Compilations from the books on the Toltec teachings by Théun Mares

These extracts have been selected from the books of Théun Mares on the Toltec teachings and compiled in such a manner as to bring out the subtle meanings within specific terms that have particular significance within the Toltec teachings.

# Awareness

The fact that awareness can be manipulated is a vitally important tenet of Toltec knowledge, but man is today generally still sceptical about this truth. Although arts such as telepathy and hypnosis have done much to eradicate this scepticism, man still finds it hard to believe that someone can manipulate his awareness without his consent or knowledge.

The purpose of existence is to enhance the quality of awareness.

The Old Seers could see that it is the Eagle which endows all beings with awareness at the moment of birth and which also reclaims this awareness at the moment of death, having become enriched by the being's experiences during life. The Old Seers understood this as meaning that the Eagle feeds off awareness, and that the sole purpose of existence is therefore to keep recycling awareness so as to bring out all latent potential.

The New Seers demarcated three distinct levels of awareness. The first of these levels they termed the known, which consists of everything the human being can register within normal awareness. The second level, termed the unknown, is a truly vast and mysterious area, but which can and does become the known gradually and sequentially as the seer gains in his proficiency to see it. The third level, on the other hand, termed the unknowable, is a level of awareness which can never be known to man whilst he still retains his humanness. To enter into the unknowable is to lose our humanness.

Most of the Truths of Awareness are based upon the act of perception and the way in which this takes place. The New Seers found that the whole mystery of perception can be summarized quite adequately in the following nine precepts:

1. The universe consists of an infinite number of energy fields resembling threads of light.
2. These threadlike energy fields radiate from a source of unimaginable dimensions metaphorically called the Eagle. Thus these energy fields are known as the Eagle's Emanations.
3. Human beings are likewise composed of the same infinite number of these threadlike energy fields which manifest in the shape of a large luminous egg. The height of this egg is equal to the length of a man's body with his arms fully extended above his head on the vertical axis, and its width is that of a man with his arms extended outwards from the centre of his body along the horizontal axis. This egg is known as the cocoon of man.
4. Only a small group of the energy fields inside the cocoon are lit up at any one time by a brilliant point of light located on the surface of the cocoon.
5. Perception takes place when the energy fields which are illuminated by the point of light extend their light to illuminate corresponding energy fields outside the cocoon. This point of light is termed the point where perception is assembled, normally abbreviated to the assemblage point.
6. It is possible to shift the assemblage point to any other position on the surface of the cocoon, or even into its interior. Because the assemblage point illuminates any energy fields with which it comes into contact, the new energy fields it illuminates as a result of such shifting constitute therefore a new perception. It is this new level of perception that is known as seeing.
7. When the assemblage point shifts sufficiently far a totally new world is perceived, which is as real as the one man normally perceives.
8. There is a mysterious force known as intent which exists throughout the entire universe. It is this force which brings about perception, for it is intent which, firstly, aligns the energy fields, and secondly, causes awareness of that alignment.
9. The goal of warriors is to experience all possible perceptions available to man. This constitutes what is known as Total Awareness, inherent within which is an alternate way of dying.

IIt is vital to grasp clearly the true nature of man's luminous cocoon. This cocoon, which contains the life force, is really an electromagnetic\* force field composed of an incalculable number of energy filaments. These filaments are not singular strands of energy, but are made up of minute energy fibres. In other words, energy fibres are correlated electromagnetic impulses existing within a unified spectrum termed an energy field. Furthermore, awareness is also electromagnetic in nature, and what is termed the assemblage point is in fact the inherent awareness of the life-force. Therefore, whenever the assemblage point illumines a group of energy fields, it implies that awareness is vibrating at a frequency which is compatible with that of the fields on which it is centred.

\*Toltecs view the entire universe as being a manifestation of electrical phenomena which is essentially triple in nature. This triplicity is tabulated as follows:

|  |  |  |  |
| --- | --- | --- | --- |
| Tonal | Movement | Activity | Electrical manifestation of matter |
| Dreamer | Colour | Magnetism | Electrical manifestation of awareness |
| Nagal | Sound | Vitality | Electricity manifestation of the life-force |

Scientists as yet only recognise the electrical manifestation of matter and will only discover and understand the other two forms once they turn their attention to the study of man as a non-corporeal being.

So that man may achieve the maximum evolution of awareness from any given experience, the life force has a habit of repeating experiences in clearly defined cycles, and anyone who is sufficiently interested can quite easily trace these cycles in his own life. Thus the majority of experiences in a man's life are merely 'repeat performances'.

The Mastery of Awareness is termed the riddle of the mind. This is the awesome infinity warriors perceive when they realise the incomprehensible mystery and extent of man's awareness.

As far as the process of learning is concerned, the most important discovery of the New Seers was something which the Old Seers had already uncovered, namely that man has two types of awareness, which they termed the right and left side of man. The right side is the thinking, logical, rational side of man's mind. On the right side all knowledge flows in a linear and sequential mode. The left side, on the other hand, is the feeling, irrational side of man's mind which operates entirely independently of any logical or linear progression of sequential thought patterns.

The awareness of mankind is divided into seven different qualities of awareness, termed groups. Units of warriors are sub-divisions of these greater groups.

Toltecs have ever known that understanding is relative to the frame of reference used. If this frame of reference is altered, then so is our perception of the world, and for that matter, of truth. At the end of the day the only truth that is worth defending and striving for is that overall perception born from the fluidity of the assemblage point - a fluidity which is needed in order to achieve total awareness.

It is the Path of Power because, firstly, upon this path we learn to achieve the power which enables us to become aware of the hidden potentials within ourselves, and secondly, we learn to use those hidden potentials to unlock within ourselves the formidable powers of awareness and perception.

Put quite simply, time is inversely proportional to awareness. Mathematically it can be represented in the following equation:

If t is the time taken to complete a task, and a is the degree of awareness involved, then:



Therefore, as a tends to infinity, t tends to zero:



What this law means in practice is that the greater the degree of awareness, the less time is needed in order to understand a concept or to complete a task. This is what is meant by a warrior compresses time.

Most people live entirely within the light reflected off the surface of their awareness and, as a result, they never plumb the dark depths of that awareness, and so are never whole as human beings.

Perception is proportional to the level of awareness.

It has already been stated that in order to hunt power we must be fully aware at all times. This in effect means that we must live awareness.

An important point which needs to be emphasised here because it is so often overlooked, is that the life experiences of the average man, of the hunter and of the warrior, form a triangle which is vital to the total being of the true Toltec. When this triangle is overlooked people tend to labour under the erroneous idea that to be a Toltec means somehow to foresake the world. This could not be further from the truth, for a warrior, like the hunter, never forsakes the world, since to do so would be to foresake his humanness.

These three types of life experience are three distinct, but nevertheless interactive and therefore interdependent qualities of human awareness. These three qualities of awareness must be refined to their maximum potential by every apprentice and applied most carefully in his life. It is insanity to suppose that any man can become a man of knowledge by denying himself those very qualities which constitute his humanness. Everything upon the island of the tonal is there for the simple reason that we need it in order to gain the necessary experience to become warriors. Not a single thing upon that island can or may be lost, and this includes our different levels or qualities of awareness.

Both the hunter and the warrior understand that the only true purpose of human existence upon earth is to achieve total awareness. Through his experience the warrior has also come to the realisation that knowledge is in reality power.

Full awareness naturally also includes anticipating the unexpected, because the warrior knows he is living in a fluid universe pervaded by the unpredictable quirks of power.

There is nothing mysterious about left side awareness, or heightened awareness, as it is sometimes referred to. All of mankind is familiar with it, although they never fully identify or understand it.

The true purpose of the human being is to learn how to unfold and direct the force of intent, which is held as firmly within the awareness of man as it is within the awareness of the Eagle Itself.

It should be understood though, that it is not the human being who incarnates, but rather the awareness of the nagal. This awareness, which in the majority of esoteric schools has been termed the re-incarnating ego, is termed the dreamer in the Toltec teachings. The term man, therefore, is defined as being the totality of nagal, dreamer and tonal.

Technically speaking, the awareness of the nagal manifests as an untold number of energy fields arranged in various sequences of clustering, and one of those clusters forms that macrocosmic band which is termed man. It is this macrocosmic band of man that is loosely termed the spirit of man, and since the clustering of its energy fields is identical to that of the macrocosm, the spirit of man is an exact replica of the manifestation of the macrocosmic nagal. In the final analysis there is only one spirit of man, contained within which are millions upon millions of energy fields, each one having the potential to register awareness in terms of itself as an individual.

True meditation consists of complete inner silence - a silence in which there is only awareness. This awareness is of course the dreamer, and when that state is entered the social being is quite literally en rapport with his dreamer. This in effect means that during meditation the practitioner enters into his full awareness, and in that state he is capable of understanding the purpose of his dreamer at that particular moment in time.

The important point here is that when the warrior has acquired sufficient intent he will be able to silence the internal dialogue, which will in turn enable him to break the fixation of his awareness and to make his assemblage point fluid. Once this has been accomplished the warrior not only enters the awareness of his dreamer, but he also becomes at-one with his dreamer, which is of course his real self. It is this state of being which is termed the Third Attention, a level of awareness in which the warrior can consciously manipulate his dreamer's expression of the one universal force, namely the will of the Eagle, or intent. Hence it is stated that there comes a time in the life of the warrior when the command of the warrior becomes the command of the Eagle.

What then is the dreamer? Put quite simply, the dreamer is the awareness of one unit of the nagal - the awareness of the individual. The overall vibration of the dreamer is determined by the potential of its inherent awareness, and this overall vibration causes it to fall into one of seven spectra seen as a colour. The actual shade of this colour is determined by evolving awareness, and is therefore progressively altered through the process of evolution. In order to evolve its awareness, the individual units of the nagal explore their potential through the act of dreaming, and are therefore termed the dreamers. In this respect, the immediate challenge for all organic life-forms upon this planet, including some forms of inorganic life, is to materialise their full potential upon the dense physical plane.

The Third Attention can be defined as that quality of awareness which demonstrates itself as the purpose of the dreamer.

To try to explain the Third Attention in just a few words is well-nigh impossible, but let it suffice for now to say that the Third Attention is that point in the manifested universe, that level of awareness, where the awareness of both the unmanifest and the manifest is assembled in a mutual and fully intelligent act of co-operation. In this respect it is the ultimate paradox, but a paradox which grants access to the blueprint of the universe, and which is therefore termed the Third Ring of Power - a type of power that is completely unknown to those trained only in the arts of sorcery.

Those who choose to go with the Eagle will find themselves catapulted into a totally new and radical level of awareness - an awareness which will enable them to see and understand things in a way which has hitherto been beyond their capabilities.

All of us, no matter who or what we may be, are units of that greater whole we call life and, as such, have our little part to play in that grand process we call evolution. The part which each and every individual has to play is what we call destiny and, at the end of the day, evolution is dependent upon the sum total of all individual destinies, for there is but one life evolving one awareness. It therefore stands to reason that the only sin is the sin of separativeness. In other words, every time a man indulges in feeling either superior or inferior, he separates himself from the greater whole.

The warrior is a man or woman who has learned through experience that there is only one life expressing itself through myriads of different forms. By doing this, life can and does experience an untold number of variations in awareness, and it is the sum total of all interactions between these different levels of awareness that is termed power. In other words, there is only one life developing one awareness, and each of us as human beings, together with all other life-forms, have been given the duty to unfold the full potential of that particular level of awareness which it is our responsibility to work with. As such, it is sheer insanity to think that every human being should be the same as every other, or to regard life-forms which are not human as inferior.

There was, is, and always will be, only one life evolving one awareness through the utilization of one matter.

In this respect, understand that both intelligence, as well as awareness, imply consciousness. The problem in trying to understand this lies in the fact that, generally speaking, man is very careless in his understanding of the words he uses. Consequently most of humanity cannot distinguish between the terms awareness, intelligence and consciousness, simply because these three terms are usually assumed to be synonymous. Yet in actual fact, although the three words are closely allied, since they are interdependent, there is nevertheless a vast difference between the true implications of these terms. The word 'intelligence' comes from the Latin word 'intelligere', meaning 'to choose between'; whereas the word 'awareness' comes from the Latin word 'vereri', meaning 'to be fearful'. We therefore have, on the one hand, a state of consciousness which brings about discernment, and on the other hand, a state of consciousness which recognises the necessity to be alert. Both, however, are expressions of consciousness, a word which comes from the Latin word 'conscius', meaning 'sharing knowledge'.

This brings us to the point where it is now possible to understand exactly what awareness entails. We know that awareness is defined as the ability of a life-form to recognise the need to be alert. In other words, life-forms recognise the inherent urge of life towards evolving knowledge; hence the necessity to be wide awake. To be wide awake implies fear of sorts, and in this respect we have already seen that the Latin root of awareness, 'vereri', does actually mean 'to be fearful'. What we have here then is the very basis of the first two requirements for treading the Warrior's Path; namely, that the warrior must be wide awake and must approach knowledge with fear.

Realise, though, that awareness also implies knowing something, and that any knowing can only take place within the realm of the known or, alternatively, by bringing something which was previously not known into the known. In other words, it is only once the poles of the tonal have been set that awareness can come into being, for the simple reason that awareness is dependent upon the form nature of life. Therefore, awareness is not possible until such time as both the primary and the secondary differentiations of consciousness have taken place, and it therefore owes its existence to both these differentiations. At this point we are now able to perceive that awareness is in fact the manifestation of the nagal's urge to uncover the unknown, and that it is the direct link between the nagal and the known.

It follows from the above that awareness is the result of both the manifestation of potential intelligence and the act of intelligence. We can equally well say that awareness is the result of the interaction between the primary and secondary differentiations of consciousness, and is therefore the second cause of separation, which is negative in relation to the first cause. This is the technical definition of awareness as given by Toltecs.

Since awareness is the manifestation of the nagal's urge towards the evolution of consciousness, awareness must also be an aspect of consciousness. This is hardly surprising, considering the fact that there is only one life with one consciousness. Therefore, if we summarise all this, we see that the one life is undifferentiated consciousness which, in effect, is potential intelligence. However, in order for consciousness to evolve, undifferentiated consciousness manifests as a triplicity; namely, manifested potential intelligence, the act of intelligence and awareness.

We have also noted that awareness is the direct link between the nagal and the known. We can therefore then define awareness as the instinctive urge of any life-form to experience its full potential. Thus it is through the medium of awareness that life-forms can distinguish between the known and the unknown. However, realise that this implies that awareness, like the act of intelligence, also brings about a separation of opposites, and for this reason it is termed the second cause of separation or discrimination.

To map out the unknown means to make it the known, and in this respect we can see that it is because of awareness that life can get to know that about itself which is not yet known. Consequently, on the one hand, awareness separates or, more correctly, discriminates; but on the other hand, through this act of discrimination, it also unites the two poles of the tonal, by gradually making the unknown the known.

Through this process of separation and unification, and because it is the direct link between the nagal and the known, awareness also ultimately re-unites the three aspects of life manifest into one whole. This is what is meant when it is stated that the second cause is negative in relation to the first cause, for although awareness, by its very nature, is a force of discrimination, yet by this same nature, it is also the force of unification. Therefore, we need to acknowledge that by virtue of its interaction with both the nagal and the tonal, awareness itself has two polarities - one which separates, and one which unites. The pole which separates is what is termed the thinking principle - mind; and that which unites, is termed the feeling principle - intent. The interaction between these two poles is what gives rise to the act of perception, and is therefore simply termed awareness.

We see from the above that the father aspect of life (potential intelligence manifested) has the innate tendency towards unification; that is, making the unknown the known; whilst the mother aspect (act of intelligence), on the other hand, separates the two poles of the tonal so that the father's purpose can be fulfilled. Awareness, being the product of both these aspects, naturally also partakes of the inherent qualities of both, and in this respect can rightfully be termed the son.

Looking then at awareness in relation to the scale of man, we find that the pole which separates (the thinking principle) is that faculty of man which we term the rational mind, whereas the pole which unifies (the feeling principle), is that faculty which we term emotion. Needless to say, although the interaction between the two poles of awareness is always constant, the result of this interaction is most certainly never constant, but a true variable. Consequently, it is therefore not so strange that the world, or the spirit, for that matter, should be relative to our perception. In other words, our view of the world is directly dependent upon the result of the interaction between the two poles of awareness. This is the true meaning of relativity.

Intelligent co-operation is the very basis of manifested life - the glue which keeps everything together and, at the same time, that which makes possible the evolution of awareness. Intelligent co-operation between male and female, between man and the world, is an act of listening to the heart, so that the chaotic unknown can become included within the known. Intelligent co-operation is therefore an expression of that elusive love which evades the understanding of most people. It is only by walking the path with a heart that the warrior comes to understand the true meaning of love.

Here it is important to know that once the dreamer has withdrawn its intent and its awareness from the physical plane, there remains only the physical vehicles it utilised during incarnation. These vehicles are the dense physical body, the emotional form, the mental form, and the luminous cocoon. All of these vehicles are in essence nothing more than electromagnetic configurations drawn into one functioning unit by the awareness and the life-force of the dreamer, for the purpose of physical incarnation.

The goal of the dreamers of man is to conquer the challenge of materialising their full awareness upon the physical plane. They meet this challenge by dreaming into existence the four dimensions of their beingness - matter, energy, space and time.

Another point that is worthwhile expanding upon here is the infinite nature of awareness. In this respect it is important to keep in mind that awareness is not confined to any one particular world. Existing between the ten basic worlds within the band of man is a system of twenty-two electromagnetic interrelationships, termed jewels, which are also within the scope of man's awareness. However, such electromagnetic interrelationships exist between all possible worlds, and because the scope of awareness extends across all, these too fall within the scope of man's awareness. This is a point which students often tend to overlook, because it is generally assumed that if man does not assemble any specific world then he is unaware of that world. However, this is not true, for even if man does not assemble such a world, it does not necessarily mean that he is not aware of it. Even if man is wholly unaware of such a world, there are always enough other beings who do assemble it, and because of the interrelationship of life, man's awareness is automatically affected by the assemblage and awareness of all beings.

Therefore realise the truly awesome scope of awareness. Suspended within the void of No-Thing is that Every-Thing, containing the least dense world right through to the densest world, together with all of the other possible worlds which can be assembled, plus the electromagnetic interrelationships existing between them. All of this Every-Thing is life, but as life is thoroughly interrelated, it stands to reason that included within this Every-Thing are also the infinite number of interactions which take place between these countless lifeforms. From this overview it should now be clear why it is stated that the scope of awareness is an infinity beyond human comprehension.

A dimension is a specific expression of inherent awareness. There are in total ten such levels of awareness within the manifested universe; meaning that there are ten dimensions which are of immediate concern to man as the microcosm of the macrocosm. A great many other possible dimensions do exist, but these are determined by evolving awareness, and are therefore neither fixed nor constant. Consequently, although these would-be dimensions are acknowledged as worlds in their own right, they are not regarded as true dimensions. Nonetheless we must and do take these worlds into account because their mere existence does exert considerable influence upon awareness in general.

The concept of dimensions reveals one of the most fascinating discoveries made about the mystery of awareness; namely, that there are two very distinct types of awareness. Firstly, there is that which can be termed inherent awareness, found at the very core of all lifeforms. It is an awareness which seems to be the very fabric of manifested life, and is the source of that universal force we recognise as intent. This is an awareness which is simplicity itself, and yet at the same time demonstrates an intelligence which is strangely not like any other known to man. It is an awareness which is truly frightening in its apparent scope. In this respect it is the ultimate paradox; for when seen from one particular angle, it is simplicity itself, but when seen from another angle, it is the very essence of complexity.

Furthermore, this primordial awareness is rigidly fixed upon a linear course of evolution, sweeping all before it in one mighty wave of forward propulsion, whilst at the same time keeping everything in check. Moving constantly forward from the known into the unknown, this awesome awareness engulfs all of life in what is clearly a very well-defined purpose. Any seer who has ever found him or herself in contact with this state of awareness has invariably been struck speechless by the very intensity of its vibration, and by the aura of incredible age surrounding it. It is simply not possible to rationalise or even to think about this primal force, for it is of such an ancient nature, and of such magnitude, that one is just left with the feeling that it was, is, and always will be - silent in its purpose, and utterly unwavering in its intent. Today Toltecs know that this ancient awareness is the expression of pure beingness; that is, the expression of That which is termed the Unspeakable.

It is this ancient inherent awareness that keeps the manifested universe intact. This is the awareness which determines all of the particular forms of life manifested, and which has structured the four cardinal occurrences of matter, energy, space and time. These occurrences are the very building blocks of the manifested universe, but amazingly are not at all what they appear to be. When seen in their primal state, these four occurrences are in fact the four directions in which the primordial awareness extends itself to form what can only be termed a fourfold purpose. Consequently Toltecs have come to understand the four occurrences of matter, energy, space and time as being the manifestation of the fourfold purpose of the Unspeakable, kept intact by the power of its focused intent.

The second type of awareness is purely the product of the first, for it is the result of mapping out the unknown. This is the type of awareness that is dependant upon the level of personal power generated during the act of perception, and consequently is always in a state of continuous flux, change, and augmentation. It is an awareness which springs forever new out of every moment of perception, and is therefore that which is recognised as the eternal now. This second type of awareness is always growing or diminishing, much like a candle flares up and diminishes in the face of the wind. Yet, when viewed across an expanse of time, it can be clearly seen that the curve representing the growth of this awareness is nevertheless constantly increasing in spite of all undulations.

This evolving awareness is that type of awareness which is generated by individual lifeforms, irrespective of their type, their position upon the ladder of evolution, or their relative scope of perception. It therefore also stands to reason that, as far as man is concerned, the extent of evolving awareness is very obviously determined by the individual's level of perception at any one given time. In other words, the individual's awareness is determined by his view of the world. Here it will be remembered that an individual's view of the world is described by a circle, the radius of which is determined by the extent to which that individual is probing the unknown in his or her daily life. Furthermore, because this awareness is all-absorbing, in that it captures and holds the attention of the individual, it forces the individual to apply his awareness to all aspects of his life, rather than just moving forward blindly from one experience to the next. Therefore the overall effect of evolving awareness is that man is constantly being forced back upon himself in order to incorporate and relate all experiences into one coherent whole functioning as a unity.

Although the inherent awareness of life directs evolution upon a linear course, evolving awareness, being fixed to its centre, pulls all linear motion into an arc, to bring about an inclusiveness which would otherwise not have been possible. This inclusiveness naturally intensifies the vibration of evolving awareness.

Any person whose view of the world has become too small has intensified his or her awareness to the point where it is self-centred. Once awareness is self-centred, it rapidly reaches a critical level which becomes thoroughly destructive to that person.

Since the radius of evolving awareness can be lengthened by the intensifying action of inclusiveness, and since its centre is ever propelled forward by the force of inherent awareness, evolving awareness proceeds in the form of a spiral, each ring encompassing a greater and greater whole. However, in the case of self-centredness, the rings of the spiral diminish in size during forward propulsion.

The aphorism above describes very clearly the effects of inclusiveness. In this respect, keep in mind that evolving awareness is swept into an arc by the linear progression of inherent awareness versus the fixed radius of evolving awareness. However, the circle , which would have been described by the radius of evolving awareness, becomes a spiral, because the radius of evolving awareness is continuously being adjusted by the intensifying effect of inclusiveness. In the warrior's case, the quality of inclusiveness quite automatically pushes out the parameters of his awareness, so that the radius of his perception is continually being lengthened. In other words, such adjustment always amounts to the spiral growing bigger, rather than diminishing.

Furthermore, it should be realised that although the radius of evolving awareness is fixed to its centre, this centre itself is not fixed, but is constantly being propelled forward from day to day throughout life by the linear motion of inherent awareness. Consequently the spiral is not flat as such, but is rather more in the nature of a coil.

The manifested universe is not open-ended, for at the core of all existence is the primal urge of life to know itself in its entirety. This urge defines an ultimate radius of a predetermined length, fixed by the intent of the Unspeakable for the duration of this manifestation. Therefore even the grand spiral of all states of awareness is curved back upon itself to define that vast circle of beingness which we recognise as the outer parameters of the manifested universe.

We thus have two distinct types of awareness interacting together to produce that quality we term inclusiveness. This inclusiveness is central to the entire manifested universe and ultimately bends all of life back upon itself to create a closed sphere containing Every-Thing. Consequently, not only is it the purpose of life to evolve awareness, but also to incorporate, or to include all awareness into one whole. Furthermore, it is this inclusive quality of life which is not only vitally important to the evolution of awareness, but also which gives rise to that elusive mystery known as the dreamer.

Awareness exists already before manifestation, and it is this awareness which is termed inherent awareness.

The only thing we can say about inherent awareness, is that It Moves.

It is only the movement of inherent awareness; that is, active intelligence, or the tonal, which the human mind can conceive of as manifestation in the true sense of the word. This is an important point to keep in mind if we are going to comprehend exactly what is meant by the term the nagal, or the Unspeakable. Consequently there is firstly No-Thing. This is that state of beingness referred to as It Is, and which can only be expressed in the words 'I Am'. This is the state of pure undifferentiated consciousness. Secondly, there is that Existence which marks the point at which the nagal is aware of itself as a duality; namely, It and Its Awareness. This Existence is expressed in the words 'I am That'. Here, it is important to keep in mind that the purpose of awareness is both to separate and to unite. From what we already know about awareness, it is therefore clear that this Existence is one of the polarities of inherent awareness; namely, the thinking principle which separates - mind. Thirdly, we have that Existence at which the nagal knows itself to be one with its awareness - an Existence characterised by the words 'I Am That I Am'. This third Existence is clearly the feeling principle which unites; that is, intent.

Apropos the godhead it is essential that we keep in mind that the second and the third aspects are the two opposite poles of inherent awareness. In this respect it is most interesting to note here the words of Jesus Christ, that being whom Christians acknowledge as not only the Son of God, but also the embodiment of the Word, for in John 8:12 he claims, 'I am the light of the world'.

The Qabalists give the answer to this mystical statement very concisely in their rendition of the second and third aspects of the godhead. The Limitless and the Limitless Light are the two polarities of inherent awareness, which we know is symbolised by the son, and therefore is it not at all surprising that the Son of God should refer to himself as the light of the world.

It is simply not possible to conceive of any act of manifestation without the existence of awareness.

In order to understand this concept fully, let us revert to our previous consideration of the Unspeakable; that is, the godhead. Here, we start off with the basic duality of the nagal and its awareness. However, in considering the two polarities of awareness, it is important that we should come to grips with the deeper implications of these two poles. Realise that it is only because of awareness that the nagal can define its purpose. The nagal expresses this purpose as intent, which is defined as the will-to-manifest. However, since intent is the principle which unites, it implies that the purpose of the nagal is to manifest, so as to experience that about itself which is as yet the unknown. In other words, the nagal desires to unite the known and the unknown.

We see therefore that intent is firstly responsible for unity, but also indirectly for separation, and in this is a true reflection of awareness in its dual role of separating and unifying. Consequently we can equate intent with awareness.

However, the fact remains that the second and the third aspects of the godhead are the two poles of inherent awareness, and it was only once Toltec seers had come to grasp the mystery of awareness that they realised that what some of them had begun to believe was a mistake, was not really a mistake as such, but rather the key to another most profound mystery.

Working from the knowledge that the mind is separative by nature, Toltec seers discovered that it is indeed the third aspect of the godhead which, under pressure from its polar opposite, intent (the will-to-manifest), extends its potential into physical manifestation. Here it is vital to realise that although it is the third aspect of the godhead which extends itself into manifestation, the second and the third aspects are nonetheless one and the same force; namely, inherent awareness. Furthermore, mind only extends itself as a result of the pressure of intent, and therefore it is quite clear that inherent awareness as a whole moves, and in that movement becomes intelligence in action or, quite simply, active intelligence. It is therefore the inherent awareness of the godhead that lies at the basis of all manifestation.

The full implications of this phenomenon are far too vast to elucidate here, but let it suffice for now to say that what is inherent awareness in Life Unmanifest becomes active intelligence in Life Manifest. The immediate import of this fact is that apparently even the godhead must begin its experience of manifested life by acting upon whatever knowledge it has to start with. That is, coming into manifestation or incarnation with only its inherent awareness, it is this awareness which determines the action of the godhead, until such time as more awareness can be evolved.

In order to understand this fully, realise that intent, being the will-to-manifest, exerts pressure upon mind to extend its potential into physical manifestation. It is this extension which we recognise as the movement of inherent awareness. This movement is the first act of creation, which we simply call potential intelligence, for the differentiation between the known and the unknown has as yet not taken place, and therefore intelligence can exist only as a potential. We now have the situation in which inherent awareness remains intact upon its own plane of Life Unmanifest, whilst at the same time having a probe, as it were, within Life Manifest.

A fraction of God Transcendent has now become God Immanent, but remember that this fraction, this probe of inherent awareness, is only one pole of its totality, namely, mind. Now, because the purpose of awareness is not only to separate but also to unite, intent, the unifying principle, again exerts pressure upon its polar opposite, mind. This is the second act of creation which causes potential intelligence, God Immanent, to become aware of its incompletion. As a result, potential intelligence starts to dream of the totality of the self. In this act of dreaming, potential intelligence becomes active intelligence, for dreaming is very much an action. Notice that once again awareness has preceded separation, but this awareness is as yet only the pressure of intent towards unification. Nevertheless, from this it stands to reason that the origin of evolving awareness is the pressure of intent.

We can now clearly see the difference between inherent awareness, intelligence, and evolving awareness. Within the inherent awareness of the godhead, intent registers the urge to manifest, in order that the godhead may expand its own awareness, and consequently exerts the will-to-manifest upon mind. Mind acknowledges this urge, and being of a separative nature, extends its potential into manifestation. Then through exerting upon this potential the desire towards unification, intent urges potential intelligence into active intelligence so that the evolution of awareness can be commenced.

In all of this though, it must not be forgotten that although it is the third aspect of the godhead which extends its potential into manifestation, it in itself is but one of the two polarities of inherent awareness, and these two polarities move together in order to achieve manifestation. The implication of this is that inherent awareness is the very fabric of the manifested universe, and yet a great many Toltec seers laboured long and hard at this concept before they finally came to realise that inherent awareness was not the same as evolving awareness. In the final analysis one can only stand in awe at how God Transcendent does become God Immanent, and yet remains intact - a mystery which defies all sense of logic!

It is also this mystery which led Christians to the belief that Jesus Christ was the embodiment of the Word, for in John 1:14 it is stated, 'And the Word was made flesh, and dwelt among us'.

In other words, inherent awareness, the Word, was made manifest (flesh). Apropos this, another underlying truth found within both Christianity and Qabalism is the mystical concept of what Christianity has termed the Holy Ghost. In 1 John 5:7 it is said, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one'.

It is not difficult to see from this wording that the Holy Ghost refers to the third aspect of the godhead; that is, the mind principle, or the Limitless Light of Qabalism. Jesus Christ, the embodiment of the Word, confirms this, for in John 14:26 he says, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'.

Notice that Christ says 'in my name', hinting at the fact that when the thinking principle, mind, is active in conjunction with the feeling principle, intent, full awareness becomes possible, and consequently the purpose of all must stand revealed.

With respect to triangles, it is interesting to note that not only is inherent awareness the fabric of the manifested universe, but since it is the expression of the nagal's purpose, it also has the quality of being directional; that is, linear. In this respect, note that any straight line consists of 180°, which is also the sum of the angles of a triangle.

At the moment that active intelligence extends its potential into a new level of manifestation, the child is born, and evolving awareness comes into existence.

Evolving awareness at this moment in time may indeed be just a tiny infant, but it is nevertheless a force which has never before been present within manifestation, and thus it has an immediate and potent impact upon the act of manifestation. The linear progression of inherent awareness is suddenly and dramatically curbed; swung into an arc so that the element of inclusiveness comes into being. With the advent of this, the purpose of the nagal is made manifest within the universe, and the course of evolution is instantly defined according to that purpose, and at the same time confined by that same purpose. Evolving awareness, the son of man, who is the son of the Unspeakable and the keeper of the known, has been born of Mara, who implanted within his heart the secret of his own unknown counterpart. In other words, Mara the feminine unknown, has not only given birth to evolving awareness, the masculine known, but has also instilled in his heart the knowledge needed in order to map out the unknown.

Being the mirror image of intent, and therefore ultimately also of inherent awareness, evolving awareness has the quality of movement, for in the final analysis, all awareness moves in one way or another.

Bearing in mind that the whole purpose of manifestation is the evolution of awareness, so that the unknown can be incorporated within the known, it stands to reason that all of manifested life pivots around evolving awareness. Thus we say of evolving awareness, the son, that it is he whom all men seek, and since he has the characteristics of both the manifest as well as the unmanifest, he is the son of man, who is the son of the Unspeakable. Furthermore, since Mara implanted within his heart the secret of his own unknown counterpart, it also stands to reason that if we are ever going to know ourselves for what we really are, then we must turn within to find in our hearts the key to our own unknown counterpart. We therefore term this level of existence The Path With A Heart.

