

I AM THE WAY  
AND THE  
TRUTH  
AND THE  
LIGHT

A SPIRITUAL EVOLUTION  
ROLAND LUGAS

*I Am the Way,  
the Truth  
and  
the Light*

by  
**Roland Lucas**



Llumina Press

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## *Dedication*

This story is dedicated to all African people throughout the Diaspora. It is especially dedicated to those who are, in one way or another, casualties of global European supremacy and is equally dedicated to those who continue the fight against this supremacy. It is also dedicated to European racists because one intention of this story is to dissolve their ignorance of the essential unity of all people and things. It is my hope that the essential message of the unity of all with God will take root in our hearts and bring us closer to realizing our True Divinity as participants in the glorious Diversity of Life.

Finally, this story is dedicated to my son, Ausar-Maat-Ra. The essential beginnings of this story came to me when I turned a dream I had into a story for him.



## *Acknowledgement*

This book is a collage of wisdom teachings that I've been blessed with exposure to. These teachings come from the rich vanguard of African spiritual and liberation traditions, past and present. For their work, upon which my own learning has grown, I like to give special credit to Jacob H. Carruthers, Dr. Maulana Karenga, Dr. Chancellor Williams, Dr. Ben Jochannan, Dr. Muata Abhaya Ashby, Dr. Amos Wilson, Dr. Francis Cress Welsing, and our ancestors, Dr. Henrik Clark and Cheikh Anta Diop. This book is also composed heavily of wisdom teachings from the Taoist tradition, as elucidated by Master Ni Hua Ching, and the Hindu spiritual tradition, as elucidated by Sri Aurobindo.

Essentially, all credit for this work goes to the Universal Divine One Who moves through the souls and intellects of the giants I mentioned above and Who has inspired me to further, in whatever way and to whatever degree, the human evolution of the Divinity within.



## *Foreword*

As the wise ancestors of most traditions point out to us, there is a natural, balanced, and integral way of life that leads to higher spiritual realization. Life is a Great Unity, and we only need to be receptive to its instruction. This integral way of life ultimately leads us to the realization that we all share in the essence of the Supreme Being and, in fact, *are* part of the Supreme Being that is manifesting through our own beings. From this perspective, it is erroneous to think that it benefits us to hurt, dominate, murder, or otherwise abuse others or nature; for we *are* that other and we *are* nature. Can a tidal wave harm the ocean? Can a fierce storm harm the sky that accommodates it? Can an exploding star harm infinite space? We *are* the ocean expressing as both the calm and the turbulent waves. We *are* infinite space containing the countless stars. We *are* one with the Supreme Self that contains and manifests as the selves of all people. What we do to others, therefore, we do to ourselves. This is the basis of the imperatives, "Love your neighbor as you love yourself," and "Do unto others, as you would have them do unto you." When we do so, we come to realize that we and the others are, in essence, the *same self*. The error in our thinking is we accept only that which our limited senses and intellect tell us is real, despite knowing first-hand the limitations of the senses. We make assumptions and rationalizations based on the partial perception of our senses. Doing so leads us far from the ocean of truth and into a small, isolated pond of limited vision, into a limited self-identify.

The oneness of life is evident from the fact that all things in life can communicate with each other, which we see as the powers of attraction and repulsion. The electron of an atom is attracted to the proton of the atom because there is a medium shared by the essence of the two that facilitates their interaction. If not for the shared medium, the electron and proton would not attract, and nothing in life could be formed. This shared medium that facilitates the attraction and repulsion of all things speaks to the underlying oneness of all life. However, because we cannot normally perceive this shared medium with our five senses, or with the instruments that we've created to extend sense perception, we discount its reality. We discount the reality of the integral oneness of life.

By going beyond the limitations of the senses, the limiting thoughts, and the partial belief systems derived from the senses, we can directly perceive the

oneness of life that we truly are. As taught in the ancient spiritual traditions of Khemit, China, India, esoteric Judaism, and Christianity, this perception is the ultimate goal of life. Meditation, virtuous living, chi gong, yoga, and many other good spiritual practices facilitate this goal.

Once we transcend the dualistic concepts of Black versus White, Male versus Female, Me versus You, Life versus Death, etc., and realize that these apparent differences are just facets of the whole, then we can effectively build societies based on balance, harmony, justice, peace, love, and high virtuous expression. This is called living Maat by our Khemitian, or Egyptian, ancestors. We can start by listening to the essential message shared by most all wisdom traditions: that behind its apparent diversity life is a unity. As we sincerely open ourselves to message of the wisdom traditions, we will begin to attract wise ones living in our lifetime who are willing to elucidate the wisdom teachings in ways we can comprehend in our time and place. Through inner awakening, may we all come to know that we are one with the Father/Mother Supreme Being. In that knowledge we shall become the Way, the Truth, and Light for the World.

The setting of our story is ancient Egypt at the time leading up to and including the first mass invasions by Asiatics from lands north and northeast of Africa from 1645 B.C.E. to 1567 B.C.E. The intent of this story is to draw parallels between the trials of our African ancestors and our trials today in the face of European aggression. Indeed, our struggle today with global European supremacy continues the struggles of Africans of ancient times. The heart of the conflict is seen in the lives and struggles of albino twins born to African parents in Khemit, or Egypt. The struggles these twins faced caused them to evolve a deep spiritual awareness and conviction that is not unlike, say, what happened to Mahatma Gandhi and Dr. Martin Luther King Jr. of our own era. The thrust of the spiritual victory claimed by the albinos is not a pie-in-the-sky kingdom of heaven, but rather, a fulfillment of divine evolution here on earth. Dr. King said he had been to the mountaintop and had seen the coming of the glory of God's kingdom on earth. Before his death, he said he might not get there with us, but at least he had fulfilled the divine calling within him to further that revelation. In that sense, he lived a fully divine life that would also grant him life eternal in harmony with God. This is the same calling that this story provokes in us all, irrespective of color, gender, religion, culture, or creed.

Parallels given in the story are indicated by numbers in parentheses following a sentence. These numbers correspond to statements made at the end of the story regarding the sentence or a group of ideas. The reader is encouraged not to stop to read the parallels during his/her first reading but to wait until rereading the story.



## *"I Am the Way, the Truth, and the Light"*

**O**ur story takes place in a southern village of Khemit (The Land of Blacks, or Egypt) in *Alkebu-lan* (Africa), just before the first mass invasion by Asian tribes into Khemit starting in 1645, B.C.E. For generations upon generations, the southern Khemitian village of this story has prospered beside the Nile River.

