that your self-image is immortal, and you believe that if only you can somehow improve it you will still be able to have life on your own terms. As a result, you do not really see why you should erase your personal history, for why should you when your personal history is immortal? In other words, not only do you want to have life on your own terms, but you also only want to change on your own terms or, more precisely, you only want to change what you think you need to change.

So what is it that you have to show for your efforts? What you have right now is the result of having traded the mystery which is the real you for the miserable self-image you hold onto for dear life. Having favoured the *tonal* over the *nagal* you have always believed that you are fighting for your freedom, when in effect the only thing you have fought for was to get to keep your self-image. As a result, your life has become empty and meaningless, void of any real hope or joy, for all that you now have left is your boring insistence on wanting to be right in having life on your own terms. But if you were so right, then why are you feeling the way you do? And why is your life in such a mess? Yet it is even much worse than this. In having favoured the *tonal* over the *nagal*, not only have you been denying yourself the opportunity for true learning, but you have also consistently separated yourself from life, for the *nagal* is life, and because each one of us is a unit of the One Life, the One Spirit, the One *Nagal*, your separative actions have only served to confirm your arrogance. Had you not favoured the *tonal*, you would have realised that your *nagal* is not *your nagal*, but a unit of the One Life. However, in your arrogance and sense of separativeness, you have continued to believe that as a unit of the One Life, you will still be able to have life on your own terms, which is tantamount to believing that you, as a unit of the One Life, can control the *nagal* of us all, and that you will somehow find a way in which not only to dictate the terms, but, more specifically, enforce *your*

terms! In all of this you have shown yourself to be a true sorcerer and, consequently, you have truly earned this explanation, for it is owed to the likes of you. As a *nagal* it is my duty to see to it that you receive what is rightfully yours, and in this I am being utterly impeccable by continuing to elucidate for you the Sorcerer's Explanation.

As perhaps you are now beginning to grasp, sorcerers lead a sad and miserable life, for in wanting so badly to control, they end up completely out of control. Look at you! All this time you have been fighting for your so-called freedom! But freedom from what? You are not free! Your self-image is as strong as ever before. Your beliefs are as strong as ever before. In short, your *mind*, is now even stronger than ever before, and controls you fully! Where is the freedom in being a victim of one's own mind? Where is the freedom in not being able to change one's own beliefs? Where is the freedom in being a slave to one's own self-image?

So what you are facing now is merely the reality of what you have done to yourself. You may wish to believe that you are the victim of your circumstances, and that many people have had a helping hand in creating the mess you find yourself in, but the truth of the matter is that it is your life and, being your life, you must also take full responsibility for your own actions. Of those actions, the most influential one that has determined the course of your life up until now, has been your insistence on wanting to have life on your own terms, and, as a result, your persistence in holding onto both your self-image and your view of the world. Those were by far the most deadly actions you inflicted upon yourself. No-one else inflicted them upon you. No-one imposed upon you your self-image. You developed that self-image, and only you are holding onto it. And no-one forced you into keeping your view of the world, only you have chosen to keep it. In fact, in this respect, everyone else's actions towards you merely reflected for you what you were doing to yourself. So no-one is to blame, except you; for this sorry mess you find yourself in is a trap of your own making.

By always wanting to have life on your own terms and therefore by holding onto your view of the world, you never realised that whilst you believed you were doing your utmost to dismantle your view of the world, you were merely enlarging your view of the world. But this is what happens when one is not willing to let go of one's view of the world. In not wanting to let it go, you inadvertently kept yourself stuck in the *known*, and therefore although you have gained tremendous clarity along the way, that clarity pertains to only the *known*. However, with all the clarity you did gain, you quite naturally also gained many more perspectives that you had not previously been aware of, and yet even these new-found perspectives, as invaluable as they are, nevertheless still pertain to only the *known*. But in your misguided belief you believed that you were making great progress in dismantling your view of the world, when in effect, you were merely enlarging the view of the world you have been building ever since infancy. Therefore all of your efforts at dismantling your view of the world have amounted to nothing more than rearranging your previous view of the world so as to be bigger and better than ever before. This, you believed, was letting go of the *old* in choosing for the *new*. Yet you have not let go of the *old* - you only revamped it to look *new*.

The same is true of your self-image. Having always believed that the image you have of yourself is the real you, you have worshipped the *tonal*, believing that it is the *nagal* in you. Never were you willing to acknowledge to yourself that the *nagal* in you is a mystery and that, as such, you do not know who and what you are. Instead you have persistently held onto the belief that you are your *tonal*, and worse still, that you are actually the *behaviour* of your *tonal*. Therefore you have looked upon each and every one of your actions, including your thoughts, your emotions, and your internal dialogue, as being *you*, without ever realising that your actions, your thoughts, your emotions, your internal dialogue, and everything else about you is but the result of how you perceive your *tonal* to be, relative to the rest of the world around it. Had you realised this, you would also have

realised that you cannot possibly be your *tonal*, but that your *tonal* is merely there for you to use in mapping out the great *unknown* of the *nagal* which is the real you. Consequently, instead of coming to see your *tonal* as an *island* upon which you have *Every-Thing* that you need in order to map out the mystery of the *nagal*, and therefore re-ordering your *island of the tonal* to fit that purpose, you instead set about re-ordering your *tonal* so as to strengthen your belief in your self-image, all the while believing that you are gaining knowledge of, and belief in, the real you.

The way in which you have done all of this is through *reason* and *talking*. Even though throughout your apprenticeship I have repeatedly warned you to try to listen to your *heart*, rather than succumbing to the rationality of your *mind*, you never did take this warning seriously. Because you have been worshipping the *tonal*, you were never really willing to believe that in listening to your mind you were simply buying into your view of the world again and again. Therefore, everything that you learned in your apprenticeship only made sense to you if and when it fitted into the *reasoning of your* rational mind, and you only ever applied the teachings in a way that they would fit into your *reasoning*. Consequently it made no difference that I told you outright that you are filtering everything through your view of the world, for even though you always agreed that this makes sense to you, you never saw how, by agreeing that it makes sense, you were merely reinforcing your view of the world time and time again, by insisting that you do understand, because you are being open-minded about having a selective perception.

However, you have never understood anything other than your own *reasoning* concerning the teachings, and neither have you been open-minded, for your mind, just like everyone else's mind, is never open to anything other than what you *think* you already know. But what you think you know is merely the sum total of all of your highly selective perception of everything you have experienced in life, yet because you believe your *reason*, you have never really questioned your knowledge, but have instead

assumed it to be the inviolable truth. Therefore all of the teachings were used by you, not to question your *reason*, but to confirm that your *reason* is correct, and that you are therefore making good progress in your learning. So, for example, instead of having used a concept such as *standing firm in your knowledge* to reassess your existing knowledge, in terms of finding out how your selective perception really works, so that you can instead strive to become more objective in your perception of both yourself and the world around you, you merely used that concept to feel justified in taking action that you failed to see is based entirely upon the selective perception you use in order to maintain your view of the world as well as your self-image. As a result, instead of standing firm in the knowledge that your perception is selective in upholding your view of the world, you instead stupidly kept on standing firm in your belief that your *reasoning* is somehow inviolable. In that belief you never came to realise that everything you think you know is not even the truth concerning the *known*, but is simply those disjointed and fragmented pieces that you have assembled according to the dictates of your *reason*, so as to fit your view of the world.

But it is not only your *reason* that has been detrimental to you, but also your *talking*. As with the warning I gave you concerning your *reason*, I also warned you that you should pay great attention to the properties of words, for not only are we the product of our speech, but so too can speech either enhance the truth or distort it. Yet in practice you only ever paid lip-service to this aspect of the teachings, preferring instead to indulge yourself in using words to appease your *reason*, by continuously seeking out only those answers that substantiate your view of the world, your self-image, and therefore also your selective perception. Time and time again I warned you not to take words merely at their face value, but instead to use them as a springboard into uncovering the *unknown* within you, but time and again you would allow your attention to hook itself onto an interpretation of the words that fits into your selective perception. Therefore instead of using words as tools to lead you into that which cannot

be verbalised, you used them to keep believing that, provided you keep on explaining yourself and explaining your perception, you will eventually discover the truth you are seeking. And yet never did it occur to you that with all of your *talking*, what you were truly seeking in terms of your *reason*, is confirmation that your view of the world is somehow correct, and that your self-image should be kept intact.

So this is where you are at right now, in an even bigger mess than before, for at least until you became an apprentice you could always plead ignorance. But in having been exposed to the teachings, you cannot in all honesty continue to claim ignorance, and therefore if you really wish to be honest, for at least once in your life, then you have no other recourse than to admit that despite all of your efforts you are now worse off than ever before. Your cleverness, your *reason* and your *talking* has got you absolutely nowhere and, to top it all, you are now also in the unfortunate position of being caught in a trap of your own making. As this explanation should be making clear to you, there is absolutely no way you can continue to move forward beyond this point within the context of your present perception and your behaviour to date. But neither can you go back to the life you had before, for the simple reason that none of us can unlearn what we have learned. In this respect you may not have learned a great deal that has true value and substance, but you have at least learned that your way is not working, and that you have been offered another way forward, even if you have been squandering your opportunity to claim that way for yourself. So where does this leave you now?

You may, if you so wish, try to walk away from this whole mess right now, and try to forget that you ever found the Warrior's Path. But in your heart of hearts you know that this would never work, and that you therefore cannot consider it a viable option. And yet, you are free to try, if you wish! Alternatively, you must try to find a way forward. However, because you refuse to listen to anyone or anything other than your *reason*, the only way forward for you is to find a way around your own *reason*. What a

dilemma! What an utter paradox for your precious *reason*! But dilemma or not, paradox or not, this *is* your only way forward. For the first time since you came to the Warrior's Path, you are going to have to use your *reason* to trick itself into giving up its petty control in allowing you to stake your own perception! Although this is exactly what you have been taught since the beginning of your apprenticeship, you have continued to allow your *reason* to dictate your every action, your every thought, emotion and perception, including your perception of *not-doing*. But now you are going to have to find a way to change this, if you do not wish to remain forever where you are at, in this moment in time.

As you can see, it was not enough for you merely to get hooked, for although you have been thoroughly hooked, your *reason's* hold upon you is even stronger than your desire for freedom. Your *reason* has made you believe that you can fight for your freedom on your own terms, and the way in which it has managed to trick you into believing this, is by having kept you continuously confused with respect to the difference between *wanting* and *liking*. Yet throughout all of your apprenticeship, I repeatedly stressed to you that there is nothing romantic about treading the Path with a Heart, and that in following his *heart* the warrior is often called upon to fight battles that he would prefer not to fight. It is here where the confusion creeps in, for the *mind*, being idealistic, loves to romanticise, and to believe that we can choose which of our challenges we would like to embrace and which of them we can ignore or avoid. But the *heart*, because it cannot lie, does not harbour such misguided notions regarding fate, and, as a result, an inner conflict arises in which the *mind* is saying one thing whilst the *heart* is saying something else.

Whenever your *mind* does not *like* something, it invariably discriminates *against* it, and therefore immediately tries to justify why you do not *want* it. But *liking* something is not at all the same as *wanting* something. For example, you may *want* something, whatever it may be, very badly, and yet you may never find the one that you really *like*. This is particularly relevant when

it comes to the Warrior's Path, for although everyone *wants* to have the *power* and the freedom of the warrior, no-one really *likes* the work and the effort required to gain that *power* and freedom. However, if you *want* something badly enough, then you will also be willing to do anything that is required in order to get it, even if you do not *like* what you are having to do. Of course, very few people think in this way, and so would rather settle for something they *like* than to have to fight for what it is they *want*, even if what they end up with is inferior to what it is they really *want*. You are a prime example of this sort of behaviour, for although in your heart of hearts you badly *want* the life of a warrior, you do not *like* the challenges involved in relinquishing your self-image and your view of the world. But in order to justify this to yourself, you have allowed your mind to convince you that what you *want* must coincide with what you *like*, and if you don't *like* it, then it means that you do not *want* it. As a result you have become hopelessly confused, for in your heart you still know what you *want*, yet because the challenges involved in getting it are not to your mind's *liking*, you keep going round in circles. On the one hand, you cannot let go of what you *want*, but on the other hand you also cannot bring yourself to *like* the challenges involved in fighting for what you *want*.

What keeps tripping you up in all of this is that you have never been able to wrap your mind around the fact that what we *want* is an expression of an inner *need*, whereas our *likes* and *dislikes* are but personal preferences, defined by the extent of our experience. In other words, likes and dislikes are an expression of prejudice, defined by the limitations of knowledge. This one fact alone, as seemingly insignificant as it appears to be, is the singular and biggest difference between the warrior and the sorcerer. Sorcerers are for ever caught up in bias, and therefore they express their needs in terms of upholding prejudice. The warrior, on the other hand, whose greatest *need* is *wanting* to learn, has little use for prejudice. Because he is *wanting* to learn as much as he possibly can, but knowing from experience that he cannot have life on his own terms, the warrior embraces all of life with equal passion,

even that which he does not *like*. The warrior can do this, because his passion lies in the act of learning, and not in the act of giving expression to personal likes and dislikes. Unlike the sorcerer, who looks upon passion and prejudice as being synonymous, the warrior knows from experience that true passion is an affair of the heart, a state of objective awareness that does not support prejudice, but on the contrary, brings inclusiveness into being as a necessary act in acquiring knowledge and freedom.