Jesus Christ embodied within himself the principle of evolving awareness, the son of man, who is also the son of God, and who therefore is in this world, but not from this world. Born of Mara, the Virgin who was come upon by the ideal of the Unspeakable, it is he whom all men seek.

Realise, however, that it is not a being somewhere out there who has to be found, but it is instead our own inner centre of beingness, evolving awareness, which reveals to us the nagal's purpose and intent in bringing the unknown into the light of the known. To this effect, Jesus Christ taught the world that 'the kingdom of God is within you', and 'seek ye first the kingdom of God'. Yet, even after two thousand years, man has still not grasped this message.

Thus for the warrior, evolving awareness is the core of his own inner being, and walking a path with a heart is for him the only act that justifies the priceless gift of life.

Therefore the process of manifestation cannot stop at the point where evolving awareness has come into being, for clearly this is but the beginning of evolution. Consequently, through the effects of inclusiveness, which is the manifestation of intent, the nagal's purpose is once again stressed. As a result, evolving awareness, being a mirror image of that purpose, now begins to dream into existence its own evolution, which is of course also the nagal's purpose.

Because the poles of active intelligence have now been set, the evolution of awareness can from this point on proceed with real meaning and significance, and it is for this reason that the Creative Trinity has been termed the dreamer. In this respect, realise that although the dream of potential intelligence is the totality of the self, it is only at the second level of manifestation, once evolving awareness has come into being and the known has been separated from the unknown, that this dream becomes a real possibility. In other words, in striving for the totality of the self, potential intelligence materialises the Creative Trinity; but it is evolving awareness, as the reflection of the nagal's purpose, which dreams its own unknown counterpart into the light of the known. In this respect the Creative Trinity is the ultimate dreamer.

We therefore have the mind and the emotions constituting the two poles of the luminous being's awareness. Naturally, the luminous being itself is the reflection of evolving awareness, but in now knowing itself to be both male and female, it is a true image of that knowledge. Thus when it is seen by the seer, the luminous being appears to be a giant egg with two compartments, named the right and the left sides. The right side equates with the masculinity of the dreamer, which ultimately is the expression of mind. On the other hand, the left side equates with the femininity of the dreamer, which is emotion, or the expression of intent.

Time is the product of perceiving the process of life. The process of life is of course the evolution of awareness.

All of manifestation is but an expression of the inherent awareness of the Unspeakable.

Inclusiveness is not an expression of inherent awareness, but rather the product of the interaction between inherent awareness and evolving awareness.

It must also be remembered that the function of mind is to separate and divide for the purposes of evolution, whereas the function of intent is, firstly, to pressurise mind into separation, and secondly, to unite, also for the purposes of evolution. In the final analysis mind and intent are one and the same thing, namely, the awareness of the dreamer.

It is important for the reader to know that in many ways the art of dreaming and the art of stalking are two inseparable techniques, both of which are inextricably tied up with the Mastery of Awareness. Essentially the Mastery of Awareness is exactly what the term implies, and within this area of expertise it is the art of dreaming that is used for mapping out unknown aspects of our awareness. However, since the evolution of awareness must take place in a practical manner upon the physical plane, it is the art of stalking that is used for making practical that which the art of dreaming yields, for it must never be forgotten that it is in the practicability of new knowledge that lies its efficacy, and therefore also its authenticity.

True warriorship is a level of awareness and involves a skill and expertise in handling that awareness which can only be acquired through prolonged practical experience. There is simply no other way in which to acquire the knowledge and therefore the personal power of the warrior. How long it takes to acquire that level of awareness and skill depends entirely upon the individual, but in all cases, it is only once the apprentice has stopped fretting about the imagined goal that any real progress becomes possible.

Toltecs quickly came to realise that the phenomenon termed resistance is not so much the result of density, but is rather a state of awareness which exists at all possible levels of existence, and includes even those levels that, from a scientific point of view, are looked upon as being non-corporeal, and which give rise to density, and clustering. Once this discovery had been made, it did not take Toltecs long to figure out that shadows actually have specific qualities that are directly related to awareness. In other words, resistance, being the expression of a particular state of awareness, has differing degrees of intensity, and it is these degrees of the intensity of resistance that determine the quality of shadow.

Remember that existing between, and interconnecting the ten points of man, are twenty-two aspects of awareness termed jewels.

Technically speaking, all the jewels of awareness, that is, the light jewels, the dark jewels, which are also sometimes referred to as the hidden jewels, as well as those peculiar jewels referred to as the forbidden jewels, behave very much like atoms, in that just as atoms are essentially unstable ions that will combine with other atoms to form molecules, so too are all aspects of awareness unstable ions that are for ever combining with other atoms to form molecules of awareness. Furthermore, it is these molecules of awareness that can either be crystallised into rigid thought patterns, or be maintained in their naturally fluid state of being, in which case atoms of awareness are continuously "touching sides" with other atoms in a most fantastic and breathtakingly kaleidoscopic manner.

The important point to grasp here is that each time an atom of awareness touches sides with another atom, the two atoms concerned bond temporarily to form what can be termed molecules of perception, and which in the mind of the seer create the visual impact of bubbles of perception. Therefore, in the case of the person who has a crystalline structure of awareness, these bubbles of perception are so suppressed that there is hardly any movement at all within that person's awareness, and every bit of movement there is, is so inordinately slow as to be practically imperceptible. On the other hand, the more fluid the person becomes, the more freely and rapidly do these bubbles of perception form and move around, so that eventually in the truly fluid warrior, awareness looks very much like a fountain of effervescence, as opposed to the almost "solid" crystal of the average man's awareness.

An important point to be understood here is that although the impeccable warrior is always fully aware, the act of combing the shadows is nonetheless a level of awareness which transcends normal awareness, and thus the warrior's level of perception is heightened, and therefore even more acute than in normal awareness. This is a most important point for, generally speaking, the average man will only ever shift into this type of awareness when his physical survival is being seriously threatened, and even then it is seldom that he is able to detach from the situation in such a way that he does not become enmeshed in either fear or panic. The warrior, on the other hand, can and does detach so completely from every aspect of the situation, including his own emotions, that he is able to view the situation as a totally objective witness, and as a result is capable of perceiving minutiae which would otherwise have been imperceptible.

Time is that which expresses the intelligence factor within the fourfold purpose of the Unspeakable. Therefore what is perceived as time is in reality the movement of inherent awareness - the true expression of both the intent and the mind of the Unspeakable. We can therefore rightfully look upon time as being the essence of all creation, and upon the other three expressions of the fourfold purpose; matter, energy and space, as being the reflection of the Unspeakable within the essence of creation, time. Consequently we have no point of reference if we do not acknowledge time as being the primordial essence of the manifested universe - an essence which is sacred to all but the profane.

Time and space are the two polarities that make possible the manifestation of the universe, and consequently they are both expressions of inherent awareness; that is, the inherent awareness of the Unspeakable. Therefore time and space are specific states of awareness, each being the opposite polarity of the other, and in this respect are inseparable and inter-dependent, for without that awareness termed time there could be no awareness of space, and without that awareness termed space there could be no awareness of time. Mathematically the term "awareness of time" means "awareness multiplied by time", and the term "awareness of space" means "awareness multiplied by space". And yet, both time and space are in themselves states of inherent awareness, and therefore irrespective of whether we are referring to "awareness of time" or to "awareness of space", both terms amount to the same thing as saying "awareness of awareness", "awareness multiplied by awareness" or, more precisely, "awareness multiplied by inherent awareness".

However, what is this awareness that we are multiplying by inherent awareness? From our brief overview of cosmology in Volume II, we learned that there are not only two types of awareness, that is, inherent awareness and evolving awareness, but also that both types of awareness have two polarities, the one pole being separative, and the other being inclusive. That pole which separates, is mind, the thinking principle; whereas that pole which unites, is intent, the feeling principle. Clearly, as we are here primarily concerned with inherent awareness, it stands to reason that this 'other' awareness we are referring to is merely the one polarity of inherent awareness, which implies that what we have been referring to as inherent awareness is in fact the other polarity of inherent awareness. Therefore time and space are the two polarities of inherent awareness, and within this context space is that which is the expression of mind, the thinking principle, which separates and thus brings about the element we term space; whilst time, being the expression of intent, the feeling principle, is that which unites and thus brings about the element of progression, that is, the sequential or progressive inclusion of the unknown within the known, and is therefore that which gives rise to what is termed time. Yet with both time and space, realise that we are referring to that of the Unspeakable termed It Moves.

From what we have learned so far, we see that the term "awareness multiplied by time", in effect means "space multiplied by time", and "awareness multiplied by space" means "time multiplied by space", which of course is one and the same thing, showing that time and space are not only the two polarities of inherent awareness, but also that the product of both is identical; namely, It Moves, that is, active intelligence as defined in Volume II. Yet, remember that in layman's terms space is defined as being the product of perceiving the purpose of life, whereas time is defined as being the product of perceiving the process of life. In other words, space has to do with the purpose of life, whereas time has to do with the process of life. This means that space is an awareness of the purpose of the Unspeakable, and time is an awareness of the process through which that purpose can and must be fulfilled. From this it stands to reason that time is not only an expression of the will-to-manifest, but is therefore also an expression of intent, and since intent is the one and only force present throughout all of the manifested universe, and since the manifested universe itself is but the product of intent, it is clear to see why Toltecs look upon time as being the primordial essence of the manifested universe. Therefore, although time and space are the polarities of inherent awareness, time nonetheless precedes space.

It must be remembered that all of the ten worlds are actually dimensions of awareness existing in four directions. In other words, The World of Sorcerers is not a world out there somewhere, but is instead a specific state of awareness that is very much part of this world, and yet at the same time also existing beyond this world.

The four directions are specific states of awareness, and it is these four prime states of awareness that we need to come to grips with in order to grasp the meaning and the nature of The World of Sorcerers.

Having covered this much we are now in a position to consider each of the four directions in terms of awareness, which brings us hard up against the twenty-one jewels of awareness. However, a word of caution is called for here, for although we are now going to be looking at awareness in terms of the twenty-one jewels, realise that in spite of the fact that every individual has his or her predilection for specific aspects of awareness, all of us nonetheless have all twenty-one aspects of awareness within our make-up. Any predilection is merely in the nature of approach, and therefore does not imply that other aspects of awareness are ignored, or excluded in any way.

Predilection for any one of the aspects of awareness is technically speaking the individual's specialised approach to the greater whole which, of course, is the fourth dimension. Furthermore, in defining the four directions in terms of those aspects of awareness that constitute them, we will adhere to the flow of power as it occurs during manifestation, rather than within manifestation.

In other words, within the process of life as a whole, the dark jewels provide the necessary friction that makes possible the evolution of awareness, and in that sense they are considered positive. Likewise, within the life of the individual, it is because of the relationship between the light jewels and the dark jewels that our shadow side comes into being, and since our shadows are our shortcomings, and since our shortcomings are our ticket to freedom and our passage to power, the dark jewels once again make the evolution of awareness possible.

All the prime numbers pertain to the awareness of the nagal, that is, to inherent awareness, whereas all the double numbers pertain to the awareness of the dreamer, that is, to evolving awareness. All other numbers are merely complex permutations pertaining to life on the physical plane, that is, to the dreamed.

Jewel 0, because it is no-thing, is the origin of all the jewels, as well as permeating them all. Like its progenitor, the spirit of man, the nagal, jewel 0 is the void containing every-thing, for as paradoxical as it may sound, the void is the ultimate in awareness, for within that void the nature, the meaning, and the purpose of all, stands revealed in the eternal now. From within the void, that is, from within that aspect of awareness to which no number is assigned, there are no questions, for there is no-thing to understand. Likewise, from within the void, there is no freedom, for there is no-thing from which to be free, and hence is it referred to as absolute freedom.

# Destiny

Man in his true essence is an infinite being who holds the unfoldment of his destiny, as well as his godlike potential, within his own hands.

We all start off life as average men and women, but this does not mean that we do not have the ability to mould our lives according to our choice. We may feel as if we are the victims of fate, and although it is true that no man can escape his destiny, we all have the capacity to rise above fate if we so choose. We are all given the opportunity at some point in our lives to decide for ourselves what we would like out of life.

Man's only justification for physical existence is to learn; this is his destiny which he cannot avoid under any circumstances.

Learning must be understood as meaning experiential knowledge, because the Warrior's Path is first and foremost a practical path. Gathering information is not true learning. Information is to all intents and purposes useless, unless it can be put to good practical use in one's daily life, and the only knowledge which is of value is that which enables a man to better understand his destiny so that he can aid in its unfoldment. Hard as this may be to accept for those who believe that they control their lives, it is nevertheless true.

Man has been debating the question of free choice for ages, but he still stubbornly refuses to acknowledge that he has only two choices; either to aid in the unfoldment of his destiny, or to frustrate that unfoldment. If he follows his destiny he leads a happy and prosperous life; if on the other hand he frustrates his destiny he experiences hardship and misery.

It is incomprehensible that any man should wilfully prevent his destiny from unfolding. Nonetheless, this is exactly what man so often does, albeit unconsciously, and purely because he is caught up in the momentum of his social conditioning. Social conditioning does not allow for the unfoldment of anything other than what is expected of us from our fellow men. It should be realised, however, that social conditioning is of course dependent upon a mutually-accepted universal view of the world. Such a commonly-accepted view entails that everyone must have the same frame of reference as everybody else. This automatically excludes all views, ideas and feelings which do not conform to mankind's common point of view. Yet man was never destined to be confined to only one point of view.

Man's destiny is to learn by experiencing all of the countless possible manifestations of life contained within the universe.

In the beginning, no man ever knows what is entailed in learning because he does not know what it is to be a man. Thus he desires rewards which are mostly in conflict with his destiny and which therefore cannot be materialized.

The warrior is a man who fights for his freedom from social conditioning; for his freedom to think and decide for himself; for his freedom to move his assemblage point at will and thereby access any view of the world he may choose; and above all, for his freedom to enjoy his life and the abundant experiences it brings him. To live one's life in this way does not mean that all one's desires are automatically fulfilled, for this depends upon one's destiny in a particular lifetime. But it does mean that one's destiny, whether it is to be wealthy and to live in a mansion, or whether it is to lead a humble life in a small home, will unfold peacefully and quietly. In that quietness of life one finds the joy and wonder which springs from knowing that one is walking a Path with a Heart, for the heart is ever where our true destiny lies. Before we have come to know who we really are and what our true fate in this life is, we always have a great many wishes and desires which we believe will make us totally happy should they be fulfilled. But when our destiny finally unfolds we are always, without exception, struck by the beauty and wonder of it all. Even in our wildest imaginings we can never dream up anything even remotely as good and as exciting as our own true destiny.

The warrior is a man who has learned to love life and all the many richnesses it brings him - most of all the path where he walks. There is for the warrior no greater joy than to walk a path with a heart. On this path he walks, thrilled by the wonder of it all, and in his joy he gives thanks in his heart for this marvellous privilege by embracing everything he encounters with love and gratitude.

To lead the life of a warrior fighting for his freedom is to lead a life of success - success in the sense of walking a path with a heart, on which one's destiny unfolds in the most marvellous and joyful of ways. On this path every challenge the warrior encounters is for him yet another exciting battle, an adventure which he knows will lead him to even more undiscovered wonders in his life. Yet every warrior starts off life just like any other man or woman. The apprentice to the Warrior's Path has exactly the same fears and the same doubts as any other man; the only difference being that he has taken his courage into both hands and, having steeled himself, has taken the gap to freedom. Once we have been brave enough to seize our fleeting moment of chance, one thing begins to lead to another until finally, one day, in the midst of a battle, we suddenly find that our command has indeed become the Eagle's command. From that moment on we are free beings, the world becomes our oyster and joy flows unimpeded without end. This is the Eagle's gift to man - to all men who are willing to try, and to keep on trying whatever the cost. The reward though, is so much more, so very much more than the effort it takes to reach out for that gift.

Whenever we become predictable we cease to be fluid. This not only makes us vulnerable, but it also fixes the assemblage point firmly in that particular view of the world prevalent at that moment. As we have already noted, it is not man's destiny to be confined to only one view of the world; man is meant to learn by experiencing all of the great many possibilities inherent within life. If, therefore, we become stuck in our view of the world, the forces of our destiny begin to stalk us in an attempt to make us fluid once more.

The good hunter acknowledges that there are superior forces within this universe which guide him as well as all other creatures. These forces dictate the circumstances of both life and death.

This most important point not only serves as a reminder that we are stalked by both predator and the forces of destiny, but it also directly addresses the question of ethics and morality. Apart from material wealth, the concepts of ethics and morality frequently plague and confuse man and cause him more worry than anything else. In fact, questions surrounding money, ethics and morality generally keep man firmly entrenched in his social conditioning.

When a hunter needs to eat he sets his trap, and if upon his return he finds an animal in that trap he slaughters it immediately in quiet gratitude. The hunter knows that it was neither his cleverness nor his trap which ensnared the animal, but rather the forces of destiny which guided that animal into his trap. That particular animal's destiny was to feed that hunter. Knowing this, the hunter does not take pity upon the animal and set it free, for to do so would be to deny that animal its destiny. No hunter who is worthy of the name will ever aspire to interfere in the destiny of another being. Such an act would be to imply that he is wiser than those forces which dictate the lives and the deaths of all creatures, including himself. No true hunter would ever assume such arrogance.

In the final analysis what else is more important than life and death? The forces which command these truly rule all creatures.

Pity is one of the worst crimes against humanity; in fact, against all life-forms in general. We should always beware of those do-gooders who take pity upon everyone and everything around them. Such people have no respect for another being's destiny, and their only aim in life is to meddle and interfere where they are not needed. These people will always protest very loudly under the banner of morality and common decency, but they never stop to consider the possible effects of their actions. Individuality, and the full development of awareness, always suffer at the hands of these people, no matter what they claim their motives to be.

There are times when help is genuinely called for and at such times a hunter gives his assistance willingly and unreservedly; but a hunter will never give help if he can see that such help is not called for. To render assistance when it is not needed is to do the other person an injustice. The hunter does not presume to interfere with the forces which guide the lives and deaths of all creatures, but by the same token he takes full responsibility for his actions. If he finds two animals in his trap when he only needs one, he will take only one animal and set the other free. Taking both animals would mean that the hunter has succumbed either to greed or to worry, and this of course would render him vulnerable. Furthermore, the hunter treats his world with infinite care, and as a result does not plunder it. Such is the discipline of the hunter, and such is the impeccability of his spirit.

An analogy might serve to make the concept of a bid for power a little more comprehensible. Let us therefore consider a child, and the fact that it is apparently man's destiny to walk upright. When a baby is born it does not walk straight away. For a long time it is perfectly content just to lie around and move its limbs at random. Then it begins to agitate to sit up, but at first can only do so when propped up with pillows. Again some time passes until the infant has gained enough muscular strength to start crawling. This is analogous to the training of the hunter. With this new-found freedom the child begins to explore its world. It is in having learned to crawl that the child now begins to distinguish between certain aspects of the world around him. Through trial and error he soon learns to take care in where he crawls, and in what he touches. Then comes the day when the child is strong enough, and he suddenly stands up. It appears to be a simple enough act, but the change is drastic. By that act the child has made his bid to walk. The child may still lack sufficient muscular co-ordination, he may still be very wobbly in the knees and off balance, but one thing will lead to another until finally he walks, and then runs. The child's bid to walk is irreversible, because, unless he was born a cripple, it is his destiny to walk upright. None of us can avoid the forces which guide us throughout life. Our destinies, whatever they may be, must be fulfilled. The hunter acknowledges this, and in doing so takes stock of himself and his new life. Just as the child is very unsteady in his first few tentative steps, so too is the hunter in taking his first steps upon the Path of Power.

In starting out to hunt for power, the hunter knows that his inexperience will cause him to be off balance. But by being wide awake, and by cultivating a quietness of life, he finds the necessary equilibrium of his spirit.

If we revert to our analogy of the child learning to walk, we see that when the child has to descend a staircase unaided for the first time he is in grave danger of hurting himself badly, perhaps even of killing himself. Yet there does not need to be any danger as long as the child approaches the staircase in full awareness, and does not try to rush down the stairs three at a time. The hunter, remembering his training, approaches the Path of Power in just the same manner. Fully aware of the danger he faces in hunting an intangible and unpredictable prey, the hunter moves quietly and acts with great caution. In this way he begins to build the confidence he needs in order to feel stable and to fight whatever battles power may suddenly spring on him.

Our imbalance is due to the sum total of all our actions. This is vital to everything Toltecs understand and practise. When we run from our experiences, or ignore them, or handle them carelessly, we become off balance. However, whenever we find ourselves off balance the most natural reaction is to pause, or to stand still for a moment, in order to regain our balance. It is this pausing which is defined as the quietness of life. Life is indisputably a continuum, but a continuum which consists of intermittent bursts of energy or pulsations. The hunter moves with the pulsations of life by pausing before every act. In this way he can focus his full attention before he leaps. By giving each act his undivided attention the hunter's judgement is impeccable and his spirit is never off balance - the hunter is wide awake.

Through living like this the hunter is in full control of every situation in his life. Note that I said situation. The hunter is not in control of his life as such, because this control is not in his hands but in the hands of those forces which guide his life. Through being in control of every situation in his life the hunter has the stability and confidence necessary to enter his battle for power. Nevertheless he is still painfully aware of the poverty of his human resources. So the hunter experiences fear. Not a debilitating fear, but a fear which keeps him on his toes and wide awake. It is the fear which comes from knowing that the rules of the hunt allow for no pity and no mercy.

Knowing the rules of the hunt, and why they have to be so uncompromising, the hunter becomes filled with a deep respect for his opponent. In the depths of his heart the hunter senses that this battle will be a most noble one. He has no doubt that it will be rife with trickery, but he also knows that the outcome will be fair, in that the winner takes all. Such a battle, in which all is fair play and the spoils of which have been silently agreed upon with honour, is the noblest of all possible battles.

Having got this far the hunter has no other recourse than to sit quietly and to wait. He is in no hurry, for he knows that now that he has made his bid for power the forces which guide his destiny will seek him out and the battle will be engaged. The hunter knows that to turn coward and try to hide, or to run from the battle once it is engaged, will be of no avail for the forces of his destiny will still hunt him down and confront him around every corner. Realising that his only chance of survival is to stand his ground and fight, the hunter becomes filled with a sense of absolute assurance. After all, what can he lose except a life which has for him already lost all meaning?

This is how the hunter approaches his battle for power: he is wide awake, fearful, respectful and fully assured. This is his shield. In the face of the impossible odds he will be facing it is perhaps not very much, but it is all he has, and it is for this reason that he has trained long and hard to use it impeccably.

This is the nature of a hunter's fate, but his mood is not one of melancholy or pessimism. Nor does the hunter feel any cause for regret or, for that matter, resentment or bitterness. On the contrary, he feels privileged and optimistic. Privileged, because he wonders why he of all people should be so lucky as to have been singled out by power for combat; optimistic, because he now knows that the worst that can possibly happen to him is that his destiny will unfold, and this, after all, is what he has been seeking all along.

For the hunter this is a time of breathtaking wonder, a marvellous dream come true - a challenge which demands of him only his impeccable best, and his bravest fight. Nothing less could possibly justify the honour of such a gift. In that moment the hunter has taken his first step upon the path of no return, because even if his bid for power had been reversible, he will no longer even consider turning back. We see a faint reflection of this in soldiers who have fought a war for a long time. When the war is finally over and these soldiers return home they often cannot settle down to their former lives - not even to their homes, wives or family. This is invariably rationalized in the form of some logical diagnosis, but the truth is that these men have lived for too long with the very fabric of life and death. Through their experiences they have discovered aspects of themselves, aspects of life, which have alienated them for ever from the humdrum existence they led before being drafted into the war.

To seek out the disciplined and skilled ways of the hunter is the only true honour we may rightfully claim, and to seek the impeccability of the hunter's spirit is the only possible justification for our existence.

It is not up to us to decide whether or not we will become warriors; this decision lies with those forces which guide the lives of all creatures.

This aphorism often causes an apprentice undue worry and concern. If, however, it is remembered that the training of both the hunter and the warrior is identical, as is their goal, then there will be no need for concern. In the final analysis it is only the degree of practical experience gained which will make the difference between one individual and the next. With regard to this we should always keep in mind that experience cannot be prearranged, since it is not within the control of any person. No man can avoid or change his destiny, and it is this destiny which determines the experiences he will have in any one particular lifetime. All that is required of us is to aid in the unfoldment of our destiny by co-operating intelligently with those forces which guide us throughout our lives. By doing this we use all our opportunities and thus gain the most from our experience. It is this intelligent co-operation with the forces of our destiny which is the primary goal of the Toltec teachings. Everything the apprentice is taught, including the movement of the assemblage point, is geared towards helping him achieve this skill.

A warrior accepts the challenges of life in true humility. no matter what his destiny may be, it can never be a cause for discontent, but a living challenge which it is his privilege to surmount.

At the bottom of man's inability to accept his life for what it is lies his assumption that he knows better than the forces which guide us all throughout life. What never occurs to man is that there is no way in which he can possibly justify such a belief, for none of us has the necessary insight to judge our own destiny. Without this insight, assumptions of this nature must inevitably be based upon arrogance and reason.

It is the prime requisite of a warrior's being that his control must be impeccable; therefore he never allows anything to affect him. A warrior may be staring death in the face, but his actions will reveal nothing.

The soldier's only hope of escape is to embrace the presence of death and to allow that presence to guide him into the unfoldment of his destiny. If it is his destiny to live, the presence of death will guide him safely between the landmines and away from his enemies. At the same time the threat of death will keep the soldier's enemies from pursuing him into that area. If, on the other hand, it is the soldier's destiny to die, then at least he will die an impeccable death and not the miserable death of a whimpering coward.

All of us must one day die. If we are to die tomorrow, or next year, then why not today, right now? In man's fear of death he will avoid it at all costs, even at the expense of an honourable life. Although the warrior too fears death, he nevertheless also knows it to be his constant companion, and his best advisor. Therefore, the warrior does not try to avoid death, but knows that as long as he treats it with the utmost respect it will guide him into living an impeccable life which is filled with richness, power and the excitement of challenge.

Having witnessed the very essence of life and death, there is nothing in this world which a warrior cannot contend with, although to judge from his behaviour one would never suspect this.

The true purpose of the human being is to learn how to unfold and direct the force of intent, which is held as firmly within the awareness of man as it is within the awareness of the Eagle Itself. Intent, therefore, is not a strange and alien force, but the rightful heritage of man. Every one of us is born with the ability to develop intent to its maximum potential. Here, however, it becomes important to define the terms human and man. Toltecs define the human being as the social person upon the physical plane, that is, the tonal. The prefix 'hu' has its original etymology in the Egyptian language, in which it means 'tiger'. Therefore the term human means literally 'tiger man', or quite simply, 'animal man'. It should be understood though, that it is not the human being who incarnates, but rather the awareness of the nagal. This awareness, which in the majority of esoteric schools has been termed the re-incarnating ego, is termed the dreamer in the Toltec teachings. The term man, therefore, is defined as being the totality of nagal, dreamer and tonal.

The concept of the dreamer goes far beyond the scope of this first volume, but it is mentioned here, firstly, to avoid unnecessary gaps in the information presented, and secondly, to point out that the tonal is often called the dreamed. In other words, during physical incarnation, the dreamer dreams, not only the tonal, but also the destiny of that tonal. This is an important concept to understand, because it is the will of man's dreamer to manifest intent through its instrument, the tonal, upon the physical plane. Therefore we can see that it is not so very difficult to cultivate intent, for it is inherent within every man's destiny to do so. All that is required is the necessary effort, and therein lies the value of the practical work.

A warrior will use stalking for two reasons; firstly, in order to stop another person from trying to manipulate him, in which case it is self-defence, and secondly, in order to help a person who might otherwise not have been able to see that he needs help. However, it must never be forgotten that warriors do not unilaterally decide who needs to be helped because this, as has already been explained, would be interfering in another person's destiny.

In the unseen worlds Atl has unleashed mighty forces of the universe, and although humanity in general is as yet unaware of it, mankind finds itself in the midst of a battle which has already been initiated. The collapse of communism, the demolition of the Berlin Wall, the political changes in South Africa, the heavy strain upon world economics, are but a few examples of the battle being engaged. Within the next few years vast and irrevocable changes will have swept the planet. Man will either move with these mighty currents or be swept under - the choice is his. It is man's destiny to have knowledge and to wield power, but there is no way in which to acquire power other than to claim it. It is for this reason that Atl has engaged mankind in this battle - this is His gift of power to humanity, but man will have to claim his gift.

Toltecs are in service to The Spirit of Atl and His aides, and at this momentous time in the history of humanity we stand ready to play our part in whatever way may be necessary. This is humanity's hour of power, a challenge which man must face alone and unaided if his gift is not to be diminished or destroyed. Accordingly, Atl is purposefully standing back, and has forbidden even the Guardians of the Race to help or to interfere. However, because we are members of the human race, Toltecs, together with all other men and women of goodwill, have been given free rein to assist wherever possible.

The battle mentioned above concerns the so-called end of the world, but not in the sense in which this concept is normally understood. There must and will come an end to this human madness which is not only destroying man and the creatures that share the planet with him, but also destroying the planet itself. The end of the world does not imply the end of life upon earth, or for that matter the destruction of the planet. It means that the world of separativeness and destruction must and will come to an end. That awareness which is causing so much hatred, so much separativeness and so much destruction must give way to an understanding and acceptance of the interrelationship of all life and the importance of the unit to the well-being of the whole.

Is there a heaven and a hell? In a manner of speaking there is indeed both heaven and hell. Heaven is to reach the end of one's life having no regrets, knowing that one has lived a good, strong and impeccable life. Heaven is to have known what a marvellous privilege life is, and that one has loved and enjoyed every moment, every challenge of this stupendous gift. Heaven is to have loved the people and beings who have shared their lives with us. Heaven is to have loved this beautiful world within which all of this was made possible. Hell is to reach the end of one's life filled with resentment, anger and bitterness. Hell is to know that one has hated the precious gift of life, and that one has trampled underfoot the opportunities one has been given to learn, to love and to rejoice. Hell is to know that it is not possible to turn back the clock and to say; 'I'm sorry. Let me try again.' Heaven is to leave this wonderful world knowing that one could rejoice in life like a warrior, and did; hell is knowing that one could have rejoiced, but didn't.

Let those who have the ears to hear, hear then the ancient words of The Nameless One. Listen, as we all have listened, and learn, as we all have learned. 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 a 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! Yet, 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 that 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 of Atl, I salute you! By the love which is the essence of your own true 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.....................

If you postpone taking action because you fear failure, or because of feeling inadequate, you have already failed.

This is the way in which power has set it up; and it is for precisely this reason that it is stated that the Warrior's Path is not available to any man until he knows beyond any shadow of a doubt that he must do something desperate in order to survive. It is always then that the Knock of the Spirit comes, but we must also in that moment be fully prepared to follow, to close the door behind us, and to leave for ever the past, without even a backward glance. It is a tall order indeed, and no Toltec worthy of the name has ever claimed it to be easy; and yet when that moment comes in the life of individuals, there is never a doubt in their mind. In some cases, depending upon the individuals and the circumstances of their past, the apprentices will from that moment on move forward rapidly upon the Path of Knowledge and embrace their new-found life with joy and enthusiasm.

However, with some apprentices there comes a moment, some time after they have embarked upon the Warrior's Path, when suddenly they are no longer so certain that they have made the right choice. When this happens, it is always after the apprentice has begun to understand more clearly the full implications of his decision. It is then that the apprentice finds himself to be at odds with everything pertaining to his life. No longer at ease within his old world, but also not yet at peace with having to discard his old lifestyle, the apprentice begins to rebel against his own inner being. This is a futile battle really, and seldom yields anything other than pain and discomfort. More over, such a battle is entirely of the apprentice's own making, and in this no one else can possibly help him. It is for the apprentice to acknowledge that he himself had made the decision to follow the Spirit, and therefore he who also has to accept responsibility for his action.

Such an inner battle marks a very critical stage in the apprentice's training, and the only thing a nagal can do for him at this time is to impart as much teaching as is possible. Sooner or later a crisis point is precipitated - a point which demands that the apprentice once again comes to a decision. Either he must stop fighting his own destiny and submit to the life of a warrior, or he must quit. If the apprentice quits at this point he will invariably drift back into his old world, where he will spend the remainder of his life wondering what it would have been like had he continued his training as a warrior.