The Khemitians prospered by growing vegetables and fruit, domesticating livestock, and fishing. They kept their minds clear and their activities in harmony with the cycles of Nature. As a result, individually and collectively, they developed a profound intuitive understanding of the indivisible unity of life that supports and permeates all changes in life. The Khemitians embraced the Neteru, the fundamental principles within this Unity. They understood that as expressions of *Neter Neter* (God of the gods), the Neteru harmoniously govern all beingness, visible and invisible, in humanity and in all of nature. Because the Neteru are embodied in humankind, humankind is one with all of nature and with God. The life practices and symbolic expressions of these people served to awaken and develop their faculties, or inner Neteru, so that they would come into the higher knowledge of their true selves. Thus the Khemitians of *Alkebu-lan* lived in harmony with themselves and with all things around them.

At times there were rivalries among neighboring villages, but these were settled by competitions of strength, dance, and sport, not by battle and bloodshed. If a war were to happen, the Khemitians thought it would create a vicious cycle, where the sons of the murdered from one village would grow up to hate and seek revenge upon sons of the victorious village. This would

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continue past the point where anyone could remember how the conflict began, and it would take teachings of peace, harmony, and understanding from wise ones to put an end to the strife. Such wise ones governed this southern Khemitian village for many generations, and so the life of the village was peaceful, healthy, and prosperous.

Let us visit one Khemitian family, which is expecting child. The mother cultivates the land and the father is a village artisan who specializes in sculpture. The grandmother helps with home responsibilities. There are also a midwife, who will help the family in various ways until the delivery of the child, and a young boy, who enjoys spending much of his time carving things out of wood like his father, playing games with his friends, and fishing along the Nile.

The time has come for the mother to deliver. As customary, the father waits outside of the house until the baby is born and the midwife calls for him. While waiting, the father stills his mind and offers prayers to the Neteru for the health and spiritual protection of the child. He notices the signs of all things around him and in him, which he will later use as a basis for naming the child. This is what he had done for his son, Ausar-Maat-Ra. This name means *being your true Self, living and enforcing the laws of Maat through the power of God's Life Force*. The father would say to his family and friends, "I searched deep within my soul for that name because I know my son is meant to be a wise one who will teach people to be their true selves and live in harmony with all life."

While in prayer, the father hears the cry of a baby. He becomes filled with joy, but then calms himself to stay in tune with his prayers and the signs. The midwife takes a long time to call him in, which distracts him from his meditation. A few moments later, however, he hears the cries of two babies. He thanks the Neteru and further composes himself for his new task of coming up with two names, a task now doubly challenging. The babies' cries have stopped. Sensing another long delay, the father's meditation once again fades, and as he kneels down to refocus his mind, he sees the midwife come out of the house. She is silent and does not have the face of someone bearing good news. The father knows there is some grave problem. He rises and approaches the house. "Are they deformed? Did they die?" he asks the midwife. She does not speak, but only motions that he should see for himself. As the father enters, he asks the Neteru, "Were not my prayers satisfactory? Have I not lived according to the laws of Maat?" He walks to the birthing

area. Suddenly, seeing the babies his wife has birthed, his breath comes fast and shallow, and his legs become weak. He starts moving backwards, but stumbles and falls to the ground. Finally managing to regain control of his legs, he runs away screaming, “No, no, no!” and the mother simply holds her babies against her breast, bows her head, and cries. She has delivered two babies whose skin is as white as ivory. These are albino children. (1) It has been the enduring superstition of some villagers that unusual things of white color are connected with an evil presence or signal the coming of evil. The grandmother holds her daughter and says, "The Neteru have entrusted you with two spirits. These must be good spirits because you and your husband are good spirits. (2) I don't know their future, but you must be thankful for the opportunity to develop these souls. Your husband will be back, and you will work this out together. Now, my child, rest yourself.”

Later that night, under the bright and calming full moon, the father returns home and approaches his wife, who is nursing the babies. He apologizes for abandoning her and apologizes to the spirits of the babies for not accepting them right away. He takes the two babies outside in the moonlight and thanks the Neteru for his newborn daughters. Stilling his mind to sense the energy and the signs within and without, the father names his daughters Auseti, and Nefer-t. Auseti means *being a source of nourishment for the village, as is water in a clean well*. It also means *being devoted to discovering one's inner guiding light that can in turn illuminate the lives of others, just as the full moon illuminates the clear night sky*. Nefer-t means *one who strives for the greatest good, beauty, and harmony in one's self and in one's village without plundering others*. (3)

Peace and harmony are thus restored in the home, but this is not the case in the larger village, for none of the villagers had ever seen a white person. Some believe that the babies' whiteness is a sign that they are evil spirits who will eventually bring destruction to their society. These villagers feel that the albino babies should be drowned right away, or that the family should leave the village. Most of the villagers, however, are not willing to take the lives of the babies or force out their beloved village members. Many are willing to see past the whiteness of the babies, to realize that they are of one spirit with the entire village. (4) This is exactly what the elder wise ones of spiritual power, the *Shekemu*, have told everyone. The *Shekemu* say to all the villagers, "There is nothing to be afraid of as long as the village behaves according to the laws of Maat, the principles of peace, justice, right order. All spirits are connected,

and share equally in the life substance of Neter. All things of nature can work together to promote the greater harmony and balance of life. It is only when we believe in the separateness of things or people, and treat others differently than we ourselves would like to be treated, that the threat of disintegration appears."(5) The *Shekemu* have announced that the family does not have to leave the village, nor kill their babies as a condition for remaining in the village. They decreed that whoever threatens the well being of the albinos would have to leave the village. There were some villagers who do leave on their own because they do not want to be affected by the evil that they believe the albinos might bring, and there were many who privately refuse to accept the albinos and teach their children to shun them. However, there are also many who come to accept these strange white children, seeing no real differences in them. To these villagers everything is natural and equal. (6)

The family sets about the normal task of raising their daughters as best they can under the circumstances. The mother teaches the girls just as any other mother in the village would teach her daughters. The father loves his daughters, and as they grow older tries to teach them to fulfill the meanings of their names. The grandmother is ever a source for wise advice and consolation, and the son grows up seeing and treating his sisters not as his *white sisters*, but just as his sisters. He protects them from harm as best he can. Auseti, and Nefer-t thus grow to be vibrant little girls. Around the age of five, however, the girls begin to understand that some children mistreat them because they have white skin. The girls cannot understand how it is that they feel open to, and somehow connected with, everyone else and yet still some will not accept them as they are. This affects them deeply. (7)