What I have explained to you here may appear to be very simple and harmless, and yet it is the one key, the most important key, that sorcerers have always searched for and yet have never found, not because it is such a big secret, or because it is so difficult to find, but simply because it is a concept that does not lend itself to *reason*. It is a concept that in theory makes perfect sense to the mind, but that in practice the mind cannot accept. Sorcerers, being enslaved by their own minds, have such a deep-seated desire to control everything, so as to have life on their own terms, that they just cannot accept that *wanting power* means having to forego personal prejudice. In fact, upholding personal prejudice is the greatest need of the sorcerer, and in trying to fulfil that need, the only thing the sorcerer *wants* is the *power* that will enable him to give full expression to his personal likes and dislikes, and therefore he pursues that type of *power* at whatever cost. But the only form of *power* which lends itself to the demands of the sorcerer is the *power of the tonal*, technically termed *the first ring of power*, for the other two *rings of power* cannot be mastered by the mind, since both of these pertain to the *nagal*, and therefore transcend the *tonal*. Therefore the sorcerer, enslaved by his mind, and completely preoccupied with the needs of his *tonal*, automatically precludes himself from being able to access the *second* and the *third rings of power*.

Yet the trap the sorcerer runs into in pursuing *the first ring of power*, is that although this type of *power* does give him the ability to have life on his own terms, it nevertheless requires the constant use of *manipulation* in order for the sorcerer to maintain his control within life. But the problem with manipulation is that it

is an enforced control which is contrary to the process of life, and therefore the more you manipulate the more you have to manipulate, and the more you control the more difficult it becomes to keep on controlling, for one thing leads to another, so that there is always more and more that needs to be controlled. Therefore, although this type of *power* works well for a while, ultimately the level of manipulation that is required in order to maintain control becomes practically impossible, with the result that the sorcerer ends up being quite literally out of control. And in having reached the limits of his ability to control through manipulation, the sorcerer finds out too late that what *power* he did have, has become hopelessly diffused by the sheer magnitude of what needs to be controlled. Consequently, his life starts to fall apart at the seams, but having reached the limits of his ability to manipulate life, the sorcerer can no longer stop or reverse the disintegration of his life or his *power*. Such is the inevitable fate of every sorcerer - a short-lived career that ends in disaster and abject misery.

The warrior, on the other hand, who is fully inclusive in embracing all of life without prejudice, paradoxically ends up *wanting* for nothing! By not seeking to control anything, but on the contrary, meeting his every challenge head-on, by co-operating fully and intelligently with the process of life, the warrior has an abundance of *power* coming to him unbidden. As a result, the warrior finds himself controlling everything without controlling anything, for by co-operating intelligently with the process of life, he becomes an evermore integrated part of life and, being an integrated unit of the One Life, his *power* becomes truly invincible, in that every challenge met, no matter what the challenge may be, yields only more *power*, and this is true even if the battle is lost. Consequently, the warrior goes from strength to strength, and with every step taken he becomes evermore powerful and therefore also attains an ever-increasing freedom. However, this is only possible because the warrior is a being who has come to realise that in not being able to have life on his own terms, he must forego prejudice in favour of inclusiveness, and

that to do so, he must relinquish both his self-image as well as his view of the world. There is simply no other way, but it is also quite as *simple*, and every bit as *difficult*, as listening to and acting upon what it is that the *heart wants*, as opposed to what the *mind likes* or *dislikes*.

Learning to listen to the *heart*, and then acting impeccably upon what the *heart* dictates, can only be accomplished if the four principal techniques are seen as the means by which to fulfil *want*, as opposed to upholding prejudice, and if, to this effect, they are practised without the need to try and control the outcome. But this too is a concept around which the sorcerer cannot wrap his mind, for the sorcerer looks upon everything, including the four techniques, as being his to control and manipulate. However, we cannot control life, and neither can we control the outcome of practising the four techniques. Life just is, and acting within life has consequences, whether we like it or not. In this respect the four techniques are merely four courses of action that yield very specific results, yet the consequences of those results, as they ripple out through all of life around us, cannot be controlled any more than we can control life. But by flowing with those consequences, rather than trying to control them through manipulation, paradoxically we do control them, not in the sense of literally controlling them, but in the sense that, by flowing with them, we make them work *for* us rather than *against* us.

Now that you understand this much, I am sure that you can also see that you now stand at the most crucial crossroad you have ever had to face in your life up until now. Calling it a crossroad is the traditional figure of speech, but it is nonetheless somewhat misleading, even if true in a metaphorical sense. But I personally do not like using metaphors in situations like this, for this is not a verbal debate you and I are having about the Warrior's Path - instead it is a matter of life and death, your life and your death. Therefore I much prefer to see this situation as being a T-junction, for although in theory there is a way forward, in practice you are barred from the way forward at this point in

time because of your folly. Turning around and going back the way you came is an option, but not really a viable one, for doing so will lead to stagnation, death and decay. So what this means is that in reality you are left with only two options; you can turn either left, or you can turn right.

To the *right* lies the *known* and the *tonal*. Traversing this way will either lead you back to where you have come from, or alternatively it will lead you onto the Path of Sorcery, if you do not wish to go back to where you have come from. To the *left* lies the *unknown* and the *nagal*. Traversing this way is not for the faint-hearted, for the mere act of embarking upon this way constitutes what is termed the *bid for power*, an act that is irrevocable, and an act that can only be survived if it is truly for the person concerned a Path with a Heart to be challenged by *power*, at every turn of the way, to relinquish his self-image and his view of the world. Should you decide to go this way, and provided your *bid for power* is accepted, it will in time lead you to the *totality of the self* meaning that you will finally come to realise that the real you is the *nagal* indwelling the *tonal*.

However, making a *bid for power*, and having the bid accepted, cannot be done by the mind, for it is not a decision, a thought, a wish, or even a dream. Making a *bid for power* is quite literally an act of survival, made in the midst of a crisis point which you yourself will precipitate should you choose to go this way. However, merely fighting for your survival is not enough in itself to have the bid accepted, for it is only if, in that moment of dire crisis, you can manage to listen to and then act upon what your *heart* is telling you, that your bid will be accepted. Should you, in the moment of making your *bid for power*, once again follow your mind because you have succumbed to either your fear or your ambition, *power* will reject your bid. But rejection of a bid means irretrievable loss, for the opportunity to make a *bid for power* comes only once in a lifetime, and therefore failure to have it accepted means stagnation, death and eventual decay.

But if, in having precipitated your point of crisis, you have sufficient *personal power* to *want* to learn with every fibre of your

being, that deep inner *need* will enable you to listen to your *heart* in that moment of fighting for your survival, and, as a result, your actions, coming straight from the *heart*, will be utterly impeccable in not being tainted by either fear or ambition. If you can manage that, then your bid will be accepted, and from that moment on your life will be totally transformed, the *old* slipping away from you like an abandoned cloak, whilst the *new* rushes at you with an exhilarating speed and abundance that will leave you breathless and filled with awe, wonder and joy. Having your bid accepted means that there is nothing left that can possibly stop you from moving forward, for the way then lies clear ahead, and you will continue to claim as much *power* as you have time to claim in this lifetime, and at the same time claiming more and more freedom every step of the way. However, this does not mean that you will no longer be challenged, for by now you must surely understand that the only way in which to claim the *power* and the freedom of the warrior is for him to be challenged, and the more severe the challenges, the greater are the *gifts of power* inherent within them. In other words, finding yourself upon the Warrior's Path is still no guarantee that you will survive the continuous onslaughts of *power*, but at least you will be *fully* alive whilst you survive, rather than merely existing as the rot of decay sets into your remaining time on this earth.

So this is now where you are at. You can choose to go to the *right*, or you can choose to go to the *left*, but what happens after that will no longer be in your hands, for once you have made a decision, *power* will still come at you, in one way or another, and you will either survive or not, depending upon which way you decide to go. Even should you decide to go *left*, you will still only survive if you are successful in *making a bid for power*, and in having that bid accepted. But all in all, and as you can see, you do not really have a choice, even though for all of the time up until now your *reason* has managed to convince you that it is your *right* to have a *choice*. However, as you can also see, none of us really have *choice*. The most *choice* we can ever hope to have is in getting to *choose* what colour shirt we are going to wear today in

facing our challenges. Beyond such trivialities we have no *choice*. We have only the *need* to survive long enough in order to learn how to get to the *nagal*. But you must *decide* whether you have such a *need*, and if you do, and if you *want* to meet that *need*, then you must *decide* in this moment to go *left*.

This is your battle, for you now stand at the most awesome point anyone can possibly hope to find himself. Toltecs term this vantage point the *gap to freedom*. You may take your gap, or you may forfeit it, but either way you will still have to make a *decision*, the *decision* to remain in the *known*, or the *decision* to take your chances in entering the *unknown*. But before you make this *decision* I have one more section of the Sorcerer's Explanation to give you. Toltecs term this section, *the gateway to the nagal's world*.

CHATTER SIXTEEN

THE GATEWAY TO THE NAGAL'S WORLD

If you should decide to go *left*, you will be badly in need of this section of the Sorcerer's Explanation. But how very ironical that I should even have to say this to you, for logically speaking one would assume that, having got this far in your search for freedom, your commitment to freedom would already be a foregone conclusion! Therefore why, one asks, should it be necessary to say, *if you should decide to go left?* And yet, such is the nature of *reason*, for the *reasonable* is nearly always quite *illogical* when it comes to having to enter the *unknown*. *Reason* is excellent for when it comes to having to maintain the status quo within the confines of the *known*, but the moment you wish to step outside of that circle, *reason* goes into a loop, and if you try to follow it, you end up in dizzy circles that go nowhere at all, but instead end in utter confusion!

Therefore you should know up front that, should you decide to go *left*, you will find yourself to have gone beyond the comfortable parameters of both *reason* and the *known*. In theory this never does sound all that bad, but in practice you will find that it is not at all what you expected, for you must realise that when the warrior speaks of the *unknown* he is not referring to a lack of information, but is quite literally referring to some *thing* out there that is vast, frightening and truly incomprehensible at the best of times! And I mean it when I say "out there," for right now you are still *here*, "here" meaning here in your mind, within

the safe confines of what is for you the *known*. But the moment you go *left* you will be stepping out of the *here and now* into some *thing* that will be completely foreign to you and in every possible way alien to your present frame of reference. Being beyond your frame of reference, you will not immediately be able to relate to it in any way whatsoever, and therefore even just trying to ascertain what will then, for you, constitute the new *here and now*, will in itself seem like a mammoth task. The *unknown* is quite literally the *unknown*. It is nothing you have ever encountered before, and, as such, it will blow your mind! Consequently, stepping into it is truly frightening, for in not being able to relate to anything, you will begin to grasp just how utterly dependent you are upon your view of the world in order to survive. Therefore it is only natural to experience huge fear once your view of the world is no longer applicable, and your mind is frantically trying to grasp what is beyond your frame of reference!

Having no frame of reference to hold onto within what will be for you an alien aspect of life, you will not be able to navigate your way around within the *unknown*, and survive it, unless you adopt the stance of the warrior, something I have been impressing upon you since the very beginning of your apprenticeship, namely, that *the warrior accepts without accepting, and believes without believing*. But up until now you have only ever been able to grasp this in terms of the *known*, for you have not yet been in a situation where you have had to apply this within the context of the *unknown*. Put quite simply it means that once you move beyond your frame of reference, you *have* to accept what you are experiencing, but being in the *unknown* you cannot afford to accept what you are experiencing within the context of your known frame of reference. Likewise, if you are going to survive the *unknown*, then it is imperative that you believe what you encounter, but once again, that you do not make the mistake of trying to force a belief based upon the *known*, for if you do you will become utterly lost within the *unknown*, with no way of being able to ascertain whether you are still sane or not.

The only way to ensure that you do not fall into the trap of trying to base your understanding of what you will be experiencing in the *unknown* upon your view of the world, and thereby become lost, is to *remember*.

Every apprentice at this point always asks the inevitable question, "Remember what?" But this is so very typical of being caught in the world of the *tonal*.

It is not *what* must be remembered. *What* implies *some-thing* that belongs in the world of *Every-Thing*, that is, the *World of Sorcerers*. But if you go *left* you will not be on your way to the *World of Sorcerers*. Instead you will be on your way to the world of the *nagal*. Therefore the question you should be asking is, "What does it *mean* to remember?"