On the other hand, the apprentice who knows that he has no other option than to become a warrior also recognises the fact that he is living in an unpredictable universe in which his death is constantly stalking him. As a result such an apprentice quickly learns to live for the moment only. Being fully aware that he cannot afford to waste either his time or his personal power, the apprentice strives to use every opportunity he gets, and consequently does not postpone living like a warrior. This is a fine state of mind to have and is the only one that ensures success, for with an attitude such as this, the apprentice soon realises that it is not the goal that is important, but rather the journey.

The status of warrior is not the end result of having undergone a particular training programme, but is rather a silent acknowledgement of self which comes from knowing that one has become impeccable in travelling the warrior's path. To be a warrior is not a goal in itself, but is instead an eternal quest for knowledge and freedom stretching into infinity.

# Friendship

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 equates with the feeling principle, that is, the heart. But what this means is that friendship is the product of the nagal having become 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 that arises when the heart stimulates the spirit into be-coming creative. But that feeling, that act of be-coming creative, is friendship - a truly staggering truth that 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, and is not only an affair of the heart, but it is also an affair of intent, and therefore has everything to do with inclusiveness because of the fact that intent is the unifying principle.

The force of intent is what is termed as being the Eye of the Eagle, explained in Volume II as being the Christ principle, that is, the Son of God and the Son of Man, 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, that is, intent or love conquers all, and therefore overcomes all obstacles. Intent and unconditional love in all three its forms, are therefore one and the same force, manifesting in myriad's of different ways, and, as a result, can also be looked upon and defined in so many different ways. But, in the final analysis, whether we understand it fully or not, it 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 materialization of the purpose of the spirit. But for transfiguration we need energy, and to acquire energy we need power, and to acquire power, we need the force of intent, and therefore 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 therefore also has no real meaning.

There are three forms of unconditional love that are extremely important for our understanding of the Toltec teachings, for 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 can best be 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, the physical manifestation of which is the law of electromagnetism, which is also as yet not really grasped for what it truly is. But for our present purposes we can quite rightly define it as true unconditional love. Because all of the Toltec teachings rest upon this most fundamental law, I have never written about anything else other than unconditional love, and therefore all of the earlier volumes are expressions of unconditional love, as is this one. 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, and so on, are all founded in, and expressed through unconditional love.

The third form of unconditional love is best expressed as being the law of harmony through conflict, which is a subsidiary law of that greater cosmic law known as 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 it is clear to see how vital it is to our understanding of life, and therefore of ourselves, that we come to grips with at least those two forms of love that we are at present capable of comprehending and working with. As we have seen, the two forms of unconditional love we should be focussing on at this point in time, are what Toltec's have termed quite simply love and warmth. But 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. And yet, 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.

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 even begin to understand as yet. But not understanding 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.

To learn to love, and to learn how to receive love, is the destiny of us all, and it is herein that lies the deepest possible meaning to be found within treading the Path with a Heart. In doing so 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\*. 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.

\*Understanding as used by Toltec's means "to stand under in support of," as opposed to that type of understanding that is based upon rational assumption.

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 coming off, but always badly so. With respect to this it is important to bear in mind that although any relationship must call forth challenges in order for it to evolve and to deepen, yet it makes a vast difference in 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.

Think for a moment. Who is your friend? Do you really know him? Are you really sure you grasp fully the implications in what 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 not perhaps both in bondage to ignorance? But if you are thinking straight, then you will quickly enough come to the realization that by thinking you know your friend, and that you are quite certain you grasp fully everything he is saying, then the chances are good that you are indeed caught in selective perception, and therefore a slave of your own ignorance.

If you wish to be free from that selective perception, then it is imperative that you begin to get your facts straight. In this respect realise that your friend is not just your friend. Your friend just happens to be a most marvellous being of the universe, a being called man, who just so 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?

Your friend, being within physical incarnation, 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 about 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 merely 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 in being your friend he brings into your life, and even into this very 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 also 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 thereby calling into being forces that are infinitely bigger than you can possibly imagine in having what, to you, appears to be a mere conversation. A simple conversation it does indeed appear to be, but nevertheless an interaction which is 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. In this respect 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, in 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 yourself and him, and through that, also of life. It is, of course, not really your friend who is challenging, 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.

True friendship has got everything to do with our journey upon life, and in this respect we must remember that the journey is more important than the goal. In order to grasp this, look at it through my eyes. The way I see it is that I was born with a purpose to fulfil, and that I will die once that purpose has been fulfilled. But in between birth and death lies a journey, and as 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 everything, holding back nothing 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 materialization 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 that 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 that help is called forth.

It is undeniably true that my purpose, as it is for all of us, is to acquire power, and to utilize 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 that humanity also calls forth from me that openness of heart that puts meaning into my existence throughout my life upon earth, my life with my fellow travellers. This, for me, is the very essence of true friendship.

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, in having set off in search of the purpose of life, learn that the secret in fulfilling that purpose lies in the meaning of life.

If you feel that walking the Path with a Heart is for you, and if in your heart of hearts you know that it is the true meaning of freedom that you will be seeking upon that 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 practice 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 nothing 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, and thereby savouring every moment of every step, knowing full well that it will all be over all too quickly.

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.

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, yet throughout our lives we have again and again come up against challenges that seem to indicate that we are unlovable, and therefore undeserving to either 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 therefore without even realising it, we get caught up in constantly defining and then again redefining our perception to become ever more selective so as to fit our view of the world. In this respect 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 that 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 so it is that we all participate in the constructs as well as the maintenance of that folly we term social conditioning.

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 said and done, can love a battleaxe? Who can love and respect a woman that 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 to do so?

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 that are also mostly very angry, and we see very weak men that 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. Quite apart from 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 also more and more closed, defensive and hostile. As a result 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 was not for that animal instinct termed sexual lust, men and women would never agree to share their lives together. Shocking as this may be, it is nonetheless true. But nevertheless, 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 people 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 that are not friends. Even men today do not really have male friends. That 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 as yet something that is either feared because of being misinterpreted, or else scorned because of being seen as an expression of weakness. Therefore men go around slapping each other on the back, and constantly reaffirm to each other what jolly good fellows they are, mistaking this for being friendship. But women too do not have female friends. Generally speaking women all but hate each other, regardless what they may profess to the contrary, for deep down inside every woman sees every other woman as being a potential threat to her endeavour to carve out for herself a space within a cold and hostile world. But these are concepts which have already been covered extensively in Volume III, 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!

Dreaming yields warmth which, in turn, is the polar opposite of the North; strength. Dreaming is defined as the ability to consciously move or shift the assemblage point in order to assemble an alternative reality. In this respect dreaming is closely allied to feeling, just as strength is allied to sobriety. At first glance it is not easy to see how dreaming and warmth can be connected, but the clue lies in the qualities of West and South; namely, feeling and warmth respectively.

Having explained this much, let us now return to the quality of warmth, which is the product of dreaming. As was pointed out in dealing with the West, all evolution is dependent upon the quality of feeling. If we did not feel that there is more to life than merely a humdrum existence, we would never set out in search of a better life. Likewise, if Benz had not felt it were possible to have a self-propelled vehicle, he would not have investigated that idea. It is therefore always feeling which leads us into the unknown in pursuit of knowledge. Although average man does not recognise the process involved, it is nevertheless his feeling which sets up dreaming. In this regard it does not matter what kind of dreaming it is - day dreams, ordinary dreams whilst asleep, or Toltec dreaming in which the warrior purposefully moves or shifts his assemblage point.

People who are willing to follow their feelings will, whether they are aware of it or not, allow themselves to explore their potential by using the art of dreaming, and by so doing they cultivate that characteristic which can be described as nurturing. It is this characteristic, for example, which you find in a gardener who plants a seed with the complete assurance that it will grow into the desired plant; or in the mother who nurtures her baby with the full confidence that it will grow up into a strong, healthy and successful adult. The characteristic of nurturing is the act of supplying the care needed by any living thing in order to grow, to flourish and to prosper. Without this care the seed and the baby would die. This care is quite literally that warmth which nurtures.

This brings us back to the concept of dreaming, and the warmth that nurtures a dream. Inherent within every human being is the potential to love - regardless of whether this is love for another being, love of the self, love for a dream, or love of life. The phrase 'love of self' does not imply egotism, but the act of giving oneself honest recognition for one's true virtues. Average man is hardly ever aware that the real reason why his life is rarely filled with the happiness and success he desires, is because of his self-hatred. People will always find a way in which to reflect this self-hatred upon another person, and thus will mostly feel hard-done-by, or unacknowledged, or unloved. The truth, however, is that they do not acknowledge themselves, and consequently are never really pleased with themselves, for they are unable to accept and love themselves just for who and what they are.

The distinction that must be made here is that the quality of warmth, although closely related to love, is not at all the same thing. Man in general has no idea about the true nature of love. What is commonly known as love is usually nothing more than a certain set of conditions which, when met, activates within the person concerned a feeling of intense pleasure. It is this pleasure that is all too often mistaken for love, and therefore, when the conditions of the person are not met, or his or her expectations are not fulfilled, this so-called love can quite suddenly turn into resentment or even hatred. This is especially true in connection with oneself, for although people will often be able to give someone else the benefit of the doubt, they find this well-nigh impossible to do with themselves. Often it is only the bigot who will claim his self-worth; yet such a claim is never based upon love and acceptance of himself, but rather upon the arrogant presumption that he is somehow superior to others.

True love is completely unconditional; and in this sense is an involuntary reaction to life, which arises out of having fully grasped the implications of the interrelationship of all life. Where there is true love, self-importance submits to humility, and judgment is superseded by understanding. Love is a force which exists independently of conditions, and operates in spite of expectations. An example of true love is when a mother knows that her son is guilty of murder and, whilst accepting the fact that he has to die for his crime, still cries at his hanging because he is her son and she loves him in spite of what he has done. In this case the mother can find no hatred in her heart for those whose duty it was to bring her son to justice, nor will she actively try to prevent justice from being done. In her heart of hearts such a mother can only express her deep sorrow at the loss of a beloved son, and wish that both he and his victim could have been spared their fate.

The majority of people do not love each other, or themselves for that matter, in the true sense of the word. Most people tend to be either wholly unaware of the true nature of love, or else choose to ignore it. Moreover, by its very nature, love is an act of intelligence which is dependent both upon sobriety, as well as the level of knowledge. This is something which every woman who is a mother knows to be true from personal experience. As a result of social conditioning the majority of mothers feel compelled to love a newborn baby straight away, and therefore often feel too ashamed to admit that at first they have no real feeling of love towards the newborn child. Yet this is only normal, since it takes time to acquire true love for a stranger.

The romantic concept of 'love at first sight' is therefore a fallacy and, in the case of adults, it is most of the time only a justification for sexual lust. Love at first sight is simply not possible. Under normal conditions, people at best feel a warmth towards each other. For example, a father will feel a warmth towards the child who is his son, and this warmth will nurture within the boy those qualities and talents which have endeared him to his father in the first place. This care and support will in turn engender within the son a similar feeling of warmth towards his father. Once this bonding, based upon warmth, has taken place, the relationship between father and son will develop in one of two ways, depending upon the knowledge of the father.

If the father is unaware of the true nature of love, he will, without even realising what he is doing, allow the relationship between him and his son to develop into conditional 'love'. In such a case the son will find himself in the unenviable situation of constantly having to meet his father's demands, in order to keep his father's approval and 'love'. If, on the other hand, the father acknowledges the true nature of love, then he will in time learn to love and accept his son just for who and what he happens to be. This example is true of all types of relationships, no matter whether it be between husband and wife, brother and sister, two friends, a mother and a newborn baby, or between a man and his environment.

It should be clear from the above that warmth is the forerunner of true unconditional love, and is for this very reason enormously important in the lives of warriors who, by virtue of the path they are walking, have to learn the true meaning of love. That the Warrior's Path should be called a path with a heart is not just a romantic ideal, but a statement of fact. Success and happiness, inner peace and fulfilment, cannot be bestowed upon one by any other being, but are the product of having learned to accept and to love oneself.

One final point should be touched upon here, for without at least mentioning it, this section would not be complete. The quarter assigned to power is the South - the place of warmth. The South is described as being the gateway to the nagal's world, and in this respect it should be realised that the principal duty and purpose of any nagal is to lead beings to freedom. From what has been stated so far concerning the four natural enemies, but most especially power, it should not be difficult for the reader to understand why the South should be termed the gateway to the nagal's world. In the final analysis all true warriors walk the Path of Freedom, simply because for them this is the only path with a heart. Therefore it is not so strange that the gateway to the nagal's world should be warmth.

**THE FIVE ELEMENTS OF THE ONE POWER & THE FOUR ATTRIBUTES OF WARRIORSHIP**

|  |  |  |
| --- | --- | --- |
| ELEMENT | ATTRIBUTE | LOCATION |
| AIR | Sobriety | East |
| EARTH | Strength | North |
| FIRE | Feeling | West |
| WATER | Warmth | South |
| SPIRIT | Intent | All-Pervasive |

# Honour

To seek out the disciplined and skilled ways of the hunter is the only true honour we may rightfully claim, and to seek the impeccability of the hunter's spirit is the only possible justification for our existence.

The truth which emerges here, is that to be a real man or woman of knowledge, warriors must have fought and defeated all four natural enemies - only then can they rightfully claim the title of 'Toltec'. In other words, the warrior can and does live his life like a Toltec, and even though he may speak of himself as being a Toltec, he is nonetheless never so vain as to forget that what he is really inferring is that he is heir to the Toltec tradition. The humility of the warrior is such that he does not try to claim the title of Toltec for himself until he knows within his heart of hearts that he has lived his entire life impeccably - only then is he willing to accept the highest honour of all. In this respect it should be realised that the accolade of 'Toltec' is not something which is, or can, be conferred; instead it is an inner knowing which is never worn as an epaulette or badge. All true Toltecs know, and for them it is enough that they alone should know, for herein lies their real honour.

To have the honour of the warrior requires a proper tonal.

In the previous chapter we saw that if Sean is going to handle his challenge impeccably it is necessary for him to devise some sort of a strategy based upon what he has learned so far. In order to understand how this is to be done, it is important to remember that Sean is striving to become a warrior and that all his challenges are therefore in the nature of opportunities to claim his power as a warrior. Nevertheless, to become a warrior requires a total transformation of the island of the tonal, and so it stands to reason that we can equally well say that every challenge in our lives is an opportunity to gradually transform the island of the tonal. In Volumes One and Two this was explained in terms of acquiring what is known as a proper tonal, an act which not only brings about the saving of personal power, but also the acquisition of self-respect and self-confidence, all of which add up to a very real knowledge of what it is to be a fully responsible human being whose honour is reflected in his or her every action; mental, emotional and physical. Consequently, whatever strategy Sean is going to adopt will be a reflection of his honour, or lack thereof, and will equally be a measure of his impeccability as demonstrated by his actions which, of course, will be determined by the present condition of his tonal.

From the above it is clear that a stalker's approach to formulating a strategy is vastly different to that of someone who is not a warrior. People, generally speaking, want to win all of their battles, all the time, and always want to be right. Yet, ironically enough, most men and women spend their lives trying to run away from the battles they should be fighting and, when forced to fight, end up fighting mostly the wrong battles, with the result that, even if they do win their battles, they have in effect achieved very little, if anything at all. From a stalker's perspective such behaviour is sheer idiocy, for not only is it an utter waste of time and personal power, but it is also hardly honourable.

The question of honour is a vital consideration in the life of the warrior, for without a very real sense of honour there can be no self-respect, no self-confidence, and most certainly no belief in self. Without these characteristics it is impossible to think and to act in terms of warriorship. Therefore, if we intend becoming warriors, then every challenge in our lives should be seen as an opportunity either to enhance, or to uphold our honour. Yet very few people ever act in an honourable manner, for the simple reason that very few people really know what the true meaning of the word entails. Most people assume that honour implies upholding their social image, or upholding their sense of pride but, sadly, this has nothing to do with honour. Our social image is but the product of the common dream, whereas pride is usually based upon the sense of superiority, and to defend these two illusions is to uphold social conditioning, and not honour.

The honour of the warrior lies in the fact that his every thought, feeling and action is impeccable, as is his skill in handling his emotions. But remember that to be impeccable means that you act to the very best of your ability upon whatever knowledge is available to you in the moment. In other words, to be impeccable means that you take full responsibility for yourself, for your life, and for your knowledge, for it is that responsibility, or lack of it, that influences all our actions; mental, emotional and physical. Here it is important to bear in mind that the word 'responsibility' means the ability to respond, that is, the ability to respond, not only to all of life, but also to yourself, your own life, and your own knowledge. In this respect, people are generally so busy trying to uphold their social image and their social conditioning, that they very rarely have the time or the energy to respond to themselves. Consequently, most people lead lives which are completely unimpeccable, in that they are for ever upholding someone else's ideas or, more accurately, someone else's prejudices, rather than acting upon their own knowledge.

The example of Sean demonstrates this point beautifully, for had Sean not been on the Warrior's Path he would have adopted one of three options. Either he would have become a beggar and accepted his brother's unfair proposal; or he would have taken the coward's way out by running away without putting up a fight; or he would have done the big macho thing by strutting and crowing around town like an over-confident cockerel who is going to use the law to put Willis in his place. But where is the honour in any of these options? What would Sean have accomplished by adopting any one of them? The only thing Sean would have accomplished in the case of the first two options is loss of self-respect, and in the case of the third option, provided he won the court case, he would only have succeeded in proving to himself that he was right and his brother was wrong, something which only reinforces the idiotic belief that in order to be someone and something you must prove yourself right and others wrong!

Sean's strategy must instead be so designed as to enhance his sense of honour and aid him in transforming his island of the tonal. Sean already knows that the transformation which is currently required concerns his self-image and his belief in his own worth. In fact, having given due consideration to all his other shortcomings, it is clear to Sean that his low self-image and his consequent lack of belief in himself, is central to all of his shortcomings and, therefore, if he can change his self-image it will be so much easier to change everything else on the island of the tonal. This is true of everyone for, generally speaking, it is always people's low self-image which is the cause of most of their shortcomings, and which also always gets in the way of everything they do. However, the reason why the majority of people today suffer from a low self-image is because they have no real sense of what it is to be honourable. The honour of the warrior is summed up in a nutshell in the following aphorism: A warrior is an honourable being in that his humility does not allow for any action which does not uphold the interrelationship of life.

The implications of this aphorism are extremely far-reaching, but by far the most important implication that concerns us here is that to have the honour of a warrior demands not only a recognition of the interrelationship of all life, but also a conscious upholding of this law. In other words, the true warrior cannot just pay lip service to the interrelationship of life, but must live it in every possible sense of the word. What this means is that the warrior acknowledges the fact that if he uplifts himself, then through the interaction of life he also uplifts all those around him.

From the above it is apparent that any strategy devised by a warrior must of necessity be of such a nature as to benefit, not only him or herself, but also the rest of life, of which he or she is but a unit. Therefore, the true warrior can never react out of anger, or retaliate reflexively as a result of having been slighted or offended in some way. Nor can the warrior react out of a sense of revenge, or spite. All such reactions will only 'benefit' the person's sense of self-importance, and will certainly not do anyone any good at all. Because of the interrelationship of life, whatever course of action the warrior is going to adopt must benefit all concerned, including him or herself. This also means that the warrior cannot afford to play the role of martyr or victim, for such a role will most certainly not benefit the warrior, and if it does not benefit the warrior, then it also cannot benefit those around him or her. Such is the Law of Light and Reflection, summed up in the concept Toltecs refer to as mirrors of the soul.

From all of the above it should now be clear that by having no one to blame, and by being thrown back upon himself time and time again, the warrior has no option but to adopt a humble approach to life. By working with the mirror concept day in and day out, every apprentice, through the experiences in his or her life, sooner or later has to acknowledge the fact that he or she is indeed no better and no worse than anyone or anything else. In the final analysis we are all equal to each other and to every other life-form upon this planet. The only real differences between one being and another are the great many different ways in which we tend to materialise our challenges in life.

Although there are lots of people in this world who deem themselves to be better than others, the warrior is a being who has learned through working with mirrors that he is no angel and, in having learned to accept himself for who and what he honestly is, has no fear of owning all and everything which is on his island of the tonal. By having got to know every aspect of his being, from the very worst through to the very best, the warrior is incapable of judging another person, or being, for that matter, and here lies his greatest honour. Not being ashamed of the fact that he is no better than a petty criminal, and not bashful about the fact that he also has within him the qualities of the saint, the warrior is capable of facing all of life squarely, standing tall and with head held high. This the warrior can do, not because of arrogance, not because of self-importance, not because of false pride, but because he has acquired that utter humility which comes from the sure knowledge, firstly, that no one is better or worse than himself; and secondly, that he is an honourable being in that he is honest enough to own every aspect of his island of the tonal and courageous enough to fight for impeccability.

Honesty and courage are the two qualities that mark the honour of the true warrior, for in the final analysis honesty and courage are but the two sides of the one coin we term honour. It takes courage to be honest with yourself, and without honesty there can be no real courage, only a false bravado to cover the deep fear that someone is going to find out something about you that you would prefer others, including yourself, not to know. But where is the honour in living a life that is based upon lies, pretences, and the cowardice born of fear? How can we ever hope to claim our power as warriors if we have no honesty and no courage? To have power we must have knowledge, but since knowledge can only be acquired through life's experiences, how are we to do this if we refuse to acknowledge who and what we really are? Yet, realise that to acknowledge the worst in ourselves, and not to hate ourselves for that, and to acknowledge the very best in us, and to believe that we are worthy of such fine qualities, requires unequivocal honesty and unwavering courage.

The only way in which to acquire honesty is to accept the fact that the world around us is our mirror, and the only way in which to acquire courage, is to hold onto the knowledge that if you do not like the reflections you see, then you do have the power and the ability to change those reflections by changing yourself. Therefore, although a warrior is incapable of judging another being, he nevertheless also knows that he does not have to condone behaviour which is dishonourable. By not accepting such behaviour in himself, the warrior is not under any obligation to accept it from others. Consequently, it is never the person concerned whom the warrior judges, but it is that person's behaviour which the warrior looks at with discrimination. Is this behaviour an act which leads to freedom, or to slavery? Is this behaviour an act which uplifts, or breaks down? In short, is such behaviour honourable, or dishonourable? However, even in this respect the warrior is never so arrogant as to blame another person for their behaviour, for in acknowledging his responsibility in having called forth this mirror the warrior addresses that particular behaviour within himself, or alternatively, the challenge which that person's behaviour brings him. In other words, is this behaviour reflecting aspects within the warrior that uphold his honour?

In having to devise a strategy for handling this battle with his brother, Sean has to take into account the second aspect of the stalker's rule, namely, by striving for simplicity, a warrior discards all unnecessary acts. From what we have learned concerning mirrors, this aspect of the stalker's rule should now not be so difficult to grasp. Simply by bringing everything back to himself and his own progress upon the Path of Knowledge, the warrior eliminates a vast amount of actions, emotions, feelings and thoughts that can only arise and have any meaning within the context of self-importance and self-centredness. This is not something that needs any further explanation because even just a little thought upon the concept of mirrors will be enough to speak volumes. The vast majority of people's actions, their emotional state, their endless circling thoughts and higgledy-piggledy mess of feelings, all stem from their self-centred approach to life and the victim mentality. Therefore, from the warrior's point of view, every battle is as simple as fighting for his honour as a warrior. Not at all concerned with trying to perpetuate his social conditioning through not wanting to own his shortcomings, or by trying to defend his behaviour in attempting to justify actions he himself does not approve of, the warrior has very little to consider other than how best to uplift himself into becoming an even more honourable being.

This then brings us to the nagal's Courier, a man whose predilection is most aptly for jewel 20, namely, honour, for realise that at the end of the day it is honour that is to be found at the core of any warrior's heart. Yet, as we have discussed many times before, the warrior's sense of honour is very different to that of the average man or woman. True honour is the product of the relationship between humility and understanding (2) and absolute freedom (0). Although we have already dealt with both of these two jewels, namely, 2 and 0, it will benefit the reader greatly if we expand a bit more here on the deeper implications of that mysterious jewel which has no number, for although we assign the number zero to this jewel, the implications are that it is nothing, that is, No - Thing.

From the above it is immediately clear that to try to do justice to jewel 0 in this book is well-nigh impossible, for if the truth be told, many volumes can be devoted to just this one jewel alone, and still the reader will more than likely feel none the wiser, for how does one explain that which by its very nature is no-thing? Therefore let it suffice for our present purposes merely to say that jewel 0, because it is no-thing, is the origin of all the jewels, as well as permeating them all. Like its progenitor, the spirit of man, the nagal, jewel 0 is the void containing every-thing, for as paradoxical as it may sound, the void is the ultimate in awareness, for within that void the nature, the meaning, and the purpose of all, stands revealed in the eternal now. From within the void, that is, from within that aspect of awareness to which no number is assigned, there are no questions, for there is no-thing to under-stand. Likewise, from within the void, there is no freedom, for there is no-thing from which to be free, and hence is it referred to as absolute freedom. Yet care should be taken not to take these statements at face value, for no-thing does not imply emptiness. The fact that the void is no-thing simply implies that it is not that which we can verbalise, for in essence it is the ineffable, the Unspeakable.

From what we have learned here, it should be clear that true honour is the product of the relationship between humility and understanding (2) and the void (0). The implications here are so vast that verbalisation is exceedingly difficult, but it will help to think of it in terms of what were probably the most profound words ever spoken by the philosopher Socrates when he said, "I am the wisest man in the whole world, for I alone know that I know nothing".

In this truly brilliant statement, Socrates tried his level best to verbalise the true nature of honour, and to the Toltec warrior who is thoroughly versed in the properties of words, those few words do indeed speak volumes. However, it takes a fair amount of explaining in order to qualify the nuances of these words and, in this respect, I personally have always been enormously envious of Socrates, for although those who are fully trained in the properties of words can verbalise anything that needs to be verbalised, the problem is that apprentices never come to the Warrior's Path already literate. However, to judge from the teachings of Socrates, his students were all fully literate when they came to him!

Nevertheless, realise that the overall import of this statement by Socrates is very much a statement of humility, in that Socrates understood enough about life to know that, relative to the greater life of which we are units, none of us knows much at all. It is only the ignorant fool living in the tiny cocoon of his view of the world who tends to think that his rational mind can provide the answers to everything. Therefore when Socrates said that he knows that he knows nothing, he was in fact stepping back to lower his head in utter humility, for he was fully willing to admit that even all of his wisdom as a philosopher was as nothing in comparison to all that he still did not know. To have such understanding that it automatically brings about humility, in itself already indicates the truly wise man.

Furthermore, in making reference to himself as "I alone", Socrates was referring to I, the all-one, meaning the totality of the self, and in saying that "I alone know", he was actually saying "I, the all-one know". It stands to reason that the only real knowledge there can be, is knowledge of the self, that is, knowledge of the totality of the self - the all-one - and when that knowledge is fully conscious, one can indeed say "I, the all-one know", or alternatively, "I know the all-one (which is me)". However, Socrates is not merely indicating that he knows the totality of the self, for he goes on to say "I alone know that", meaning "I, the all-one know that". What is that? Socrates himself answers this by saying "nothing", meaning no-thing, that aspect of awareness termed the void. However, he stresses the fact that this knowledge of the void is conscious, for he prefaces the answer with "I know (nothing)". In other words, what in effect Socrates is saying here, is "I know myself as the all-one who knows that termed no-thing, but I am fully conscious of what I know".

With such a knowledge, and with the humility that comes with the full understanding of what it is he does know, Socrates has every right to proclaim himself a wise man. Furthermore, since he places his wisdom firmly in perspective by saying "the whole world", meaning that he grasps full well that there is only one life, and therefore also only one totality of the self, he is indeed the wisest man, for only the wisest of the wise have the honour necessary not to try claiming knowledge for the personal self. Therefore in this one brilliant statement, Socrates not only describes the relationship between individual identity, the totality of the self and the void, but he also very neatly defines the true meaning of honour within the context of the interrelationship of the one life. This is about the best I can do to impart at least some feeling for what is implied by honour. If I were to describe it in a nutshell, I would say that true honour is that humility which overcomes a warrior in the moment when he or she comes to understand the deeper implications of what it is to be absolutely free. To know oneself to be one with all selves, good, bad and indifferent, is to understand the meaning of what it is to be humbled, and to stand free from the need to judge, and to stand free from being judged, is true freedom. In that absolute freedom there is no-thing other than an utter sense of beingness, and, in the final analysis, what else can honour be but beingness?

Attendant to the two Northerly ladies is their Courier; a man whom one would not expect to find in the company of these two ladies, for his predilection is for jewel 21, namely, peace. And yet, once again this is a fine example of why it is so important not to take words at their face value. True peace is in reality honour (20) plus pure fluidity (1), and from what we have noted in connection with the Northerly Dreamer, it is clear to see that this man too has a natural love for danger.

To reconcile honour and pure fluidity, that is, a fluidity which has not yet been tried and tested within life upon the physical plane, is likewise to negotiate a very fine line indeed, and yet it is easy to see how every success in such a dangerous operation cannot fail to bring peace to the individual concerned. There is nothing more satisfying than to know that although you could have ended up in total disgrace, success has brought even more honour, or at least, for the moment. Next time, who knows? It could be quite different, but for now there is only the sweetness of that peace which comes from knowing that one has survived a dangerous job well done.

# Humility

This book is firstly for the thinkers of the world who have seen for themselves that humanity cannot continue indefinitely upon its present course, and that a drastic change in human attitudes and thinking is necessary if world prosperity is to be ensured. Secondly, it is for those to whom the truth is more important than words, who believe that experiential knowledge is life's priceless gift, and who acknowledge the interrelationship, interdependence and interaction of all life. But perhaps most important of all, this book is for those who have up until now been seeking a truth they sense exists, but which they have not yet been able to find. These are the truly gentle souls who do not despair, but who wait patiently in true humility. Maintaining within their hearts the quietness of life, these people know that their opportunity will one day come.

A warrior accepts the challenges of life in true humility. No matter what his destiny may be, it can never be a cause for discontent, but a living challenge which it is his privilege to surmount.

There exists a vast difference between arrogance and humility. Arrogance is based upon the assumption that one is superior to someone or something else. Humility is based upon the knowledge that one is not elevated above or more important than anything else. But man regards himself as being humble when he upholds what he terms respect for a superior; therefore in his conceit he worships arrogance.

The only time a man will face a challenge is when reason assures him that he will come out on top. It is the rare man indeed who will willingly undertake a task which he thinks might be to his detriment. Such reasoning is always founded in the belief that not to succeed is a disgrace, and is to become less in the eyes of one's fellow men. This, in turn, presupposes that one is somehow elevated in the first place, because only if one has a position of importance can one possibly lose it. Unlike average man, the warrior knows that he is neither more important nor less important than anything else. He knows this by virtue of the fact that he is alive. The priceless gift of life with which he has been endowed is the same life-force as that bestowed upon a king, a beggar and an insect. Such knowledge is very sobering indeed, and it is only the conceited fool who will fail to be humbled by this fact. The warrior takes no part in arrogance, but through his humility he has a profound respect for all of life, no matter if that life is himself, a king, a beggar, an animal, a plant, an insect or an atom.

Man often confuses humility with arrogance and therefore has no real respect for life. Think of the soldier fleeing for his life. Would you have acted differently to the soldier had you been in his position? Faced with certain death you would have taken your chances just as he did. Yet in daily life man loves to complain, and through this to indulge in feelings of helplessness. Essentially there is nothing wrong in feeling helpless, but to indulge in this feeling is a very different kettle of fish. If the soldier had merely indulged in his feeling of helplessness he would have been a dead soldier.

Indulging in a sense of helplessness is habitual for mankind, and is usually regarded as the sign of a humble man. By declaring that he is helpless in a given situation a man always manages to manipulate others into shouldering his responsibility for him. Considering that there are always those who are looking for an opportunity to prove themselves, a helpless man never wants for a helping hand. Helplessness is obviously then a most convenient tool to use whenever faced with some challenge which is either feared or despised. The fact that people are normally willing to assist a helpless man does not change the fact that such a man is merely manipulating others to his own advantage. There is nothing humble about manipulation. On the contrary, it is arrogant.

In observing warriors one can easily be led to believe that they are extremely self-confident people. However, it should be realised that there is an enormous difference between what man generally terms self-confidence and the deeper implications of the term. This term is important in that it clarifies the difference between two distinct concepts, namely impeccability and perfection. It is not easy to define impeccability without getting caught up in the concept of perfection, and yet there is a fine distinction between the two. This distinction lies in the difference between arrogance and humility, two further concepts which can only be understood through the term self-confidence. If we are to come to grips with the Warrior's Path these terms must be carefully defined.

Self-confidence, as it is generally understood, implies arrogant presumption; humility implies being impeccable in one's actions and feelings.

In order to grasp this we must realise that whenever average man is certain of his fellow man's approval he acts with a great deal of assurance and calls this self-confidence. However, the moment the man senses that his fellow man is not in agreement with him he suddenly lacks his previous bravado. This happens, firstly, because of man's arrogance in persisting in his belief that one person can be more important than another, and secondly, because man is dependant upon his fellow man's approval in order to maintain his sense of self-importance.