As the twins grow, the family and other elders instruct the girls in how to deal with the discrimination from the villagers. They are taught to ignore the insults, the stares, and not to return mistreatment with mistreatment because this would only make things worse. They were taught that behind all people is the Universal Divine One that experiences life through all things and people, but is not limited by any of them. Since every human is an extension of the Universal Divine One, they are taught, so are we too are in essence unlimited by any form or trait. Our only limitations are the ones we create with our minds through ignorance. Treating everything as an equal part of the Supreme Being will elevate us into becoming higher beings. With this instruction the parents hope to fortify their children against attacks, both internal and external. (8)

As the twins grow older, Auseti seems to grasp and practice much of what her parents and elders have taught her. Nefer-t cannot, however, dispel the hurt that she feels when others mistreat her. Contrary to what she has been taught, and despite her parents' reprimands, when other children taunt her, she instantly responds with fiery words and offensive gestures. She is easily pulled into conflicts, and her response only confirms the belief that many villagers still have that she is evil and will be a source of ruin for the village. Though Auseti behaves in the opposite way from Nefer-t, by ignoring insults, there are still some villagers who think it will be just a matter of time before she, too, will turn against the village. (9) In the face of all such negativity, Auseti is able to develop a few good close friendships, for she has such strong character and natural virtue that very few are willing to act against her. Nefer-t, on the other hand, finds it very difficult to make any friends, and so she spends much of her time working alone or, sometimes, going fishing with her brother, to whom she is very close. Auseti and Nefer-t are twin sisters, but because of their differences in dealing with being rejected, they do not grow as close to each other as one would expect in twins. Nefer-t feels that her brother is the only one to whom she can freely talk about her pain, feelings of isolation, and conflicts. Sometimes Auseti joins her sister and brother when they go fishing, but most of the time she ends up wondering off to do what she enjoys most, which is hunting for precious stones and crystals along the Nile. (10)

The problems faced by the village were challenging enough while Auseti and Nefer-t were little girls, but as the two girls near womanhood they become more intense. Soon the twins will be presented to the whole village as available mates at the annual *Het-Heru* womanhood initiation. *Het-Heru* is the deity of joy, beauty, and vitality, and in this ritual and with the approval of the *Shekemu*, young girls are officially initiated into womanhood. The *Shekemu* can decide that, because of the way she has conducted herself during the past year, a young girl does not yet qualify to be a woman, and in such a case the young girl is not allowed to participate further in the inner circle of the *Het-Heru* rituals. Until she proves herself ready, she will also be excluded from activities that allow males and females to get to know each other better, activities that can result in marriage. At the height of the ritual, the available men sit in a semicircle facing the newly proclaimed women, who dance sensually before the men. The young women are expected to maintain self-control and not get too involved with anyone in particular. The married

women and the priestess beautify the atmosphere with incense, flowers, and hymns to *Het-Heru*. The men, who are given sweet drinks to make them even merrier, are also expected to maintain self-control in their merriment. The young women are given an opportunity to give a man an article of clothing or some trinket indicating a particular interest. With that indication the man may decide to court the young woman. (11)

At the conclusion of the *Het-Heru* ritual, the *Shekemu* give teachings on the true meaning of joy and beauty in relation to womanhood. True joy, they teach, does not depend on external excitement, sensory indulgence, or the approval and praise from others. True joy is a result of abiding in one's true self through cultivating inner tranquility and approaching all things from this inner peace and bliss. True beauty, they teach, does not depend on external trappings of jewelry, makeup, or colorful clothing. Though these things have their place, they are merely accessories to the inner beauty that radiates when one learns to harmonize the various aspects of one's life. The most important aspects are home responsibilities, family relationships, healthy eating, spiritual practice, and participating in community affairs. Harmonizing life in these areas awakens and nurtures the inner Neteru that are gateways to Divine Energy. This Divine Energy is what illuminates a person and is perceived as beauty. By cultivating themselves in this way, the newly initiated young women ensure the continuation of a harmonious, joyful, and prosperous life for oneself and one's village.

This year, neither Auseti nor Nefer-t is looking forward to the *Het-Heru* ritual, for both girls believe that no male, no family, would be willing to accept them as a wife because of their whiteness. Like any other girl in the village, they both have beautiful features, the only difference being that their skin is white. Auseti's hair is a brownish blond color and Nefer-t's a reddish blond. Despite the warnings of some parents to their children to avoid associating with Auseti and Nefer-t, there are some who are attracted to Auseti. Many young people admire her quiet strength and poise in the face of insults and rejection. Many simply refused from the start to treat her differently, because they felt intuitively that it was wrong. Some have courageously battled to overcome their learned fears and prejudices. Those who allow themselves to be close to her cannot help but enjoy the sweetness and gentleness of her nature. There are even some who would fight instigators on Auseti's behalf; but she always tells her friends not to fight because that would only make the fear and tensions deeper. Some indeed wonder if Auseti

is a higher spirit from the stars and not an evil one destined to bring destruction to the village. (12)

Another thing that attracts people to Auseti is her collection of stones and crystals. Auseti has developed an ability to find stones and crystals that seemed to have mystical powers. One of her crystals, for example, can light up a large dark room as the full moon lights up a clear night sky. One stone protects whoever carries it from any evil force. Another can heal the sick and dying. (13) When a woman of the village, one who has taught her own daughter to shun the albino twins, becomes very ill, it is her daughter who feels that the only chance of saving her mother is through one of Auseti's healing stones. The daughter has secretly gone to Auseti and asked her if she would try to save her mother. Auseti agrees to try, and goes to the dying mother's bedside. She takes one of her healing stones and rubs it on the mother's mouth, then does the same to the daughter. Before the end of the day, the mother is restored to good health, and from that day on, mother and daughter never again speak ill of the twins or any other person. (14)

Not too long after Auseti has cured the dying woman, two boys and a girl decide to kill her. Believing it is their duty to rid the village once and for all of the threat posed by the albinos, they decide to kill Auseti first because, due to her growing spiritual powers, she is envied and feared the most. The three plan to kill her while she is out searching for stones. They will catch her along a lonely trail far from the village. They reveal their plan to a select few, whom they believe can be trusted not to tell anyone, but one of these people is the girl whose mother Auseti cured. The plotters are unaware of this cure. Feeling indebted to Auseti, however, the girl tells her about the plot against her life. Although Auseti is not moved and goes about her normal activities, she does take the sensible precaution of always carrying her protective stone with her. A few days after being told of the plan against her life, Auseti rises early, as usual, to go out in search of precious stones and crystals. She follows her normal trail out of the village, but this time she is followed by the three would-be killers, who are armed with spears. When they have traveled a considerable distance from the village, the two boys leave the trail and run ahead of Auseti, while the girl stays behind, just in case Auseti runs back. The boys hide behind a bush, waiting for Auseti, but just as the albino girl passes them, a poisonous snake bites one of the boys in the leg. The other boy drops his spear and freezes in panic. When the wounded boy screams, Auseti discovers them. The poison immediately begins to work, of course, and,

realizing that death is near, the wounded boy asks Auseti to cure him with her healing stone. When she replies that she cannot because she bought only her protective stone with her, the sobbing boy blames her for his ill fate and calls her evil. These are his last words. Convinced that Auseti has vast spiritual protection and fearing for his life, the other boy confesses the plan to kill her and asks her for forgiveness, vowing never to cause her any more trouble. He also begs her not to tell anyone the truth of what happened. Auseti forgives him, agrees to remain silent, and continues on her way. (15)

Another day, while Auseti is searching for mystical stones and crystals, she comes upon a simple-looking old man sitting beside the river in meditation. The old man greets her, "*Hetep*, Daughter, and what brings you out so early?"