The answer is *the gateway to the nagal's world*. To *remember* is *the gateway to the nagal's world*. If you wish to survive the *unknown* you must find *the gateway to the nagal's world*. *The gateway to the nagal's world* is to *remember*. It is impossible to get to the *nagal* unless you *remember*. This was the final injunction you, like all of us, received upon leaving the *Orange-red Sun*, our home-world. It was the final injunction, but also the first, for life is one continuum in which past, present and future co-exist as the *eternal now*. Therefore there is no beginning, and there is no end. There is no *that was then* and *this is now*; there is no *that was there*, but *this is here*. There is only the *here and now* which always was, still is, and always will be. To *remember* is to *live* the *eternal now*, for you *know* it to be true from *experience* - the experience of the *here and now* within the incomprehensible vastness of the *unknown*.

What is it to experience the *eternal now*? It is to *know* with every fibre of your being that *the whole world and everything in it is an endless mystery*, it is know that *it is our duty as warriors to solve this mystery, but that we have no hope of ever being able to do so*; it is know that *we too are a part of this mystery, and that in order to solve it we must become at-one with this mystery*, it is to know that *in being at-one with this mystery, the crux of the mystery is the infinite mystery of beingness, and that within the mystery of*

beingness all are equal. It is to *understand in true humility* that our *fate* is but a miniscule fragment of a *destiny* that has neither beginning nor end, a destiny that always was, still is, and always will be. It is to *know* that you are standing in the presence of the ineffable *nagal*, of which you are an individualised unit! Only then will you be able to grasp the *purpose* of the injunction to *remember*, and in having grasped the *purpose* you will also grasp the *meaning* of what it is to *remember*.

Gradually, as you *live* the *eternal now*, it will begin to dawn on you that *time* is not what your mind has led you to believe, but that it is instead the *emotional impetus of the ineffable nagal* — an impetus that always was, still is, and always will be. That impetus is the expression of *intent* within the physical universe, the *intent* to *remember*, not tomorrow, not next year, not in two million years time, but *now, now, now - the eternal now* that has neither beginning nor end, *de-fined* as it is by *eternity* within the *con-fine-ment of infinity*¹. Once you have grasped that much you will know with your *whole* beingness that *the endless mystery of beingness lies in the mystery of perception*; you will know that *the mystery of perception is that we should solve the mystery*; you will know that *in order to solve the mystery we must re-member the mystery*, you will know that *re-member-ing the mystery makes us all-one and therefore equal!*

To *re-member* is to make *whole*, to make *all-one!* To *re-member* is *intent!* To *re-member* is *unconditional love in action* in which there is no separation, no division, no here and there, no then and now, no you and me!

But to *re-member* you must *unfold the wings of perception* so as to *touch both the nagal and the tonal*.

All of your training up until now has been preparing you for this moment. All you need to do in order to *unfold the wings of perception* is to *live* the *eternal now*. If you do you will find yourself involuntarily beginning to *fold back time* in order to *touch both the nagal and the tonal*. *Voiding back time* means that you reveal the *emotional impetus* of the ineffable *nagal* by having be-come the embodiment of *intent*, and being an embodiment of

intent, your every action will be an act of the *heart*, a *revelation of unconditional love in action*, as you strive ever onwards upon the *Path with a Heart*, *touching both the nagal and the tonal* as you go. To *touch* means to *relate to*. And to *touch both the nagal and the tonal*, means to *relate to both the nagal and the tonal*. *Relating to both*, you *re-member* them within your *heart*. *Re-member-ing* the *nagal* and the *tonal* within your *heart* is *life*, the One-Life, the ineffable *nagal of us* all.

Therefore to *re-member* is to *re-member the sacred trust!* It is to *re-member the Fires of the Forge!* It is to *re-member the purpose of the Great Sacrifice* in bringing to birth the *meaning* inherent within *the Divine Rebel* - a *purpose* which is our purpose, and a *meaning* which, as warriors, we fight to materialise, each in our own unique way as we endeavour to *let fly true the Spear of Destiny*, and to *let the Sword of Power ring with the One Truth as it flashes forth the blue flame of the One Power*.

This is what you need to know should you decide to go *left*. There is little else to say, for little else remains to be told. What is there to tell beyond the Sorcerer's Explanation? It is an explanation that reveals *Every-Thing* and *No-Thing*. It is now up to you to decide which way you should go. In this respect realise that we all came to this world as *One* — *One in the One Purpose*, but as individualised units of the *One Life*, it is the duty of each and every one of us to fulfil the *One Purpose*, as we strive *all-one* to tread the *Path with a Heart* in bringing to birth the *meaning* within the *One Purpose*. To this end, and upon coming to this world, we each set off *all-one* to find that *meaning* within our lives as individualised units. So we come into this life again and again in order to *re-member*, but always *all-one!* Alone are we born, and alone do we die, for each and every one of us has a duty to fulfil. We can only fulfil that duty alone, *all-one!*

So more than this I cannot do for you, for you must now go and *live* the sacred trust, or not, as you may decide! But whatever your decision may be, know that you will be alone, for such is the Law! Alone are we born, alone do we unfold the *wings of perception*, and alone do we die, for to be alone is to be *all-one!*

However, there is one last thing you should know. The *wings of perception* can only be unfolded at the fading light of the *setting sun*. Your *death* will guide you, and your *heart will* instruct you in the steps that need to be taken. Trust your *death*, and *listen to your heart!*

I will now leave you here to make your decision *by your self* and hopefully, *for your self*. But know also that no matter what your decision may be, should you be stupid enough to fail in being able to *unfold the wings of perception*, then in another place, in another time, you must at least have enough *personal power* to find your way back to where you started in this lifetime. Should you *need* to do that, and if you can manage it, then your *need will* again draw me towards you, and from wherever I may be, I promise that, *if fate* allows it, I will again try to come to you, and again together we can try to *re-member*.

So ends the Sorcerer's Explanation

INDEX

A

- Act, the/an,
 of be-coming cognisant, 202
 of becoming creative,
 cause of, 107
 defined, 101, 106, 111, 187,
 188,197
 manifestation of, 108
 nature of, 106, 110
 reasons for, 111
 requirements for, 109
 results of, 108, 111
 the channel for the creative
 power of the Void, 106
 of be-coming true to self, 109
 of creation, 179, 189, 192, 203,
 235,237
 of conceiving purpose of the spirit,
 109
 of conceiving true to self, 109
 of intent,
 defined, 236
 result of, 237
 of manifestation, 105
 of perception,
 defined, 90, 112, 191
 dependent upon self-image, 216
 manifestation of, 108
 results of, 109
 the crux of, 201
 of survival,
 importance of, 78
 outcome of, 59
 of the Word, 237
- Action(s),
 achieving correct implementation
 of, 128
 achieving correct perception of,
 128
 average man's attitude towards,
 171
- defined, 128, 132, 133, 173
 dependent upon, 128, 173, 215
 determined by, 122
 directed by sobriety, 173
 directed by vision, 191
 impeccable,
 dependent upon, 170
 importance of, 25, 44, 119, 127,
 131, 132, 170, 171, 172, 174
 inclusiveness in,
 dependent upon, 175
 importance of, 21
 results of, 192
 the meaning of, 180
 inspired by vision, 173
 justification of, 61
 life-destructive, 39, 128, 129, 172
 life-supportive, 39, 128, 129, 172,
 173
 love in, 173
 meaning of, 21
 must be fully inclusive, 172
 must express fate, 127
 nature of, 4, 89, 129, 131, 132,
 133, 170, 172, 174, 192
 of average man, 131, 132
 of others, 292
 of the female, 89
 of the male, 89
 of the stalker, 96, 97
 of the warrior, 84, 92, 97, 98, 99,
 130, 131, 133, 170
 origin of, 191, 236
 purpose of, 131
 random, 130
 right and wrong, 128
 the consequences of, 39, 119, 128,
 131
 learning from, 131
 the warrior's approach to, 130, 133
 upon the Warrior's Path, 134
- Active Intelligence, 102, 103, 104,
 175, 190, 191, 197

Alive, 83
 All-oneness,
 becomes multiplicity, 238
 meaning of, 309
 Ambition, 281
 Ancient Darkness, the,
 lost within, 269
 nature of, 267
 Aphorisms,
 nature of, 73
 Apprentice(s),
 assumed understanding of, 290
 becoming an, 276, 280, 281, 282
 breaking the fixation of the, 282,
 284
 develops trust in his own
 knowledge, 287
 difficulties of the, 66
 enters the mood of the warrior,
 284
 final preparation of, 287, 288
 forced into listening to his heart,
 281, 285
 given a practical task, 283
 learning to shift the focus, 282
 limitations of, 67
 mistakes of, 66, 76, 77, 78, 81, 82,
 286, 290, 291, 292, 293
 nature of, 280, 283
 necessary characteristics of, 81
 progress of, 67, 80
 stalking his own perception, 283
 starts to act upon his feelings,
 285
 success of, 85
 succumbing to the sense of failure,
 286
 the crisis point of, 82, 83, 288
 the hooking of, 281
 the needs of, 258
 the training of, 80, 280, 282
 transformation of, 83, 84
 trapping the attention of, 285, 286
 ultimate not-doing of, 85
 weeded by sharpshooters, 80
 Ascension, 218
 Assemblage point, the,
 the alignment of, 12, 51

Ad, the Spirit of, 256, 267, 272
 Atl'aman, 269, 270
 At-one-ment, 149, 235, 236
 the desire for, 236
 with the father,
 implications within, 237
 requirements for, 247
 Attraction & Repulsion, the Law of,
 114
 Average man('s), the, 228
 actions, 128, 131, 132, 171, 174
 behaviour, 87, 91, 171, 172
 interpretation of purpose, 131
 is stuck in the known, 67
 is dictated to by rational mind, 67
 lack of friendship, 87
 life, 15, 132, 171
 mistakes, 18
 nature of, 50, 54, 58, 63
 perception of, 15, 17, 58, 62, 131,
 171, 179
 powerlessness, 18
 priorities, 50
 pursuits, 15
 reactions, 128, 132
 resistance to change, 75, 76, 78
 selective perception, 132
 separativeness, 132
 sexual lust, 87, 88
 the odds against, 58
 thinking, 49, 50
 versus the warrior, 62, 63
 victim mentality, 132
 Awareness,
 bringing to birth, 89
 change in, 3
 dependent upon, 3, 51
 Evolving,
 cause of becoming separated
 from the nagal, 218
 conception of defined, 198
 defined, 193, 194, 210
 dependent upon, 208
 identifies with the form, 217
 importance of, 177, 211, 218
 nature of, 194, 196, 211, 213
 result of the birth of, 210
 the embryo of, 202

the purpose and meaning within,
 221
 the seed of, 185, 202
 Inherent,
 and inclusiveness, 177
 defined, 193
 importance of, 176
 movement of, 104
 of the nagal, 196
 the two polarities of, 105, 196,
 197
 intelligence relative to, 128
 Left side, 195
 Mother's, 161
 nature of, 3, 190, 193, 195, 220,
 234
 Normal, 200
 of self, 176
 of the bisexual, 239
 of the nagal, 196, 233, 234, 235,
 236
 only the One, 195
 relationship between gender and,
 106, 108
 relative factor of, 90, 107, 108,
 109, 111, 195, 225, 226
 Right side, 195
 the evolution of, 3, 26, 40, 51, 69,
 98, 104, 117
 aiding, 172
 cause of encumbrance of, 203
 death in, 209
 dependent upon, 40, 88, 108,
 111, 112, 121, 203, 210
 importance of, 149, 175, 218
 meaning of, 26, 175
 nature of, 26
 purpose of, 159, 182
 requirements for, 2, 54, 89, 107,
 149, 178, 215, 218
 results of, 58, 71, 208
 the Mastery of, 37, 49, 52, 73
 achieving, 52
 dreaming, a part of, 228
 importance of, 52, 148, 173,
 198
 requirements for, 49, 148, 228
 the use of aphorisms in, 73

die Truths of, 37
 the two polarities of, 88, 108, 111,
 190
 defined, 159
 requirements for intelligent
 co-operation between, 205
 Axes, the, 44, 208

B

Band of Man, the, 199
 Batde, the
 defining, 61
 for knowledge, 62
 for survival, 79
 nature of, 61, 62, 63, 89
 of the sexes, 87
 purpose of, 61, 62
 Be-coming,
 at-one with life, 161
 cause of, 239
 creative,
 cause of, 107, 234
 defined, 101, 106, 111, 187,
 188, 197, 236
 manifestation of, 108
 nature of, 106, 110
 reasons for, 111
 requirements for, 109, 117
 results of, 108, 111
 defined, 105, 187, 188
 dual connotation of, 104
 nature of, 202
 of the spirit or nagal, 186
 defined, 187
 result of, 105, 239
 die dreamed of the dreamer, 228
 the son of man, 219
 Behaviour,
 is not the person, 123
 of average man, 171, 172
 Being,
 defined, 104
 the state of, 97
 Beingness,
 awareness cannot be separated
 from, 193, 220, 234