Since the warrior does not regard himself as being more important or less important than his fellow man, it does not matter to him if he loses face in the eyes of his fellow men. In other words, the warrior does not strive to be self-important and therefore does not care about public approval. This freedom from having to seek approval is true humility. Since he no longer has to fear the impact his actions may have upon his sense of self-importance, the warrior's only consideration is to act upon his own knowledge to the very best of his ability. Accordingly, a warrior understands self-confidence to mean confidence in one's own ability to act like an impeccable warrior.

To conquer power and then to choose the Path of Freedom is very difficult in one sense and, paradoxically, very simple in another. The key lies in humility, a natural quality in every human being, but a potential which has to be brought forth and nurtured, just like any talent has to be uncovered and developed. True humility is not a sense of subservience, but a spontaneous act of the heart, born of the intelligent appreciation of the interrelationship of life.

Man generally has much to learn about listening to his heart. However, the tendency in the world today is to scoff at feeling, and this only takes man further away from listening to his heart. For ages the accent has been placed upon the development of the rational mind, and it is largely due to this that man has also forgotten the true meaning of humility. What man has come to accept as humility is in reality nothing more than a sense of subservience imposed upon the individual by the effects of social conditioning. As has already been pointed out, true humility is an act of the heart, and as such is a feeling, not a forced act based upon the sense of needing to be subservient. This is a point of vital importance, and it must be grasped in all of its implications if the warrior is going to survive the battle against power. As the teachings unfold we will find ourselves returning again and again to the concept of humility - each time to grasp a deeper and more profound implication, but for now let us confine ourselves only to the broader meaning of this concept.

In order to understand the concept of humility fully, it must be remembered that by the time the warrior has reached this point in his training he has already conquered both fear and sobriety. Having conquered his fear, and therefore having the necessary sobriety at his command with which to see his life for what it is, the warrior is now in a position to accept himself in the true sense of the word. Theoretically, the warrior should have been able to do this from the time he overcame his fear, but it must be remembered that in practice the teachings overlap one another. This is analogous to a child at school who is not expected to achieve one hundred percent in any one particular grade, but after mastering enough of the work in that specific grade, will be passed to the next. This is exactly what happens in life itself; because of the interdependence of life, we cannot progress beyond a certain level of expertise without first having acquired the skills gained at a higher level of experience. Therefore, although the warrior will have gone a long way towards accepting himself for what he is after conquering his fear, he can only accept himself unequivocally once he is facing power in battle.

The danger which power poses for the warrior lies in the fact that, in having power, the warrior is now in a position to be able to do whatever he desires. Thus the greatest temptation of all is to use power to mask the feeling of inferiority. Consequently, the real crux in the battle against power is the warrior's fight to overcome his feelings of inferiority and unworthiness. The only way to overcome the sense of unworthiness is to acquire that deep and sincere humility in which there is no sense of judgement, in spite of all standing clearly revealed in the light of sobriety. In other words, the warrior must see himself honestly, as he truly is, without an attempt to mask his shortcomings, or to justify his actions, whether these are physical, emotional or mental. This is by far the hardest thing in the world to do, and it requires an act of supreme ruthlessness, for in the harsh light of sobriety we are always shocked at what we see.

None of us are angels, and to peer into the mirror of justice is inevitably to be overcome by a devastating sense of guilt. Yet, it is also only in this moment that we have the opportunity to acquire true humility, provided that we are capable of perceiving the interrelationship of all life. If, in that moment, the warrior can look at himself honestly, and without hating himself, accept the fact that he is indeed worthy of life, since he is still alive, then his sense of shame and guilt will become superseded by a very real sense of humility. It is not that the warrior in any way justifies his past, but rather he sees, in that moment of truth, that it is only because of his past that he has been able to succeed in becoming a warrior.

Shame will not erase even one iota of our guilt, and no amount of regret will turn back the clock, but to turn our backs upon our past, in horror, is to make the past futile and irrelevant. This is something true warriors can never do, for the simple reason that their respect for life is too great. For example, if we must kill in order to eat, then we must at least honour the spirit of the plant or animal that has given its life so that we may live. Likewise, if we can only learn the value of life by trampling upon those around us, then it is our duty to honour the spirits of those who have suffered at our hands so that we may learn. Therefore to refuse to acknowledge the truth about our actions in the past is in reality to spurn the sacrifices of all those who have helped us on our way - an ungrateful act of cruelty, arising out of a shameful sense of self-importance.

People who see themselves as being spiritual are as misguided as those who see themselves as unworthy of life. To elevate oneself to a position of superiority is just as futile as to adopt a sense of inferiority so as to opt out of life in some way. To strive to be a dictator is as insane as to become a beggar, irrespective of whether we beg for money, for recognition, or for love. All such acts are based upon the fact that the people concerned cannot accept themselves for who and what they are. They do not acknowledge to themselves their true nature and purpose within life, but instead believe that they should rather be something else. In doing this they turn their back upon life and upon their true destiny. Such people never learn the meaning of humility, for they choose instead to indulge in self-importance, which has its roots firmly entrenched in self-pity.

The only way we can learn to accept ourselves is through seeing life in its true perspective, and acknowledging that in having been allowed to walk this earth we have also in effect taken it upon ourselves to hurt, to maim, and to kill, so that we may learn the value of life. This is the way in which power has set it up - a shockingly stark truth indeed, but one that also has inherent within it a heartrending beauty. The warrior who has discovered this truth, and who has seen it for himself, becomes filled with an overpowering sense of awe, for in that knowledge he grasps with every fibre of his being the very meaning and purpose of life.

Seeing clearly the interdependence, the interaction, and the interrelationship of all life, the warrior can now sense all the beings who have touched his life in some way. It is as if each and every one of those beings is reaching out to him to touch again the innermost core of his own being. Long-forgotten memories of those who gave their lives so that he may live, and of those who suffered at his hands whilst he fumbled with learning, are stirred into existence once more. Yet, in the full knowledge of the interrelationship of life, there never is any sense of criticism or judgement - only a profound understanding of the fact that all forms of life must walk this same path. In acknowledging this the warrior knows beyond all doubt that there can be no blame where due recognition has been awarded, and for the first time in his life, he experiences true peace.

In that moment of peace and harmony, the warrior sees with utter clarity just how very much he has been given. It is a supremely poignant moment - a moment which is so heartrendingly beautiful that no warrior is ever the same again after this experience. In view of the incredible gift bestowed upon him through having been allowed to participate in life, what does the warrior have that he can possibly give in return for such an unspeakable gift - such a high honour? All the money in the world cannot compensate for it. Not even the best service can ever warrant such an honour. So what then can the warrior give in return?

It is then that the warrior realises he has no alternative but to drop his hands to his sides, and to step back, lowering his head in true humility. Standing with empty hands and lowered head, the warrior is overcome by the poverty of his human resources. Yet, how can he in all honesty turn his back upon this moment without first having in some way expressed his gratitude? For the warrior to walk away at this point, without giving at least a token of his appreciation, would render the whole concept of walking a path with a heart completely meaningless.

Having nothing else that he can possibly give, and knowing that nothing less is called for, the warrior gladly gives the only thing he can - his heart, and in this, he gives also his freedom. Opening his heart wide, the warrior pours out upon the world every bit of feeling, warmth and love that he possesses. He holds back nothing, for he knows that not even all of what is in his heart can ever be enough to settle the debt. Nor does the warrior care about the possible consequences of throwing open his heart, for what can be taken from him that he has not already been given in such great abundance?

However, in giving his heart to the world the warrior knows that he has also willingly sacrificed his freedom for ever. In the context of his humanness the warrior will always remain a free being - free from being hooked to his fellow men, free from social conditioning, and free in being able to think and feel and act according to his own chosen frame of reference. But, in the context of his warriorship, the warrior is now bound for all time to all of life. At the very moment that he could have accepted his full freedom the warrior chooses instead to use it on behalf of all of life. Never again will he be able to separate himself from his fellow creatures, for the simple reason that he no longer desires to do so. Instead the warrior has chosen to cast his lot with theirs. And so, time and time again, lifetime after lifetime, he takes his place amongst his fellow men, not only to meet them in the midst of their folly, but also to stand amongst them as a pillar of strength and comfort, as a leader and a friend.

Such is the true nature of humility; that state of awareness which is the very essence of warriorship, and the true meaning of being Atl'aman. But it must be stressed that it is impossible to reach this state unless there is a full acceptance of oneself. When a man or a woman continually wallows in self-importance or self-pity, in feelings of superiority or of inferiority, in a sense of being spiritual or in a sense of being unworthy, there can be no recognition of the priceless gift of life, or of the privilege of being able to walk a path with a heart. Therefore, for the true warrior, the state of humility is not a sign of status which he wears like a badge, but rather an expression of his innermost feelings, born from the knowledge that he is neither greater nor lesser than anything or anyone else in the universe.

At the end of the day there is in truth very little difference between humility and true love, the two being but different expressions of the one force. Humility is a passive acceptance of the process of life; love is an active participation in that process. We can equally well rephrase this aphorism by saying that humility is the ability to accept oneself for who and what one truly is, whereas love is the gift the warrior gives in return for all that he has been given.

Humility and love are both so simple, but also so very profound. Neither are at all easy to attain if one doesn't yet know how to love oneself. Furthermore, both these words are perhaps also the most badly-understood words in any language, and have therefore become horrendously twisted. Yet neither humility nor love can be avoided for ever, simply because they are both inherent within the destiny of all human beings. Sooner or later every man and woman has to walk the Path with a Heart, and in so doing, comes to stand before the legendary Holy Graal. Looking upon that object of unspeakable beauty is in itself a truly humbling experience. In that moment of sheer magic, the person finally understands that this bright and radiant receptacle is not a myth, but is in reality the luminous cocoon of man, in the shining depths of which is reflected the true meaning and purpose of love.

Therefore if a warrior is defeated in his battle against power it is only because he did not achieve that humility to enable him to see the interrelationship of life. As a result of this, he cannot accept himself for what he truly is, simply because he has never known how to love himself.

One final point should be touched upon here, for without at least mentioning it, this section would not be complete. The quarter assigned to power is the South - the place of warmth. The South is described as being the gateway to the nagal's world, and in this respect it should be realised that the principal duty and purpose of any nagal is to lead beings to freedom. From what has been stated so far concerning the four natural enemies, but most especially power, it should not be difficult for the reader to understand why the South should be termed the gateway to the nagal's world. In the final analysis all true warriors walk the Path of Freedom, simply because for them this is the only path with a heart. Therefore it is not so strange that the gateway to the nagal's world should be warmth. The truth which emerges here, is that to be a real man or woman of knowledge, warriors must have fought and defeated all four natural enemies - only then can they rightfully claim the title of 'Toltec'. In other words, the warrior can and does live his life like a Toltec, and even though he may speak of himself as being a Toltec, he is nonetheless never so vain as to forget that what he is really inferring is that he is heir to the Toltec tradition. The humility of the warrior is such that he does not try to claim the title of Toltec for himself until he knows within his heart of hearts that he has lived his entire life impeccably - only then is he willing to accept the highest honour of all. In this respect it should be realised that the accolade of 'Toltec' is not something which is, or can, be conferred; instead it is an inner knowing which is never worn as an epaulette or badge. All true Toltecs know, and for them it is enough that they alone should know, for herein lies their real honour.

Also inherent within the title of 'Toltec' is the poignant truth concerning the warrior's battle against old age. In choosing the Path of Total Freedom, the warrior has also relinquished the will to delay the aging process, and for that matter, death. As a result, the warrior knows that he is fighting a losing battle, and yet the impeccability of his spirit is such that he does not despair, nor does he resent the fact that he will never defeat this, his final enemy. Instead the warrior gives this battle his all, and allows his spirit to flow free and clear to rejoice in the wonder of the definitive journey. As incomprehensible as this may be from the angle of average man's normal awareness, the warrior who is fighting the battle against old age is in effect going to his death singing!

The fact that men and women in general do not have the necessary humility to accept themselves and their circumstances for what they are is the greatest cause of all acts of self-importance and self-pity. Consequently, people get totally caught up in trying to change themselves into something they were never meant to be, and desperately try to change their lives by attempting to run away from their challenges. This lack of humility arises from man's belief in the concept of inequality.

Instead of looking around and acknowledging the fact that all men and women have their own particular fate, and therefore challenges, man chooses instead to compare himself with others and to believe that he is either superior or inferior to them. Yet, at the end of the day, every individual's fate is unique, and thus is no better or worse than any other. Our challenges, likewise, are not any easier or more difficult than another's, simply because what may be easy for one individual could well be extremely difficult for another. It is ridiculous to believe that the challenge of being ugly is more difficult than the challenge of being beautiful, or that the challenge of being wealthy is easier than that of being poor.

Challenges are unique to every individual. What makes a challenge difficult or easy is the level of power inherent within it. Easy challenges do not require a great deal of effort, and therefore their yields are poor. Difficult challenges, on the other hand, require a great deal of effort, and in exercising the will in order to conquer them, they yield magnificent gifts of power.

To meet one's fellow men in the midst of their folly means that although one is fully objective towards every aspect of life and towards every action of every being, yet one can also see the meaning and purpose within the process of life, and in that perception of the greater whole, one can embrace all without accusation and without judgement. From this point on, sobriety escalates rapidly, and as a result one thing will lead to another, until finally the apprentice finds that he has, through his own personal experience, come to understand fully that all of life is indeed interrelated, interdependent, and interactive. Having come to this realisation, the apprentice is now also able to see that all of life is in truth equal, that there is in reality no difference between his own life or that of another human being, that of an animal, an insect, a plant, or a mineral. The forms are different, and so too the level of awareness and the fate, but not the life contained within those forms.

Having achieved this much in his training and development, the apprentice has in effect restructured the island of his tonal fully, and in the process has also adjusted his relationship to the world around him significantly. This restructuring and adjustment means that the apprentice has now acquired what can be rightfully termed a proper tonal. Having everything on his island of the tonal in its correct spot, and having adjusted his relationship to the world so as to meet his fellow men in the midst of their folly, the apprentice has not only acquired the humility of the warrior, but has also learned the Way of the Hunter, thereby earning for himself the title of a Warrior of the First Attention.

In addition to this, the newly-recruited warrior has also accepted the responsibility inherent within his destiny as a magical being of the universe, in that he has, without realising it, become proficient in the task of transmutation. By transmuting egotism from self-importance and self-pity into humility, the warrior has begun his career as a magical being, and although there still remains much to be transmuted, the warrior is now ready to commence the process of transformation.

In the final analysis, to stop the world is as simple and as difficult as making the decision to feel good about oneself. For those apprentices who fail, this is a barrier which they insist on seeing as insurmountable. For those who succeed, it is not easy either, but having chosen to live, rather than to exist, such apprentices force out of themselves that inner strength which is ultimately the mark of the true warrior.

Needless to say, the decision to feel good about oneself cannot be based on the arrogant assumption that one is somehow superior to the rest of life around one. Nor can it be based on that feeling of inferiority which makes people withdraw into their own private little space. To feel good about oneself, in the true sense of the word, is only possible once one has grasped the interrelationship of all life. Only once we have been able to see that all of life is interactive, and therefore also interdependent, do we acquire that true humility which brings us to the acceptance of ourselves and our lives as having a purpose, and therefore also a value, which it is our duty to uncover. In order to stop the world therefore, we must be able to stand out in the open, and in the face of the full force of life, claim our power.

If you are going to stop the world you must claim your power, but no man can claim his power if he feels unworthy of it.

You should know, firstly, that the whole world and everything in it is an endless mystery; secondly, that it is our duty as warriors to solve this mystery, but we should never engage the hope of being able to do so; thirdly, that because warriors are aware of the endless mystery surrounding them, they acknowledge that they too are a part of this mystery, and because they know that it is their duty to solve this mystery, they become at-one with the mystery; fourthly, being at-one with the mystery, the warrior comes to understand that the crux of this mystery is the infinite mystery of beingness, irrespective of whether beingness means an atom, a mineral, a plant, an animal, a human, or even a superhuman entity. Having come to this realisation the warrior enters into a state of true humility, for within the mystery of beingness, all are equal.

Whilst self-importance is still intact, recapitulation never amounts to much more than bringing forth huge doses of self-pity whenever the apprentice concerned recalls how hard-done-by he or she has been in the past. True recapitulation can only really start taking effect when apprentices make the conscious effort to stop indulging in the belief that they are victims, and because of this, come to the realisation that it is only their self-importance which makes them feel victimised. This is a point of huge import, for where there is true humility there never can be any sense of being victimised - there can only be the sure knowledge that one is being challenged.

To be challenged is a far cry from being victimised. But because people all too often succumb to their fear, yet choose not to admit their cowardice to themselves, they cover for it by becoming most awfully self-righteous and complaining bitterly that it is not right that other people should be allowed to bully them. In the example of Sean, it is clear to see how, if left to his social conditioning, he could very easily believe Willis was bullying him unjustly. Sean would then feel very justified in sniffing indignantly, sticking his nose in the air and walking around with a hurt look on his face, so that the whole world may know how much he is suffering. However, to indulge in such behaviour is the height of arrogance and the very epitome of self-importance, for it implies that your holiness is so untouchable, and your perfection so complete, that you are the only person in the world who does not need the gifts of power challenges bring us. Therefore how dare anyone challenge you? Or, more precisely, how dare anyone be so beastly to you?

"A warrior is an honourable being in that his humility does not allow for any action which does not uphold the interrelationship of life."

The implications of this aphorism are extremely far-reaching, but by far the most important implication that concerns us here is that to have the honour of a warrior demands not only a recognition of the interrelationship of all life, but also a conscious upholding of this law. In other words, the true warrior cannot just pay lip service to the interrelationship of life, but must live it in every possible sense of the word. What this means is that the warrior acknowledges the fact that if he uplifts himself, then through the interaction of life he also uplifts all those around him.

To adopt the stance of selfishness within the process of life is, therefore, a far cry from what social conditioning has ingrained in men and women in general because, as we have seen, it is in fact the very basis of true humility, in that instead of blaming others, we accept full responsibility for who and what we are, as well as accepting responsibility for our own knowledge and our own state of being. By adopting a selfish approach to life we acknowledge that the only work to be done is on the self, and that through the interaction of life this will also benefit all of the world around us. Self-centredness, however, is the complete opposite, for there is nothing humble about being self-centred. On the contrary, to be self-centred is not only to be self-important, but is also the height of arrogance and conceit, and although the do-gooders of this world will scream and shout in defence of their actions, the truth of the matter is that charity begins at home. If you cannot sort out the mess in your own life, then how in hell's name are you ever going to be able to sort out the mess in someone else's life? Likewise, if you cannot stop calling forth people to victimise you, then who gives you the right to demand that the social authorities do a better job at protecting you? Such reasoning makes absolutely no sense to the warrior at all, because since it is you yourself who are calling forth victimisers, you are in effect demanding that the social authorities should protect you from your own behaviour!

From all of the above it should now be clear that by having no one to blame, and by being thrown back upon himself time and time again, the warrior has no option but to adopt a humble approach to life. By working with the mirror concept day in and day out, every apprentice, through the experiences in his or her life, sooner or later has to acknowledge the fact that he or she is indeed no better and no worse than anyone or anything else. In the final analysis we are all equal to each other and to every other life-form upon this planet. The only real differences between one being and another are the great many different ways in which we tend to materialise our challenges in life.

Although there are lots of people in this world who deem themselves to be better than others, the warrior is a being who has learned through working with mirrors that he is no angel and, in having learned to accept himself for who and what he honestly is, has no fear of owning all and everything which is on his island of the tonal. By having got to know every aspect of his being, from the very worst through to the very best, the warrior is incapable of judging another person, or being, for that matter, and here lies his greatest honour. Not being ashamed of the fact that he is no better than a petty criminal, and not bashful about the fact that he also has within him the qualities of the saint, the warrior is capable of facing all of life squarely, standing tall and with head held high. This the warrior can do, not because of arrogance, not because of self-importance, not because of false pride, but because he has acquired that utter humility which comes from the sure knowledge, firstly, that no one is better or worse than himself; and secondly, that he is an honourable being in that he is honest enough to own every aspect of his island of the tonal and courageous enough to fight for impeccability.

In that moment of clarity Sean felt totally in awe of the fact that people are indeed only our mirrors and, through this personal experience, also came to grasp for himself that, as is stated in the fourth postulate, the crux of this mystery is the infinite mystery of beingness, and within the mystery of beingness all are equal. Consequently, Sean could feel no anger towards his brother, but now through being able truly to see his own role in all of this, experienced a very deep sense of what is really meant by the phrase, the warrior enters into a state of true humility.

Self-importance leads to impatience, and impatience will cause you to fret about having to achieve warriorship sooner rather than later. Fretting impatiently, you will continue to blunder along in ignorance of your daily life, and in that ignorance you will miss your fleeting moments of chance. Only once you have acquired true humility and patience will power come to you unbidden.

In the beginning every warrior needs the warrior's shield in order to survive the arrows of the sharpshooters of the universe, and therefore that shield is very much a shield. However, once the warrior has entered the temple of death and has learned to dance the edge, the steps of his dance and the swiftness of his movements are all that is required. From this moment on the warrior uses his shield, not as a protection from the sharpshooters of the universe, but as a means whereby he strives to embrace more and more of life with his heart. In time that striving becomes a passion - a passion that is all-consuming and utterly inclusive.

Participating fully in the process of life, the true warrior no longer has any desire to avoid any challenge or any aspect of life. Therefore, tears and laughter, happiness and sorrow, good health and bad health, wealth and poverty, light and darkness, man and beast, plant and insect, all are embraced by the warrior with equal joy and in complete humility, for in his heart of hearts he knows from experience that within the mystery of beingness all are equal. Yet, realise that in having learned what it is to be free the Warriors of Freedom also do not balk at fighting ferociously everything that is inducive to slavery and any being that tries to entice either them or their fellow creatures into bondage. Such is the joy of the warrior and such is his passion for freedom. In that sense of freedom the warrior's life is one of constant change, constant innovation and is therefore forever new, and each act takes him or her on yet another exciting adventure in the unknown regions of the mystery of beingness.

In no longer expecting that he is ever going to get anywhere at all, and therefore also no longer expecting any kind of a reward, the apprentice has finally reached the outer fringes of power. Standing quite literally on the threshold of a brand new life, such an apprentice will do either one of two things. Either he will yield to the lack of sobriety and give up in one way or another, in which case, if he is being trained by a nagal who is dedicated to the Path of Freedom, that apprentice will have his apprenticeship terminated. Or alternatively, the apprentice comes to the realisation that because he is not likely to be going anywhere at all, he might just as well try, to the best of his ability, to live the Path with a Heart for whatever it may be worth. In that moment, although the apprentice will only become aware of it in retrospect, and only much further down the line, he not only forfeits his motive for having come to the Warrior's Path, but, paradoxically, is also rewarded with his freedom!

Once the apprentice has come to this point in his or her training there is nothing that will any longer hold the apprentice back in his or her progress. Making every effort to live the impeccable life of a warrior, the apprentice becomes so completely absorbed in constantly and diligently practising the teachings, that in time the practising becomes second nature, and therefore instead of trying to live like a warrior, the apprentice just simply starts to live like a warrior without even noticing it. In other words, what started off as a conscious not-doing becomes an unconscious reality, and in no longer having any expectations, or motive, the apprentice does the only thing he can - he starts to open up to the world around him. Without realising it, the apprentice has started to open his heart and to bring into being the force of inclusiveness and, by doing so, unconsciously becomes the myth - becomes the warrior! Yet the apprentice himself is still wholly unaware of the transformation, and it is only as power starts to come to him unbidden that it will suddenly dawn on him that his apprenticeship is over, that he is finally a warrior, and that power is at his command.

When this moment arrives in the life of the apprentice he or she is invariably overcome by the most indescribably intense feeling of utter humility - a humility which can only be expressed by opening the heart even further and wider than ever before. It is then that the warrior steps back and lowers his or her head, for in that moment there comes the realisation that none of our endeavours as human beings can ever bring us one step closer to warriorship, but only by having come to accept the limitations of our humanness do we find the key to warriorship, namely, the force of inclusiveness. There is nothing more devastatingly humbling than that realisation, and in that moment every warrior forfeits for ever any desire to strive for anything other than complete freedom - freedom from everything that keeps him or her from throwing wide open even the most secret and previously jealously-guarded recesses of the heart.

The true warrior quite literally has a face for everyone and for every occasion, for no two people or two occasions are alike, but because all people and all occurrences in the life of the warrior are of equal importance, they each deserve whatever is demanded by their needs. Therefore the different faces of the warrior are not masks behind which he or she hides, but are instead an expression of his or her innermost predilection for humility and unconditional love.

From what we have learned here, it should be clear that true honour is the product of the relationship between humility and understanding (2) and the void (0). The implications here are so vast that verbalisation is exceedingly difficult, but it will help to think of it in terms of what were probably the most profound words ever spoken by the philosopher Socrates when he said, "I am the wisest man in the whole world, for I alone know that I know nothing".

In this truly brilliant statement, Socrates tried his level best to verbalise the true nature of honour, and to the Toltec warrior who is thoroughly versed in the properties of words, those few words do indeed speak volumes. However, it takes a fair amount of explaining in order to qualify the nuances of these words and, in this respect, I personally have always been enormously envious of Socrates, for although those who are fully trained in the properties of words can verbalise anything that needs to be verbalised, the problem is that apprentices never come to the Warrior's Path already literate. However, to judge from the teachings of Socrates, his students were all fully literate when they came to him!

Nevertheless, realise that the overall import of this statement by Socrates is very much a statement of humility, in that Socrates understood enough about life to know that, relative to the greater life of which we are units, none of us knows much at all. It is only the ignorant fool living in the tiny cocoon of his view of the world who tends to think that his rational mind can provide the answers to everything. Therefore when Socrates said that he knows that he knows nothing, he was in fact stepping back to lower his head in utter humility, for he was fully willing to admit that even all of his wisdom as a philosopher was as nothing in comparison to all that he still did not know. To have such understanding that it automatically brings about humility, in itself already indicates the truly wise man.

Furthermore, in making reference to himself as "I alone", Socrates was referring to I, the all-one, meaning the totality of the self, and in saying that "I alone know", he was actually saying "I, the all-one know". It stands to reason that the only real knowledge there can be, is knowledge of the self, that is, knowledge of the totality of the self - the all-one - and when that knowledge is fully conscious, one can indeed say "I, the all-one know", or alternatively, "I know the all-one (which is me)". However, Socrates is not merely indicating that he knows the totality of the self, for he goes on to say "I alone know that", meaning "I, the all-one know that". What is that? Socrates himself answers this by saying "nothing", meaning no-thing, that aspect of awareness termed the void. However, he stresses the fact that this knowledge of the void is conscious, for he prefaces the answer with "I know (nothing)". In other words, what in effect Socrates is saying here, is "I know myself as the all-one who knows that termed no-thing, but I am fully conscious of what I know".

With such a knowledge, and with the humility that comes with the full understanding of what it is he does know, Socrates has every right to proclaim himself a wise man. Furthermore, since he places his wisdom firmly in perspective by saying "the whole world", meaning that he grasps full well that there is only one life, and therefore also only one totality of the self, he is indeed the wisest man, for only the wisest of the wise have the honour necessary not to try claiming knowledge for the personal self.

Therefore in this one brilliant statement, Socrates not only describes the relationship between individual identity, the totality of the self and the void, but he also very neatly defines the true meaning of honour within the context of the interrelationship of the one life. This is about the best I can do to impart at least some feeling for what is implied by honour. If I were to describe it in a nutshell, I would say that true honour is that humility which overcomes a warrior in the moment when he or she comes to understand the deeper implications of what it is to be absolutely free. To know oneself to be one with all selves, good, bad and indifferent, is to understand the meaning of what it is to be humbled, and to stand free from the need to judge, and to stand free from being judged, is true freedom. In that absolute freedom there is no-thing other than an utter sense of beingness, and, in the final analysis, what else can honour be but beingness?

# Impeccability

To seek out the disciplined and skilled ways of the hunter is the only true honour we may rightfully claim, and to seek the impeccability of the hunter's spirit is the only possible justification for our existence.

The impeccability of a warrior does not allow him to become obsessed with the possible outcome of his actions. Winning or losing is not in any way his concern - he is merely absorbed in the challenge of the moment. To become obsessed is to lose control, something a warrior cannot afford to do, for a warrior must be calm and always keep his wits about him.

"Time is the essence of impeccability. It is only the sense of mortality which engenders in man the desire to act impeccably."

In observing warriors one can easily be led to believe that they are extremely self-confident people. However, it should be realised that there is an enormous difference between what man generally terms self-confidence and the deeper implications of the term. This term is important in that it clarifies the difference between two distinct concepts, namely impeccability and perfection. It is not easy to define impeccability without getting caught up in the concept of perfection, and yet there is a fine distinction between the two. This distinction lies in the difference between arrogance and humility, two further concepts which can only be understood through the term self-confidence. If we are to come to grips with the Warrior's Path these terms must be carefully defined.

"Self-confidence, as it is generally understood, implies arrogant presumption; humility implies being impeccable in one's actions and feelings."

Since the warrior does not regard himself as being more important or less important than his fellow man, it does not matter to him if he loses face in the eyes of his fellow men. In other words, the warrior does not strive to be self-important and therefore does not care about public approval. This freedom from having to seek approval is true humility.

Since he no longer has to fear the impact his actions may have upon his sense of self-importance, the warrior's only consideration is to act upon his own knowledge to the very best of his ability. Accordingly, a warrior understands self-confidence to mean confidence in one's own ability to act like an impeccable warrior. It is obvious how different these two approaches are, and yet people often make the mistake of confusing the act of seeking approval with self-confidence. In seeking approval from his fellow men, man very rarely acts freely upon his own knowledge. To avoid acting according to one's own knowledge merely to win the favour of someone else, is to be unimpeccable.

Impeccability is to act to the very best of your ability upon whatever knowledge happens to be available to you at any given moment. Time is the essence of impeccability; it is only the sense of mortality which engenders in man the desire to act impeccably.

When man is called upon to consider the concept of impeccability he usually cannot distinguish between perfection and impeccability. However, perfection is not at all the same as impeccability. To strive for perfection has the hidden motive of wanting to be the best. There is nothing wrong with this provided that one does not want to be the best merely to gain recognition or approval from one's fellow men.

From the moment we are born death begins to stalk us. In the presence of death any act, regardless of size or significance, can be one's last. Death can find one doing the shopping, driving one's car, eating a meal, spending time with a loved one, or simply watching a beautiful sunset. If any act is going to be one's last on earth, then it makes sense that it should be the finest of all one's actions, and that one should savour every detail of those last few moments.

To live one's life in the knowledge that every moment, that every act, matters, is to fill one's life with uncountable riches and to imbue all one's actions with that quality termed impeccability. It does not matter to the impeccable warrior that his life or his actions may be less than perfect. In living his life to the full, and in performing each action to the best of his ability, the warrior has no regrets and suffers no remorse. A life lived in this way is rich in joy and wonder, because there are no missed opportunities and no lost moments of pleasure.

In his pursuit of perfection man never fully enjoys the present moment, or his present situation, and therefore rarely gives of his best. Instead man lives a life which is only vaguely happy, filled as it is with undesired experiences only partially perceived, and half-hearted actions which are less than impeccable.

Perfection is a stupid waste of time and personal power, whereas impeccability replenishes personal power.

Should a warrior feel the need to be comforted, he simply chooses anyone or anything, be it a friend, dog, or mountain, to whom he expresses his innermost feelings. It does not matter to the warrior if he is not answered, or if he is not heard, because the warrior is not seeking to be understood or helped - by verbalising his feelings he is merely releasing the pressure of his battle. Such is the predilection of a warrior, and such is the impeccability of his spirit.

The prime requirement for walking the Warrior's Path is the state of impeccability, but to achieve this we must sacrifice our view of the world. The principal constituent of this view is the belief that we have unlimited time on this earth. In this, reason is ever leading us astray, because reason delights in making us believe that it understands everything, and has it all under control. Yet there is very little to understand other than the fact that we all have incredible abilities and awesome potentials which never surface unless a sword is dangling overhead.

Accordingly, the warrior chooses to live by challenge and acknowledges the fact that he cannot afford to behave like an immortal being. The warrior does not waste his time in complaining about his life, nor does he waste his personal power in blaming others. Living on the very edge of life the warrior is always ready to seize his fleeting moment of chance and to claim his power. The warrior is an impeccable being fighting for his freedom, and in his struggle he sees life for what it truly is.

It is the prime requisite of a warrior's being that his control must be impeccable; therefore he never allows anything to affect him. A warrior may be staring death in the face, but his actions will reveal nothing.