Auseti replies, "*Hetep*, Father, I am searching for precious stones and crystals. It brings me great peace and contentment to search in the morning hours, when my mind is not filled with the events of the day." The old man replies, "Yes, Daughter, I also find the morning hours best for my spiritual cultivation. You say you are looking for precious stones. I know of a most mystical pearl that I would like to show you. Would you like to see it?" "Yes father, I would very much like to see it." "Then please look at this pearl by listening to this teaching. And the old man begins.

*You have a mystical pearl that exists in your spiritual life.*

*Sometimes it appears, sometimes it disappears, sometimes it rolls along on the journey of life with you.*

*This pearl has great power. It is neither too big nor too small for different situations.*

*However, it can light you up both day and night.*

*When you look for this pearl, it shuns you.*

*But in reality, it follows you closely whether you are moving or still.*

*A long time ago, a powerful prince was traveling on the Nile River looking for his pearl, but all his efforts were unsuccessful.*

*Only the one who focuses with no dualistic mind easily finds this pearl.*

*It can see and it can hear. It can know the true and the false.*

*Thus, people look for it far from the shore of the ocean of great truth.*

*Too often they fail, mistaking a shiny bubble for their mystical pearl.*

*A wise one once said, "In the composure of your own life-being, you shall find it."*

*It is so bright and so distinguishable from all other things of the universe that*

*it can dissolve all your problems and worries. It provides you great convenience.*

*It burns away the rush of complexity in all different circumstances.*

*It conquers sadness. It removes the mountains of difficulty and exhausts the ocean of troubled water.*

*This is the treasure under your flesh.*

*It wakes you up in the morning and lights up your darkness.*

*It has no particular form.*

*It enlightens you by establishing no teachership.*

*It treats you no less than any of the developed ones.*

*This treasure can only be possessed by the delicate use of your mind.*

*This mystical pearl of yours has unfathomable profundity.*

*It is linked to the universal nature.*

*What it can produce is like the morning sun. It pops out from among all the shining stars and gives out an unsurpassed flow of golden light to fill up the cavity of the sky.*

*It does not learn teachings with the limited mind.*

*It does not like to be a name among all the other established names.*

*It does not fall to any side or create sides, nor does it maintain itself in the middle.*

*When your eyes follow my pointing finger to see the moon, forget the finger.*

*When you have reached the destination, set aside the map.*

*When you have attained the truth of life, there is no need for any other description.*

*There is no other truth greater than the truth under your skin. <sup>1</sup>*

While gazing across the Nile, Auseti meditates on the old man's words and then redirects her mind in meditation into the very source of her soul. Connecting with That Which Is, she uncovers her greatest find, her own Mystical Pearl. When she comes out of her mediation, the old man is gone. (16)

With the *Het-Heru* ritual of initiation into womanhood drawing near, Nefer-t's apprehension begins to grow dangerously deeper and her distance from available males greater. Now Ausar-Maat-Ra is very much aware of the added pressures his sisters are going through, and he understands that Nefer-t is having a hard time dealing with these pressures. He does not know how to reassure her because he does not know how things might turn out for her at the womanhood initiation. He decides to take his concerns to his father.

"Father," the young man says, "as you know, Nefer-t and I are very close. She trusts me and tells me directly what is in her heart. I am not certain how to help her this time. I cannot tell her that she will surely be proclaimed a woman because she may not be, due to her way of responding to negative situations. I am more certain that Auseti will be proclaimed a woman. But if Auseti is proclaimed a woman and Nefer-t is not, this may cause Nefer-t great pain and sorrow. What should I do to help her?"

"My son," the father replies, "it pleases me that you want to help your sister, but realize that you can only point the way for her. You cannot grow for her. You may give her the best and most appropriate advice, but she has to have the resolve to follow it in the moments of difficulty. As you know from your own experience, this is what separates a child from an adult. It is also what separates an achieved person from one who is bounded by emotions. We have taught Nefer-t the right way," the father continues, "yet she has so far been unable to dispel the hurt, anger and fear in her heart. As you know, I have learned meditation, breathing techniques, and gentle movements to

steady my heart and to pacify and clear my mind. These practices have helped me to manage emotions when confronted with the insults and attacks to our family. I think you are now mature enough to earnestly learn these valuable practices, too. However, your sister is still too distracted with negative thoughts and moved by strong emotions to apply these practices. I've always thought that it would be good for her to take up dance as a way to help smooth out her emotions and harmonize with the village. Until now she has preferred to avoid all social activities. Perhaps you can encourage her to participate in a social activity, like the village dance troupe. If the *Shekemu* see that she is making this effort to be more social, perhaps they will pronounce her fit to be a woman."(17)

With that advice from their father, Ausar-Maat-Ra seeks an opportunity to have a deep talk with Nefer-t.