- becomes *be*, 105
 - defined, 104
 - nature of, 148
 - the mystery of, 11
 - nature of, 168, 198
 - requirements for revealing, 170
 - the root of, 171
 - Bisexual,
 - the true, 230
 - nature of, 231, 244
 - versus the Divine, 231
 - Bisexual, the Divine,
 - defined, 112, 162, 191, 239
 - desire of,
 - defined, 239
 - requirements for fulfilling the, 239
 - expression of, 238, 242
 - meaning of, 111, 163
 - nature of, 230
 - refers to, 163
 - relationship between Divine
 - Heterosexual and, 113, 114
 - die awareness of, 239
 - versus the true, 231
 - see also* Life be-coming manifest
 - see also* the Three-pronged nagal
 - Blame,
 - casting, 53, 54, 58, 59, 64, 91, 119
 - cause of, 53, 54, 58, 119
 - consequences of, 54, 64
 - futility of, 59, 91
- C**
- Cause of Existence, the, 167
 - Challenge(s),
 - and the West, 80
 - avoiding, 118, 279
 - determined by, 279
 - dreaming into existence, 121
 - facing,
 - importance of, 97, 119, 120
 - requirements for, 102, 117, 245, 246
 - results of, 119

- finding meaning in, 96
 - from power, 80
 - importance of, 27, 121
 - male guided by, 119
 - nature of, 80, 117, 119, 303
 - perception of, 27
 - purpose of, 80, 116, 117, 303
 - use of, 27, 279
 - Change,
 - cosmetic, 76
 - defined, 75
 - dependent upon, 169
 - effected by, 76
 - effects of, 76, 130
 - facing, 77
 - forced into, 77
 - importance of, 3, 98
 - initiated by, 76, 158
 - requirements for, 79
 - resistance to, 75, 76, 78, 91
 - true, 76
 - wanting to change on own terms, 291
 - Choice,
 - the fallacy of, 303, 304
 - Choosing between the old & the new, 208, 209
 - Christ, the, 98, 221
 - crucifixion of, 218
 - defined, 218
 - principle, 115, 125
 - defined, 115, 125, 211
 - embodiment of, 213
 - nature of, 212
 - see also* the Son of Man & the Son of the Unspeakable
- Circumstances, 128, 129, 130
 - Clustering, 207
 - Colour, 236
 - Commitment, 99
 - Conception,
 - at a subjective level, 202
 - called forth by both males & females, 111
 - defined, 89, 90, 108, 109, 112, 116, 188, 202
 - implies duality, 234
 - in the Son, 188, 235, 238

- meaning of, 108
 - nature of, 107, 233, 234
 - of evolving awareness, 198
 - of die creative power of the Void, 190
 - of the irrational, 203
 - requirements for, 107, 117
 - results of, 116, 188, 233, 237
 - vehicles of, 233
 - within the Void, 235
 - Condemnation, 21
 - Confusion, 298, 305
 - Consciousness,
 - die eclipse of, 279
 - Corporeal, the,
 - defined, 170
 - purpose of, 171
 - Create, 107, 109, 188
 - Creation,
 - defined, 108, 175, 184, 209
 - purpose of, 108, 109
 - requirements for, 107, 184
 - source of, 102, 108
 - the act of, 179, 189, 192, 203, 235, 237
 - Creative Trinity, the, 205, 209
 - defined, 203
 - Crime, partners in, 88
 - Crisis,
 - the point of, 59, 67, 80, 82, 83
 - defined, 80
 - importance of, 54, 67, 80
 - results of, 82, 83
 - Crucifixion,
 - esoteric meaning of, 217
- D**
- Death,
 - dancing with, 78
 - defined, 150
 - embracing, 79, 83, 99
 - importance of, 79, 99, 218, 266
 - results of, 83, 150
 - facing, 77, 273
 - forced into, 77
 - inclusiveness imbued with, 217

- in the evolution of awareness, 209
 - nature of, 246
 - of old self, 76, 79, 98
 - of self-image,
 - cause of, 216
 - requirements in facing the, 246
 - of the dreamed, 247
 - of the old, 75, 98
 - and feeling, 215
 - and sobriety, 216
 - cause of, 210
 - defined, 75, 98, 218
 - importance of, 208, 209, 218
 - nature of, 209
 - reason for intent seeking, 217
 - requires recapitulation, 215
 - of unity, 210
 - resisting, 79
 - stalked by, 29, 99
 - the power of, 75
 - the purpose and meaning within, 266
 - the warrior's approach to, 28
 - the warrior's best advisor, 76
 - touched by, 83, 84
 - within one's awareness of self, 216
- Definitive journey, the, 220
 - Desire,
 - defined, 232, 239
 - for atonement, 236
 - of the bisexual, 239
 - of the father, 238
 - of the warrior, 170
 - the two poles of, 232
 - to hunt own potential, 238
 - Destiny,
 - average man's assumed
 - understanding of, 171
 - defined, 97, 98
 - man cannot deviate from, 25, 134
 - masters of our own, 277
 - unfoldment of, 98
 - Destruction,
 - care must be taken in, 129
 - cause of, 23, 129
 - example of, 24
 - is sometimes necessary, 129, 130
 - the tendency towards, 23

Dimension,
the fourth, 207, 260

Directions, the Four, 271

Discrimination,
correct use of, 21
dependent upon, 123

Diversity, 179, 180

Divine Rebel, the, 309

Dog Star, the, 31

Doings,
of others, 92, 93, 96

Dream, the,
defined, 245
purpose within, 248
the madness of, 23, 99, 279,
289
caught in, 124
defined, 172, 279
freedom from, 99
perpetuated by, 184

Dreamed of the dreamer, the,
be-coming, 228, 248
defined, 121, 150, 227, 240
manifestation of, 227
nature of, 228, 229, 241, 244,
245, 246
the death of, 247
transfiguration of, 38

Dreamer, the,
actions of, 121
awareness of, 159
be-coming at-one with the nagal,
228
communicates through the heart,
203
defined, 121, 212
dreaming the dreamed, 38, 121
exploring masculinity, 240, 241,
243
expressing itself in the passive role,
242, 243
guidance from, 228
identifies with the form, 217
intelligent co-operation with, 247,
248
intent of, 121
nature of, 121, 194, 217, 227,
228, 229, 240, 241

resistance to, 118
within space, 149

Dreaming,
classes, 258
defined, 38, 121
into existence, 150
of the dreamed, 227
purpose of, 121
the Art of, 227, 228
true, 208, 248

Duality, 193, 209

E

Eagle, the Eye of,
defined, 112, 115, 173, 197, 198
meaning of, 125, 173
source of, 197
see also Intent and Inclusiveness

Earth, the Planet, 271

East, the, 37, 150

Easter, 221

Electricity, 114

Electromagnetism, the Law of, 114

Emotional impetus, 232

Emotions, 65, 66

Energy,
accumulation of, 38
acquisition of, 116, 121
importance of, 89, 116, 117, 121
nature of, 89, 116, 117, 207
source of, 116
the transfiguration of, 207
use of, 117

Erasing personal history,
importance of, 208, 228, 245
requirements for, 246
results of, 246

Escapisms,
cause of, 15, 18, 85
defined, 18
nature of, 85
results of, 18, 85

Eternal now, the, 37, 239, 307, 308
nature of, 260

Eternity, 147

Eve, the cosmic, 112

Every-Thing, the,
becoming, 63
defined, 13, 14, 104
freedom from, 79
identification with, 15, 79
letting go of, 78
lost within, 14
nature of, 14, 206
of the tonal, 202
purpose of, 14
source of, 244
the No-Thing must be-come, 217

Evolving awareness,
conception of, 198
death in, 209
defined, 193, 194, 210
dependent upon, 208
essence of, 196
identifies with the form, 217
importance of, 177, 211, 218
nature of, 194, 196, 211, 213
separated from the nagal, 218
the birth of, 210
the East-West axis, 208
the purpose and the meaning
within, 221
the seed or embryo of, 185, 202

Existence, 167

Experience,
importance of, 3, 4, 62, 201
nature of, 4, 201
of eternity, 147
of the irrational, 202
of the totality of the self, 149

Explanation(s), 256
the Sorcerer's,
approach to, 257
different verbalisations of, 257
elucidation of, 292
nature of, 256, 257, 260, 309
origin of the name, 260
the five parts of, 259
the lead into, 260, 261

Expression,
of the indwelling life, 181

Eye, the,
of the Eagle,
defined, 112, 115, 173, 197, 198

meaning of, 125, 173
source of, 197
see also Intent and Inclusiveness

F

Failure, 63

Fate, 39
actions must be an expression of,
127
and the Path with a Heart, 213
becoming aligned with, 120, 121
challenged by, 57
female remaining true to, 120
forces of, 57
forfeiting of, 134
fulfilling, 28, 98, 119, 130
prerequisite for, 246, 130
given to one's, 61, 77, 99
is your cross, 213
no avoidance of, 25
of the sorcerer, 300
revealed by, 135, 175
the nature of, 213, 277, 278
the script of, 277, 279, 280
unfoldment of, 84, 131
working against, 119, 120, 130

Father, the,
and the son, 219, 237, 238
at-one-ment with, 237, 247
contains sperm of the Unspeakable,
106
defined, 106, 112, 187, 192
desire of, 238
the purpose of, 149, 150
the son fighting his way back to,
219, 220
the son of, 149
see also Potential Intelligence and
the Yellow Rose of Friendship

Fear,
cause of, 85
eradication of, 281
nature of, 77
results of, 78, 85

Feeling(s),
acquisition of, 96

acting upon, 4
 and death of the old, 215
 and selective perception, 93
 becomes an objective reality, 221
 being receptive to, 203
 danger in trying to interpret, 93,
 96, 200, 201
 defined, 197, 202
 explained, 201, 202
 ignoring, 67, 220
 consequences of, 67
 importance of, 2, 30, 38, 96, 203
 killing, 73
 life is a, 197, 201
 nature of, 92, 96, 111, 196, 197,
 201, 202, 215
 of inclusiveness, 148
 of nothingness, 147
 preceding the unfoldment of
 potential, 197
 source of, 111, 196
 translating, 4
 working with, 92, 93, 95, 96,
 198

Female, the,
 conception in, 190
 defined, 108
 embodies the mind, 243
 hunting for power, 109
 incarnation, 242, 243, 244
 lacking intent, 124
 manifestation of, 232
 must strive for receptivity, 118
 nature of, 107, 106, 108, 112,
 117, 120, 163, 190, 232, 233,
 243
 power pursued by, 117
 responsibility of, 90
 supporting the male's purpose, 120
 the difference between the male
 and, 135, 233
 utilises the force of intent, 107,
 108
 willingness of, 90

Femininity, 89, 161

Fertilisation, 107, 191
 and inspiration, 188
 by the nagal, 189, 202

called forth by both males &
 females, 111
 defined, 89, 108
 in the Superlative Trinity, 185
 of life within manifestation, 157,
 158
 of the heart, 190
 of the mind, 190
 of the son by the nagal, 235
 results of, 236
 self-, 105
 cause of, 236
 defined, 178, 233
 implications within, 178
 nature of, 189, 233
 source of, 107

Fires of the Forge, the, 275

First Attention, the, 200

Fleeting moment of chance, the, 285

Focus,
 placing the, 61
 shifting the, 7, 29, 63, 64, 72, 91
 advantage in, 282, 283
 dependent upon, 63
 importance of, 7, 29, 63, 91,
 282
 meaning of, 64
 requirements for, 72

Folly,
 cause of, 102
 controlling, 130
 defined, 134
 laughing at, 97
 meaning of, 134
 meeting in midst of, 92
 nature of, 28, 29, 92
 of fellow men, 91, 92
 re-enactment of, 130
 reproduction of, 109, 118, 124
 the stalker's approach to, 97

Forced, being
 advantages in being, 91
 the illusion of, 77, 78

Form, the,
 can be organic or inorganic,
 104
 defined, 9, 181, 190
 destruction of, 129

expression of spirit indwelling the,
 104

identification with, 14, 217, 218
 liberation from, 172, 218
 nature of, 150
 purpose of, 150, 151
 nature of, 9, 10, 104, 190
 of the Superlative Trinity, 186
 purpose of, 9
 side of life, 14, 172
 versus life, 9, 10, 11, 186

Four, the,
 and the three cannot yet be
 reconciled, 240
 defined, 240

Frame of reference, 2

Freedom,
 achieving, 42, 79
 forfeiting the gap to, 81
 from Every-Thing, 79
 from madness of dream, 99
 from the form, 172, 218
 from view of the world, 99
 loss of, 14
 meaning of, 30, 40, 79
 nature of, 79
 roots of, 31
 the gap to, 304
 the keynote of, 31
 the meaning of, 40
 the purpose of, 40
 violation of, 24