All of us must one day die. If we are to die tomorrow, or next year, then why not today, right now? In man's fear of death he will avoid it at all costs, even at the expense of an honourable life. Although the warrior too fears death, he nevertheless also knows it to be his constant companion, and his best advisor. Therefore, the warrior does not try to avoid death, but knows that as long as he treats it with the utmost respect it will guide him into living an impeccable life which is filled with richness, power and the excitement of challenge.

Having witnessed the very essence of life and death, there is nothing in this world which a warrior cannot contend with, although to judge from his behaviour one would never suspect this.

Toltecs claim that to live the impeccable life of a warrior is the only justification for man being endowed with the priceless gift of life.

Also inherent within the title of 'Toltec' is the poignant truth concerning the warrior's battle against old age. In choosing the Path of Total Freedom, the warrior has also relinquished the will to delay the aging process, and for that matter, death. As a result, the warrior knows that he is fighting a losing battle, and yet the impeccability of his spirit is such that he does not despair, nor does he resent the fact that he will never defeat this, his final enemy. Instead the warrior gives this battle his all, and allows his spirit to flow free and clear to rejoice in the wonder of the definitive journey. As incomprehensible as this may be from the angle of average man's normal awareness, the warrior who is fighting the battle against old age is in effect going to his death singing!

By acknowledging the fact that his time upon earth is limited and that he can die at any given moment, the warrior turns his ordinary time into magical time; and by living in the moment and by taking full responsibility for his actions, the warrior achieves that alertness which makes each one of his acts an expression of his discipline and his predilection. This is the true meaning of the impeccability of the warrior's spirit.

An apprentice starts off with the certainty that only by disciplining himself into becoming an impeccable warrior can he live his life without regrets, but by the time he has achieved warriorship, he knows beyond all controversy that impeccability of the spirit is for him his innermost predilection.

By being wide awake, and by living on the edge at all times, the warrior is capable of meeting his challenges impeccably in the moment. Every challenge met with impeccability yields personal power, and in having more personal power the warrior is able to intensify his awareness. This intensification obviously allows the warrior to see ever deeper meanings in the occurrences within his daily life, and these deeper meanings in turn ultimately lead him into seeing the interrelationship of life.

All our challenges in life are there so that we may learn the true value of the priceless gift of life and, in doing so, also learn what it is to take charge of the huge responsibility inherent within knowledge. This is true no matter whether we are the so-called victors or victims. Therefore, if we wish to acquire the impeccability of the warrior's spirit, we cannot afford to take our circumstances in life at face value, but must strive instead to find the gifts of power they bring us.

# Inclusiveness

Although the inherent awareness of life directs evolution upon a linear course, evolving awareness, being fixed to its centre, pulls all linear motion into an arc, to bring about an inclusiveness which would otherwise not have been possible. This inclusiveness naturally intensifies the vibration of evolving awareness.

We see, therefore, that although the individual is moving forward from day to day, and from experience to experience, he nonetheless brings all of his day's experiences, and ultimately the whole of his life's experiences, into one coherent whole. In other words, regardless of whether man is aware of it or not, his life is not merely a string of separate and unrelated events, but is instead the product of bringing all his past experiences to bear upon the present, and in this manner is constantly 'knitting together' the fragments of his life. This 'knitting together' quite automatically deepens, or intensifies, the man's sense of awareness, in that his awareness becomes keener and sharper.

Any person whose view of the world has become too small has intensified his or her awareness to the point where it is self-centred. Once awareness is self-centred, it rapidly reaches a critical level which becomes thoroughly destructive to that person.

The principle of inclusiveness is also at work in the life of the warrior, except that in his case it has the opposite effect to that described above. By being wide awake, and by living on the edge at all times, the warrior is capable of meeting his challenges impeccably in the moment. Every challenge met with impeccability yields personal power, and in having more personal power the warrior is able to intensify his awareness. This intensification obviously allows the warrior to see ever deeper meanings in the occurrences within his daily life, and these deeper meanings in turn ultimately lead him into seeing the interrelationship of life. In other words, because the warrior's awareness is constantly becoming keener and sharper, it also becomes more inclusive as it expands outward to encompass more and more of life around him.

Since the radius of evolving awareness can be lengthened by the intensifying action of inclusiveness, and since its centre is ever propelled forward by the force of inherent awareness, evolving awareness proceeds in the form of a spiral, each ring encompassing a greater and greater whole. However, in the case of self-centredness, the rings of the spiral diminish in size during forward propulsion.

The aphorism above describes very clearly the effects of inclusiveness. In this respect, keep in mind that evolving awareness is swept into an arc by the linear progression of inherent awareness versus the fixed radius of evolving awareness. However, the circle, which would have been described by the radius of evolving awareness, becomes a spiral, because the radius of evolving awareness is continuously being adjusted by the intensifying effect of inclusiveness. In the warrior's case, the quality of inclusiveness quite automatically pushes out the parameters of his awareness, so that the radius of his perception is continually being lengthened. In other words, such adjustment always amounts to the spiral growing bigger, rather than diminishing.

Furthermore, it should be realised that although the radius of evolving awareness is fixed to its centre, this centre itself is not fixed, but is constantly being propelled forward from day to day throughout life by the linear motion of inherent awareness. Consequently the spiral is not flat as such, but is rather more in the nature of a coil.

A point which must be stressed here, is that although, for the sake of clarity, this model of awareness is shown as being a coil, the rings in themselves are also not two-dimensional, but are instead spheres overlapping one another. In this respect it is vital to remember that all models given in the teachings are purely rational interpretations of the relationships existing between forces. Therefore, although these models are precise, they must never be taken literally. All models are merely symbolic representations of factual forces, and in this respect are not the same as, for example, the scale model of a building which an architect may present.

The manifested universe is not open-ended, for at the core of all existence is the primal urge of life to know itself in its entirety. This urge defines an ultimate radius of a predetermined length, fixed by the intent of the unspeakable for the duration of this manifestation. Therefore even the grand spiral of all states of awareness is curved back upon itself to define that vast circle of beingness which we recognise as the outer parameters of the manifested universe.

We thus have two distinct types of awareness interacting together to produce that quality we term inclusiveness. This inclusiveness is central to the entire manifested universe and, as the aphorism above indicates, ultimately bends all of life back upon itself to create a closed sphere containing Every - Thing. Consequently, not only is it the purpose of life to evolve awareness, but also to incorporate, or to include all awareness into one whole. Furthermore, it is this inclusive quality of life which is not only vitally important to the evolution of awareness, but also which gives rise to that elusive mystery known as the dreamer.

As we noted earlier in this chapter, this interaction between inherent awareness and evolving awareness brings about the quality of inclusiveness, an element which has not been present before this point in manifestation. This inclusiveness is of course the goal of evolution, for we know that the purpose of the nagal is to include the unknown within the known. We can therefore define the quality of inclusiveness as the manifestation of the nagal's purpose. However, this is about as much as we can say about inclusiveness, for although we know it to be the purpose of the nagal, we have no way of being able to ascertain what may or may not underlie such a purpose. We must never forget that we know precious little about the Unspeakable, other than the fact that it wishes to map out the unknown. In this respect we can safely assume that this means that the Unspeakable wants to know its full potential, but what exactly this entails, and what could possibly have engendered this desire in the first place, lies securely within the realm of the unknowable.

Consequently, Toltec seers have given to the quality of inclusiveness the same title as accorded to its unmanifest counterpart, namely, It Is, and because it is defined as the manifestation of the nagal's purpose, it has also been termed the Eye of the Eagle or, simply, The Eye. Realise, however, that ultimately it is intent which is the true expression of the nagal's purpose, and therefore inclusiveness, or The Eye, is also the manifestation of intent.

As yet we know very little indeed about inclusiveness, or intent, other than the fact that it happens, and because of this, is simply there. All we really know about The Eye are the effects it has upon life in general. Of these effects, by far the most significant is what man has come to understand as magnetism, of which the force of gravity is an aspect. Much later we will return to our consideration of The Eye, so that we can look at some of its effects in more detail, but for now we will confine ourselves to its influence upon manifestation.

Inclusiveness is a most peculiar quality of awareness, for in some ways it is very much there and yet in others it is nowhere. For example, any man or woman knows when he or she is aware. Such awareness is very obviously based upon all past and present experience, sparking off an anticipation of the future. This clearly shows the inclusiveness of awareness, but in the actual moment one is never cognisant of how the past, present and future flow into one instant of perception. This instant, which is now, is of course not frozen, but is constantly moving forward to the next instant, because of the linear quality of inherent awareness. However, the next instant in its turn also becomes now, so that what was the future in the previous instant has now become the present, and this brings into being a new instant in the future. This eternal process, in which past, present and future interact together in the present moment, is what lies at the basis of that concept known as the eternal now. Consequently, although we react to the effects of inclusiveness, we are never really aware of it as such, and it is in this respect that it is there and yet isn't.

At the moment that active intelligence extends its potential into a new level of manifestation, the child is born, and evolving awareness comes into existence. Evolving awareness at this moment in time may indeed be just a tiny infant, but it is nevertheless a force which has never before been present within manifestation, and thus it has an immediate and potent impact upon the act of manifestation. The linear progression of inherent awareness is suddenly and dramatically curbed; swung into an arc so that the element of inclusiveness comes into being. With the advent of this, the purpose of the nagal is made manifest within the universe, and the course of evolution is instantly defined according to that purpose, and at the same time confined by that same purpose.

As a result of this dramatic change, active intelligence does not merely extend its potential into a new level of manifestation, as had been the case with mind but, having become cognisant of the nagal's purpose, through the force of inclusiveness, it now simultaneously separates the two poles of its being into the known and the unknown. In Toltec memory this stupendous act is expressed in the ancient ideogram which translates as: "evolving awareness, the son of man, who is the son of the Unspeakable and the keeper of the known, has been born of Mara, who implanted within his heart the secret of his own unknown counterpart." In other words, Mara the feminine unknown, has not only given birth to evolving awareness, the masculine known, but has also instilled in his heart the knowledge needed in order to map out the unknown. In Christian terms we can express this by saying that buried within the heart of Adam already lies the potential longing for his own female counterpart, Eve.

Since the whole purpose of manifestation is the evolution of awareness, it is not difficult to see that the dream of potential intelligence is partly materialised in the manifestation of the Creative Trinity. However, realise that this dream can only be fully realised once the unknown has been incorporated within the known, for only then can there be a totality of the self. Therefore the process of manifestation cannot stop at the point where evolving awareness has come into being, for clearly this is but the beginning of evolution. Consequently, through the effects of inclusiveness, which is the manifestation of intent, the nagal's purpose is once again stressed. As a result, evolving awareness, being a mirror image of that purpose, now begins to dream into existence its own evolution, which is of course also the nagal's purpose.

Because the poles of active intelligence have now been set, the evolution of awareness can from this point on proceed with real meaning and significance, and it is for this reason that the Creative Trinity has been termed the dreamer. In this respect, realise that although the dream of potential intelligence is the totality of the self, it is only at the second level of manifestation, once evolving awareness has come into being and the known has been separated from the unknown, that this dream becomes a real possibility. In other words, in striving for the totality of the self, potential intelligence materialises the Creative Trinity; but it is evolving awareness, as the reflection of the nagal's purpose, which dreams its own unknown counterpart into the light of the known. In this respect the Creative Trinity is the ultimate dreamer.

Now, with the advent of unity within time, manifestation is precipitated into a totally new stage of progressive unfoldment. This new unfoldment is in every respect identical to the first stage, except that the effect of inclusiveness has now brought the element of time into the secondary manifestation of unity. In other words, this new unity is now aware of the element of time, and as a result awareness has acquired a new dimension - the dimension of time.

Notice that inclusiveness is not shown as one of the ten dimensions. The reason for this is that inclusiveness is not an expression of inherent awareness, but rather the product of the interaction between inherent awareness and evolving awareness. Furthermore, because of the nature of inclusiveness, it is a quality which is found at all levels of manifestation 'below' that point at which it first came into existence. In this respect realise too that inclusiveness is the manifestation of the nagal's purpose, and this fact, together with its all-pervasiveness, is what has given rise to the Christian concept that God is omnipresent, omnipotent, and omniscient. Consequently inclusiveness is normally not depicted at all within the model shown in Figure 25 but, if it is to be shown, then for the sake of clarity it is placed at its point of origin.

The point of no pity is not really anything like what one would expect it to be judging by its name, although in a way the name is a very apt description for this particular alignment of perception. The principal reason why it is favoured for doing battle is because at this particular alignment the sense of inclusiveness is so immanent and pressing that one becomes completely immersed in the total interdependence, interaction and interrelationship of all. Furthermore, because it is an alignment which is quite far into the left side, there is a total lack of thought, and therefore instead of perceiving things in a linear and sequential fashion, everything appears to be happening all at once in such a way that it is well-nigh impossible to ascertain what is past, present or future.

The greatest benefit derived from operating from the point of no pity is that although normal awareness is suspended whilst in the left side, the warrior is nonetheless exposed to such an intense vibration of inclusiveness that it is as if he has achieved an enormously high level of sobriety, even though at that particular alignment he could not be further away from true sobriety. Furthermore, in being quite literally exposed to the inter-relationship of all, but in the absence of the rational mind, the warrior does not perceive himself as being separate from anything a round him. Instead he becomes one with everything, including his opponent and, as a result, feels his opponent's every move as if it is his own, so that if the warrior's opponent is fighting him from the level of normal awareness, the warrior will even be one with his opponent's thoughts, feelings and emotions.

The advantage in all of this is that the warrior is oblivious to anything other than the battle at hand. Consequently, he himself is not subject to any thoughts or emotions and thus merely flows with the movements of his opponent with the express purpose of overcoming the opponent. All in all there is no doubt that a warrior who is doing battle from the point of no pity is an utterly ruthless being, and yet, in having no thought and no emotion, never once will the warrior react with anger, or hatred, or vengeance, or spite, or any other form of emotion or ill intent as a result of prejudice or wrong thinking. It is for this reason that it was pointed out that the point of no pity, although utterly ruthless, is not really what social conditioning would lead one to believe it is.

In what we have looked at so far, it should now be somewhat clearer what is meant by the warrior abandoning himself. Being at the point of no pity and having no thought and no emotion, but being completely at-one with every thing pertaining to his battle, there is in the warrior no sense of having to, or of wanting to, control anything because of that sense of oneness. Yet, even though the warrior experiences a sense of being suspended within a void, the deep sense of inclusiveness found at the point of no pity keeps the warrior very much in touch not only with the minute details within the void, but also with the broader implications of his battle beyond the confines of the void. In other words, although the warrior has immersed himself fully in the battle at hand, in having become one with it, he is nonetheless still wide awake in the deepest possible sense of the word.

Now, the point to be grasped in all of this is that in striving to achieve that identity termed the totality of the self, all sense of separativeness must give way to a sense of complete inclusiveness, for without that inclusiveness there can be no at-one-ment. It therefore stands to reason that in striving to cultivate the totality of the self the warrior must open wide his or her heart, and the only way in which this can be done is by living the Path with a Heart.

There comes a point in the life of the warrior when it is no longer enough merely to tread the Warrior's Path. When that moment comes, the warrior knows without a doubt that the Warrior's Path, like all paths, leads absolutely nowhere, and that the only advantage in treading this most difficult of paths is that it is for him a Path with a Heart, in that it teaches him the meaning of inclusiveness.

From Volume II it will be remembered that it is the force of evolving awareness that curves inherent awareness back upon itself to bring about the element of inclusiveness, which is not only an expression of universal intent and therefore also the manifestation of the nagal's purpose, but it is also an expression of what the Christian scriptures refer to as the Christ principle, and what Toltecs refer to as the heart. From this it stands to reason that the true purpose of the nagal is not to annihilate the female, but to bring about an intelligent co-operation between male and female, between inherent awareness and evolving awareness, so that the evolution of total awareness can proceed within the context of inclusiveness, for only in this way can the unknown become incorporated within the known so that the totality of the self can be achieved.

However, in order for there to be inclusiveness the apprentice cannot afford to remain goal-orientated. Sooner or later the goal must be surrendered in favour of the journey, and the only way in which this can be done is for the apprentice to learn to bring about within him or herself intelligent co-operation between inherent awareness and evolving awareness; between male and female. Only once the apprentice is content to remain exactly where he or she is in endeavouring to assimilate fully everything that is taking place right here and right now, can the force of inclusiveness bring about liberation through intent, by circular expansion. Therefore rather than ducking and diving the gifts of power that our challenges bring us, which is what happens when the apprentice is set upon linear advancement, the apprentice must instead face those challenges fully, assimilate all gifts of power, and then through the force of inclusiveness he or she quite literally outgrows those challenges through circular expansion. If this is done, then all motives automatically fall away, for motives can only have existence where there is a goal.

In order to grasp all of this clearly, realise that to strive for freedom is already in itself a goal, and this in turn presupposes motive. In other words, to start with every apprentice will have a motive of sorts, but even if that motive is only to achieve freedom, it still remains a motive, and therefore even those apprentices with pure motive will still be goal orientated. This state of affairs can only change once the apprentice comes to see the folly in having motives and in being goal-orientated.

However, in order to have such sobriety, the apprentice must be brought to a point at which he or she can clearly see the difference between treading the Warrior's Path, irrespective of how impeccably this is done, and living the Path with a Heart. To begin with no apprentice ever has sufficient sobriety to be able to make this differentiation, and therefore everyone starts his or her training treading the Warrior's Path with a truly admirable zeal and a determination which can sometimes be rather grim, to say the least. However, sooner or later every apprentice begins to tire from the endless struggle to reach a goal which is always receding with every step taken. This is very much like the misguided soul in the old stories, who tries to follow a will o' the wisp, and it is always at this point, once the apprentice is nearing the point of exhaustion, that he or she will begin to wonder if the Toltec teachings are not perhaps just a myth. This is the crisis point which was mentioned earlier, and which every apprentice has to face sooner or later.

When this crisis point is reached, and provided that the apprentice has enough sobriety to know for a fact that he cannot return to his old way of life, such an apprentice becomes caught up in the myth whether he likes it or not. Yet, realise that it is exactly as a result of having started to look upon the teachings as being perhaps nothing more than a myth that the apprentice is forced into letting go of all sense of achievement. In no longer expecting that he is ever going to get anywhere at all, and therefore also no longer expecting any kind of a reward, the apprentice has finally reached the outer fringes of power. Standing quite literally on the threshold of a brand new life, such an apprentice will do either one of two things. Either he will yield to the lack of sobriety and give up in one way or another, in which case, if he is being trained by a nagal who is dedicated to the Path of Freedom, that apprentice will have his apprenticeship terminated. Or alternatively, the apprentice comes to the realisation that because he is not likely to be going anywhere at all, he might just as well try, to the best of his ability, to live the Path with a Heart for whatever it may be worth. In that moment, although the apprentice will only become aware of it in retrospect, and only much further down the line, he not only forfeits his motive for having come to the Warrior's Path, but, paradoxically, is also rewarded with his freedom!

Once the apprentice has come to this point in his or her training there is nothing that will any longer hold the apprentice back in his or her progress. Making every effort to live the impeccable life of a warrior, the apprentice becomes so completely absorbed in constantly and diligently practising the teachings, that in time the practising becomes second nature, and therefore instead of trying to live like a warrior, the apprentice just simply starts to live like a warrior without even noticing it. In other words, what started off as a conscious not-doing becomes an unconscious reality, and in no longer having any expectations, or motive, the apprentice does the only thing he can - he starts to open up to the world around him.

Without realising it, the apprentice has started to open his heart and to bring into being the force of inclusiveness and, by doing so, unconsciously becomes the myth - becomes the warrior! Yet the apprentice himself is still wholly unaware of the transformation, and it is only as power starts to come to him unbidden that it will suddenly dawn on him that his apprenticeship is over, that he is finally a warrior, and that power is at his command.

When this moment arrives in the life of the apprentice he or she is invariably overcome by the most indescribably intense feeling of utter humility - a humility which can only be expressed by opening the heart even further and wider than ever before. It is then that the warrior steps back and lowers his or her head, for in that moment there comes the realisation that none of our endeavours as human beings can ever bring us one step closer to warriorship, but only by having come to accept the limitations of our humanness do we find the key to warriorship, namely, the force of inclusiveness. There is nothing more devastatingly humbling than that realisation, and in that moment every warrior forfeits for ever any desire to strive for anything other than complete freedom - freedom from everything that keeps him or her from throwing wide open even the most secret and previously jealously-guarded recesses of the heart.

Such is the true nature of the Path of Freedom, and such is the nature of living the Path with a Heart. In order to have our freedom we must be brought to the point of giving up our idea of what it is to be free, and it is for this reason that no-one can simply, or fraudulently, claim warriorship. It is simply not possible to pretend to be a warrior. To be a warrior is a true act of the heart, and implies living the Path with a Heart. It is the easiest thing in the world to love conditionally, but to love unconditionally is something only a warrior is capable of doing. In that unconditional love of and for all of life, the warrior meets his or her fellow men squarely in the midst of their folly, and although the warrior does not support the folly, he or she also knows that there is no blame. Now being able to see the madness of the dream for what it really is, the warrior also knows beyond any shadow of a doubt that his fellow creatures are all part and parcel of the one dream, the one folly, and the one life. As a result, the warrior no longer feels the need to force his will upon others in an effort to elevate himself above them, but instead sets himself to the task of world transformation by continuously striving to uplift himself so that those around him too may be uplifted.

In his efforts to move beyond the confines of that madness demarcating the boundaries of the dream, the warrior gradually but surely includes more and more of this madness within himself, and the more madness he includes within himself, the more madness he transforms into beauty, peace and, ultimately, harmony. In layman's terms, the warrior, in his or her inclusiveness, is becoming everything to everyone and, as a result, no longer has an identity based upon separativeness, but acquires instead the beginnings of what in time will become that state of awareness, that identity, termed the totality of the self. But in no longer having a fixed identity and in becoming everything to everyone, the warrior also acquires a great many different faces. The true warrior quite literally has a face for everyone and for every occasion, for no two people or two occasions are alike, but because all people and all occurrences in the life of the warrior are of equal importance, they each deserve whatever is demanded by their needs. Therefore the different faces of the warrior are not masks behind which he or she hides, but are instead an expression of his or her innermost predilection for humility and unconditional love.

Yet, because of the folly of mankind, those different faces will again and again bring forth the most precious reactions from the warrior's fellow men - reactions that will cause the warrior to burst out in heartfelt laughter. However, such laughter is never at the cost of the other person, but is simply the result of the warrior's unconditional love for all of life. In this respect, remember that the warrior cried so many tears in his own efforts at becoming a warrior, that eventually those spent tears created an emptiness within the warrior, an emptiness of motive, an emptiness of expectation - an emptiness that became filled with the force of inclusiveness, with the force of unconditional love.

Such a warrior can afford to laugh, for in his or her laughter there is no malice, no ill intent; only camaraderie in the folly of the dream. But in now being able to see the folly of it all, the warrior can also see the folly of having an identity to protect and to defend. Consequently, to the warrior, there is no point in having any form of identity and, as a result, he or she continues to become ever more inclusive in pursuit of the totality of the self, not because it is a motive for progress, but simply because it has so much heart that it is the best fun in the whole wide world. When one is having so much fun, come hell or high water, come laughter or tears, who cares about a destination, a goal? Right here and right now is more than enough fun; besides which, it is after all the journey that is the fun part, for any goal, once reached, always brings a disappointment in one way or another. However, to the warrior, who knows the folly of a fixed identity, the greatest mystery of all is the mystery of his own beingness which, naturally, plunges him straight back into the four postulates of stalking again and again. Thus, in having no other recourse but constantly to stalk his perception of himself, the true warrior finds himself caught in a never-ending game. What fun it is to play the game of life over and over, each time to be left breathless with the sheer joy of being able to witness the wonder of it all!

The warrior is a man who has learned to love life and all the many richnesses it brings him - most of all the path where he walks. There is for the warrior no greater joy than to walk a Path with a Heart. On this path he walks, thrilled by the wonder of it all, and in his joy he gives thanks in his heart for this marvellous privilege by embracing everything he encounters with love and gratitude.

If we look at the Toltec unit, we see that the way in which power has set it up is quite awesome in its implications. First of all, realise that all units are comprised of both men and women, and that all men and women naturally fall into four very definite groups. In other words, although every individual is unique in his or her own right, in the final analysis there are only four types of men and four types of women corresponding to the fourfold purpose of the Unspeakable. As a result, these four types of men and four types of women are also assigned to the four directions. In relation to the above, it is important to remember that the male is positive relative to the female, (Volume II), and that in practice this means that the male equates with the known, whilst the female equates with the unknown. Also bear in mind that it is the purpose of the male to anchor all knowledge, meaning that it is the male who has to make knowledge practical within life upon the physical plane.

The purpose of the female, on the other hand, is to assist the male in mapping out the unknown by bringing forth fragments of the unknown which she feels is needed within the context of any particular endeavour. As we saw in Volume II, this necessitates the act of intelligent co-operation between male and female, which of course, both implies and yields the element of inclusiveness. Therefore although it is the female who takes the lead in entering into the unknown, it is nevertheless the male who takes the lead upon the physical plane by opening the heart, not only so that intelligent co-operation can take place, but also so that the element of inclusiveness can come into being, for without inclusiveness it is not possible to incorporate the unknown into the known. Consequently each of the four directions within the Toltec unit has a male and a female half, the purpose of which is intelligent co-operation bringing forth inclusiveness.

# Intent

There is a mysterious force known as intent which exists throughout the entire universe. It is this force which brings about perception, for it is intent which, firstly, aligns the energy fields, and secondly, causes awareness of that alignment.

Because the act of perception encompasses the mystery of intent, it too is a mystery, and these two mysteries interact to produce the Mists of Dragon Lore.

By virtue of its interaction with both the nagal and the tonal, awareness itself has two polarities, one which separates, and one which unites. The pole which separates is what is termed the thinking principle - mind; and that which unites is termed the feeling principle - intent.

The interaction between these two poles is what gives rise to the act of perception, and is therefore simply termed awareness.

There are two very distinct types of awareness. Firstly, there is that which can be termed inherent awareness, found at the very core of all life-forms. It is an awareness which seems to be the very fabric of manifested life, and is the source of that universal force we recognise as intent. This is an awareness which is simplicity itself, and yet at the same time demonstrates an intelligence which is strangely not like any other known to man. It is an awareness which is truly frightening in its apparent scope. In this respect it is the ultimate paradox; for when seen from one particular angle, it is simplicity itself, but when seen from another angle, it is the very essence of complexity.

From our human point of view the only thing we can say of inherent awareness, is that It Moves. It is only the movement of inherent awareness; that is, active intelligence, or the tonal, which the human mind can conceive of as manifestation in the true sense of the word.

The origin of evolving awareness is the pressure of intent.

Realise that it is only because of awareness that the nagal can define its purpose. The nagal expresses this purpose as intent, which is defined as the will-to-manifest. However, since intent is the principle which unites, it implies that the purpose of the nagal is to manifest, so as to experience that about itself which is as yet the unknown. In other words, the nagal desires to unite the known and the unknown.

Intent, being the expression of the nagal's will-to-manifest, not only signifies unity, but is also the cause of mind commencing the task of separation. We see therefore that intent is firstly responsible for unity, but also indirectly for separation, and in this is a true reflection of awareness in its dual role of separating and unifying.

Toltec seers have given to the quality of inclusiveness the same title as accorded to its unmanifest counterpart, namely, It Is, and because it is defined as the manifestation of the nagal's purpose, it has also been termed the Eye of the Eagle or, simply, The Eye. Realise, however, that ultimately it is intent which is the true expression of the nagal's purpose, and therefore inclusiveness, or The Eye, is also the manifestation of intent.

It is vital to understand that by wanting to be fully aware, we are in fact intending perception. This is a crucial and indispensable prerequisite for walking the Warrior's Path. In the Truths of Awareness it is stated that it is intent which causes us to perceive. Therefore the more we intend to be aware, the greater will be our perception, and hence the more personal power will be generated.

The importance of intending to be fully aware does not end here, for there is far more to this crucial act. By struggling to perceive we are in actual fact exercising our intent. Because it is the force of intent which makes us perceive, it is of course also this same force which indirectly accounts for the placement of the assemblage point. Therefore by maintaining our view of the world we are in reality using the force of intent to keep the assemblage point fixed at that particular spot.

In order to move the assemblage point, the New Seers defined three principal techniques based upon the nine Truths of Awareness.

\* The first technique is termed the Art of Stalking \* the second is the Art of Dreaming \* the third is the Mastery of Intent

From these three techniques evolved three distinct areas of activity in which every apprentice must become totally proficient if he is to succeed in becoming a Toltec - namely, the Art of Stalking, the Mastery of Awareness and the Mastery of Intent. In this scheme the Art of Dreaming is incorporated into the Mastery of Awareness and is used only as a means by which the assemblage point can be moved in order to achieve altered states of perception.

These three areas of activity have been defined traditionally as the three riddles which warriors must face and answer as they walk the Path of Power. The Art of Stalking is termed the riddle of the heart. It is described as the bafflement warriors experience when they become aware, firstly, that the world appears to be what it is only because of our perception and, secondly, that if a different perception is brought to bear upon the world, then our view of the world, which seems to be so inviolable, changes dramatically. The Mastery of Awareness is termed the riddle of the mind. This is the awesome infinity warriors perceive when they realise the incomprehensible mystery and extent of man's awareness. The Mastery of Intent is the riddle of the spirit of man. It is the ultimate paradox in that it is the ability of man to project his actions, physical, emotional and mental, beyond normal human comprehension.

The paradox which emerges at this point, and which always causes confusion, is that it is only through intent that it is possible to harness sufficient personal power with which to move or shift the assemblage point. It must be kept in mind that it is intent which causes us to perceive, and that personal power is the product of perception. Intent is defined as the one and only force present throughout the universe - it is quite simply the unwavering will or purpose of the Eagle. Intent is present within all forms of life, organic as well as inorganic, and therefore obviously manifests in a kaleidoscopic display of variations and differentiations.

The true purpose of the human being is to learn how to unfold and direct the force of intent, which is held as firmly within the awareness of man as it is within the awareness of the Eagle Itself. Intent, therefore, is not a strange and alien force, but the rightful heritage of man. Every one of us is born with the ability to develop intent to its maximum potential.

Only by listening attentively to every command issuing from his heart can the warrior hope to gain the advantage over power. There is no other way in which to survive the unrelenting attacks staged by power against the warrior striving to gain command over it. The warrior must never, not even for one instant, lose sight of the fact that power is not the sole property of any individual to be used for selfish gain - power may only be used for the benefit of all life, since the individual unit is but a fragment of the greater whole. If the warrior holds his intent unwaveringly upon this knowledge throughout his battle, then there comes a moment when he slips into a second state of serenity and, in that new quietness of life, grasps the purpose of the Eagle. It is then that the warrior's command becomes the command of the Eagle, and from this moment on the warrior is free of the horrendous temptations posed by power. Finally the battle is over, and the power which the warrior has been struggling to control now quietly submits to his will. This is that true command of power which makes the warrior who walks the path of freedom an utterly invincible being.

There is no magic - there is only intent. What fools perceive as being magic is but the manipulation of intent, therefore a magician is merely a master of intent.

Superstition and old wives' tales have led people to believe that magic is acquired through some supernatural process, but this is not true. The magic of man is acquired through an act of sobriety, which ultimately leads to an act of intent. Therefore what appears to be magic to the uninitiated, is purely an act of intent, a potential which is common to every man, woman and child. It is important to remember that in the final analysis there is nothing except intent - the will of the Eagle - and that this intent manifests within man, firstly, as the colour of his dreamer, and secondly, as the emotion of his tonal. Therefore, in all of the practical work the task of the apprentice is to learn how to cultivate his natural heritage, intent. Once he has understood this the road lies clear ahead. One thing will lead to another until finally the apprentice acquires the knack of manipulating intent, which in turn leads him into being able to work also with sound and movement.

Magic by its truest possible definition is nothing more than the use of intent through the manipulation of colour, sound and movement, or emotion, thought and action. With respect to this it is vital to understand that emotion is the manifestation of the dreamer's intent upon the physical plane. Therefore, throughout all of the Toltec teachings it will be noticed that emotion is stressed again and again in one way or another.

In order to understand this it is necessary to know that there are only four pure emotions; namely, anger, fear, joy and melancholy. All other emotions are mixtures of two or more of these primary emotions, and as such are not pure. All four pure emotions are expressions of desire, the physical manifestation of the one universal force, intent. Anger is the desire to fight, fear is the desire to retreat, joy is the desire to live and melancholy is the desire to change.