Invoking the divine assistance of the Neter Auset, (deity of the waters, nurturance, and trance), Ausar-Maat-Ra trusts that Nefer-t will be receptive to what he has to say. He takes her fishing, which he knows will relax her, and soon he says to her, "Nefer-t, you are of age to become a woman now. I see how you react to the men of the village. You are very cold. You are prone to argue with them. I think this is because you fear the pain of being rejected, so you protect yourself by first rejecting them. But as you know, my sister, this does not solve the problem of your failing to harmonize with the men of the village. Nefer-t, you and I are very close, and you know our father loves you dearly. You must see from our relationship with you that it is possible for you to harmonize with men and to eventually have a mate. I have grown up seeing you not as my white sister, but as my sister whom I care for and will never forsake, just as I know you will never forsake our family. I want you to try to visualize this same depth of commitment between yourself and a potential mate in the village. See yourself behaving differently in tense situations. Visualize yourself being relaxed with a friendly male. I was taught by a *Shekem* to breathe deeply from the abdomen and focus on the heart when confronted with tense situations. I do it all the time and it helps me. I'm sure it can work for you too. My sister, we both know that many in the village treat you harshly. But you can control and are therefore responsible for how you respond to the harshness. Do not give others power over you by reacting to them out of fear and insecurity. You must try to disperse your fears, anger, and avoidance, or else the *Shekemu* will pronounce you unfit to be a woman. It is not too late for you to make this change. I suggest that you follow our

father's advice and join the village dance troupe. This will give you a chance to practice overcoming your tensions and avoidance."(18)

Nefer-t considers carefully what her brother has said and responds. "My brother, because of my whiteness, it is impossible for any man to truly accept me. No man has even come close to showing an interest in me. What family is willing to accept me into their home? Though there are some who seem interested in Auseti, I don't think the men are interested in her for who she is inside. Some may just be trying to prove that they are virtuous by accepting her. Some may like her because they are themselves deviants or social outcasts. Some may be curious to know what it would be like to have her. Or, maybe they are interested in her ability to find stones and crystals of power. Maybe they want this power for themselves. Their attraction to her is based on externals, not on who she is inside. I don't think any man in the village would truly have the courage to accept her or me as a wife. My brother, I will not accept being disrespected or pitied. I will not be an object of someone's curiosity or selfish gain. I don't know how my sister tolerates these things, but I'm not her. If submissiveness is the requirement for having a mate, then I'd rather do without. I think it's best for me to be alone. I appreciate your concern, brother. I love you so much for everything." (19) Having spoken, Nefer-t hugs Ausar-Maat-Ra tightly and wonders off to be alone.

Ausar-Maat-Ra's advice causes Nefer-t to ponder the circumstances of her life. Whereas on the outside she feels like an outcast, on the inside she feels a special calling. She has so many questions about life. Many of these might be answered if she were engaged in social activities like others in the village, but she has always held herself apart, and so she has not heard the common answers. How did life come to be, she asks herself, and how does one determine what is true, real, and just? What is the true source of power in life? Are the Neteru real, and if so where can they be seen? How can she call them to help her? If ever there was a time for them to appear, she tells herself, that time is certainly right now. What makes humans sometimes behave like animals, she wonders? Is there really such thing as an immortal soul and if so, must we do something to achieve it?

Nefer-t decides that she will seek the answers to these difficult questions directly from the *Shekemu*. One early morning, without telling anyone, she goes to the house of the *Shekemu* to seek an audience. A young student priest greets her, speaks kindly to her, offers her refreshments, and asks her to wait for a *Shekem*. Nefer-t is amazed that the young man treats her with such

courtesy and, for the first time, she feels certain that a young man has looked upon her with a nondiscriminating heart. In her heart of hearts, she knows this was because the young priest has discovered some greater truth of life in the temple. With this thought, she feels a great rush of energy, like sunrays deep from within, and these rays begin to dissolve the invisible cords that have always bound her soul. As the cords dissolve, her world seems to expand and she begins to feel calmer and more peaceful deep within herself. While she is still caught up in this new experience, the Chief of the *Shekem* appears. (20)

"*Hetep*, Daughter," the old priest says to her.

"*Anetch Hurak, Shekem Ur Shekem*," the girl replies. "I have many questions for which I seek answers," she says. "They are all important questions, yet I don't know where to start."

The *Shekem* nods. "Daughter, search your soul to find what you think is most important to you at this time in your life."

"*Shekem*, I think the most important thing for me to know at this time is that which will help me fulfill the meaning of my name, which gives the meaning of my life. My name means *a person who strives for the greatest good and beauty within one's self and in the village, without exploiting others*. *Shekem*, I experience deep pain every day. This pain is caused by the discrimination I feel from some people in the village. Because I recognize my failure to handle my emotions in the face of this discrimination, I request your direct instruction on how to achieve peace and harmony in my life. I'd like to know what I can do, on the deepest levels, to help make the entire village nondiscriminating so that it can achieve success and prosperity, but not at the expense of others. If I can do this, I believe I will fulfill my life's purpose. Also, I am told that the Neteru influence everything, and that I should seek their assistance in all things; but I've never seen them and I don't really understand their power."

"Daughter, what you ask is no ordinary request, especially from someone of your age. I will answer your questions. Listen well and comprehend as much as you can. As time passes and you meditate on my words, your understanding will deepen."(21)

As the old priest and the girl sit down together, he begins his lecture. "A healthy and harmonious society is a natural society. The best example to follow in nurturing a natural society is Great Nature. All creatures of nature have mothers, and Great Nature is the Mother of All. She is the Universal Life Force who is ultimately responsible for all accomplishments. In the natural

world, when the child matures, the mother is not necessarily seen; yet the mother continues to have a profound influence on the child. This also applies to the Neteru and to humankind, who are the offspring of the Universal Life Force. The Neteru are the fundamental principles, or forces of life, that allow for and are unceasingly involved in the development of the Multiverse on all levels. The Universal Mother is the accomplishing Life Force of the Supreme Integral Divine One that operates through the Mother's delegation of powers—the Neteru. Humans are composed of the Neteru, hence are also offspring, or extensions, of the Divine Mother. We humans, however, are often not aware of Her primary place in our very being.

“In seeing the way things of Nature interact,” the *Shekem* continues, “we come to understand that this interaction is possible because there is a common substance that all things share. This common substance allows for communication or responsiveness between all things, which demonstrates that all of life is the expression of one essence, one Being.

“The world of forms,” he explains, “emanates from two primary forces of the Divine Mother. For the sake of simplicity I will call these two forces Male and Female. The Male force is expansive and initiating, whereas the Female force is contracting and accomplishing. These two primary forces are simply opposite poles of the same substance and are, in essence, the same thing. The power of expansion and contraction allows for all forms to exist. The two primary forces divide, as it were, giving rise to four primary forces in the Multiverse. These are derivations, or real projections, of the Formless Source of All Being. We associate these varied forces with common elements in Nature and with the pantheon of the Neteru, so that we may readily understand their qualities.

“The four primary energy phases,” the *Shekem* continues, “are classified as Water, Wood, Metal, and Fire. Water energy is collecting, returning, recreating, and downward-moving. Wood energy is upward-moving, generating, reviving, creative, and transforming. Fire energy is hot, explosive, and consuming, as well as brilliant, prospering, and strong. It represents full development. Metal energy is cold, contracting, heavy, stagnant, retreating, and reverting. There is a fifth energy that smoothes out the transition of energy from one phase to another. This is the harmonizing energy of Earth. These five primary energies have both male and female, or weak and strong, aspects to them, which further differentiates reality into ten primary energy phases.