Friendship,
 an act of, 219
 between females, 88
 between males, 88
 conception of, 113
 defined, 101, 110, 111, 113, 124,
 188, 197
 importance of, 109, 111, 149
 learning the meaning of, 123,
 124
 nature of, 110, 111
 no knowledge of, 124
 perpetuated, 113
 result of, 114
 source of, 114
 the lack of, 88

the meaning of, 267
 the ultimate expression of, 198

the Yellow Rose of,
 accessing, 109
 and fertilisation, 107
 comes into being, 187
 defined, 101, 104, 106, 113,
 125, 182, 187, 188, 192, 197
 divorced from, 124
 dynamics within, 113
 enactment of, 266
 importance of, 106, 107, 112
 inspired by intent, 101
 manifested as, 187
 nature of, 101, 104, 106, 110,
 112, 148, 187, 188
 precedes manifestation, 111
 requirements for materialisation
 of, 187
 source of, 110, 111
 the meaning of, 266
 the sap of, 106
see also Potential Intelligence and
 the Father

Q

Gender,
 becoming responsible in terms of,
 286
 defined, 229
 dependent upon, 159
 influences energy, 117
 knowledge of, 161
 nature of, 232
 not understood, 14
 purpose of, 90
 relationship between awareness
 and, 106, 108
 relative to perception, 229
 social conditioning in, 86, 87, 88
 the secret of sex and, 88
 understanding of, 106, 162
 working with, 90

Goal,
 oriented, 28
 versus the journey, 29

God,
 Immanent, 106, 186, 187, 192
see also the Father, Potential
 Intelligence and die Yellow
 Rose of Friendship
 Incarnate, 227
 is love, 240
 Transcendent, 106, 186, 187
see also the Void
 Great Sacrifice, the, 309

H

Harmony through Conflict, the Law
 of, 115

Heart, the,
 absorb the meaning within, 266
 an act of, 209
 an affair of, 111, 171, 192
 and mind, 111, 176, 182, 186
 result of intelligent co-operation
 between, 192, 206
 tension between, 177, 178
 centre, 203
 conception in, 190
 defined, 175, 178, 191, 203
 demonstrates unconditional love in
 action, 182
 entering the realm of, 88, 90, 91
 difficulties in, 85
 ignoring, 67
 importance of, 12, 208
 in any purpose, 90
 is fertilised directly by the nagal,
 190
 lies in the meaning of life, 27
 listening to, 93, 96, 97, 134
 importance of, 93, 96, 97, 134,
 198, 221
 requirements for, 301
 male must lead in opening the, 124
 meeting the wants of, 301
 nature of, 20, 111, 132, 281, 297
 opening, 20
 openness of, 21, 29, 30, 88, 97, 124
 defined, 97
 difficulties in achieving, 88

importance of, 21, 30, 124, 203
 result of, 175
 results in lacking an, 124
 principle embodied by the male,
 242
 source of, 111
 the dreamer communicates
 through, 203
 the Path with a,
 and fate, 213
 and inclusiveness, 205
 defined, 28, 209, 211
 difficulties in treading, 13, 38
 the basis of, 114
 the meaning of, 29, 97, 192
 the riddle of the, 38, 85

Heptagon, the, 113, 114

Hermaphrodite, the, 229, 238, 239

Heterosexual, the Divine
 defined, 112, 155, 191
 desire of, 239
 expression of, 155, 244
 relationship between Divine
 Bisexual and, 113, 114
 the four-pronged nagal, 112, 113
 the hermaphrodite becomes, 239

Heterosexuality,
 cause of, 235, 236, 237, 238
 defined, 229
 result of, 238

Honesty,
 acquisition of, 19
 effects of, 21
 importance of, 18, 70

Hu-man, 228

Human being, the
 beliefs of, 17
 cause of powerlessness of, 18
 does not normally think, 50, 54
 life of, 15
 mistakes of, 18
 odds against, 58
 perceptions of, 15
 priorities of, 50
 pursuits of, 15
 the thinking of, 49, 50
 the world of, 15
see also average man

Humility, 81
 Humility & Understanding, 98
 Hunt, the rule of the, 57, 97

I

Identification, 14, 217
 liberation from, 218
 nature of, 150
 purpose of, 150, 151

Ignorance, 39
 defined, 63
 freedom from, 39, 40

Impulse, 232, 234

Incarnation,
 purpose of, 127
 the female,
 nature of, 242, 243, 244
 the implications within, 167
 the male,
 nature of, 241, 242, 243, 244

Inclusiveness,
 a sense of, 183, 184
 as defined by sobriety, 205
 defined, 172, 173
 dependent upon, 175, 209
 embodied by the male, 242
 humanity's resistance to, 221
 imbued with death, 217
 importance of, 19, 20, 22, 172, 175
 in action, 21
 inherent,
 defined, 182
 objective expression of, 191
 requirements for materialisation
 of, 182
 subjective expression of, 191
 the two expressions of, 192
 is not sufficient in itself, 214, 215
 living a life based upon, 192
 materialisation of, 176, 180, 189,
 206
 meaning of, 180, 214
 misconceptions concerning, 122
 nature of, 20, 21, 173, 177, 188,
 189, 205, 206
 potential, 177

prerequisite for, 19, 170, 194, 208
 results of, 170, 173
 source of, 111, 175
 the dual expression of, 177, 191
 the factor of, 26, 27
 the feeling of, 148
 the final act of, 204
 the force of, 217
 the intent towards, 194, 197
 the law of, 27, 113, 114
 the longing for, 150
 the origin of intent & vision, 182
see also Intent and the Son

Information,
 is not true knowledge, 92
 limitations of, 51
 nature of, 3
 versus knowledge, 51

Inherent awareness,
 and inclusiveness, 177
 defined, 193
 importance of, 176
 movement of, 104
 of the nagal, 196
 the two polarities of, 105, 196,
 197

Inorganic, the,
 the substance of form, 104

Inspiration, Divine, 101
 and fertilisation, 188
 defined, 113, 114, 190
 expression of, 110, 158
 meaning of, 236
 nature of, 110, 158
 results in self-fertilisation, 189

Intelligence,
 Active, 102, 103, 104, 175, 190,
 191, 197
 Potential,
 conception within, 190
 defined, 182, 187
 fertilisation of, 189, 190
 made manifest, 101, 106, 148,
 162
 materialisation of, 175, 187
 nature of, 186
 nature of fertilisation of, 189,
 190

requirements for materialisation of, 187
 the awareness of, 175
see also the Yellow Rose of Friendship and the Father
 potential of, 176
 relative to awareness, 128

Intelligent co-operation,
 between both polarities of awareness, 205, 206
 defined, 240
 made possible through separation, 211
 purpose of, 240
 true meaning of, 90
 with the dreamer, 248

Intensity, 65, 66

Intent,
 an act of, 236, 237
 an affair of, 111
 and intention, 122
 and relative absolutes, 71
 becomes separated from mind, 214, 238
 becoming the embodiment of, 308, 309
 binds together the rings of power, 206
 cannot be escaped, 134
 conceives the purpose of the Unspeakable, 235, 236
 con-fined, 235, 236
 con-fined be-coming de-fined, 232 as the Word, 237
 defined, 115, 174, 182, 191, 197
 de-fined, 235, 236, 237, 238
 determines an objective expression of desire, 233
 directing, 117, 228
 dreamer's use of, 121
 dual nature of, 113, 178, 197, 220
 enacting, 248
 exerting pressure upon active intelligence, 197
 exerting pressure upon mind, 105
 explained, 202
 meaning of, 178

result of, 102, 148, 189
 expression of, 12, 149, 219
 female's use of, 107, 109, 117
 fertilises mind, 105
 impact of, 71
 inspires manifestation of Yellow Rose of Friendship, 101
 inspires the nagal, 107, 188, 189, 236, 238
 lack of, 124
 male's use of, 107, 109, 117
 nature of, 25, 64, 101, 105, 107, 110, 111, 115, 116, 120, 122, 168, 178, 182, 188, 199, 206, 214, 215, 234
 purpose of, 194, 197, 217
 relationship between nagal and, 107, 108, 110, 111, 197
 resetting of, 283
 resisting, 118
 results of, 173
 seeks out death of the old, 217
 setting of, 122
 stirring of, 103, 106, 110, 113, 234, 236
 subjective potential of, 235
 the active polarity, 244
 the antithesis of, 122
 the cause of action, 191
 the coming of, 105, 202
 the eternal now, 239
 the flip-side of vision, 173, 174, 181, 182, 192
 the focussing of, 105
 the force of, 102, 103, 107, 109
 defined, 112, 116
 importance of, 106, 116
 in life within manifestation, 115, 116
 the manifestation of, 173
 the Mastery of, 38, 116, 120, 122
 defined, 116, 227
 importance of, 38, 116
 meaning of, 120
 nature of, 245
 requirements for, 116, 120, 122, 245, 247, 248'
 the pressure of, 101, 105

defined, 102, 103, 175, 177, 178, 183
 extension of, 104
 importance of, 106
 result of, 175, 189
 versus the manifestation of, 185
 towards inclusiveness, 194, 197
 use of, 23, 24, 107, 109, 117, 118
see also Inclusiveness and Love
see also the Son and the Word

Internal dialogue, 282
 caught in, 67

Irrational, the,
 becomes an objective reality, 221
 defies verbalisation, 255
 experience of, 202
 made manifest, 9
 the conception of, 202, 203

It Becomes, 37

It Is, 37
 defined, 104, 239

It Moves,
 defined, 239
 meaning of, 236

J

Journey, the, 30
 defined, 134
 meaning of, 28
 of learning, 248
 of self-discovery, 98
 to the summit of Mount Golgotha, 272
 versus the goal, 29

K

Knowledge,
 acquisition of, 3
 effects of, 169
 gaps in, 134
 irrational,
 defined, 92
 nature of, 1, 2
 misconceptions concerning, 71

nature of, 3, 4, 62, 71, 157, 158, 169, 201
 new,
 acquisition of, 52
 importance of, 76
 requirements for gaining, 181, 215, 216
 of the nagal, 17
 dependent upon, 170
 of the self, 17, 62
 futility of assuming, 161
 importance of, 17
 limited to, 160, 161
 meaning of, 245
 re-evaluation of, 70, 71
 standing firm in, 295
 static, 71
 stunting of, 12
 true, 121

Known, the,
 defined, 195
 for the Unspeakable, 159, 193
 misconceptions concerning, 64
 nature of, 159, 194, 196
 separating the unknown from, 37
 stuck in,
 cause of, 124, 203, 208, 293
 the keeper of,
 defined, 194
 meaning of, 212
 working with, 4

L

Learning,
 from life, 81
 from the consequences of actions, 131
 importance of willingness in, 81, 86, 221
 is forced, 39, 78
 meaning of, 84
 misconceptions concerning, 291, 293
 nature of, 3, 39, 277, 278
 requirements for, 3, 86, 278

the journey of, 248
 the meaning of love & warmth, 122
 true meaning of friendship, 123, 124
 versus gathering information, 51
 Left side, the,
 defined, 195, 302
 turning to,
 consequences of, 302, 305, 307
 importance of, 304
 Life,
 an affair with, 97
 an inner affair with the self, 171
 assumed understanding of, 14, 171
 based upon inclusiveness, 192
 based upon Law of Polarity, 180
 Be-coming manifest, 112, 113
 becomes life within
 manifestation, 188
 cause of separation from life
 within manifestation, 239
 defined, 170, 188, 193, 197
 desire of, 239
 expression of, 238, 242
 meaning of, 111, 163
 nature of, 155, 156, 157, 162, 163, 191, 230
 power flow within, 215
 reason for being bisexual, 190
 relationship between life within
 manifestation and, 113, 114
 represented by the triangle, 113
 the Divine Bisexual, 112, 162, 191, 239
 the subjective aspect of, 188
 the womb for, 187
see also the Three-pronged nagal
 cut from the source of, 266
 defined, 155, 168, 198
 dual nature of, 111
 embracing all of,
 importance of, 13, 81, 120
 results of not, 81
 expression of, 9, 14, 104, 155
 expressions of the indwelling, 123, 181
 favouring the form-side of, 79

fighting against, 54
 finding the meaning in, 125
 for average man, 15, 132, 171
 for the warrior, 192
 forfeiting, 79
 form side of, 14, 104, 172
 grounded in objective reality, 170
 hermaphroditic nature of, 186, 190
 heterosexual manifestation of, 186
 identification with form side of,
 151, 217
 cause of, 14
 liberation from, 218
 nature of, 150
 is a feeling, 201
 defined, 197
 learning from, 81
 making demands upon, 58
 Manifest, 104, 162, 170
 man be-coming at-one with, 161
 must descend into matter, 217
 nature of, 9, 10, 11, 12, 14, 30, 89, 155, 165, 167, 171, 246, 256, 278
 not confined nor defined by form, 190
 of the sorcerer versus life of the warrior, 292, 300
 participating in, 81
 resistance to, 118
 responses to, 53
 the cosmic tonal of, 170
 the journey upon, 38, 39
 the key to the mystery of, 113
 the meaning of, 10, 11, 25, 26, 28, 84
 the nagal's approach to, 259
 the One, 5
 manifestation of, 41
 must be-come the many, 209
 nature of, 150
 units of, 10, 40, 64, 277
 the only justification for, 28
 the opposite polarity of, 170
 the origin of, 38
 the purest expression of, 202
 the purpose of,
 defined, 40, 155