Because of the element of time, we do not live in an absolute universe. The whole universe is relative to time, relative to the intent of the Unspeakable, and once this has been grasped for what it really means, science will come to realise that the manifested universe itself has an emotional quality which cannot be ignored. Just as emotion is the expression of intent upon the physical plane, so too is time the universal expression of intent within the manifested universe, of which the actual physical and visible universe is only a small part. Therefore, strange as it may sound, time is the primordial expression of what can be termed universal emotion. Time is quite literally the emotions of the Unspeakable.

Consequently we today know that there are no coincidences or accidents, but that everything within history is but the result of what may rightfully be referred to as the times or, more precisely, the result of universal intent manifesting first as power, and then as energy charged with emotional impetus.

Energy is technically defined as the product of power, accumulated through the focusing of intent.

The impeccable warrior dances in the most real sense of the word. In this dance intelligence is his music, whilst emotion is the colour of his costume, carefully cut to portray his intent. Fate itself guides the warrior in choreographing those steps which enable him to move his assemblage point, so as to dance across the stage of life with ease, grace and dignity. Sound, colour, and movement are truly the three magical qualities which make up the warrior, that being who has learned that life is not a burden, but in reality a most stupendous dance of innovation and creation. Rejoicing in this knowledge, the warrior spins across the stage of life; sometimes leaping for joy; sometimes moving slowly, gently, to the sad refrain of heartfelt tears. In this dance, light and shade blend one into the other to create one exhilarating sequence after another, each sequence spinning the warrior higher and higher into ever more profound levels of awareness and freedom.

What will materialise any dream is the act of nurturing a desire - not merely wishful thinking. This nurturing of a desire is what is known as dreaming the future in, or the act of shaping the future through the use of intent.

The games we play with ourselves, or with others, are very powerful because, although man is generally not aware of it, these games are games of power fuelled by intent. Any game we play starts off as a game, but if we play it well for long enough, it ends up as reality. Not-doing is a warrior's game; a game he plays with himself, a kind of psychological solitaire. This is what is known as stalking oneself. By playing not-doing the warrior is slowly but surely loosening his assemblage point and moving it fraction by fraction. An analogy might help to make this point clearer. If the assemblage point is like a rusty nut on the bolt of our old habits, then not-doing is like a deep-penetrating oil, and our motive for practising not-doing is like the spanner with which we are trying to undo the nut. What we call motive is nothing less than intent! In time, not-doing will saturate and soften the rust of social conditioning, and our constant attempt at trying to loosen the nut will strengthen the intent until it is strong enough to move the nut.

**BATTLE CHANT OF ATL'AMAN**

Would you know the meaning of laughter and joy?
Then come play with us now the game of life,
If you care to try! If you dare to lose!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of life divine,
Feel, touch and absorb the pulse of earth.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but an empty life?
What can you win, friend, but a full rich life?
Win or lose, try now! Roll the dice of life!
If you care to live, friend! If you dare to die!

Would you brave the meaning of sorrow and tears?
Then come see with us now the fount of life,
If you care to see! If you dare to feel!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of their hopeful hearts.
Feel, touch and absorb their pain and tears.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but a dull dry life?
What can you win, friend, but a warm full life?
Win or lose, try now! Roll the dice of life,
If you care to live, friend! If you dare to die!

Would you know the meaning of freedom and power?
Then join us, come join us in this our hunt.
If you care to try! If you dare to fail!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of walking free.
Feel, touch and absorb the One Power.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but a bonded life?
What can you win, friend, but the One Power?
Win or lose, try now! Roll the dice of life,
If you care to live, friend! If you dare to die!

Would you brave the meaning of duty and honour?
Then come join us now in the dance of death.
If you care to try! If you care to die!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of life and death.
Feel, touch and absorb the One Power.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but a hopeless life?
What can you win, friend, but a hope-filled life?
Win or lose, try now! Roll the dice of life,
If you care to live, friend! If you dare to die!

In this respect it is important to know that our intent will activate and empower whatever it is we are focusing upon. If we place our attention on failure, we intend failure; but if we concentrate upon success, then we likewise intend success.

A warrior has to believe, otherwise he cannot activate his intent positively.

Inherent within the act of controlling folly lies the ability to manipulate the force of intent.

Intent is a quality of the dreamer's awareness, and therefore where there is no intelligent co-operation, where there is no controlled folly, there can also be no manipulation of intent. True manipulation of intent can only come about where there is a full and conscious control of folly; an act that implies acknowledgement of the interrelationship of life, for it must not be forgotten that there is only one nagal, and that because of this, all the dreamers of mankind are fully group- conscious.

What is the dreamer? Put quite simply, the dreamer is the awareness of one unit of the nagal - the awareness of the individual. The overall vibration of the dreamer is determined by the potential of its inherent awareness, and this overall vibration causes it to fall into one of seven spectra seen as a colour. The actual shade of this colour is determined by evolving awareness, and is therefore progressively altered through the process of evolution. In order to evolve its awareness, the individual units of the nagal explore their potential through the act of dreaming, and are therefore termed the dreamers. In this respect, the immediate challenge for all organic life-forms upon this planet, including some forms of inorganic life, is to materialise their full potential upon the dense physical plane. In order to do so, the dreamers of man periodically fixate their attention by focusing their intent upon the physical plane, and the result of such fixation is physical incarnation.

It is the rate of vibration, or the colour of the group, which determines both the intent and the purpose of a group of dreamers, and it is this intent and purpose which is responsible for the moulding of individual destiny.

This fixation, which results in physical incarnation, is brought about whenever the dreamer focuses its intent upon certain aspects of its continuous dream. These aspects pertain to manifesting its full potential upon the physical plane - an act which by its very nature demands not only life upon the dense physical plane, but also challenges that can only come about because of physical incarnation. However, realise that as a result of clustering, the dense physical world has a much lower vibration than the world of the dreamer. Therefore, physical incarnation causes the dream of the dreamer to become 'deeper', and therefore also more intense. This deepening of the dream, and its intensification within the slower vibrations of the physical world, coupled with the fixation of the dreamer's attention, is what creates the illusion of being trapped. Yet, it must also be remembered that incarnation is only a partial materialisation of the dreamer's awareness. That 'portion' of awareness which comes into incarnation is composed of those aspects of itself upon which the dreamer has focused its intent, and which it dreams into physical existence by fixating its attention upon incarnation.

In the final analysis mind and intent are one and the same thing, namely, the awareness of the dreamer. Therefore, what is termed the first ring of power is that aspect of the dreamer's awareness termed mind, whereas the second ring of power is that aspect termed intent, and inherent within the first ring of power is the reflection of intent in the form of the urge to separate or to discriminate. It is because of this fact that the first ring of power is subtractive in quality, and why it is stated that true intent only becomes operative when using the second ring of power. However, because intent unites, it is additive in quality, and this means that in order to manipulate true intent it is necessary to practise the interrelationship of life.

In this respect it must be remembered that the aim of the warrior is to co-operate fully and intelligently with the purpose of his own dreamer, and as the dreamer is already holding the purpose of this incarnation secure by focusing its intent, it stands to reason that what is required of the warrior is to make his perception fluid enough so as to be able to handle impeccably any challenge he encounters.

In exercising forbearance and therefore being in no rush to end the battle, the warrior uses his patience to build his intent which, of course, is necessary for extracting from out of his battle the gift of power he seeks. As a result of the restraints the warrior deliberately imposes upon his actions in order to hold his patience, his intent begins to gather strength, and as it gains in strength so that intent begins to move and shift the warrior's assemblage point. This in turn brings about the necessary alignments of perception that enable the warrior to perceive with utter clarity, not only what has transpired in the process of getting to this battle, but also what the gift of power it brings him actually is.

When the individual is co-operating with his dreamer, the dreamer is capable of exerting far more intent than when the individual is fighting against his destiny. Secondly, because the dreamers are fully group-conscious, owing to the interrelationship of all life, intent is not only a personal force, but also a mutual force that can be augmented enormously by the greater group. In other words, intent, which it must be remembered is a quality of the dreamer, is both a force channelled by the individual as well as by the group, but the intent of the group is always far more powerful than the sum of the individuals' intent.

Intent is a faculty of the dreamer, and because the principal centre of communication between the dreamer and the dreamed is the heart centre, the heart is also the principal center through which intent is activated. However, it must be pointed out that pure intent is actually expressed through that centre in the head of which the manifestation is the pineal gland. Nevertheless, since it is only through the instrumentation of the heart centre that the pineal gland can be brought into activity, Toltecs look upon the activating of intent as originating from the heart, in the same way that true mind can only be accessed through the heart.

It is the force of evolving awareness that curves inherent awareness back upon itself to bring about the element of inclusiveness, which is not only an expression of universal intent and therefore also the manifestation of the nagal's purpose, but it is also an expression of what the Christian scriptures refer to as the Christ principle, and what Toltecs refer to as the heart.

See Friendship

# Mystery

These three areas of activity have been defined traditionally as the three riddles which warriors must face and answer as they walk the Path of Power. The Art of Stalking is termed the riddle of the heart. It is described as the bafflement warriors experience when they become aware, firstly, that the world appears to be what it is only because of our perception and, secondly, that if a different perception is brought to bear upon the world, then our view of the world, which seems to be so inviolable, changes dramatically. The Mastery of Awareness is termed the riddle of the mind. This is the awesome infinity warriors perceive when they realise the incomprehensible mystery and extent of man's awareness. The Mastery of Intent is the riddle of the spirit of man. It is the ultimate paradox in that it is the ability of man to project his actions, physical, emotional and mental, beyond normal human comprehension.

If one were to summarise the Toltec Path in a few words one could never do it justice, and yet perhaps one could say that ultimately it is the Path of Power, which is also the Path of Freedom. It is the Path of Power because, firstly, upon this path we learn to achieve the power which enables us to become aware of the hidden potentials within ourselves, and secondly, we learn to use those hidden potentials to unlock within ourselves the formidable powers of awareness and perception. Once the mystery of perception has been understood and mastered, our power and ability to bring about world peace and prosperity stands fully revealed and ready for use.

The ultimate difference between the scientist and the seer lies in their respective attitudes towards man and the world. To most scientists everything unknown can at some stage be explained in terms of a fixed frame of reference, through the use of words, formulas and theories. Generally, scientists see both man and the world as being fixed within a system of absolute values, even if this system is not fully understood. Thus, for the scientist, man and the world are merely intellectual exercises. For the seer, on the contrary, man and the world are the most amazing confluence of ever-fluctuating permutations - an astonishing miracle of order flowing out of what can only be described as chaos. To the seer, both man and the world are the most marvellous mysteries which he knows he will never truly grasp, since understanding is based upon a fixed frame of reference, and the kaleidoscopic permutations and combinations that bring about constant motion, change and fluidity do not lend themselves to logic.

The scientist sees in words his hope of being able to reduce both man and the universe to a known intellectual formula. The seer finds in words or, more accurately, in the implications inherent within them, an opportunity for expressing his awe at the astonishing mystery and scope of both man and the universe. The difference between scientist and seer is staggering in its e ffects. The scientist leads man into a sterile life of ever-increasing boredom; the seer reminds man of his unlimited heritage as a magical being of an exciting and unknowable universe.

In man's fear of the unknown he has unwittingly, but nevertheless wilfully, traded excitement for boredom, adventure for security. In this respect words are a perfect testimony to this fact. Man would much rather adhere to the absolute and known value of words than chance the unknown by questioning the validity of their face value.

The warrior, who is first and foremost a free being, and secondly an adventurer and pioneer at heart, seeks always the hidden challenge and the mystery concealed by the face value of words. In his heart of hearts he feels, senses and simply knows that every word holds hidden within it the clue to a mystery. Therefore the warrior pays the most careful attention to words, turning them over and over in his mind, this way and that, searching out all of their possible implications. For a warrior to take words at their face value is to walk straight into the trap of ignorance and boredom - something which for him is a meaningless and stupid waste of time and energy.

Like anything else in the universe, words in themselves are neither good nor bad, but will always reflect our intent. In this, words can convey confusion, boredom and mental sterility; or they can convey beauty, mystery and the ineffable truth. The strange paradox of words is that language was born from the mind of man and yet its roots lie within the heart of man. As is the case with all paradoxes, if one is to answer the riddle of the sphinx, one has to use both mind and heart to circumvent the sphinx's lethal trap. In this respect Bernard Shaw stated: 'The man who listens to Reason is lost: Reason enslaves all whose minds are not strong enough to master her.'

To these words of Shakespeare Frank Herbert adds the poignant statement: '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 and 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.'

This is a most apt description of the mood of a warrior. It shows the way in which he views himself and his task in life, that is, to try to unravel the mystery of his true being.
Consider every path carefully, testing it in whichever way you feel necessary - then ask yourself, but only yourself, one question: 'Does this path have a heart?'
Any path is much the same as any other path. Some paths wind this way and that - some paths go straight; but in the end no path goes anywhere at all. The only difference between one path and another is that some have a heart and some do not.
The path that has a heart will uplift you, ease your burden and bring you joy. The path with no heart will make you stumble, it will break your spirit, and finally cause you to look upon your life with anger and bitterness.

Average man is hardly ever on a path with a heart, for most of the time he walks the path demarcated for him by his social conditioning. Most people hate so many things in their lives, be it their jobs, their cars, their houses, a certain relative, or a pet fear. Consequently they spend the greater portion of their lives feeling irritable and unhappy, often cursing their life at every turn and wishing it were different. One constantly hears from these people comments such as: 'If only I had better health. If only I had more money. If only my wife was more understanding and co-operative. If only my children would listen to me. If only the political situation in the country was not so threatening. If only I could change the past. If only I knew the future. If only...' Such a man or woman never lives in the present moment, for they are always living either in the past or in the future. To such a person the present is irrelevant and of no consequence, because it is always superseded by the unhappy past, or by an uncertain future. This clearly is not a path with a heart, for it offers no peace and no joy, no sense of wonder and mystery; instead it o ffers only a desolate journey which is bleak and stark, uninteresting and thoroughly depressing.

Although Toltecs do not uphold any of man's naïve misconceptions concerning Satan and his fiery domain, they have nevertheless ever maintained that the world is in truth a mysterious place, and that mystery encompasses both the light and the darkness.

Power is truly a mystery, the intricacies of which defy even the abilities of the most accomplished seers. This is especially true of the astounding manner in which power transforms all who seek it. One day an apprentice is still just an ordinary man, and then suddenly, the very next day, he has been transformed into a formidable warrior who has power at his command. In retrospect, no warrior can ever quite work out how exactly this happened, or what triggered the magical transformation. All we do know is that intent is the key, but it is precisely this that is so baffling, because when intent is brought into focus it becomes invisible, having the peculiarity of appearing to be nothing whenever scrutinised . Today Toltecs know a great deal about power, but we also know that most of the workings of this force are as yet an incomprehensible mystery.

Power quite literally encompasses an infinity which defies all speculation - its scope being staggeringly awesome. Yet, the greatest marvel of all is that we human beings are an integral part of this magnificent mystery, this ineffable infinity. Human beings are therefore not merely physical creatures fighting for scraps of mundane existence upon earth, but magical beings of the universe who have a glorious and unlimited potential, the implications of which are quite daunting.

Although social conditioning and man's common view of the world have kept humanity in the bondage of ignorance for so long, man is today standing on the threshold of discovering what he really is. Thus there are already in the world a great many people who can sense that there is an inner core to their being which is too big, too powerful, to be kept in check by the petty confines of social conditioning. The day is dawning when many of these people will set off in quest of their true heritage, which they can sense is not one of bondage and subservience, but one of power and authority.

Omens and their interpretation are always regarded with a great deal of awe, and yet to single out omens as being mysterious is typical of man's insistence on ignoring his own innate mystery. Man is the greatest mystery known, having a potential which is truly awesome. Yet in his stupid ignorance, average man never pauses to consider this fact. Consequently, it just never occurs to him that he is a breathtaking being capable of the most astonishing magic.

The point to be grasped here is that man is truly a magical creature of the universe who not only has an apparently unlimited potential, but who is also enshrouded in a mystery defying all rational thought. Yet the bane of human existence is that average man today lives a sterile life of mundane pettiness, which automatically excludes all awareness of his exquisitely divine nature and his unbelievable potential. This state of affairs is a sad testimony to the extent of man's ignorance, and to his own insistence upon adhering to a social conditioning which is utterly debilitating in every respect.

It is not possible to become a warrior without stopping the world. in order to do so you must believe that it is possible, and that you too are a magical being of the universe capable of doing so.

The goal of the warrior is to achieve not only freedom from his social conditioning, but also that freedom which allows him to explore all his potential as a magical being. Such freedom naturally includes the ability to align any energy fields of his choice, and to explore all the many different levels of perception available to man. However, true freedom is only possible once the apprentice has managed to stop the world.

It is simply not possible to explore our hidden potential whilst we remain firmly caught up in this world we have inherited by virtue of our physical incarnation, and the accumulated effects of social conditioning. Our fellow human beings may try their damnedest to convince us that this world is the only reality there is, but the potential warrior is a being who senses with every fibre of his or her being that there is far more to life than that which meets the eye. Consequently, the apprentice to the Warrior's Path chooses to believe that he can leap inwards to the very core of his being, to discover there, firstly, who he really is; secondly, what his true potential encompasses; and thirdly, what his destiny actually implies. Once this decision has been taken, the apprentice's development is accelerated beyond all imagining.

Such then is the life of the warrior upon the physical plane, and when finally he has reached the end of the road in any one particular lifetime, then just as with any other man or woman, death approaches closer than usual to tap him gently on the shoulder. This means that time is up, that his breathtaking adventure within this truly marvellous world has all-too-soon come to an end. For the warrior who has lived an impeccable life, and who has always had death at his side as his constant companion, this moment is not a disaster, but one of considerable poignancy.

No true warrior can ever leave this wondrous world gladly, for although he knows full well that his time upon earth is but a temporary sojourn, he nonetheless loves and treasures this stupendous gift with every fibre of his being. It is here upon earth that the warrior has learned the true meaning of life; it is here where he has met his lifelong companion, death; it is here he has learned how to claim his power and to rejoice in his freedom; and above all, it is here where he has begun to glimpse the awesome potential and mystery of his own innate beingness. In this respect every warrior is always left with the feeling that his time on earth was hardly enough to begin unravelling the incredible mystery which is man, but yet, in his heart of hearts, he also knows that even if his life on earth had been twice as long, he still would not have been able to do more than touch ever so briefly that awesome potential which is his own true magical self.
It is the bane of man's existence that the limitations of his finite mind force him to look upon the mystery of beingness as a dull mundane occurrence with no particular significance.

Although most people look upon the act of perception as a very mundane act, Toltecs have always been fascinated by this stupendous phenomenon, knowing that it is the ultimate key to all acts of true power. Why different people should perceive the same event differently, and why some people are capable of perceiving something others are oblivious to, are only two of the great many questions that have kept highly skilled Toltec seers occupied for generations upon generations. And yet, in spite of all their dedicated research, Toltecs today are still not much closer to deciphering the mystery of perception than at the outset of their work. Their only success to date is to have become ever more skilled in the act of perception, and as a result to have gained enormously in experience, and consequently also in knowledge; but the real secret inherent within this most funda-mental act still evades us all.

Because the act of perception encompasses the mystery of intent, it too is a mystery, and these two mysteries interact to produce the Mists of Dragon Lore.

The reason why Toltec seers have not yet been able to crack the mystery of perception is because it entails the use of that mysterious force termed intent. Thus it is therefore quite literally a case of a mystery within a mystery; the one interacting with the other to produce yet a third mystery, namely that phenomenon Toltecs have termed the Mists of Dragon Lore.

It has already been mentioned in the introduction to this book that Dragon Lore is not at all easy to express in terms of the logic demanded by the rational mind of man. In fact, in many ways it is easier to rationalise about the act of perception, and even about the force of intent, than to rationalise about the Mists of Dragon Lore. The reason for this is that the concept of Dragon Lore is one of those strange paradoxes which arises from the rational mind itself for, logically speaking, this concept seems to make a great deal of sense, and yet the moment logic is applied to it, it suddenly appears to become completely irrational. Therefore from what has been stated so far concerning the art of stalking, it should not be too difficult to understand why it should be termed a riddle. The act of perception, which seems to be such a very logical and mundane act, is in reality three mysteries in one, and since stalking has its basis in this threefold mystery, it cannot be taken at face value, but must instead be approached as a mystery in its own right.

We cannot work with a mystery from the outside. If we wish to solve a mystery we must immerse ourselves within that mystery, for only in this way can we map out the unknown.

A mystery implies the unknown, and that the unknown can never become the known unless we explore it. This is the same principle that is involved in charting a map for an unknown territory. In order for a cartographer to draw such a map, he must physically go into that territory. However, to enter and to explore an unknown physical location is easy enough, but to enter the unknown regions of the human psyche is altogether a different ball game.

The clue to this deeper meaning lies in the phrase "we must immerse ourselves within that mystery". This is one of the most difficult concepts to get across to an apprentice, for the simple reason that we cannot truly verbalise its real import. As a result, every apprentice at first makes the mistake of assuming that to immerse oneself in mystery is merely a figure of speech. However, the talented apprentice quickly enough comes to the realisation that stalkers do not as a rule speak in terms of metaphor, and that even when a stalker is forced to use metaphor, such a metaphor is always the expression of an abstract reality which transcends the limitations of the finite mind. Therefore "to become immersed in mystery" is a statement which by far transcends the normal meaning of becoming "engrossed in", or "fascinated by", or "obsessed with". In fact this statement holds the key to the true art of stalking, especially the art of stalking oneself or, in other words, not-doing.

It is particularly noticeable when it comes to not-doing, how often apprentices do take the teachings at face value, and thus fall into the trap of assuming understanding. The only possible way in which to teach not-doing, as with all the other concepts and techniques, is in rational terms. All of us can only start from where we are at, and since every apprentice starts off by being completely caught up in the logic of the rational mind, it stands to reason that apprentices will at first always approach the teachings in terms of the rational. This is especially true for those techniques which are assigned to right side awareness, for apprentices quite unconsciously assume that this means they are given a licence to apply only their rational minds to these practices. The fact that they do not as yet grasp the true nature of right side awareness does not even occur to such apprentices, for they automatically assume that their own particular perception of right side awareness must be correct. As a result, the technique of not-doing is inevitably taken at face value, and then left at that.

It is indeed true that both stalking and not-doing are techniques which apply to right side awareness, but this does not mean that we can afford to take this at face value. The real reason why these two techniques apply to right side awareness will only really become clear as we continue to consider their deeper implications, but let it suffice for now to say that the real value of both techniques lies in applying them to the act of perception, which the majority of people can only register in normal awareness.

However, unlike the average man or woman, warriors do not make the mistake of assuming that their perception of anything is the ultimate reality. Having learned through experience that the act of perception is always relative to our view of the world, warriors do not take their perceptions at face value, for they know that whenever our view of the world changes, so too does our perception of both life and ourselves. Therefore warriors accept what they have perceived without accepting it, and believe what they have perceived without believing it. This is the not-doing of the warrior, and by practising this, he or she avoids becoming obsessed with the face value of anything, no matter whether it is a problem, a joyful experience, a statement made by another person, the behaviour of that person, or a concept or technique of the Toltec tradition.

Consequently, when it comes to the statement that we have to immerse ourselves within mystery, the warrior knows for a fact that he is dealing with a metaphor for a reality which cannot be verbalised. Knowing this, the warrior also knows that it would be plain stupidity to ask how this is supposed to be accomplished, for if this was possible to explain, then there would have been no need to use metaphor in the first place. Instead the warrior practices not-doing, by starting to stalk his perception of this statement.

It is exactly at this point where the apprentice's rational mind will inevitably do a backward somersault to land on its head, and without even thinking about it, the apprentice will voice the invalid question, "How?"

Stalking one's perception is not nearly so difficult to do as it is to explain. In fact this is true of everything warriors do, for until you know how to do it, it always seems to be very difficult, but this is only because the rational mind of man insists on complicating everything. Once you know how to do something, then you discover that it is not the doing that is difficult, but the explaining of it to someone who is bent on complicating everything. In order to overcome this difficulty Toltecs devised certain guidelines for apprentices to follow in learning for themselves that which cannot be verbalised. Such guidelines are called postulates, or premises, and are usually given in the form of a set. The set given to apprentices to help them learn what it is to stalk their perception, is known as the four postulates of stalking.
You should know, firstly, that the whole world and everything in it is an endless mystery; secondly, that it is our duty as warriors to solve this mystery, but we should never engage the hope of being able to do so; thirdly, that because warriors are aware of the endless mystery surrounding them, they acknowledge that they too are a part of this mystery, and because they know that it is their duty to solve this mystery, they become at-one with the mystery; fourthly, being at-one with the mystery, the warrior comes to understand that the crux of this mystery is the infinite mystery of beingness, irrespective of whether beingness means an atom, a mineral, a plant, an animal, a human, or even a superhuman entity. having come to this realisation the warrior enters into a state of true humility, for within the mystery of beingness, all are equal.

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 respect to the issue at hand, that one has to work hard at stalking one's perception in order to decipher them. But the important point to bear in mind here, is that in doing so 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 make every effort to remain alert to the unfoldment of those feelings, they also 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.

Realise that whilst we are still subject to selective perception, and our view of the world is still intact, the danger always exists that we will interpret our feelings so as 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.

In 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. As such 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 therefore 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 in an attempt to force the unknown into something that must somehow fit logically into what constitutes for us the known, and in the process we not only distort the new knowledge, but we also unconsciously 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.

Although people assume they know themselves and their world, the truth of the matter is that both man and the world is 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 is dependent upon perception it means that 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 more often than not follows a course of change that, although yielding answers that can be highly fulfilling and satisfying, nonetheless also invariably leads 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 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 this realisation is the fact that so much of our perception lies beyond the confines of rationality and, 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.

An ancient truth that causes life to take on a meaning that was not apparant before. And yet, although that meaning in time becomes clear, the ring of truth which gives rise to this remains for ever, mysteriously so, 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.

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, so is it equally true that all of us are units of the One Life, and 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 that far exceeds the extremely limited scope of his understanding, and that life therefore also has a meaning that is far deeper than the value he has attached to it. Therefore 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 invariably falls prey to his own understanding of what he perceives to be the left side teachings, and thereby will still be missing the boat with respect to the true teachings.

Whilst 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 that apprentice will know at an intellectual level that it is his view of the world that is bringing about the dilemma, yet in practice he finds himself again and again coming up against his beliefs concerning the Warrior's Path, and never do those beliefs seem to match the requirements for putting into practice the left side teachings.

In 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 embue 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 grasp that the right side teachings are merely a means whereby to grasp the mystery of beingness as revealed through the left side. Therefore the so-called left side teachings are not even close to anything the rational mind can begin to grasp, 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 understandable, the left side teachings defy intellectualism, just as the life to which they pertain defies rationalisation.

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 assum-ption 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 comes 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, then we must also be honest enough to acknowledge, even if only to ourselves, that whenever we assume that we have reached an understanding of ourselves, or the world, then we are effectively stunting the growth of our own knowledge by having become entrapped within our own limited perception. In this respect it is vital to bear in mind 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 into holding 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. Needless to say, part and parcel of that fixed view of the world is also 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, for 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. Therefore when we become entrapped by our own perception, then by implication this means 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.

Assuming that he understands what life is, he takes it for granted, and assuming that he unde-rstands himself because he is alive, he takes himself for granted too. But in 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 activites, my career, my education, my religion, my beliefs, my thoughts, my feelings, my emotions, and in short my every-thing is but an expression 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 by 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 as yet for It the unknown.

In order to grasp the warrior's approach towards power, it is important to first 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 that 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, whilst at other times he will celebrate the simple act of learning what it is to hunt for power. But, above all, does the warrior always celebrate 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 richnessnesses, 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, in having set off in search of the purpose of life, learn that the secret in fulfilling that purpose lies in the meaning of life.

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. But that so called known is not even really the known, but is 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.

There are many different ways in which to shift the focus, but in this 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 so as to prove ourselves right. But most important of all, when we do shift the focus in this way, it means that we become willing to let go of our own 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.

In not wanting to let go of their view of the world, they hold onto their prejudices and their preconceived ideas as if this view of the world is the one and only thing that is of value. But it is this very view of the world that keeps them stuck in what it is they believe they know. As a result people live in their heads and allow their rational minds to dictate their every move, physically, emotionally, and mentally. Living entirely in the head 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 the 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.

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. Unless this is so we always just 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? But if, on the other hand, you know from experience that there is nothing in your life that is 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.

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 to consider, or to reflect, or even to ponder on what he or she may lose should they embark upon that path of no-return termed the Warrior's Path. But in never ever wanting to return to anything within their existing lives, there is also absolutely nothing to lose. But 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. But when that moment of clarity comes there is the sure knowing that should one 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 it is therefore in every possible way a battle for survival.

But such a knowingness does not come from a carefully considered thought. Instead it is an awesome feeling that wells up from the very depths of one's beingness - a feeling that seems to be so enormously powerful that it threatens to overwhelm one, and invariably brings upon one that deep sense of poignant sadness termed melancholy. From that 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.

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 because 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, and therefore holding onto the belief that we can have life, or more precisely, our perception of what life should be, on our terms. But worse still, if we do this, then it also implies that in 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 in 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.

In order to grasp the warrior's approach towards power, it is important to first 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 that 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, whilst at other times he will celebrate the simple act of learning what it is to hunt for power.

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 unwaivering purpose of life. And yet in fulfilling that purpose we can and we do bring to that purpose a meaning.

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. But here too, if we look closely enough, we see that even this meaning has been foreordained. This is what is termed the factor of inclusivity. But being foreordained, and depending upon where we choose to place the focus, we can turn this into a burden too. In this respect realise that it is perfectly possible for anyone to learn to live a fully inclusive life, and yet still to be a cold and heartless person. If I wanted to, I could live the most impeccable life of inclusivity that would be so utterly politically correct that no-one would ever be able to fault me on any technicality. But 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.

# Nagal

Man is essentially pure spirit, termed the nagal, but at birth he takes to himself a physical vehicle termed the tonal.

The nagal, on the other hand, is pure spirit or pure being, meaning thereby the spirit unmanifest. The tonal is Some-Thing, whereas the nagal is No-Thing.

The nagal or that ineffable Presence which permeates the entire manifested universe, but which also exists beyond it; the Unspeakable or that great void in which the manifested universe is contained during any one of its periodic appearances.

'Together we now will manifest the Temple of the Spirit!' cried the seventh Son, the Dragon. Thus the seven great Sons of Beingness, who are the enthroned Three, moved four-square to their places in the East, the North, the West and the South to commence their mighty task.

The doors of the Temple were barred and guarded. Inside it was dark for not yet could the Light shine forth. Thus was no part of the Temple visible. Not a sound disturbed the utter silence, for the sacred Word too could not yet be sounded. The Seven showed not their colour nor resonated their vibration, only a silent communication passed between them marking the progress of the work. Aeons passed until at last there came the sounds of life from outside the Temple and a lesser son of Spirit knocked upon the Temple door. Briefly the Temple doors were opened to admit this son of man, and as he entered into the Temple so he too added his power to that which was within. So came the sons of earth one by one, and as they in turn were admitted into the Temple, so the light within began to flare ever brighter.

The sons of men traversed the Temple from North to South and from West to East. In the centre they came to stand before the Rose, and there they found the heart, the knowledge and the power to work. They pushed aside the veil to the inner shrine and stood bathed in pure White Light.

Time continued to pass, in which the Temple became ever more beautiful, as slowly its architecture, proportions, detail and finishes took form in the growing light. Then came forth a call from the East: 'Open now the doors to all the sons of earth, so that they may seek the Light and find the Temple of the Spirit. Remove the veil to the inner shrine so that all may enter into Light. Let the Warriors of the Spirit, who have for so long concealed their labours, now precipitate upon the plains of earth the Temple of Life. Let the Light shine forth, let the Word too sound forth, let the work of transmutation begin.

'Thus it is that the Temple of Light shall be transferred to earth, to illumine there the dream of the dreamer. Thus will man awaken in the East, and by confronting his fear meet his challenges in the West. Thus shall man be guided to find respect in the South and gather his strength in the North. Then shall man seek the only true light and learn the secret of the orange-red Light which shines ever in the East.'

'Why are we to allow all this?' demand the Seven, the enthroned Three.

'For now the time has come, the Warriors are ready, and the Spirit has already moved in the light, so revealing the sacred colour and sounding the creative vibration. Now all the sons of men are able to seek power and to engage in the battle for freedom. Naught else remains to be done.' 'Then so be it,' answer the Seven, the enthroned Three. 'So will all the sons of earth go forth to do battle.'

We have one life, which is primarily undifferentiated consciousness, but which, through observation, we know also to be potential intelligence. About the origin of life itself we know nothing, so we simply acknowledge the fact that It Is, and term It the Unspeakable. This is Life Unmanifest. In other words, It Is as yet No-Thing - nothing - the Void which Toltecs have termed the nagal.

Since the nagal is No-Thing, we refer to it as spirit, and because the tonal is Every-Thing, we acknowledge it as matter.