“The primary energies have both harmonious and destructive relations

with each other. In the harmonious order, Water gives life to Wood (Vegetation), Wood gives life to Fire, Fire brings forth Earth (ash), Earth creates Metal, and Metal can be transformed back into Water. If any one of these phases becomes too strong or too weak, the result is an imbalance that results in destruction, or the application of corrective forces. This corrective principle is symbolized in our tradition by the deity Heru-Kehuti. In the destructive or corrective order, Water overcomes Fire, Fire overcomes Metal, Metal overcomes Wood, and Wood overcomes Earth. Careful observation of both the natural world and human social activity will reveal the cyclic harmonious and destructive movements of energy through these phases.

“We call the achievement of a harmonious interaction of forces and events Maat,” the old priest continues. “The harmony of Maat, or the harmonious interplay of energy phases, is expressed, for example, in the planets revolving around the sun, the moon changing phases, and movement of the four seasons. It is expressed in the rhythmic inundations of the Nile River, when the waters of the earth sustain all life forms, but do not cover all the lands. Maat is also expressed in the diverse species of plants and animals thriving in symbiotic relation to each other and their environment. In the human realm, Maat finds expression when all members of a family or society are fully expressing their positive energies as contributors to the whole. Maat is expressed when an individual harmonizes his or her inner Neteru with the Neteru that govern the universe. The inner Neteru and the outer Neteru are essentially one, for they spring from the same Mother and are in constant subtle interchange. In humans, the Neteru have corresponding vital centers along the spine. It is an essential part of spiritual cultivation to gather energy into the higher centers along the spine, thereby awakening our higher faculties and deepening our levels of consciousness, and our force of being. This is accomplished by merging our energies with universal divine energies, the Neteru, through these centers.

“Understanding the interplay of the Neteru,” the *Shekem* tells Nefer-t, “and their spheres of influence is essential to understanding the natural world, an individual human life, and a society. The microcosms that we are familiar with are derived from the macrocosms of the Heavenly Subtle Realms, which are also governed by the Neteru. As it is above, so it is below. Human activity on an individual and a world scale go through the cyclic phases of generation (Wood), high achievement (Fire), decline (Metal), decay (Water), and regeneration (Wood). Our oracle system and sacred language, the Medu

Neter, is based on an understanding of the interplay of the Neteru through their spheres of influence in the universe, in societies, and internally. The Medu Neter, the Sacred Word, points the way to achieving Maat in any circumstance. I'm giving you a general guideline, my daughter. It is for you to intuit how to apply this teaching in your daily life."

"*Shekem*," the girl replies, "I now see that the principle energies of Nature, the Neteru, are expressed in my very being, and that I am thus an extension of the Divine One. I will learn to nurture the harmonious order of the Neteru in my being so that I may find peace harmony and the Divine power in my life. I will do what I can to share this peace, harmony, and Divine power with the village so that it may prosper."

Nodding, the *Shekem* responds, "Daughter, this is a key to creating heaven on earth. No matter how difficult the circumstances around you, you must realize that if you cannot create Heaven inside of yourself, you will not find it elsewhere. If you cannot find strength inside yourself, you will not find it in any external power. Daughter, your name implies that by finding the true source of power, the Divinity, within, there is no need to seek it elsewhere. Abundance will be added unto you as a natural correspondence to your inner harmony. Realize, further, that by living a naturally virtuous life, you will inevitably help create a better society. Your worldly activities will be a mirror of your natural virtue and effect positive change around you. It is like a pebble that is dropped in a tranquil lake and sends ripples to the furthest edges of the lake. That tranquil lake is your tranquil mind; and the pebble is your one-pointed concentration on an objective that is in harmony with the Divine Will. One-pointed concentration on the Divine Will promotes the natural harmonies of life, internally and externally."

"*Shekem*," the girls asks, "what distinguishes humans from the animals? Do we have a higher purpose than the animals? It seems that the viciousness of some people is no less than that of the fiercest animals. Indeed it seems that the fierceness of animals is more understandable than the cruelty of people."

"The Neteru," he replies, "which are delegated powers of the Divine Being, are expressed with greater consciousness and dynamic will and force in humans than in any other life species. What makes us more capable than other species of understanding are the development of our intellect, our capacity for intuitive perception, and our faculty to choose a course of action over and above the vital impulses motivated from our lower being. Animals

live according to their natural arrangement and have little to no choice but to follow their instincts, which are also vital expressions of the Neteru. Human beings, however, have the capacity to choose to follow their animal instincts or to sublimate those instincts for a higher purpose, namely to realize their higher Divine Selves, of Ausar. This capacity to see, to choose to live according to the Divine Will, moving towards merging one's will with the Divine Will, is represented in our tradition by the Neter Heru. Through the use of the Heru faculty, people are able to create new energy arrangements that have great effects on the world. These arrangements can be in direct harmony with the arrangements and cycles of Nature. When they are not in harmony, however, unnecessary suffering, destruction, and waste of life potential occur. When we learn from nature, abide by the principles of Maat, and ultimately learn to intuitively perceive and follow the Divine Will in all undertakings, then our creations will be in harmony with productive life. If we overextend the use of our intellect, however, and create disruptive arrangements of the Neteru and cater to our lower self, the separative ego (which is expressed by emotionalism, desires, materialism, sensualism, self-centeredness, and discrimination), then nature will perform its correction action on us, individually or as a group. Individually, we may lose our life opportunity to achieve the realization of our highest state of being, Ausar.

"*Shekem*," the girl says, "I have been taught the story of the Neters Ausar, Auset, Heru, and Set since I was a little girl. Please tell me the deeper meanings of these Neteru and their stories so that I may understand the reality of the Neteru in my life."

The *Shekem* responds. "The various personalities of this ancient story correspond to the various aspects of our being. The story is symbolic of every individual's effort to discover his or her higher true self by first relinquishing identification with the lower, false self, the separative ego. Set represents being controlled by the motivations of one's lower self. Heru represents having an awareness of one's higher divine self, Ausar, and the determined will to abide in this awareness. This is called seeing with the eye of Heru. His symbol is the Hawk. By taking on the attributes of Auset (studying the wisdom teachings, devoting one's self to discovering one's Self) and acting as Heru (having self discipline; resisting the pull of desires, sense attachment, egoism; communing with one's higher self through meditation; acting only according to the Divine Will), who avenges the dismemberment of his father Ausar (disintegrated or divisive vision), the soul begins to dispel the illusion

that things are separate from one another. When the soul sees all things as the indivisible body of Ausar, it becomes Ausar. With this integral vision, one is able to act heroically to carry out the Divine Will even in the most challenging situations, and especially when besieged by one's own negative thoughts and emotions. This is the deeper meaning of the story, and the great challenge of human life.”