distorted by, 58
 embracing the, 10
 expression of, 155
 finding, 30
 fulfilling, 11, 25, 26, 27
 not known, 167
 the meaning in, 26
 the subjective side of, 170
 the three expressions of, 170
 the two expressions of, 189
 the value of, 10
 the warrior's approach to, 25, 28, 29, 30, 82, 83, 84, 97, 99, 100, 102, 169, 170, 192, 219, 220, 300
 the web of,
 lenses within, 41
 working with, 23
 understanding of, 115
 Undifferentiated, 239
 Unmanifest, 104, 160
 upon the physical plane, 246, 278
 versus technicalities, 167
 versus the form, 9, 10, 11, 186
 wanting life on own terms,
 consequences of, 191, 292, 293
 futility in, 290
 Within manifestation, 103, 104, 106, 112, 113, 116, 127
 action in, 127
 cause of separation from life be-coming manifest, 239
 creative power of the Void
 anchored in, 189
 defined, 104, 162, 170, 193
 dependent upon, 157
 desire of, 239
 nature of, 112, 155, 157, 159, 162, 185, 199, 229, 235, 236, 237, 238
 reason for being heterosexual, 186, 190, 214
 relationship between life be-coming manifest and, 113, 114
 represented by the square, 113
 the Divine Heterosexual, 112, 155, 191, 244

the expression of, 155, 244
 the fertilisation of, 157
 the hermaphrodite becomes, 239
 the heterosexual polarity of male & female, 191
 the objective aspect of, 188
 the purpose of, 150
 the source of, 103, 104, 106, 187
see also the Four-pronged nagal, 112, 113
 Liking,
 defined, 298
 not, 297
 pertains to the mind, 298
 versus wanting, 297, 298, 301
 Living a lie,
 cause of, 279
 consequences of, 280
 importance of being able to see
 one is, 282
 Loss, the sense of,
 importance of, 288
 the purpose and meaning within, 273
 Lost souls, 124
 Love, unconditional,
 achieving, 97
 and warmth, 122
 defined, 27, 115, 184, 236
 dependent upon, 124
 first form of, 114
 for unknown counterpart, 184
 importance of, 109, 114, 116
 in action, 113
 becoming an example of, 247
 defined, 173, 175, 182, 189, 191, 197, 237
 demonstrated through the heart, 182
 importance of, 174, 188, 248
 materialised, 237
 nature of, 173, 219
 origin of, 240
 requirements for revealing, 308, 309
 the Christ principle, 211

the greatest law in the universe, 212
 the result of, 174, 188
 the ultimate expression of, 240
 intention in, 123
 in the teachings, 114, 115
 misconceptions concerning, 26, 27, 115
 nature of, 114, 116, 123, 167
 product of, 114
 requirements for expressing, 123
 results of, 123
 second form of, 114, 115
 the Law of, 98, 116
 the meaning of, 97
 the pressure of, 182, 183, 184
 third form of, 115
 three forms of, 113, 114
 two expressions of, 174

M

MaleCs), the,
 attempts at creating, 109
 conception in, 190
 creativity, 119
 defined, 108
 difference between the female and, 135, 233
 embodies the heart principle, 242
 equates with the Yellow Rose of Friendship, 124
 holds within himself the creative power of the Void, 242
 hunting for power, 109
 incarnation, 241, 242, 243, 244
 is the expression of the nagal, 106
 lacking intent, 124
 manifestation, 232
 must strive for creativity, 118, 119
 nature, 107, 109, 112, 120, 232, 233
 openness of heart, 109
 polarity of awareness becomes the embodiment, 190
 power pursued by, 117
 purpose, 108, 119

responsibility, 90, 243
 sterility in, 109
 stimulated by the female, 107
 use of energy, 117
 use of intent, 107, 108, 117
 willingness, 90
 Man,
 defined, 228
 models of, 167
 nature of, 38, 40, 79, 149, 160, 165, 227
 revealed through action, 172
 predilection of, 41
 purpose of, 39
 the Band of, 199
 the destiny of, 38, 39
 the luminous cocoon of, 40
 the shadow of, 134
 the son of,
see the Son
 the spirit of, 39, 159
 the task of, 39
 the tonal of, 228
 three great bands of, 102
 Manifest, the will-to-, 232
 Manifestation, 44
 defined, 89, 155
 embracing dual nature of, 44
 importance of, 103, 107
 life coming into,
see Life be-coming manifest
see the Three-pronged nagal
 life within,
see Life within manifestation
see the Four-Pronged nagal
 nature of, 108, 111, 161, 207
 of potential intelligence, 106
 cause of, 148
 defined, 162
 of the feminine unknown, 186
 of the pressure of intent,
 cause of, 189
 defined, 185
 of the universe preceded by, 111
 of universal presence of nagal, 106
 separation reflected within, 210
 the act of, 103, 105
 the four stages of, 206

the product of, 105
 the second stage of,
 advent of the sixth world within, 210
 importance of sixth world in, 205, 208, 209
 meaning of sixth world within, 211 •
 transformation in the third stage of, 206
 unity within the first stage of, 205
 Manipulation, 299, 300
 Maps, 256
 Mara, 184
 Masculinity,
 accessing, 161
 explored by the dreamer, 240
 intent con-fined to, 235, 238
 true knowledge of is limited, 160
 true nature of, 161
 versus femininity, 89
 Materialisation,
 defined, 116, 127
 meaning of, 127
 nature of, 151
 of potential, 176
 of purpose, 131
 pertains to life within manifestation, 236
 Matter,
 crucified upon the cross of, 217, 218
 dreamer drawn into indwelling, 217
 lost and forsaken upon the cross of, 219
 the relationship of energy to, 207
 Meaning,
 finding the, 189
 importance of, 90
 requirements for, 97
 in every action, 98
 Melancholy, 80, 169, 170
 Men, 161, 163
 Mind, the,
 and the heart,
 defined, 176
 importance of, 182

purpose of, 176
 result of intelligent co-operation between, 192, 206
 tension between, 177, 178
 being a victim of, 52, 53, 67, 292
 being come up-on by die pressure of intent, 101, 102, 202
 conception in, 190
 consequences of listening to, 294
 defined, 175, 178, 191
 discriminating quality of, 21
 embodied by the female, 243
 extension of, 102
 fertilisation of, 105, 190
 importance of, 178
 imprinting the purpose upon, 265, 266
 misconceptions concerning, 52
 nature of, 20, 105, 178, 234, 244, 297
 placating, 281
 resistance of, 178
 separated from intent, 214
 separation an illusion of, 220
 should be guided by feelings, 96
 the rational,
 defined, 49
 nature of, 52, 53
 programming of, 53
 purpose of, 49
 the riddle of, 37
 defined, 53
 solving, 49, 52, 54
 true,
 defined, 49
 reveals purpose of life, 58
 Mirrors,
 importance of, 21, 181
 nature of, 22
 origin of, 181
 Moon, the, 273
 Motive, 128, 129
 Mount of Golgotha, the, 213
 Movement, 236
 Multiplicity,
 cause of, 238
 the cause of, 179

Mystery, the,
 of beingness,
 defined, 168
 nature of, 198
 traded for self-image, 291
 of Golgotha, 98
 celebration of, 221
 defined, 219
 explained, 218
 nature of, 219, 220, 247
 origin of, 209
 requirements for revealing the
 truth in, 247
 of life,
 defined, 168
 of perception & awareness,
 defined, 219
 nature of, 198
 the crux of, 201
 of sex & gender,
 knowledge of is limited, 162
 nature of, 165
 re-membering,
 meaning of, 308
 Myth,
 becoming the, 7, 257

N

Nagal, the,
 a fragment of be-comes, 186
 be-comes creative, 111, 234, 236
 bereft of, 151
 celebrating, 25
 defined, 14, 104
 desire evoked within, 14, 234
 evolving awareness separated from,
 218
 expression of, 148
 defined, 186
 fertilisation by,
 of the son by, 235
 receptiveness to, 202
 gateway to the world of, 125, 307
 in the individual is a unit of die
 One Nagal, 291
 inherent awareness of, 105

 defined, 193, 196
 inspired by, 188, 236, 238
 intent of, 14
 determines an objective
 expression of desire, 233
 expression of, 199
 knowledge of, 17
 dependent upon, 170
 losing, 79
 made manifest, 41, 106, 185, 186
 nature of, 104, 110, 234
 opposite polarity of, 170
 relationship between intent and,
 108, 110
 defined, 197
 importance of, 111
 product of, 107
 relative to the known &c die
 unknown, 159
 sensing the presence of, 288
 separation of the tonal from,
 210
 the awareness of,
 defined, 121
 inherent within, 196
 nature of, 234, 235
 requirements for materialisation
 of, 236
 die two polarities of, 111, 233
 the becoming of,
 defined, 104, 187
 inspired by, 188, 189
 the dreamer becoming at-one
 with, 228
 the expression of, 102, 202
 the longing for union with, 112,
 149
 the No-Thing of, 13, 104
 the purpose of,
 see the Purpose
 the will-to-manifest of, 112
 touching both die tonal and, 309
 see also the Spirit, the Unspeakable
 and die Void
 Nagal being('s), die,
 approach to life, 259
 conception in, 44
 destiny of, 46

 differences between one nagal and
 another, 258
 luminous cocoon of, 40, 41
 manifestation of, 41
 materializing die purpose of, 44
 nature of, 40, 41, 42, 44, 45, 46,
 112, 113, 135-142
 personal predilection of, 41, 258
 placed in, 42
 purpose of, 40, 41, 42, 46
 task of, 42
 die destiny of, 258
 the duty of, 258
 the four categories of, 258, 259
 die severance of, 45, 46, 248
 the training of, 46, 135-142
 see also the Three- 8c the Four-
 Pronged Nagal
 Nagal, the Four-pronged, 102
 defined, 112, 113, 157
 reflects the objective abyss, 248
 die rule of,
 application of, 204
 defined, 156
 embodiment of the Divine
 Heterosexual, 112, 113
 nature of, 204
 die four insights of, 204, 205
 versus the rule of the diree, 156,
 164, 165
 Nagal, the Three-pronged, 102
 defined, 112, 157
 embodiment of the Divine
 Bisexual, 112, 249
 reflects both the subjective &c the
 objective abyss, 249
 the rule of,
 defined, 156
 nature of, 156, 157, 164, 205
 nature of die first insight of,
 207, 226
 nature of the second insight of,
 207, 226
 nature of the third insight of,
 226
 not known beyond life within
 manifestation, 164
 the diree insights of, 205

 versus die rule of the four, 156,
 164, 165
 Need,
 defined, 304
 importance of, 304, 310
 Non-Experience, 92
 North, the,
 defined, 127
 nature of, 38, 127
 Not-doing, 76, 77
 of the warrior, 130
 No-Thing, 106
 defending, 63
 defined, 13, 14
 holding back, 28, 30
 losing, 79
 must be-come Every-Thing, 217
 nature of, 14, 103
 opposite polarity of, 170
 proving, 63
 pursuing, 79
 stirred into active intelligence, 104
 the feeling of, 147

O

Objective expression, 236, 237
 Objective, the,
 abyss,
 defined, 239
 in the nagal being, 248
 an aspect of the Yellow Rose of
 Friendship, 188
 defined, 170, 188
 de-finition of intent, 235
 meaning of, 209
 nature of, 181, 191
 pressure, 174
 pressure of purpose, 182
 purpose of, 171
 the subjective yields to, 210
 Oesteramoon, 221
 Orange-red Sun, the, 271, 272
 Organic, the, 104