Now since the nagal gives rise to the tonal, it is only reasonable to refer to the nagal as being the cause of that effect we term the tonal. For the sake of clarity, we therefore refer to the nagal as being positive, and to the tonal as being negative. These terms, though, are purely arbitrary, and as such have absolutely nothing to do with any of the moral values that have become attached to them.

Continuing still with terminology, and in the same sense as before, we also call the tonal the female, since all of life manifests through the medium of matter, and matter is associated with the mother aspect of life. In fact, the word 'mother' originates from this very association, as the Latin words for mother and matter, 'mater' and 'materia' respectively, originate from the same root. By contrast, the nagal is termed the male. From this terminology, we arrive at one of the very basic tenets of the Toltec tradition, namely, that the cause is always positive in relation to the effect, irrespective of the level of manifestation.

Although the tonal is the actual physical manifestation of the nagal, the intelligent appraisal of its own inherent awareness is the first true expression of the nagal as Some-Thing. This primal expression, which comes into existence prior to the manifestation of the tonal, is what enables the nagal not only to sense the need for expanding its awareness, but also to define the purpose of manifestation. This is a most abstract concept which is both difficult to grasp and difficult to verbalise. It is therefore best to think of it in the following way:

First of all there is that great void which is No-Thing, called the nagal. This is a state of being of which we cannot conceive, and therefore we simply term it the Unspeakable. Since it is ineffable, it has no descriptions, no labels, no attributes, no manifestation, no colour, no sound, no movement, no-thing whatsoever, and therefore we say it is the state of pure beingness. But then within this void Some-Thing has stirred, and where before there was No-Thing to indicate any form of existence, this movement now shows that the void is indeed There. This Some-Thing which moves within the void is what we term inherent awareness; itself intangible, incomprehensible, and utterly impossible to verbalise. The only thing we can say about inherent awareness, is that It Moves. However, this movement, termed active intelligence, is tangible enough, and it is this which we term the tonal or, quite simply, the manifested universe.

However, a word of caution is called for at this point; namely, that the reader should not fall into the trap of trying to equate the face value of the concept of God with the nagal.

We have that great void we term the nagal, which in essence contains within it the potential of a triplicity. This triplicity is not difficult to grasp if we remember that awareness itself has two polarities, namely intent and mind. Note, however, that at this level we are referring to inherent awareness, which is in itself intangible. From our human point of view the only thing we can say of inherent awareness, is that It Moves. It is only the movement of inherent awareness; that is, active intelligence, or the tonal, which the human mind can conceive of as manifestation in the true sense of the word. This is an important point to keep in mind if we are going to comprehend exactly what is meant by the term the nagal, or the Unspeakable.

Consequently there is firstly No-Thing. This is that state of beingness referred to as It Is, and which can only be expressed in the words 'I Am'. This is the state of pure undifferentiated consciousness. Secondly, there is that Existence which marks the point at which the nagal is aware of itself as a duality; namely, It and Its Awareness. This Existence is expressed in the words 'I am That'. Here, it is important to keep in mind that the purpose of awareness is both to separate and to unite.

From what we already know about awareness, it is therefore clear that this Existence is one of the polarities of inherent awareness; namely, the thinking principle which separates - mind. Thirdly, we have that Existence at which the nagal knows itself to be one with its awareness - an Existence characterised by the words 'I Am That I Am'. This third Existence is clearly the feeling principle which unites; that is, intent.

In order to understand this concept fully, let us revert to our previous consideration of the Unspeakable; that is, the godhead. Here, we start off with the basic duality of the nagal and its awareness. However, in considering the two polarities of awareness, it is important that we should come to grips with the deeper implications of these two poles. Realise that it is only because of awareness that the nagal can define its purpose. The nagal expresses this purpose as intent, which is defined as the will-to-manifest. However, since intent is the principle which unites, it implies that the purpose of the nagal is to manifest, so as to experience that about itself which is as yet the unknown. In other words, the nagal desires to unite the known and the unknown.

Understand that in order to unite the known and the unknown, the nagal must obviously first separate the known from the unknown, and since it is the nature of mind to separate, it is not difficult to grasp the fact that mind is the cause of that multiplicity we term the tonal. We can therefore say that mind equates with the tonal. Intent, on the other hand, is the expression of the nagal's will-to-manifest, and as such not only signifies unity, but is also the cause of mind; what Christianity has termed the Holy Ghost. In 1 John 5:7 it is said, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one'.

It is not difficult to see from this wording that the Holy Ghost refers to the third aspect of the godhead; that is, the mind principle, or the Limitless Light of Qabalism. Jesus Christ, the embodiment of the Word, confirms this, for in John 14:26 he says, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'.

Notice that Christ says 'in my name', hinting at the fact that when the thinking principle, mind, is active in conjunction with the feeling principle, intent, full awareness becomes possible, and consequently the purpose of all must stand revealed.

We can therefore define the quality of inclusiveness as the manifestation of the nagal's purpose. However, this is about as much as we can say about inclusiveness, for although we know it to be the purpose of the nagal, we have no way of being able to ascertain what may or may not underly such a purpose. We must never forget that we know precious little about the Unspeakable, other than the fact that it wishes to map out the unknown. In this respect we can safely assume that this means that the Unspeakable wants to know its full potential, but what exactly this entails, and what could possibly have engendered this desire in the first place, lies securely within realm of the unknowable.

It is only the spirit of man that holds out the light and truly leads; every

individual being but a tiny fragment of that greater whole, termed the Spirit.

There is but one life, one Spirit, manifesting through myriads of different forms.

Everything in this universe is the sole property of life, of the Spirit.

We cannot impose conditions upon the Spirit; we either follow unconditionally as an act of survival, or we stay where we are.

This trinity of forces of course comprises specific configurations of energy fields and, when perceived by the seer, results in an experience never to be forgotten. They are exquisitely beautiful in their utter simplicity and absolute purity, whilst the unbelievable potency of their vibration is at once breathtaking and truly formidable. Consequently we term this triangle the superlative trinity, a state of beingness which can only be described as sheer excellence. It is also this trinity which is referred to as the spirit\* in all references to life manifest, for this trinity is indeed the Unspeakable made manifest.

\* The term 'the spirit' is normally only used in connection with the Unspeakable made manifest, but it should be noted that the void which is the Unspeakable is the true spirit, which pervades all of the manifested universe as well as transcending it.

From our human point of view this is in a certain sense correct, but remember that man is alive, and that the life-force is that incomprehensible No-Thing we term the spirit of man; the nagal.

This then brings us to the two most fundamental questions of mankind, firstly, what is life; and secondly, what is the purpose of life? There is no easy way in which to answer these questions, for doing so takes us into the realm of the Unspeakable, or the Ineffable, which the Toltecs have simply termed the unknowable. Here it is important to remember that the unknowable is a relative term, and does not mean that life can never be understood, but rather that it cannot be rendered comprehensible in terms of words.

However, in working with the definition of life, it is vital to bear in mind that this definition is based upon our experience of the process of life, and not on life itself. In other words, we are describing life within manifestation. Of life unmanifest; that is, the origin of life, we can observe nothing. Therefore we simply call it the Unspeakable. All that we can safely say about the origin of life is that It Is, and that It apparently contains within Itself the potential to manifest in a manner which we recognise as intelligence. In other words, the origin of life is potential intelligence.

As a result we do not live in a fixed universe of absolute values, but are quite literally contained within a state of relativity which is prescribed by that void termed the Unspeakable.

Consequently Toltecs have come to understand the four occurrences of matter, energy, space and time as being the manifestation of the fourfold purpose of the Unspeakable, kept intact by the power of its focused intent.

The manifested universe is not open-ended, for at the core of all existence is the primal urge of life to know itself in its entirety. This urge defines an ultimate radius of a predetermined length, fixed by the intent of the unspeakable for the duration of this manifestation. Therefore even the grand spiral of all states of awareness is curved back upon itself to define that vast circle of beingness which we recognise as the outer parameters of the manifested universe.

All life-forms, including man, are but units of that great life we term the Unspeakable.

We therefore have that great void of No-Thing, which manifests three distinct trinities, the Superlative, the dreamer, and the dreamed, and each of these trinities is an expression of the three potential aspects of the Unspeakable. The Superlative Trinity, being the first expression of all subsequent manifestation, equates with the nagal. The dreamer, being essentially an expression of the will-to-manifest, equates with intent, whilst the dreamed, that state of beingness in which the dreamer now knows its own innate nature, equates with the known, and therefore with mind. It is these three trinities that are known as the three great bands of energy fields.

Let it therefore suffice for now to say that there are four stages of manifestation which are superimposed one on the other, in a manner which can best be described as a fourfold existence. The closest analogy I can think of is to liken these four stages to four tiers above one another. These four tiers, or stages, are what Toltecs refer to as the fourfold purpose of the Unspeakable, and are what mankind recognises as matter, energy, space and time (MEST).

Being the fourfold purpose of the Unspeakable, and therefore being the product of the different expressions of inherent awareness, MEST, the fourth dimension, is obviously completely pervaded, or in-dwelled, by that presence of the nagal which we can only refer to as the life-force. This then is life made manifest - a stupidly simplistic statement which can never ever truly convey the astronomical implications of life or of manifestation.

In conclusion, realise that in all of what we have looked at so very briefly here the Unspeakable, the first aspect of which is termed the nagal, is the source of all life. Is the Unspeakable itself perhaps but the manifestation of something beyond it? We simply do not know, but from what Toltec seers have been able to glean of the Unspeakable, it is apparently not alone. In other words, it appears as if there is not only one Eagle, but many - whatever this may mean or imply! No doubt one day we must and will enter the great unknowable, but until then we must concentrate upon that vastness of our own beingness which we can fathom, but which we still do not fully grasp.

The Unspeakable manifests as that incomprehensible duality termed the nagal and the tonal - the two rings of power. Standing between these two rings is man - that universal point at which the perception of nagal and tonal are assembled. At first the intent of man is so vague and so insubstantial as to be no more than a nebulous mist interacting with the two outer rings, but as he continues to focus his intent, it becomes a third ring binding the other two together. These three rings form the totality of the self, a coalition of forces based upon the lore of the dragon.

Man is essentially a spirit being of the universe, termed the spirit of man, or the nagal. Great care must be taken that this statement is grasped properly, for apprentices all too often make the mistake of assuming that the phrase the spirit of man means that every man and woman has his or her own nagal. In a sense the assumption made by the average apprentice is true enough, but strictly speaking it is not entirely correct, for there is only one life, evolving one awareness, through the medium of one material universe. In other words, there is only one nagal, one spirit, which has many different facets to its awareness, one of which is that creature we term man.

At the level of the nagal, that is, the spirit of man, there is absolutely no sense of separateness nor, for that matter, of group-consciousness, for even group-consciousness still has about it the implications of separativeness. The only way in which I can express the sense of individuality at this level is to liken it to what might be termed the group-mind.

There is only that one-ness termed the spirit of man, the nagal, manifesting as millions upon millions of individual units. At first, the manifestation of this one-ness does not know itself (themselves) to be a whole, and as a result, each unit sees itself in isolation to all other units. Consequently, each unit develops an individual identity based upon the sense of separativeness, so that from the angle of the manifestation of the one-ness, (not the one-ness itself), there is no sense of unified purpose, but only apparent chaos. But then, in the fullness of time, one unit after the other begins to realise that there is only one true purpose which is common to all, and that that purpose is the purpose of the one-ness.

Eventually, once all units are responding to that one purpose, it can rightfully be said that the manifestation of the one-ness now knows itself (themselves) to be at-one with that one-ness we term man or, more precisely, the spirit of man. In other words, from our human angle, the manifestation of the one-ness is at first so unaware that it does not know that all of its parts belong together to form one whole. This is analogous to someone not knowing that his limbs, or his organs, belong to him. But as the evolution of awareness proceeds, the manifestation of the one-ness gradually becomes aware of the fact that its arms and legs, as well as its organs, do actually belong to it as one coherent whole, forming the totality of the self. However, this gradual unfoldment of awareness within the manifestation of the one-ness can obviously only take place as one unit after the other becomes aware of the totality of the self.

Materialisation, that is, materialisation of the nagal's desire to incorporate the unknown within the known, is the overall purpose of manifestation, and since this must of necessity arise through practical experience, it stands to reason that this materialisation can only be accomplished within the context of life within manifestation. If this were not so, then there would be no need for the Unspeakable to manifest in the first place. Materialisation is therefore central to the nagal's purpose, and can therefore rightfully be termed the centre of the sphere of beingness, something which is not at all surprising considering that the manifested universe, as we have already noted, is indeed the innermost core of the cosmic tonal.

In our consideration of the dreamer, realise that the energy fields that constitute the spirit of man all have their own specific rate of vibration, which is determined by their inherent awareness. These energy fields are clustered in the same sequences as the energy fields of the manifested universe, but because they have their own rate of vibration prior to clustering, the original rate of vibration colours the vibration brought about by the clustering. Within the spirit of man there are seven colours produced in this way, each colour consisting of a vast range of shades. These colours, which exist as a result of the clustering, each denote a specific overall vibration in the nature of a chord of resonance, and each chord is composed of a huge spectrum of allied frequencies which are in the nature of sympathetic tones, or 'shades' of colour. It is these seven colours that determine the seven types of dreamers, and it is the sympathetic resonance of each shade that determines the destiny, and ultimately also the actions of the individual.

At the centre of the wheel of life rages an almighty wind against which the warrior's only defence is his unbending intent to achieve and hold the totality of the self, for the driving force of the wheel is the spirit of man.

From the above it is immediately clear that to try to do justice to jewel 0 in this book is well-nigh impossible, for if the truth be told, many volumes can be devoted to just this one jewel alone, and still the reader will more than likely feel none the wiser, for how does one explain that which by its very nature is no-thing? Therefore let it suffice for our present purposes merely to say that jewel 0, because it is no-thing, is the origin of all the jewels, as well as permeating them all. Like its progenitor, the spirit of man, the nagal, jewel 0 is the void containing every-thing, for as paradoxical as it may sound, the void is the ultimate in awareness, for within that void the nature, the meaning, and the purpose of all, stands revealed in the eternal now. From within the void, that is, from within that aspect of awareness to which no number is assigned, there are no questions, for there is no-thing to under-stand. Likewise, from within the void, there is no freedom, for there is no-thing from which to be free, and hence is it referred to as absolute freedom. Yet care should be taken not to take these statements at face value, for no-thing does not imply emptiness. The fact that the void is no-thing simply implies that it is not that which we can verbalise, for in essence it is the ineffable, the Unspeakable.

# Power

Most of the Truths of Awareness are based upon the act of perception and the way in which this takes place. The New Seers found that the whole mystery of perception can be summarized quite adequately in the following nine precepts:

1. The universe consists of an infinite number of energy fields resembling threads of light.
2. These threadlike energy fields radiate from a source of unimaginable dimensions metaphorically called the Eagle. As such these energy fields are known as the Eagle's Emanations.
3. Human beings are likewise composed of the same infinite number of these threadlike energy fields which manifest in the shape of a large luminous egg. The height of this egg is equal to the length of a man's body with his arms fully extended above his head on the vertical axis, and its width is that of a man with his arms extended outwards from the centre of his body along the horizontal axis. This egg is known as the cocoon of man.
4. Only a small group of the energy fields inside the cocoon are lit up at any one time by a brilliant point of light located on the surface of the cocoon.
5. Perception takes place when the energy fields which are illuminated by the point of light extend their light to illuminate corresponding energy fields outside the cocoon. This point of light is termed the point where perception is assembled, normally abbreviated to the assemblage point.
6. It is possible to shift the assemblage point to any other position on the surface of the cocoon, or even into its interior. Because the assemblage point illuminates any energy fields with which it comes into contact, the new energy fields it illuminates as a result of such shifting constitute therefore a new perception. It is this new level of perception that is known as seeing.
7. When the assemblage point shifts sufficiently far a totally new world is perceived, which is as real as the one man normally perceives.
8. There is a mysterious force known as intent which exists throughout the entire universe. It is this force which brings about perception, for it is intent which, firstly, aligns the energy fields, and secondly, causes awareness of that alignment.
9. The goal of warriors is to experience all possible perceptions available to man. This constitutes what is known as Total Awareness, inherent within which is an alternate way of dying.

In order to see, the Old Seers had to use hallucinogens to move their assemblage points, but the New Seers realised that this was as impractical as the rituals of the Old Seers. More than anything else, practical ways of moving the assemblage point were now needed, and in order to find these the New Seers began by studying the assemblage point through seeing, even though at the outset they still had to make use of drugs. This research turned out to be most worthwhile, for not only did they find the necessary techniques to enable them to move the assemblage point, but they also uncovered the mystery of will-power.

The Old Seers had known about the mysterious force which their Atlantean predecessors had used with such facility. Through observation, they also knew that this force exists throughout all of nature and the manifested universe. The Old Seers termed this force power, but they never understood it or managed to figure out how to use it.

The New Seers discovered that this mysterious force is in fact the energy of alignment, that is, the force that is released when energy fields inside the cocoon become aligned with energy fields outside the cocoon. The New Seers termed this force will, and defined it as 'a continuous flow of energy which can be guided by the intent of the seer'.

The New Seers also discovered that will is the force that makes us behave in the ways we do when we perceive. It is therefore this force that determines our perception of the world. Thus it is will which fixes the assemblage point at the exact spot where it is located. Here it is important to realise that although there is a definite area within which the assemblage point can always be found, the exact position is brought about by habitual action and repetition. Habits obviously vary between one individual and the next, and consequently no two people will have their assemblage points fixed in exactly the same spot.

Will and power are synonymous terms for the product of perception.

These three areas of activity have been defined traditionally as the three riddles which warriors must face and answer as they walk the Path of Power. The Art of Stalking is termed the riddle of the heart. It is described as the bafflement warriors experience when they become aware, firstly, that the world appears to be what it is only because of our perception and, secondly, that if a different perception is brought to bear upon the world, then our view of the world, which seems to be so inviolable, changes dramatically. The Mastery of Awareness is termed the riddle of the mind. This is the awesome infinity warriors perceive when they realise the incomprehensible mystery and extent of man's awareness. The Mastery of Intent is the riddle of the spirit of man. It is the ultimate paradox in that it is the ability of man to project his actions, physical, emotional and mental, beyond normal human comprehension.

In this respect the reader would do well to remember that power is not God, or any other such-like being, but the product of perception. In other words, A is perceiving B, and the result or product of this perception is knowledge gained from own experience; that is, personal power. However, B is perceiving A in a like manner, with the identical effect. Then, because of the interaction, even if only momentarily, A radiates his personal power at B, and B does the same to A, and the result or product of these two forces mingling is a secondary force which is termed emotion. Now this emotional response between A and B will in its turn spark off more perception, which produces more personal power for either A or B or both. Realise that the interaction described above is taking place at all levels of existence between every thing and every being within the known and the unknown universe simultaneously. The individuals concerned experience only their own personal power, but because all of life is interrelated, any personal power gained or lost has an effect upon the greater whole. It is therefore this overall effect that is termed universal power or simply power, as opposed to the personal power of the individual. It is important to understand that the levels of personal power thus generated may be relatively minute, as in an ant, or huge, as in a solar being, but the overall power generated universally every second of every day is vast beyond imagination, and its outcome is utterly unpredictable.

Words have become more important than knowledge itself, and theory has won a privileged position in the life of man. In man's present view of the world it is astonishing to see the power of words and the influence of man's speech upon his world. It has been said that the universe is never ever the same again after every word spoken, and true as this is, it is even more true to say that man's view of the world becomes ever more concretized after every word spoken.

First of all realise that words in themselves have no real power as such, but 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 to do so we must abandon our thinking in that moment so as to listen to what our hearts are telling us, and at the same time resist the temptation to immediately want to 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.

It is not easy to define power without getting tied up in words. It will be remembered from the Truths of Awareness, that power is defined as being the energy of alignment, meaning that it is the force which is released when energy fields inside the cocoon become aligned with the corresponding energy fields outside the cocoon. The result of this alignment is perception. So we can also say that power is the product of perception. These are the two traditional definitions of power, but in themselves they tell us very little about how we should interpret power in practice. We can no more see power than we can see perception, but we can witness the effects of both. The effect of power is perhaps best described as being what we understand as vitality, or alternatively, energy. If you feel inspired by watching the sunrise, that enthusiasm you experience is the effect of power, or the effect of having perceived. The enthusiasm or vitality is not power per se, but rather the effect of power, or more accurately, personal power.

Obviously, if the assemblage point is fixed and our view of the world is likewise fixed, then the amount of personal power we have is proportional to our level of perception, by virtue of the fact that personal power is the product of perception. Perception, however, is in turn proportional to the level of awareness. If, therefore, we are half asleep as a result of being 'bored out of our minds', we do not register perception very well. The lack of registered perception does not mean that personal power is not being generated, but rather that all the personal power generated is being consumed by those habitual and repetitious acts, physical, emotional and mental, which keep the assemblage point fixed.

The only reason for hunting power is to enable us to have sufficient personal power to claim our freedom. But in order to claim that freedom we must also be able to claim our personal power, for the Eagle does not impart the gift of freedom to those who are not strong enough to fight for their personal power. The only way in which to become strong is to fight, and the more difficult the battle the stronger we become. It is for this reason that the hunter, unlike the average man, does not complain about the challenges in his life. The hunter knows that the greater the challenge, the greater will be his gift of power.

This is how the hunter approaches his battle for power: he is wide awake, fearful, respectful and fully assured. This is his shield. In the face of the impossible odds he will be facing it is perhaps not very much, but it is all he has, and it is for this reason that he has trained long and hard to use it impeccably. This is the nature of a hunter's fate, but his mood is not one of melancholy or pessimism. Nor does the hunter feel any cause for regret or, for that matter, resentment or bitterness. On the contrary, he feels privileged and optimistic. Privileged, because he wonders why he of all people should be so lucky as to have been singled out by power for combat; optimistic, because he now knows that the worst that can possibly happen to him is that his destiny will unfold, and this, after all, is what he has been seeking all along.

This is not so difficult to grasp if we remember that power is the energy of alignment. When we gain knowledge through experience, it means that we have perceived something through that experience of which we were not aware before. Such perception is of course the result of an alignment which, in turn, has generated power. Needless to say, this applies only to knowledge, and not to information. We should always remember that information is mere theory, whilst knowledge is something gained from experience. Unless they are put into practice, information and theory have no power, but knowledge is power.

Therefore if we are to have power we must make the best possible use of all our experiences. This in effect means that we must strive to perceive as much as possible. It is this striving for perception which constitutes the hunt for power, but since power is an intangible and unpredictable opponent, life for the warrior becomes an endless challenge.

Obviously one cannot be successful in hunting power if one is living an undisciplined life in a semiconscious state. To hunt power, as we have already seen, demands of us the disciplined ways and constant vigilance of the hunter.

Only a warrior can survive the battle for power.

In an unknown universe pervaded by the unpredictable quirks of power, understanding is of very little significance.

Our problems are challenges, gifts of power, which present us with the most marvellous opportunity to fight our way to freedom.

The knowledge which the warrior seeks is the product of perception, namely power; but perception can only take place within the occurrences of daily life. Such perception will obviously be unique to every individual, and therefore the knowledge gained from an experience will naturally also be unique. After only a little practice the individual quickly realises that the greater portion of this knowledge cannot be properly verbalized, even though it may have been understood. It is for this reason that Toltecs have always maintained that the true teachings have never been, and can never be, written down or notated in any form whatsoever.

Contrary to popular belief, all knowledge arises on the left side and, as such, is irrational. The only activity which takes place on the right side is the computation and structuring of knowledge gained on the left side, and the arrangement of information gathered from theory. It should always be remembered that the left side is irrational and therefore does not conform to the linear and sequential thought patterns experienced in normal awareness, that is, the right side. Consequently, it is impossible to verbalize the left side accurately - we can at best verbalize our experiences of the left side; or in other words, we can express and describe what we have witnessed on the left side, but this expression will only be a logical interpretation of knowledge which is beyond the scope of words, since words by their very nature demand a linear and sequential mode in order to be coherent.

Needless to say, the first task facing every apprentice is to harness enough personal power with which to move his assemblage point. First the apprentice must move his assemblage point within the confines of normal awareness so as to achieve clarity of vision, then he must learn to shift his assemblage point into heightened awareness in order to achieve altered states of perception.

The paradox which emerges at this point, and which always causes confusion, is that it is only through intent that it is possible to harness sufficient personal power with which to move or shift the assemblage point. It must be kept in mind that it is intent which causes us to perceive, and that personal power is the product of perception. Intent is defined as the one and only force present throughout the universe - it is quite simply the unwavering will or purpose of the Eagle. Intent is present within all forms of life, organic as well as inorganic, and therefore obviously manifests in a kaleidoscopic display of variations and differentiations.

Anyone who wishes to have true knowledge and power can have it, but we all have to be prepared to invest the necessary time and effort in order to achieve the desired goal.

The only way in which apprentices can become warriors is for them to live the life of a warrior all day, every day. No amount of theorising or philosophising, talking or reading, will bring them one step closer to power.

Only when the Warrior's Path is seen to be an act of survival does it have the meaning it should have, and only then will the apprentice be able to harness sufficient personal power in order to conquer his challenges.

A warrior does not deny himself anything at all, for he sees in everything an opportunity to test himself and to enhance his personal power by overcoming every challenge with which he is confronted.

Inner confidence, which is arrived at through sobriety, radiates an air of command which cannot be ignored, for the simple reason that such a person's command is the force of justice in action. This is not the vanity of self-importance, but the very fabric of power. When anyone bases their decisions and actions upon the universal principles surrounding the interrelationship of all life, they are not only acting in accordance with universal law, but in effect also using universal law to support and augment their actions. In this respect only fools will bring down upon their heads the consequences of challenging the command of the one who wields universal law, for any who do so, quite literally challenge the universe itself.

Both brute force and manipulation are loathsome acts of violence which are terribly destructive, and in complete opposition to the universal laws governing harmony and balance. The strength of the warrior comes from acting in accordance with universal law, and as such his acts are also supported and upheld by these very same laws. Therefore when warriors command they do not have to resort to brute force, or manipulation, or petty threats - all they have to do, is voice the command of the Eagle, and through that process termed the interaction of life, quite literally summon forth the power of the universe.

Obviously there is no power greater than this, but such awesome power can only be used for the mutual benefit of all of life - never should it be used for selfish gain.

In order to have power you must claim it. To do so entails having to face and defeat the four natural enemies.

To repeat, power cannot be bestowed upon us, for the simple reason that power is knowledge gained through own experience. Therefore, in order to have power, we must be able to sustain ourselves in a battle for power, and it is to this end that power itself challenges the warrior at every turn.

People like to believe that they have several options open to them, but this is only a justification for attempting to avoid their battles. A warrior understands the folly of seeking escapisms, for he knows the world is pervaded by power, which comes at him like the waves of the sea. He either mounts the crest of those waves and surfs them, or he goes down under.

A battle for power is a battle for survival, and in such a battle there are no rules of conduct. Power will use whatever means are available to it with which to challenge the warrior.

Power is truly a mystery, the intricacies of which defy even the abilities of the most accomplished seers. This is especially true of the astounding manner in which power transforms all who seek it. One day an apprentice is still just an ordinary man, and then suddenly, the very next day, he has been transformed into a formidable warrior who has power at his command. In retrospect, no warrior can ever quite work out how exactly this happened, or what triggered the magical transformation. All we do know is that intent is the key, but it is precisely this that is so baffling, because when intent is brought into focus it becomes invisible, having the peculiarity of appearing to be nothing whenever scrutinised.

Power quite literally encompasses an infinity which defies all speculation - its scope being staggeringly awesome. Yet, the greatest marvel of all is that we human beings are an integral part of this magnificent mystery, this ineffable infinity. Human beings are therefore not merely physical creatures fighting for scraps of mundane existence upon earth, but magical beings of the universe who have a glorious and unlimited potential, the implications of which are quite daunting.

From the moment an apprentice has discovered his power he is an apprentice no more, but has become a master in his own right worthy of being called a warrior. No longer just an ordinary man at the mercy of the world around him, the warrior steps forward lightly with the full authority and power of a leader. His command is instinctively recognised and obeyed. His vitality engenders in those around him a sense of hope and excitement, whilst his daring moves foster in them an inspiration and a respect which quickly makes of his word the law. At this point the warrior's power is such that it enables him to do whatever he sees fit, but it is also in this moment that he is brought face to face with the challenges of the third natural enemy - power.

Everything in this universe is the sole property of life, of the Spirit, and all of us are loaned that with which we have work in any one particular lifetime. This is true of everything in our lives, whether it be relationships, talent, physical, emotional and mental characteristics, wealth, or most important of all, power. Warriors who walk the Path of Freedom know that just like everything else in their lives, the power which they wield is in reality never theirs. Power, if we have it, is loaned to us merely so that we may learn how to handle it impeccably. Consequently, we may use our power in whatever way we see fit, but we do not have the right to abuse it by transgressing universal law.

What precludes most people from having power at their command is that they do not yet have enough personal power with which to sustain themselves in the battle against power. Similarly, the only reason why any warrior will lose the battle against power, is that although he has saved enough personal power to have initiated the battle, he nevertheless does not have enough to help him overcome his feelings of inferiority and unworthiness. Such a warrior will gladly surrender to his enemy, thinking thereby that he will make of power his ally, and that together they will annihilate all opposition, and achieve freedom from victimisation.

Sadly this is so very, very far from the truth, for warriors who surrender to power are, in truth, wretched creatures who cannot accept their own innate value and worth. These warriors soon discover that for all of their power, there are always those whom they feel are still challenging them in some way, or whose power is even greater than their own. Consequently, they have to strive either to increase their own power, or else to annihilate their opposition. For such warriors, power is not an ally but, on the contrary, a most terrible liability. In their battle for supremacy, true freedom remains vague and elusive, and in time the warriors begin to lose all sense of balance and perspective as doubt and suspicion increase.

Power is a formidable enemy, and a man or woman must be a very fine warrior indeed to overcome it. Many a good warrior has lost in the battle against power, but to lose this battle is also to lose one's freedom. A warrior who has lost the battle against power never learns how to wield his power impeccably, and consequently becomes an implacable dictator who will lash out with brutal cruelty merely to satisfy a whim. For such a man power is no longer an ally, but a forceful manipulator that destroys him little by little, until finally he has lost all sense of humanness. Having lost his sense of humanness, the man now rapidly loses also his sense of justice, and therefore can no longer distinguish between right and wrong.

From this point on power begins to erase the man's awareness until only a bitterly twisted caricature remains - a foul burnt-out husk of vile corruption spewing forth the deadly poisons of doubt and suspicion.

To have power at one's command, and yet to stand free from it, is a concept which perhaps goes far beyond the scope of this book; but this chapter would not be complete without mentioning it here. The truly great warrior walks the Path of Freedom, keeping his or her power in check, and in so doing, rises above it to become harmless and humble, but nevertheless completely invincible in every respect. Such warriors can and do meet their fellow men in the midst of their folly and, through standing free from all, can embrace everyone and everything without fear and without expectation. Having power at their command, and detached from all whilst embracing all, warriors who tread the Path of Freedom can allow their spirit to flow free, to partake in all of life's many richnesses.

To conquer power and then to choose the Path of Freedom is very difficult in one sense and, paradoxically, very simple in another. The key lies in humility, a natural quality in every human being, but a potential which has to be brought forth and nurtured, just like any talent has to be uncovered and developed. True humility is not a sense of subservience, but a spontaneous act of the heart, born of the intelligent appreciation of the interrelationship of life.

Only by listening attentively to every command issuing from his heart can the warrior hope to gain the advantage over power. There is no other way in which to survive the unrelenting attacks staged by power against the warrior striving to gain command over it. The warrior must never, not even for one instant, lose sight of the fact that power is not the sole property of any individual to be used for selfish gain - power may only be used for the benefit of all life, since the individual unit is but a fragment of the greater whole. If the warrior holds his intent unwaveringly upon this knowledge throughout his battle, then there comes a moment when he slips into a second state of serenity and, in that new quietness of life, grasps the purpose of the Eagle. It is then that the warrior's command becomes the command of the Eagle, and from this moment on the warrior is free of the horrendous temptations posed by power. Finally the battle is over, and the power which the warrior has been struggling to control now quietly submits to his will. This is that true command of power which makes the warrior who walks the path of freedom an utterly invincible being.

A warrior cuts out all unnecessary acts; in this way he saves his personal power.

In the presence of death everything becomes power, and ordinary acts become imbued with magic.

Our only duty in life is to learn to accept ourselves for what we are. Once we have acknowledged our shortcomings for the challenges they pose, we must use our natural talents in order to transmute those shortcomings into gifts of power. If we do this, then power flows to us, and in the end we find that it is indeed always our shortcomings which ultimately lead us to freedom. However, it is the bane of man's existence always to believe that he should be something other than what he is, and that he cannot be happy until his life is different.