“A person with an awakened Heru faculty,” the chief priest further explains, “embodies the following principles of spiritual growth. First, have faith in your teacher's ability to lead you along the path of truth. Second, have faith in your own ability to accept the truth. Third, have faith in your ability to act with wisdom. Fourth, be free from resentment under experience of wrong (bear injury). And, fifth, be free from resentment under the experience of persecution (bear insult). Heru developed faith in his Higher Self through the nurturance and teachings of his Mother, Auset. Though slighted by the Ennead, council of gods, when they did not immediately sanction his natural right to the throne, and though insulted and assailed by Set, Heru was able to go beyond the egoistic feelings of anger and resentment. He steadfastly pursued Maat, righteousness, and was thus, in the end, able to succeed over Set.”

“*Shekem*,” says Nefer-t, “I now understand the greater importance of controlling my emotions and not harboring anger or resentment. I will also try to trust divine guidance in the face of negative situations, rather than my blind emotions.” The girl stops to think for a moment, then asks, *Shekem*, is there an immortal soul, and if so, is there something I must do to achieve it?”

“Immortality,” he replies, “can be achieved through spiritual cultivation, where the physical essence of the body is accumulated, refined, and caused to move to the higher energy centers. This upward movement gives rise to higher levels of consciousness and power of being, ultimately transforming our lower self-identity to identity with the Immortal One. Our concentrated mental energies are brought to bear to fuel this process of refinement, just as fire is placed under water to create steam. In this case, our mental energy is the fire, and our physical essence (sexual energy) is the water that is boiled. The steam that is produced is our refined energy, which travels up the spine through the primary energy centers and collects at the top of the head, the thousand-meeting point. At this point, the seeds of the immortal soul will form and direct awareness of and identity with the Unity of life is accomplished. The seeds of the immortal soul must then be planted in the womb of the belly, where they will develop into the spiritual baby. This

relates to a period when we must remain isolated from the disturbances of the world. Eventually, however, one must give birth to the spiritual baby. This means one must learn to infuse all aspects of one's life with the divine transcendental energy thus achieved, and, furthermore, apply it to all undertakings willed by the Divine One in the world. When the spiritual baby matures, it is able to survive the dissolution of the body. This is a state of being that transcends all relative concepts, including birth versus death and spirit versus matter. It is the transcendental being of integral oneness. This is the immortal soul, Ausar.

Care must be taken that the fire of spiritual cultivation is not too hot, else the water will evaporate too quickly, nothing will have a chance to cook, and the pot may burn. That is to say, if we are too forceful in applying heavenly energies to our lives, we will not be able to relate to daily life and to those around us. Our physical energies, and the people around us, will rebel against our heaven-inspired actions, and nothing will be accomplished. Or we may set goals that are too high and unrealistically spiritual and expect to reach heaven tomorrow. Since spiritual cultivation is a gradual process, requiring step-by-step development, this will result in failure. Care must also be taken not to damage our physical energy foundation (through excessive sex and other wasteful, externalizing activities); otherwise there will be no water to boil. The way to manage the mind during immortal cultivation is to embrace all, yet not accept any one thing, concept, or way as a reality independent of other realities, or of the ultimate reality, Universal Oneness. This is having a nondiscriminating, nondualistic mind that in conjunction with other sound practices leads to achieving the Immortal Soul.

"Daughter," the old priest concludes, "when you are ready for further instruction on immortal cultivation, a teacher will come to you. For now, it is enough for you to know the importance of living a naturally virtuous life. Honor the unity and equality behind all the diversity of life with absolute sincerity. When you do so, this causes a response from heaven that will guide you to your highest goal."

"*Shekem Ur Shekem*," the girl replies, "I am grateful for your instruction. It is my firm decision to cultivate myself, step by step, and achieve the highest levels of spiritual being, and help my village to prosper."(22)

The *Shekem* smiles at the girl. "Daughter," he says, "you are now on the integral way. But you must be the Way, the Truth, and the Light for one and all. May your heart be as light as a feather, and be found in the balance on the

scales of Maat. Hetep. "(23)

Nefer-t bows before the wise one and leaves the temple, feeling a new-found peace.

As she is leaving the temple grounds, the young priest who met her when she first came, approaches her and calls her name. Surprised that someone is calling her, Nefer-t turns and faces the young priest.

"Nefer-t," he says, "I would like to talk with you."

"Yes," she says, "I am listening. What is it?"

"Nefer-t," the young man says, "I could not help but notice the look on your face, and what your soul was saying through your eyes, when we first met. I was curious to know from you what was passing through your mind and heart at that time.

"Well young sir, it is getting late and my parents are probably wondering where I am. I should not delay getting home any longer."

"Yes, Nefer-t, I agree. Perhaps we can talk tomorrow? Would you come back to the temple at around the same time? We can meet behind the Maat shrine. It will be quiet there, since everyone is occupied with the *Het-Heru* shrine. We will be able to talk in peace and get to know one another better."

"Nefer-t is stunned. A young man wants to spend time with her? To listen to her? But she does not want to give herself away, as she obviously did when she arrived at the temple. "I will have to think on it," she tells him.

"But I will look for you tomorrow," the young priest persists, "behind the Maat shrine. I do hope you will come. *Hetep*. Nefer-t".

"Young sir," the girl suddenly says. "I do not even know your name."

"My name is, Men-Ausar."

"What does your name mean?" Nefer-t asks.

"It means *one who is stable in Ausar, or abiding as one's True Self*."

"Is that your state of being now?" she asks.

"It is what I am learning to be in the temple, with the guidance of the *Shekemu*."

"*Hetep*, Men-Ausar," the girl replies, beaming at Men-Ausar and, once again, giving herself away. "I will see you tomorrow." As she turns away from the temple and toward her home, she looks into her heart, which is now overflowing with its power, and she thinks to herself, "Things are surely looking up, *Dwa Ur Pa Neter* [thanks be to God]."

The next day, however, a group of women gather themselves at the temple to petition the *Shekemu* that they pronounce the albino girls unfit to marry. The women are firm in their belief that the blood of the albinos is

tainted with evil and believe that to allow Nefer-t and Auseti to have offspring will promote a social evil that will degenerate their society. The women's exhortations are so emotionally charged that they manage to convince other women, who come to see what is going on, also to fear the albino girls.