P

Parents, 278
 Passion, 299
 Path,
 of Freedom, 22, 23, 30
 of the Warrior,
 see the Warrior's Path
 Path with a Heart, the, 38
 and fate, 213
 and inclusiveness, 205
 defined, 28, 209, 211
 difficulties in treading, 13
 the basis of, 114
 the meaning of, 29, 97, 192
 Path of High Adventure, the, 22, 23
 Perception,
 a man's, 89
 a woman's, 89
 alignment of, 12
 altered states of, 121
 caught in own, 12, 13, 19, 64
 challenges to one's, 3
 challenging one's own, 72
 change in, 3
 changing one's,
 importance of, 16, 19, 20
 prerequisite for, 19, 20, 22, 70
 results of, 19
 creating a lopsided, 284
 defined, 116
 dependent upon, 16, 53
 distortion of, 54, 65
 dreaming in, 42
 effects of, 22, 116
 face value of, 63
 fixed, 200
 cause of, 118
 results of, 70
 fluidity of,
 importance of, 11, 15, 63, 64,
 169
 requirements for achieving, 15,
 99, 175, 228
 gender relative to, 229
 holding onto one's, 81
 importance of, 17, 18, 51, 117
 influenced by, 85

influences of, 53
 intelligence relative to, 128
 letting go of one's, 64, 68
 limitations of, 12
 nature of, 3, 12, 19, 22
 not taking ownership of, 18
 objective, 65, 66, 92, 117, 170
 of challenges, 27
 of love, 27
 of the world, 19
 selective,
 and feelings, 93
 becomes more subtle, 70
 breaking free from, 51, 61, 63,
 65, 66, 67, 70, 216
 caught within, 51
 cause of, 12, 15, 51, 54, 70, 85,
 122, 123, 200
 cause of being stuck in, 245
 detrimental to recapitulation, 68
 emotions generated by, 65
 enhanced by words, 72
 example of, 56, 57
 limitations of, 67
 nature of, 122
 results of, 13, 15, 65, 66, 67,
 72, 78, 86, 122, 123, 129,
 170, 245
 results of holding onto, 64
 supporting, 52
 the bane of man, 69
 the sum total of, 294
 stalking one's own, 19, 38, 42, 76,
 77, 91, 97, 99, 149, 228
 best means of, 86
 example of, 93, 94, 95
 importance of, 96, 98
 taking ownership of, 18
 the act of,
 defined, 90, 112, 191
 dependent upon self-image, 216
 manifestation of, 108
 nature of, 216
 results of, 109
 the crux of, 201
 the mystery of, 198
 the product of, 16
 the stalker's approach to, 93

unfolding the wings of, 38, 39
 importance of, 308
 requirements for, 308, 310
 symbol of, 98
 Personal history,
 cause of re-affirming, 118
 erasing, 38, 76, 117, 118
 importance of, 38, 76, 117
 requirements for, 117, 118
 holding onto, 78
 Petty tyrants, 54
 Point of crisis, the,
 defined, 288
 requirements for precipitating, 284
 Polarities,
 at the first level of manifestation,
 207
 becoming a reality, 208
 life prior to the separation of the,
 197
 only the One, 193
 separating out the,
 cause of, 198, 235, 237, 239
 defined, 179
 dependent upon, 238
 importance of, 180, 190
 is insufficient in itself, 214
 meaning of, 181
 nature of, 180, 181, 225, 237
 purpose of, 190, 209
 result of, 210, 225, 239
 the Law of, 114, 115
 all of life based upon, 180
 defined, 113
 the two poles of a set of,
 nature of, 225
 uniting, 240
 Political correctness, 26
 Pollution, 23
 Potential,
 feeling precedes the unfolding of,
 197
 of the Unspeakable, 193
 prior to separation of the polarities,
 197
 requirements for materialising,
 176, 196
 undeveloped, 162

Potential Intelligence,
 conception within, 190
 defined, 182, 187
 fertilisation of, 189, 190
 made manifest,
 cause of, 148
 defined, 101, 162
 product of, 106
 materialisation of,
 cause of, 175
 requirements for the, 187
 nature of, 186
 the awareness of, 175
 see also the Yellow Rose of
 Friendship and the Father
 Power,
 a contrived setup by, 277
 origin of, 279
 acquisition of, 15, 17, 91
 dependent upon, 22
 prerequisite for, 18, 22, 25, 30,
 116
 adapting to the ways of, 169
 all is, 21
 challenged by, 54, 57
 meaning of, 55
 purpose of, 80
 claiming, 16, 54, 55, 89, 116
 importance of, 17, 117
 prerequisite for, 93
 requirements for, 117
 constant flow of, 57
 co-operating with, 39, 64
 defined, 17, 18, 19, 22
 dependent upon, 10
 destructive element of, 23, 24
 directly related to perception, 117
 false, 18, 19, 20
 gifts of, 40, 97
 handing over one's, 65
 hunting for,
 male's requirement for, 109
 misconceptions concerning, 20
 importance of, 15, 17, 24, 116
 interactions of, 57
 is within, 17
 lack of, 20
 lies in the moment, 19, 66

making demands upon, 58
 misconceptions concerning, 17, 67
 movements of, 40
 nature of, 9, 16, 23, 24, 54, 55, 59, 62
 not claiming, 17
 of the warrior, 300
 over others, 25
 personal, 83
 product of, 116
 purpose of, 11, 19, 29
 pursuit of, 10
 caught up in the, 11
 misconceptions concerning the, 16, 24
 results of the, 23
 refusing support from, 81
 source of, 10, 116
 stalked by, 55
 stance towards, 24
 the battle against, 54, 55
 example of, 59, 60, 61
 impossible to win, 58
 the battle for, 54, 55, 57
 withstanding, 58
 the bid for,
 cause of rejection of, 302
 defined, 284, 302
 importance of, 303
 nature of, 302
 requirements for acceptance of, 302, 303
 requirements for making, 285, 287
 requirements for precipitating, 284
 results of having been accepted, 303
 results of rejection of, 302
 the feminine side, 42
 the first ring of, 206
 the glamour of, 15
 the masculine side, 42
 the One, 269
 the second ring of, 206
 the sword of, 98
 the warrior's approach to, 25
 unpredictability of, 61
 use of, 29
 versus life, 11
 wanting, 299
 worthy opponent of, 55
 Prejudice,
 cause of, 54, 70
 defence of, 50
 for or against, 70
 holding onto, 67
 nature of, 50
 origin of, 51, 53
 results of, 51, 53
 Primary Duality, the, 180
 Purpose, 38
 a sense of, 133
 defined, 174, 177, 182, 183
 dependent upon, 173
 explained, 183
 importance of, 176
 requirements for achieving, 175
 an aspect of, 130
 as perceived by average man, 131
 be-coming a creative expression of, 117
 becoming fully receptive to, 117
 becoming the embodiment of, 122
 becoming true to, 120
 brought to birth through mind, 235
 conceived by intent, 188, 235, 236, 238
 conceiving, 107, 109
 creating true to, 109
 defined, 110, 112, 132, 173, 175, 176, 183
 dreaming into existence, 150
 dreaming true to, 39, 208
 embodiment of, 41, 121, 125, 127, 149
 experience of, 148
 explained, 183
 expression of, 132, 176
 facets of, 41
 female becomes receptive
 expression of, 120
 finding, 90
 finding the meaning in, 101, 102, 189

humanity's resistance to, 221
 imprinted upon the mind, 266
 male be-comes creative expression of, 120
 materialisation of, 119, 127, 130, 131, 132, 150, 174, 178, 182, 217
 meaning of, 176, 189
 misconceptions concerning, 118, 119
 nature of, 148, 155, 158, 174
 negative aspects of, 134
 objective pressure of, 174, 182
 of the spirit, 96, 102, 117, 119, 125, 127
 one within, 149, 240, 309
 requirements for fulfilling, 112, 119, 121, 238
 requirements for grasping, 148
 result of fulfilling, 238
 revealed through action, 131, 135
 serving, 39
 strength of, 180
 subjective pressure of, 174, 182
 supporting the, 96, 98, 120, 266
 the birth of, 237
 the dual expression of, 191
 the embodiment of, 175
 the individual's,
 defined, 176
 requirements for materialising, 180
 revealed through, 175
 to all intents and purposes, 64
 two sides of, 174
 under-standing the meaning in, 100, 119

R

Rationalisation,
 living by, 54
 nature of, 50, 51
 results of, 58
 versus thinking, 50
 Reaction,
 destructive effects of, 129

the futility of, 132
 Realisation, 236
 Reality, 170, 233
 Reason,
 appeasing, 295
 being dictated to by, 294, 295, 297
 finding a way around, 296
 nature of, 305
 passion is antithetical to, 299
 the pitfall in, 294, 303
 tricking itself, 297
 upholding, 295, 296
 Recapitulation,
 difficulties in, 68, 70
 failure in, 68
 importance of, 37, 67, 68, 69, 70, 73, 76, 89, 148, 173, 215
 meaning of, 67
 nature of, 69, 73, 289
 requirements for, 67
 results of, 76
 setting up, 72
 Relationship(s),
 between body and luminous cocoon, 207
 between energy and matter, 207
 between man and Atl, 256
 between the known & the unknown, 195
 between the left & the right sides, 195
 between die nagal & intent, 197
 between the three & the four, defined, 191
 nature of, 157, 158, 162
 challenges in, 27
 importance of, 89
 Relativity,
 cause of, 225
 factor of, 128
 Remember, to,
 defined, 307, 308
 meaning of, 309
 Resistance,
 cause of, 81
 nature of, 178
 of the mind, 178

results of, 78, 81, 177
 to death, 79
 to dreamer, 118
 to life, 118
 Responsibility,
 meaning of, 53
 of the male, 243
 Resurrection, 218
 Right side, the,
 defined, 195, 302
 relationship between the left and,
 195
 teachings, 256
 turning to, 302

S
 Sacred Trust, the, 269
 Second Attention, the,
 defined, 199
 nature of, 200
 Secret of sex & gender, the, 88
 knowledge of, 162
 nature of, 165
 Seership, 40, 41
 Self, the,
 actions of, 64
 an inner affair with, 171
 assumed understanding of, 12, 14,
 161, 171
 awareness of, 176
 becoming true to, 109
 conceiving true to, 109
 death of the old self, 79
 importance of, 98
 requirements for, 76
 death within one's awareness of,
 216
 journey of discovery of, 98,
 168
 knowledge of, 14, 17
 dependent upon, 170
 importance of changing, 19, 20,
 76
 limited to, 160, 161
 meaning of, 245
 nature of, 2, 21, 170

not in touch with, 14
 perception of, 19
 questioning one's perception of
 the, 81
 stalking perception of, 20, 76, 77,
 91
 taking responsibility for, 67
 the act of fertilising, 105
 the totality of the, 149, 302
 undermining belief in, 87
 under-standing the, 115, 247
 uplifting, 10
 Self-discipline, 286
 Self-fertilisation, 105
 cause of, 236
 defined, 178, 233
 implications within, 178
 nature of, 189, 233
 source of, 107
 Self-image,
 a slave of one's, 292
 acquiring one's, 279
 and view of the world are
 interdependent, 284
 death of one's, 216, 246
 holding onto one's, 290
 identification with one's, 289, 291.
 293
 re-affirmation of one's, 279
 trading the mystery of self for
 one's, 291
 Self-pity, 290
 Separation,
 and the first ring of power, 206
 an illusion of the mind, 220
 between the bisexual and the
 heterosexual, 239
 between the father and the son,
 219, 238
 cause of, 235
 contained, 211
 implications within, 209
 materialisation of, 210
 misconceptions concerning, 122
 nature of, 220, 229
 purpose of, 209
 the act of, 178, 179, 210, 214
 without destruction, 210

Separativeness,
 cause of, 19, 39, 54, 170, 175, 179
 results of, 19, 20, 21, 170
 Sex & gender, the mystery of, 88
 knowledge of, 162
 nature of, 165
 Sexes, the,
 battle of, 87
 intelligent co-operation between,
 240
 nature of, 229
 objective abyss reflected in, 239
 splitting of, 40
 cause of, 239
 consequences of, 108, 112
 inevitable, 210
 purpose of, 88, 89, 112, 209
 reflection of, 42
 Sexual lust, 87, 88
 Sharpshooters of the universe, the,
 55, 57, 80
 Shortcomings, 134
 Simplicity,
 importance of, 61, 180
 striving for, 66
 Sobriety,
 and deities of the old, 216
 and vision, 173
 directs action, 173
 importance of, 37, 205, 215, 228
 inclusiveness as defined by, 205
 nature of, 205
 through transmutation, 173
 Social conditioning,
 destructive effects of, 129
 maintenance of, 85
 nature of, 86
 origin of, 64, 85
 re-evaluating, 86
 Solar Being, the, 267
 Some-Thing,
 defined, 239
 meaning of, 209
 Son, the,
 becomes de-fined as the
 heterosexual, 238, 239
 becomes separated from the father,
 219, 238

brings the purpose to birth
 through mind, 235
 conceives and embodies the One
 Purpose, 188, 235, 238
 creates from out of its feminine
 polarity, 214
 defined, 115, 211
 desired by the father, 238
 explained, 211
 fertilised by the nagal, 235
 finding his way back to die father,
 213, 220
 inspires the nagal, 188, 238
 nature of, 219, 238
 of Man,
 defined, 194, 211, 227
 gradually perfected, 228, 247
 meaning of, 213
 requirements for being
 transformed into, 247
 of the Father, 149
 of the Unspeakable made flesh,
 227
 cause of separation from
 feminine counterpart, 219
 consequences of, 219
 meaning of, 213, 217, 218, 219
 must be made the son of man,
 217
 nature of, 219
 see also the Word and Intent
 Sorcerer(s),
 nature of, 292, 298, 299, 300
 the apprentice showing himself to
 be a, 292
 the fate of, 300
 the greatest need of die, 299
 the life of, 292
 the World of, 275
 Sorcerer's Explanation, die,
 approach to, 257
 different verbalisations of, 257
 elucidation of, 292
 nature of, 255, 256, 257, 309
 origin of the name, 260
 the five parts of, 259, 260
 the lead into, 260, 261
 Sound, 236