Challenges are unique to every individual. What makes a challenge difficult or easy is the level of power inherent within it. Easy challenges do not require a great deal of effort, and therefore their yields are poor. Difficult challenges, on the other hand, require a great deal of effort, and in exercising the will in order to conquer them, they yield magnificent gifts of power.

Personal power is the key to everything a warrior does. Without sufficient personal power a warrior would be as feeble as any other man, and it is therefore absolutely vital that an apprentice starts to save and to store personal power from day one. In this respect it must also be born in mind that personal power is not some mythical thing 'out there', but the product of perception. Therefore every single thing in the apprentice's training, whether it be aphorisms grasped, concepts implemented, or techniques practised, yields personal power. Apprentices often do not realise that qualities such as sobriety and strength are actually only different aspects of personal power.

Power flows to us whenever we need it. It is only the fixation of your assemblage point and your subsequent doings which preclude you from using the power that surrounds us all.

To stop the world is a superb act of magic. Once a warrior has accomplished this feat he is a free being with power at his command, and thus his destiny begins to unfold in the most marvellous and miraculous way.

If you are going to stop the world you must claim your power, but no man can claim his power if he feels unworthy of it.

The warrior, on the other hand, is a man or woman who has learned through experience that there is only one life expressing itself through myriads of different forms. By doing this, life can and does experience an untold number of variations in awareness, and it is the sum total of all interactions between these different levels of awareness that is termed power.

It is the destiny of all of life to seek out knowledge and to have power, but there is absolutely no way any of us can have power other than to claim it. The only way in which we can claim our power is for us to be presented with challenges which we have to face and overcome. Obviously the amount of power which a challenge will yield is proportionate to the intensity of the challenge. Easy challenges yield only a little power, but difficult challenges, especially those which threaten our survival in one way or another, yield the greatest amount of power. Therefore, for the warrior, death and its allies are not a curse, but simply forces which guide him to ever greater heights of personal power. It is for this reason that the warrior looks upon death as his best advisor.

However, the primary impulse generated in any act of perception is personal power, which of course is knowledge, and that particular knowledge will be registered either as a rational thought, or as an irrational feeling. In other words, any act of perception has the potential of being registered either on the right or the left side, but in both instances a secondary impulse (emotion), will be generated.

Power is the product of perception, and therefore if we want to increase our level of personal power, then the only way in which we can do this is to dream it into existence. What in effect this means is that we must avail ourselves of all possible alignments of energy fields, right across the full spectrum of those positions of the assemblage point of which we are capable. By doing this we not only enhance our perception by a great deal, but we also increase the product of that perception, namely, personal power. In this respect remember that dreaming is an altered state of perception.

Although most people look upon the act of perception as a very mundane act, Toltecs have always been fascinated by this stupendous phenomenon, knowing that it is the ultimate key to all acts of true power. Why different people should perceive the same event differently, and why some people are capable of perceiving something others are oblivious to, are only two of the great many questions that have kept highly skilled Toltec seers occupied for generations upon generations. And yet, in spite of all their dedicated research, Toltecs today are still not much closer to deciphering the mystery of perception than at the outset of their work.

This is quite the most difficult point to get across to any apprentice, because apprentices are very rarely willing to believe that all the knowledge and power they could ever possibly hope for is to be found in their own daily life. Somehow or other apprentices always come to a nagal expecting that he has a magic wand somewhere, and that when he feels the apprentice is ready, he will suddenly take out that wand and wave it around dramatically so as to transform the apprentice into a formidable warrior. But alas, although there are some unscrupulous characters who do perpetuate this superstition in order to get apprentices to hand over their wallets, Toltecs themselves, in spite of all of their knowledge and power, have not yet managed either to find or make such a clever little stick.

At the end of the day, though, it is not the ability to pull a rabbit out of a hat, or the ability to materialise a pair of ear rings out of thin air, that constitutes true conjuring, but the magical ability to create and to destroy - the ability to transmute our shortcomings into power, the ability to transform ourselves into impeccable warriors of the spirit of man, and the ability to transfigure ourselves into true man, the microcosm of the macrocosm. Herein lies man's greatest power as a magical creature of the universe.

Think of the first ring of power as being like atomic fission, and the second ring of power as being like atomic fusion. The first form of magic is subtractive in quality, in that it separates, divides, removes something and, in short, destroys. The second form, on the other hand, is additive in quality, in that it unites, heals, adds something that was not present before and, in short, upholds, uplifts, and creates. The first form of magic is the power of the tonal, or the matter aspect, whereas the second form of magic is the power of the nagal, or the spirit aspect. When these two forms of magic are united they bring to birth a third form of magic - Dragon Lore - the true power of man.

Therefore, what is termed the first ring of power is that aspect of the dreamer's awareness termed mind, whereas the second ring of power is that aspect termed intent, and inherent within the first ring of power is the reflection of intent in the form of the urge to separate or to discriminate. It is because of this fact that the first ring of power is subtractive in quality, and why it is stated that true intent only becomes operative when using the second ring of power. However, because intent unites, it is additive in quality, and this means that in order to manipulate true intent it is necessary to practise the interrelationship of life.

To begin with, all of us are caught in the common dream, the common illusion, and as a result all our actions amount to nothing more than folly. This is the way power has set it up. It is a set-up which is really quite weird, in the true sense of the word, for on the one hand we are powerless to change it, but on the other hand we do have the power and the freedom to change it all. This is perhaps the ultimate paradox - a paradox which is so complex that it is completely bewildering, but concealing a truth that is stunning in its simplicity.

The truth concealed by this paradox forms the innermost core of the Toltec tradition - a core that is the ultimate source of power - a core that can be the key to freedom, or the key to sorcery, the key to creation, or the key to destruction. This core is Azoth, the great secret of Hermes Trismegistus. It is also the mythical elixir of life, and the much sought-after Lapis Philosophorum, the Philosopher's Stone. It is the miracle staff of Moses, and Excalibur, the unearthly sword of Arthur. It is Miölnir, the hammer of Thor, and then again the Plumed Serpent, the magic wand of the great Toltec votan, Quetzo-Cohuatl.

Such are the legends and myths which have grown up around the truth concealed by this strangest of strange paradoxes, but considering its nature, it is hardly surprising that so many legends and myths should have evolved around this one truth. The reason why Toltecs look upon this truth as being the core of their tradition is that once it has been grasped in its entirety and put into practice, this truth yields a dual force, metaphorically termed the ancient Spear of Destiny when touched by the left hand, and the invincible Sword of Power when touched by the right hand.

Since it is the key to both creation and destruction, a great many people throughout the ages have made it their sole purpose in life to find this core. However, not all of these seekers can be said to have had motives that were pure. In fact, the vast majority of these seekers had motives that were very far from pure. Of these, the lucky ones died without ever finding the hidden core. The unlucky ones were those few who did find it, but because of their greed and ambition could touch it only ever so briefly. Yet, even for that brief touch, for those few moments of bliss, these unfortunate wretches paid grotesque prices with their sanity.

Such is the nature of this core. It is truly the source of all power - a raw power which is ancient beyond belief, and yet which is also constantly being renewed by having to turn in upon itself under the unimaginable force of inherent awareness and the truly staggering momentum of evolving awareness. To touch that core is to journey to the "centre of the world"; a state of awareness which is termed the pivot of the three rings, that is, the three rings of power. Existing as that unity which is termed the spirit of man, the nagal, this is a level of awareness which demands the totality of the self, and to survive the journey to this centre requires a level of impeccability of which very few have ever been capable. It is primarily for this reason that the Warriors of Freedom were forced to break away from their inherited tradition, and to seek out that knowledge which enhances impeccability above anything else. From our perspective there is absolutely no point in acquiring power, if that power is going to destroy you.

All perceptions are interactive, in that the personal power generated by each ultimately gives rise to universal power. Furthermore, remember that the secondary impulse in the act of perception is emotion, and that these emotions are also interactive. Needless to say, all of these interactions give rise to even more perception, so that we get ripple upon ripple of perception, each ripple giving rise to new power and, in addition, also becoming charged with emotion.

Trying to force the hand of power is a fool's game based upon the illusion that we control the currents in the ocean of life. To entertain any such belief is to be utterly demented. We cannot control power, which, it must be remembered is universal power, but because power is the product of perception we can control our own level of perception, or the alignment of that perception, which of course determines our own personal power. Consequently, although we cannot control power as such, we nevertheless can choose to perceive the events in our lives in whichever way we want to.

Self-importance leads to impatience, and impatience will cause you to fret about having to achieve warriorship sooner rather than later. Fretting impatiently, you will continue to blunder along in ignorance of your daily life, and in that ignorance you will miss your fleeting moments of chance. Only once you have acquired true humility and patience will power come to you unbidden.

The five elements of the One Power. Traditionally, these five elements are known as earth, fire, water, air and spirit, and it is today a well-known fact in both esoteric as well as science fantasy works, that the so-called magician works his or her magic through a manipulation of any one, or a combination, of these five elements. This is typical of how a lack of knowledge leads to old wives' tales, and how old wives' tales lead to superstition. The four basic elements are only a symbolic form of the four attributes of warriorship - a type of shorthand that speaks volumes to the fully trained warrior, and which eliminates the need for hours of lofty verbalisation between a nagal and an apprentice who has been trained in and is therefore familiar with the use of such symbols. Air is the symbol for sobriety; earth is the symbol for strength; water for warmth; fire for feeling; and spirit for pure intent. For most actions one only needs one of the elements, but there are actions that require a combination of elements. For example, if an act of discrimination is called for, then only air is needed. If, however, an athlete needs to compete in a race, then both earth and spirit are called for. Likewise, if the warrior is going to heal a person then, depending upon the nature of the illness, he will require either a combination of air, water and spirit or, in some cases, a combination of all five.

To claim one's gift of power means that one must first of all recognise it as being a gift; and secondly, acknowledge that it is ours for the taking. To have such clarity entails not only living in the moment, but also requires the willingness to be inclusive, rather than being exclusive. In other words, instead of trying to avoid, or to escape what is happening in one's life, by being exclusive, one must be inclusive so as to learn as much as possible from every situation that occurs, for only in this way is it really possible to move beyond the need for such experiences. Apropos this, realise that it stands to reason that once we have gained the necessary knowledge or power inherent within any situation in one's life, then there is no need to keep on experiencing the same old thing.

Without realising it, the apprentice has started to open his heart and to bring into being the force of inclusiveness and, by doing so, unconsciously becomes the myth - becomes the warrior! Yet the apprentice himself is still wholly unaware of the transformation, and it is only as power starts to come to him unbidden that it will suddenly dawn on him that his apprenticeship is over, that he is finally a warrior, and that power is at his command.

Most apprentices simply cannot conceive that they will ever have enough personal power to enable them to perceive alternative worlds, much less to access those worlds. Firmly caught up in the belief that they do not have what it takes to claim their divine heritage, such apprentices will often waste a great deal of precious time in day-dreaming about finding some easy or miraculous way of acquiring power. However, in spite of the fact that it is the divine birthright of man to have power and to wield the magic of that power, there is no easy or miraculous way in which to acquire power. Superstition may have led many to believe in the existence of so-called supernatural power, and the use of ritual and hallucinogenic drugs may at times afford the practitioner a brief glimpse of alternative states of reality, but at the end of the day there is only one true power termed the One Power, which, far from being supernatural, is as natural as anything else in nature. Being completely natural, the One Power does not suddenly materialise like lightning amidst a puff of smoke, but has to be painstakingly cultivated and harnessed like any other product of nature. Although there are Toltecs who have so much power that they can work miracles, that power was not gained through any so-called supernatural process, but is instead the product of a great deal of hard work over an untold number of lifetimes. Anyone who desires it can have power, provided he or she is prepared to work for it, and to pay the price for having it - a price which very few apprentices ever consider carefully in their desire to have power.

The price for true power is one's life, and depending upon how we view our lives, that cost can be seen as terribly high. Yet for those who have come to the conclusion that their present life holds for them no more value, the cost, although it still remains high, is not nearly as high as for those who are unwilling to sacrifice their present life. It is primarily for this reason that it is stated that only those who come to the Warrior's Path prepared to die can hope for success, for to wield the One Power requires a total transformation, a transformation that demands the death of the old in the total restructuring of the island of the tonal.

Yet it is exactly because the Path of Freedom requires the death of the old that most people find the price too high, even if their old way of life is completely miserable and disempowering. It is only when an apprentice is forced to choose freedom as an act of survival that he or she will be willing to relinquish the only life he or she has ever known. Consequently it is hardly surprising that even to this day there should be so few individuals who can wield the One Power effectively, even though thousands upon thousands have tried to acquire power the "quick easy" way.

# Simplicity

The Warrior's Path is a bit like having to scale a sheer cliff face - at first glance it seems impossible, but then we see a handgrip, a foothold and we begin to climb, only to find more grips, more footholds. But the golden rule in such a climb is never to look up except to find another grip, and never to look down, to avoid being overcome by fear of failure. It is a long haul to the top of the cliff, but what an accomplishment, what a freedom and what a power, and it all starts with the very simplest of exercises. Yet this is exactly where every apprentice discovers the first difficulty; namely that it all looks too easy and too simple. It is a Toltec axiom that everything which has power rarely, if ever, attracts attention, for man's rational mind is geared towards academic complexity. Here lies the difficulty of the Warrior's Path, not in its academic complexity, but paradoxically, in its utter simplicity. Many of the teachings are so subtle as to be quickly and easily overlooked by the overly enthusiastic novice. Perhaps this point will be more firmly grasped if it is pointed out that in having read this far the reader has already taken his first step upon the Warrior's Path.

We are whatever we believe ourselves to be.

In this respect it is important to know that our intent will activate and empower whatever it is we are focusing upon. If we place our attention on failure, we intend failure; but if we concentrate upon success, then we likewise intend success. This sounds so simple that the natural reaction is to think that it cannot possibly be so easy and so simple. But by thinking this, we are already intending that it should be more difficult and complicated. The warrior, on the other hand, knowing that the secret of being successful lies in saving as much personal power as is possible, always aims for simplicity, since complications are an unnecessary drain on personal power.

A warrior cuts out all unnecessary acts; in this way he saves his personal power. To assume that something must be difficult in order to be worthy of consideration is to be prejudiced, and prejudice, for or against, is an unnecessary act. The warrior, knowing that nothing in the world is what it appears to be, does not make the mistake of assuming that if something looks simple it cannot be true, or for that matter, that it really will be so simple in practice. To say that we intend success or failure may appear to be very simplistic, but there is nothing simple about the way in which the human mind works. Likewise, intent itself appears to be simple, and in a way it is, but the great many ways in which we use it are extremely complex.

Through watching himself at work, John is soon struck by the chaotic mixture of thoughts and feelings he experiences during a prospective sale. He notices that from the moment he confronts a client, a whole interaction takes place - an interaction in which feelings of hope mix with feelings of inadequacy to produce a thought pattern which is totally erratic. Under such conditions it is actually quite amazing that John makes any sense at all, and the fact that he does occasionally manage to sell his clients something is equally astonishing.

Obviously if John is aiming at succeeding as a salesman, then he cannot allow himself to indulge in such a chaos of conflicting thoughts and emotions. Instead, John must focus his attention and direct his thought patterns. This means that he must keep a constant watch upon his feelings and his thoughts. It is precisely for this reason that the warrior aims for simplicity, for by doing so, he also cuts out all unnecessary thoughts and feelings. By economising on his thoughts and feelings the warrior not only saves personal power, but also finds it easier to keep in check those thoughts and feelings he does use.

In Volume I it is stated that the difficulty of the Warrior's Path does not lie in its academic complexity but, paradoxically, in its utter simplicity. This is particularly true with regard to stopping the world, because this technique is comprised of so many subtle nuances as to appear completely insubstantial. If these nuances are looked at individually, each one appears to be vaguely interesting, but nevertheless comparatively insignificant. This happens to be true of everything warriors do, for average man's rational mind is so geared towards complexity that he mostly never notices acts of true power.

The Stalker's Rule

1. A warrior chooses his battle, and therefore will always assess both the circumstances and the conditions of every battle with the utmost care.
2. By striving for simplicity, a warrior discards all unnecessary acts.
3. A warrior is always ready to make his last stand right here and right now.
4. Once he has entered into battle, a warrior abandons himself to his actions by allowing his spirit to flow free and clear. Only then do the powers of destiny guide us by paving the way.
5. Whenever faced with impossible odds, a warrior opens himself up to the world around him by allowing his mind to become occupied with the little details of life.
6. A warrior always compresses time. Any battle, no matter how big or small it may be, is a battle for one's life, and in a battle for one's life an instant becomes an eternity - an eternity which determines the outcome of the battle.
7. A stalker never reveals his identity, not even to himself.

Simply by using the law of Light and Reflection, and by practising the interrelationship of life, the warrior in time becomes a truly invincible being with considerable power at his or her command. However, this is a statement which every apprentice at first mistakenly looks upon as being perhaps naive or, at best, overly simplistic. Yet it is typical of everything warriors do, in that although all of their actions are deceptively simple and appear to be so common-place and harmless, they nevertheless hold within them unimaginable power. This is particularly true of the strategies devised by warriors, for although they will always appear to be harmless, because of their utter simplicity, they are in reality lethal. But in order to see how this works, we will now return to our example of Sean and his brother Willis. In having to devise a strategy for handling this battle with his brother, Sean has to take into account the second aspect of the stalker's rule, namely, by striving for simplicity, a warrior discards all unnecessary acts. From what we have learned concerning mirrors, this aspect of the stalker's rule should now not be so difficult to grasp. Simply by bringing everything back to himself and his own progress upon the Path of Knowledge, the warrior eliminates a vast amount of actions, emotions, feelings and thoughts that can only arise and have any meaning within the context of self-importance and self-centredness.

This is not something that needs any further explanation because even just a little thought upon the concept of mirrors will be enough to speak volumes. The vast majority of people's actions, their emotional state, their endless circling thoughts and higgledy-piggledy mess of feelings, all stem from their self-centred approach to life and the victim mentality. Therefore, from the warrior's point of view, every battle is as simple as fighting for his honour as a warrior. Not at all concerned with trying to perpetuate his social conditioning through not wanting to own his shortcomings, or by trying to defend his behaviour in attempting to justify actions he himself does not approve of, the warrior has very little to consider other than how best to uplift himself into becoming an even more honourable being.
Nothing could be simpler than this, although accomplishing such a feat is not simple at all, for all of us are mysterious creatures and, because of that mystery, tend to operate with a truly astounding complexity. In this respect, it is important to note that people generally always make the mistake of assuming that they know themselves, when in effect they only know their behaviour. But even here, people normally do not even have the vaguest understanding of what causes that behaviour, or why they should have the shortcomings they do have. If people do claim to have an understanding, then even just a little probing soon shows that what they term to be understanding is invariably nothing more than some personal version of the blame game.

The implications here are such that we can choose to make them as complicated or as simple as we wish. My own particular preference is for simplicity, for when one is engaged in fighting for survival upon the battlefield of life, it is invariably the simple things in life that become the most profound, and which convey the most poignant meaning. Therefore, from my perspective, the nicest way in which to enter into battle is with knowledge, with daring and, of course, with humour.

# Tonal

In order to succeed upon the Path of Knowledge an all-encompassing change is required. You must transform the island of the tonal.

Man is essentially pure spirit, termed the nagal, but at birth he takes to himself a physical vehicle termed the tonal.

The tonal is the personality of man. It is like a physical island existing within the boundless ocean of pure being, the nagal. On this island is everything the incarnated individual needs for life upon the physical plane.

The island of the tonal encompasses every single thing which we regard as being part of ourselves, directly and indirectly. The tonal is the physical body, the emotional structure and the mind. Our thoughts, our feelings, our actions upon the physical plane all are part of the tonal. If I am poor, then it is my tonal which is poor, because the nagal, the spirit, cannot possibly be poor. Likewise if I am ill, then it is my tonal which is ill. If I am angry, then again it is my tonal which is angry. If I lack personal power, it is my tonal that is lacking. In short, the tonal is the luminous cocoon and all the energy fields contained within it.

Generally speaking, if we have a name for something, or are able to describe it in any way, then it is a feature of the island of the tonal. This is true of man as well as the universe, for the tonal is the state of manifestation in all of its countless differentiations, physical, emotional, mental and even that which we define as being spiritual. The nagal, on the other hand, is pure spirit or pure being, meaning thereby the spirit unmanifest. The tonal is Some-Thing, whereas the nagal is No-Thing.

Everything in our lives is a feature of our own particular island of the tonal. These features are quite literally the landscape of the island, and therefore constitute what we call our view of the world. If aggression is a feature of our island, then aggression will form part of our view of the world. Likewise, if the state of poverty is a feature of our island, then we automatically view ourselves as being poor, and whilst we maintain this view we will always lack the necessary means to make money.

Neither the island, nor the features of that island are a problem in themselves. It is not that the island is bad, or that its features are bad. It is rather the way in which the various features of the island have been landscaped that tends to create the problems in our lives and which makes the island either a paradise or a hell-hole. It is important to remember that every single thing on the island is necessary for our life upon the physical plane, and therefore not even one feature of that island can be lost or destroyed. In fact, whenever we do try to get rid of any feature we very quickly discover how impossible this is.

Therefore the task of the apprentice is to transform completely the island of the tonal. He must reconstruct the landscaping. By this it is meant that the apprentice must not only reconstruct the features, but he must also rearrange them so that everything is located in its correct spot on his island. By doing this the features will then co-exist in harmony with each other and with the man himself, and the apprentice will turn his island not only into a place of practical use and hospitality, but also, depending on his ability and temperament, a place of great beauty.

The transformation of the island of the tonal by the restructuring of its features is the total change which is called for if one is to succeed in one's pursuit of power. It is not as difficult as it appears to be, for the only thing that is necessary is for us to take stock of our lives so that we may know what our assets are. For a hunter there are no bad aspects of himself, there are only potentials which have not been fully developed. A potential which has not yet been developed is of course a shortcoming on his island, but the hunter knows that in time it will no longer be a shortcoming. The undeveloped potential of swordsmanship is indeed a shortcoming, but this potential, when developed, is a most valuable skill.

Everything upon the island of the tonal is there for the simple reason that we need it in order to gain the necessary experience to become warriors. Not a single thing upon that island can or may be lost, and this includes our different levels or qualities of awareness.

Toltecs define the human being as the social person upon the physical plane, that is, the tonal. The prefix 'hu' has its original etymology in the Egyptian language, in which it means 'tiger'. Therefore the term human means literally 'tiger man', or quite simply, 'animal man'. It should be understood though, that it is not the human being who incarnates, but rather the awareness of the nagal. This awareness, which in the majority of esoteric schools has been termed the re-incarnating ego, is termed the dreamer in the Toltec teachings. The term man, therefore, is defined as being the totality of nagal, dreamer and tonal.

The tonal is often called the dreamed.

During physical incarnation, the dreamer dreams, not only the tonal, but also the destiny of that tonal.

It is important to remember that in the final analysis there is nothing except intent - the will of the Eagle - and that this intent manifests within man, firstly, as the colour of his dreamer, and secondly, as the emotion of his tonal.

Toltecs view the entire universe as being a manifestation of electrical phenomena which is essentially triple in nature. This triplicity is tabulated as follows:

|  |  |  |  |
| --- | --- | --- | --- |
| Tonal | Movement | Activity | Electrical manifestation of matter |
| Dreamer | Colour | Magnetism | Electrical manifestation of awareness |
| Nagal | Sound | Vitality | Electricity manifestation of the life-force |

The Warrior's Path is not an exercise in spiritual development. The Warrior's Path is a way of life necessary to the daily survival of the warrior. To a warrior the terms tonal and nagal are merely figures of speech necessary for clarity; in an act of survival these terms blend softly one into the other.

Egotism is an inherent quality of the island of the tonal and therefore cannot be eradicated - it can only be transmuted into its proper purpose, and placed in its correct spot upon the island.

Having achieved this much in his training and development, the apprentice has in effect restructured the island of his tonal fully, and in the process has also adjusted his relationship to the world around him significantly. This restructuring and adjustment means that the apprentice has now acquired what can be rightfully termed a proper tonal. Having everything on his island of the tonal in its correct spot, and having adjusted his relationship to the world so as to meet his fellow men in the midst of their folly, the apprentice has not only acquired the humility of the warrior, but has also learned the Way of the Hunter, thereby earning for himself the title of a Warrior of the First Attention.

This is Life Manifest, Every-Thing, which floats like an island within the void, and is termed the tonal. Here then, we have the primary differentiation between Life Unmanifest and Life Manifest or, in other words, the differentiation between nagal and tonal. Since the nagal is No-Thing, we refer to it as spirit, and because the tonal is Every-Thing, we acknowledge it as matter.

We can see the primaeval duality of spirit-matter, nagal-tonal; or, in other words, undifferentiated consciousness (nagal) as opposed to differentiated consciousness (tonal). Now since the nagal gives rise to the tonal, it is only reasonable to refer to the nagal as being the cause of that effect we term the tonal. For the sake of clarity, we therefore refer to the nagal as being positive, and to the tonal as being negative. These terms, though, are purely arbitrary, and as such have absolutely nothing to do with any of the moral values that have become attached to them.

Continuing still with terminology, and in the same sense as before, we also call the tonal the female, since all of life manifests through the medium of matter, and matter is associated with the mother aspect of life. In fact, the word 'mother' originates from this very association, as the Latin words for mother and matter, 'mater' and 'materia' respectively, originate from the same root. By contrast, the nagal is termed the male.

Realise, however, that differentiated consciousness in itself, or the tonal, has two poles; namely, the unknown and the known. We already know that the purpose of manifestation is that life may uncover that which it does not yet know about itself, and to this effect separates what it does know from that which is unknown. From this it can be seen that the known is positive in relation to the unknown or, relatively speaking, the known is masculine, and the unknown is feminine. That which exists between the two poles of the nagal and the tonal is what we call manifestation or, more correctly speaking, the manifestation of potential intelligence. On the other hand, that which exists between the poles of the tonal is of course differentiated consciousness brought about by the act of intelligence.

This distinction within the realm of the tonal is of crucial importance, because it is these two polarities of the tonal that give rise to the law of polarity, and not, as is commonly believed, the two poles of nagal-tonal. As has already been pointed out, although the primaeval duality of nagal-tonal does exist, this differentiation is the result of manifestation, and is therefore not a true separation as such. The example of a bar magnet might help to make this abstruse point somewhat clearer. Just as the magnet is one substance, that has a north pole and a south pole, so too is the tonal that Every-Thing (matter) which likewise has a positive and a negative pole. It is simply not possible for a bar magnet to consist of matter at the one end, and No-Thing at the other end.

Exactly the same principle applies when we come to speak about the so-called father and mother aspects of life. Although the nagal is masculine in relation to the tonal, it would be total nonsense to regard the father aspect of manifested life as being outside of manifestation. Therefore, we need to look at the tonal as a whole, and remember that what brought about the secondary differentiation between the two poles of the tonal is the act of intelligence, but what brought about the primary differentiation between the nagal and the tonal is the manifestation of potential intelligence.

Since the cause of the secondary differentiation is the primary differentiation, and using the same tenet as before, we can see that the act of intelligence is negative in relation to the manifestation of intelligence. From this, it is not so difficult to grasp that if we view the two poles of the tonal as being a whole, then we must also view the primary differentiation between nagal and tonal as being a whole. In other words, if the tonal; that is, differentiated consciousness, represents the mother aspect of life, then it is the manifestation of potential intelligence which represents the father aspect.

As has already been pointed out, the being who incarnates is the dreamer, which is essentially hermaphroditic. Consequently, every man and every women has a counterpart which is of the opposite sex. Throughout destiny our incarnations alternate continuously between male and female, so that we may get to know both sides of our nature. This is hardly surprising considering the fact that the tonal has two polarities, male and female, and that the reason for this separation is so that the nagal can get to know its own potential.

As we already know, the male is inherently the known, where as the female is the unknown. At this point it is important to remember that both male and female are but the opposite polarities of the tonal and, as such, although different, they are nevertheless equal.

Such elimination is a radical change, and so much so that the old tonal must figuratively die. It is utterly impossible to keep the old tonal alive when one gets rid of all the stuff that does not really belong to the island. The old tonal can only exist when it has everything which constituted it in the first place, in much the same way that a log of wood is only a log of wood whilst we leave it undisturbed. The moment we transform that log of wood into a chair, it is no longer a log of wood, but a chair. In the process of transforming the log into a chair we also eliminate all those bits and pieces of the log which do not form part of the chair. This, however, implies that the fate of that log of wood is to be a chair - a concept which is of vital significance in the technique of transformation, or erasing personal history.

All of us have exactly the right tonal we need in any one particular lifetime, and upon this island of the tonal is everything we need in order to meet our challenges, and fulfil our fate. The problem arises in the fact that, because of people's social conditioning, they have added so much unnecessary junk to the island, that they never know what their real tonals should be. However, not knowing who or what we really are is never an insurmountable obstacle, provided that one is convinced of the fact that one wants to change, and accepts the fact that such a change must be a total transformation.

In living the teachings one invariably gets caught up in them, and consequently one thing will lead to another, until finally the teachings and the techniques are no longer something which we are trying to apply, but have become instead a new way of life. This is all that is required. The processes of transmutation and of transformation will then take place seemingly of their own accord, and bit by bit one's true tonal begins to emerge.

This then brings us to that age-old question which every apprentice asks at this point: 'How do I go about eliminating that which does not belong to me; and how do I restructure my island of the tonal?' Although this question is inevitable, it is nevertheless an invalid one, for by the time the apprentice has reached this point in his training, he has already been given all the information he will ever need in order to effect transformation. The only thing the apprentice still needs to do is to apply everything he has been taught up until now. Elimination of all that is undesirable, and the restructuring of the island of the tonal is simply a natural result of the struggle it takes to live like a warrior.

It is therefore not so difficult to see that when the warrior embraces life and death equally, he is in effect extending his awareness along the horizontal axis. In other words, the warrior is embracing the two polarities of his tonal, male (sobriety) and female (feeling). At the end of the day, the only thing which really matters is that we achieve total awareness, but in order to do this, we must have a fluid assemblage point, so that we can move and shift it to bring about any alignment of energy fields that may be necessary.

This shows the essential nature of manifestation; that is, the nagal becoming manifest as the tonal. Therefore what is shown in this model as the Act of Intelligence is in fact the cosmic tonal. We speak of the cosmic tonal simply as being Active Intelligence.

The term 'manifestation' refers to that essential duality of nagal-tonal.

Understand that in order to unite the known and the unknown, the nagal must obviously first separate the known from the unknown, and since it is the nature of mind to separate, it is not difficult to grasp the fact that mind is the cause of that multiplicity we term the tonal. We can therefore say that mind equates with the tonal.

All the qualities of your tonal, including academic ability and talent, are a matter of focus and intensity. The moment that focus is shifted, or the intensity is altered, your tonal changes.

To have the honour of the warrior requires a proper tonal.

To become a warrior requires a total transformation of the island of the tonal, and so it stands to reason that we can equally well say that every challenge in our lives is an opportunity to gradually transform the island of the tonal.

To manipulate intensity is quite naturally the first step in transforming the tonal into a proper tonal, but this is not all, for it also happens to be the first step in learning to master Dragon Lore - the ultimate magic.

It must be remembered that the totality of the self implies that state of awareness at which the nagal, the dreamer and the tonal are experienced as one whole, or in other words, that level of awareness which can best be described as at-one-ment.

Toltecs look upon the throat centre as being the principal centre through which the dreamed, or the unperfected tonal, perceives life and the world around it and, because of its separative nature, it is termed the centre of fission.

True mind, which is the one polarity of the dreamer's awareness, is expressed through the second head centre, of which the physical manifestation is the pituitary gland. Because this gland is situated roughly opposite the centre of the forehead, esotericists refer to it as the third eye, and it is this centre which is the true expression of the real, or the proper, tonal of man. Thus it is also this centre which is the source of discrimination which, of course, has its reflection in the separativeness of the rational mind. This centre, however, can only be brought into activity through the instrumentation of the heart centre, and hence the necessity for the warrior to open his heart.

There is No-Thing other than the one void containing Every-Thing, and as The World of Sorcerers is the potential of Every-Thing, it stands to reason that it is the potential of the manifested universe, the potential of the cosmic tonal.

Remember, though, the vast implications inherent within the nature of The World of Sorcerers. Being the potential of the cosmic tonal, The World of Sorcerers is quite literally that portion of the potential of the Unspeakable which is currently in manifestation as the manifested universe. In other words, The World of Sorcerers is that which the Unspeakable wishes to unfold within its present incarnation, and therefore reflected within The World of Sorcerers is the fourfold purpose of the Unspeakable, and thus also the true purpose and meaning of man, the microcosm of the macrocosm.