South, the, 38, 42, 125
 Space,
 the dreamer within, 149
 unity within time and, 150
 Spirit, the,
 defined, 14, 104
 facets of, 41
 following, 80
 is a feeling, 201
 made manifest, 41, 185, 186
 of man, 39, 159
 the knock of, 80
 the purpose of,
 see the Purpose
 see also the Nagal, the Unspeakable
 and the Void
 Stalker(s), *the*,
 actions of, 96, 97, 98
 approach to folly, 91, 97
 approach to perception, 93
 love, 97
 of time, 150
 openness of heart, 97
 propensity of, 42
 sword, 96
 the truth of, 281
 versus the dreamer, 135
 Stalking, the Art of
 one's own awareness, 149, 228
 one's own perception, 19, 38, 42,
 76, 77, 86, 93, 94, 95, 96, 97,
 98, 99
 Subjective potential, 236
 Subjective, the,
 abyss,
 defined, 239
 in the nagal being, 249
 an aspect of the Yellow Rose of
 Friendship, 188
 defies technical explanations,
 167
 defined, 170, 188, 209, 236
 materialisation of, 170, 171
 nature of, 181, 191, 235, 242
 pressure, 174, 182
 yields to the objective, 210
 Superlative Trinity, the,
 defined, 149, 185

feminine unknown reflected
 within, 184
 nature of, 148, 184, 185, 186,
 189
 revealed, 173
 the form of, 186
 the three aspects of, 184
 Survival,
 dependent upon, 117
 fighting for, 80
 Sword, the
 of power, 96, 98

T

Talking, 295, 296
 Teachings, the,
 cannot be solicited, 276
 interrelationship of, 81
 living, 2
 nature of, 4, 9, 256, 257
 that behind the, 10
 the import of, 9
 the left side,
 cannot be defined, 13
 expressed through, 9
 grasping, 11
 living, 30
 nature of, 9, 10, 11
 the nagal, 9
 the nagal's approach to, 259
 the right side,
 defined, 9
 living, 10, 13
 nature of, 11, 256
 practising, 30
 purpose of, 9
 the tonal, 9
 the true, 72
 using the teachings to confirm
 reason, 295
 working with, 81
 Techniques, the four, 301
 Tension,
 between the heart and the mind,
 cause of, 178
 defined, 177

Thinking,
 abandoning, 93
 abandoning in favour of, 96
 an act of survival, 54
 average man's concept of, 51
 disadvantages of, 92
 guided by feelings, 96
 true, 51, 52
 versus rationalisation, 50
 Three Great Bands, the, 170
 Time,
 defined, 232, 240
 folding back, 308
 importance of, 240
 the essence of, 308
 the influence of, 157
 the stalker of, 150
 the wheel of, 38, 39, 98
 unity within, 205
 unity within time & space, 150
 Tonal, the,
 acquiring a proper, 229
 bereft of the nagal and, 151
 celebrating, 25
 defined, 14, 104, 121, 123, 150,
 193
 experiences, 121
 expressions of life within, 123
 favouring, 291, 293
 identification with,
 cause of, 15
 consequences of, 14, 293, 294
 lost within, 14
 man is not, 79
 materialisation of, 150
 nature of, 44, 121, 150, 161,
 170
 of life, 170
 of man, 228
 purpose of, 14, 294
 separation of the nagal from, 210
 source of, 41
 the cosmic, 233
 the dreamed, 121
 the Every-Thing of, 13, 104, 202
 touching both the nagal and, 309
 transfiguration of, 121
 Totality of the self, the, 149, 302

Transfiguration,
 defined, 206, 228
 importance of, 125, 221
 meaning of, 116, 218
 nature of, 76, 116, 125, 269
 of energy, 116, 207
 requirements for, 116, 218, 221,
 228
 Transformation,
 defined, 75, 216
 embracing both transmutation and,
 221
 fear of, 78
 importance of, 98, 218, 218
 in the third stage of manifestation,
 206
 into the son of man, 247
 nature of, 76, 269
 requirements for, 76, 83, 218
 results of, 83, 246
 Transmutation,
 defined, 75
 embracing both transformation
 and, 221
 importance of, 218
 meaning of, 215
 nature of, 76, 268
 of the past, 173
 Trap, the,
 of your own making, 276, 292,
 296
 Truth, 5, 7

U

Understanding,
 assumed, 12, 14
 disadvantages in, 92
 breaking free from one's own, 11
 falling prey to one's own, 10, 11
 Unexpected, the, 133
 Unification, 203
 Uniformity, 180
 Unity,
 defined, 180, 209
 requirements for, 240
 the death of, 210

- versus uniformity, 180
- within purpose, 240
- within the first stage of manifestation, 205
- within time, 205
- within time & space, 150, 206
- within time & space energised, 207
- yields to multiplicity, 209, 210, 217
- Universe, the,
 - coming into being, 105
 - defined, 103, 233
 - laws of, 71
 - manifestation of preceded by, 111
 - models of, 167
 - nature of, 71, 111, 165, 225
 - origin of, 210
 - primaeva duality of, 106
 - sharpshooters of, 55, 57, 80
- Unknowable, the,
 - defined, 160
 - nature of, 159, 160, 164
 - versus the unknown, 159
- Unknown, the,
 - a subjective awareness of, 202
 - counterpart of, 184
 - defined, 162
 - embracing,
 - importance of, 92, 96
 - meaning of, 96
 - requirements for, 64, 206
 - mapping out,
 - dependent upon, 121
 - importance of, 121, 149, 150
 - importance of challenges in, 121
 - meaning of, 208
 - requirements for, 38, 39, 42, 108, 113, 117, 149, 170, 196, 203, 217
 - nature of, 159, 184, 202, 305, 306
 - relative to the nagal, 159, 190, 191
 - separating the known from, 37
 - subjective awareness of, 202
 - surviving, 306, 307
 - taking one's chances in entering, 304
 - the longing for union with, 149
 - there is only, 195
 - the warrior's approach to, 133
 - trapped within, 14, 306
 - versus the unknowable, 159
 - working with, 2, 4
- Unspeakable, the,
 - command of, 38, 39
 - emotional impetus of, 98, 158
 - evolving awareness of, 193
 - fourfold purpose of, 40, 41, 135
 - intent of, 39
 - known and unknown relative to, 162
 - made manifest, 185
 - male & female relative to, 162
 - nature of, 110
 - potential of, 182, 193
 - presence of, 147
 - purpose of,
 - see* the Purpose
 - the becoming of, 101
 - the known for, 193
 - the sperm of, 106
 - the two expressions of, 112, 113
 - the unknown counterpart of, 162
 - the unknown relative to, 190, 191
 - see also* the Nagal, the Spirit and the Void

V

- Value, 10
- Veil of Isis, the, 244
- Victim, the,
 - belief in being, 119, 279, 281, 292
- View of the world,
 - and self-image are interdependent, 284
 - becoming impaired, 282
 - building one's, 279
 - comparing one's, 92
 - disadvantages in having a, 11, 13, 15, 51, 53, 67, 69, 77, 122
 - enlarging one's, 293
 - freedom from one's, 52, 67, 70, 77, 92, 96, 98, 99, 109, 117, 202

- maintaining one's, 51, 53, 67, 70, 78, 79, 92, 118, 124, 279
- nature of, 12, 199
- questioning one's, 72
- requirements for dismantling, 117, 118
- the basis of, 51
- the reflection of, 11
- when no longer applicable, 306
- Vision,
 - and intent,
 - are synonymous, 181
 - defined, 174
 - origin of, 182
 - and sobriety, 173
 - defined, 173, 174, 174, 191, 197
 - dependent upon, 173
 - directs action, 191
 - guided by, 173
 - the flip-side of intent, 173
 - the objective pressure of purpose, 182
- Void, the,
 - creative power of, 45
 - anchored in life within manifestation, 189
 - and action, 192
 - calling forth, 103, 107, 112, 202
 - channelled by male, 107, 109, 117, 120, 242
 - defined, 101, 103, 105, 106, 178, 182
 - embodiment of, 190
 - explained, 183, 184
 - extension of, 104
 - importance of, 102, 109
 - key to accessing, 106, 108
 - lack of, 109
 - latent within, 103
 - manifestation of, 102
 - received by female, 120
 - the conception of, 190
 - the dual nature of, 192
 - the sap of the Yellow Rose of Friendship, 106
 - the sperm of the Unspeakable, 106

- nature of, 101, 103, 104, 106, 110, 219, 236
- primal urge within, 108
- sensing the presence of, 288
- subjective potential of, 236
- the becoming of, 110
- see also* the Nagal, the Spirit and the Unspeakable

W

- Wanting,
 - defined, 298
 - explained, 297, 298
 - for nothing, 300
 - pertains to the heart, 298
 - versus liking, 297, 298, 301
- War of the Heavens, the, 266
 - climax of, 267
 - course of altered by Ad, 270, 271
- Warmth,
 - defined, 115
 - importance of, 281
- Warrior(s), the,
 - actions, 84, 92, 97, 99, 131, 133, 170
 - approach to action, 130, 131, 133
 - approach to death, 28
 - approach to fellow men, 92
 - approach to power, 25
 - approach to the unknown, 133
 - best advisor of, 76
 - commitment, 99
 - control, 300
 - controls his folly, 133
 - death, 84
 - definitive journey, 220
 - desire, 170
 - difference between the sorcerer and, 292, 298, 300
 - greatest achievement, 97
 - greatest need, 298
 - impeccability, 97
 - is given to his fate, 61, 99
 - life of, 25, 28, 29, 30, 82, 83, 84, 97, 99, 169, 170, 192, 219, 220, 300

living the life of, 100, 102
 love, 97
 nature, 63, 268, 298
 not-doing of, 130
 passion, 299
 power, 300
 predilection, 99, 100, 130
 task, 268
 the mood of, 59, 82, 84, 85
 defined, 82
 entering, 80, 82
 results of entering, 85
 source of, 84
 the odds against, 59, 60, 61
 training, 247, 275
 stance, 61, 306
 versus the average man, 62, 63
Warrior's Path, the,
 actions upon, 134
 bringing to life, 10
 defined, 12, 30
 nature of, 12, 27, 268, 269
 perception of, 275
 poignancy within, 96
 prime objective of, 123
 progress upon, 10, 80
West, the,
 and challenges, 80
 defined, 150
 feeling belongs to, 215
 nature of, 38, 75
 turning to face, 98
Will-to-manifest, the, 112, 232
Willingness, 99, 221
Winning or Losing,
 consequences of, 58
 meaning of, 63
 shifting the focus from, 64
Wolves, the,
 keynote of, 31
 nature of, 30

Word, die,
 an act of, 237
 comes into being, 236
 source of, 237
 see also the Son and Intent
Words,
 nature of, 1
 working with, 7
World, the,
 as a mirror, 21
 assumed understanding of, 12
 changing perception of, 19, 20
 nature of, 2
 view of,
 see View of the world

Y

Yellow Rose of Friendship, the,
 accessing, 109
 and fertilisation, 107
 comes into being, 187
 defined, 101, 104, 106, 113, 125,
 182, 187, 188, 192, 197
 divorced from, 124
 dynamics within, 113
 enactment of, 266
 importance of, 106, 107, 112
 inspired by intent, 101
 manifested as, 187
 nature of, 101, 104, 106, **110**,
 112, 148, 187, 188
 precedes manifestation, 111
 requirements for materialisation of,
 187
 source of, 110, 111
 the meaning of, 266
 the sap of, 106
 see also Potential Intelligence and
 the Father

ADDITIONAL INFORMATION

As part of his ongoing efforts to impart the Toltec Teachings to humanity, Theun, together with his Man of Action, Russell Braithwaite, runs residential programmes, elucidating the deeper meanings of the teachings which are not easily explainable in writing. For further information, visit www.warriorskeep.com

For information about organisations separate from, but working under the guidance of Theun, visit the website below:
www.toltec-foundation.org

For your protection, and so as to avoid a possible misrepresentation and/or misinterpretation of the Toltec teachings, please be informed that none of the e-mail groups, internet discussion forums, or any other groups working in the name of Theun Mares, are official representatives of Theun's work. These groups are set up independently of Hunter's Lodge, and their function is to act as a support mechanism for those who are working with Theun's teachings. The only authority on the content of Theun's work is Russell Braithwaite, Theun's Man of Action, operating from Hunter's Lodge, South Africa. *Theun has not appointed, nor does he recognise any other representative.* If he does so, details will be posted on his website.

Hunter's Lodge is the official residence of Theun Mares and the centre from which he and Russell Braithwaite, his Man of Action, conduct their activities.

- **Winds of Africa** is a South African close corporation through which Theun and Russell direct those of their activities related to the residential programmes.
- **Warriorskeep.org** and **Warriorskeep.com** are Theun's personal websites.