Now, unaware of what is happening, Nefer-t arrives at the temple. Hearing the women, she hides so that no one can see her listening in. Coming out to the temple steps, the Chief *Shekem* informs the group of women that their petition will be taken to the oracles, their system of divination, for consideration and that the women should regather in the village center a day before the upcoming *Het-Heru* ritual, at which time a decision regarding the petition will be announced. Hearing the Chief *Shekem*, Nefer-t, rushes to the shrine of Maat with tears in her eyes, and sadness in her heart. (24)

"Nefer-t ... over here."

"Men-Ausar!" Not thinking twice, Nefer-t runs into the arms of Men-Ausar and begins weeping".

"Nefer-t what is wrong?"

I just heard a group of women petitioning the *Shekemu* not to allow me to participate in the *Het-Heru* ritual and to bar me from marrying. They think I'm evil. It makes me sad, and then angry, but today I don't want to feel sad or angry. I just want peace and ... well, I don't know."

"And *love*. You want peace and love. Nefer-t this problem will work itself out. Do not rely just on your personal emotional force to resolve it. Trust in divine guidance. Just let it go for now. You came here so that we can talk. Let's talk, but not about those women. What would you like to talk about?"

"Well to start with," Nefer-t replies, "tell me why do you treat me so kindly. Why do I feel that I can trust you? How do you see me?"

"Well Nefer-t, it is obvious to me that you look different from anyone I've ever seen before. But who am I to think that I can account for all the faces of Pa Neter, our God? Seeing you makes me marvel anew at Pa Neter's greatness in being able to shape humankind in so many forms. It's like seeing a field of beautiful flowers that I've never seen before. It helps me look at life in new ways. This is how I see you, and I look forward to many more visits to this field of beauty."

"Tell me, what do the other priests and priestesses say about me? Do they think I'm a danger to the village?"

"Nefer-t, I don't know if I should tell you this, but I want to help put your heart at ease. The word in the temple is that you are destined to become a great priestess and teacher. The struggles you are going through are just an

initial proving ground for you. If you rise to the occasion to meet your destiny, many will benefit greatly by your life energies. No one in the temple doubts that you will find your Way. Certainly not I.”

“Men-Ausar, you have given to me the greatest gift anyone outside of my family has ever given me. I cannot fully describe my joy, and, yes, I believe ... the love your words bring to my heart. “ Nefer-t is again folded into the arms of Men-Ausar and they kiss as she weeps tears of relief and joy.

“Nefer-t,” he says, “this joy you feel was always within you. I did not bring it to you. I am only an occasion for it to come out. It is the manifesting of the power of Maat in your heart. The greatness of this joy and love in your heart is a sign that you are called to do great things for all, for Maat's love is a universal and unselfish love. I wanted you to experience this, which is why I asked you to come to Maat's shrine. I also want you to know, Nefer-t, that from this day on, I shall always be your friend and help you in whatever way God calls me to. I do not expect anything in return from you. I only hope to help you fulfill your destiny. Along the way I also hope to be fulfilling my own destiny. Now let's just sit in silence for a while and meditate on this love and joy of Maat that we have discovered.” And after some time in meditation, Men-Ausar taught Nefer-t to sing some hymns to Maat.” When Nefer-t leaves the shrine, her heart is as light as a feather and she feels as if she could fly.

Later that evening, when Nefer-t's father hears about the petition against his daughters, he stills his mind to meditate on how he should handle this crisis. In his meditation, the father has a most foreboding vision. In his vision, he is carving wonderful images of his twin daughters out of huge elephant's tusk. He is making these carvings because he feels that his daughters are to go on a long journey and might never return, and he wants to carve their images before they depart so that he can put as much of their likeness and spirits into the images as possible as a way a preserving their presence with him. In his vision, he is also accompanying his daughters part way on the journey. Before they leave Khemit, however, they are overtaken by an ice storm as he heard happens only in the heights of great mountains. The storm swirled so furiously around them that it caused him to become temporarily blinded. When the storm subsides, he searches and searches, but he cannot find his daughters anywhere. And in his vision, as he searches, he senses that everything in the land of his birth had been changed by the cold white storm.

As the father ponders the meaning of his vision over the course of the

next few days, he also begins secretly carving the images of his daughters out of an elephant's tusk. This is to help him understand the vision. As he progresses with the carving, he begins sensing that a great change is approaching. This new change will surpass every trial his family and village have undergone in the past. Taking Auseti and Nefer-t with him, the father goes to the temple to seek the advice of the *Shekemu*.

"*Anetch Huraten Atef-Mut Neter*, I salute the Power of our Father-Mother Supreme Being," the father tells the chief *shekem*. "*Anetch Huraten Shekemu*, I salute the power of the elders. Your son has a question. I will accept the answer whether it bodes good fortune or bad."

The Chief *Shekem* replies, "My son, we have been expecting you and know your concerns. Daughters, we also welcome you."

"*Anetch Hurak, Shekem Ur Shekem*," the two daughters reply.

"*Shekem*," says the father, "I had a most vivid vision recently. I was carving the images of my two daughters out of an elephant's tusk. I did so because I knew that they were to leave on a long voyage, though I don't know to where or for what purpose. Also in the vision I was with my daughters on part of this voyage, but we were overcome by a kind of storm I've never seen before. It was a cold, white storm. I was temporarily blinded by it. When it stopped, I could not find my daughters anywhere, and in my searching I found that everything in the land had changed."

The Chief *Shekem* replies, "Your spirits have already given you the answer to your questions. We will only elucidate what your spirits have already communicated to your mind."

"At the northern end of the Nile," the chief priest continues, "live a significant number of people whose skin is light brown skin, not dark black as we are. They have gotten this way through the mixing with people who live in lands beyond the northern sea. The peoples in the northern lands across the sea have little to no skin color. Ages ago, our people have migrated to the northern lands across the sea. The climate in that region is now very cold and the sunshine is limited. When our ancestors migrated there, they still looked like us, and the weather then was warm enough for normal habitation. But there came a time when severe cold swept across the region, covering it in sheets of ice, as is found on the tops of the highest mountains. Some of the inhabitants left the region and migrated back south, while others migrated east. Some people, however, remained in the northern lands and were eventually trapped by the ice and bitter environmental conditions and adapted

to the harsh climate. The main means that nature provided to help them adapt to the cold was the removal of dark pigmentation in their skin, just as nature has done for many other species. These people's skins became as white as ivory, for white skin allows for greater absorption of the sun's warm rays than black skin. Also, their skin has fewer openings for exchange with the cold air. This facilitates the retention of body heat. These factors allowed them to receive the sun's nourishment quickly, which was necessary as the sunlight is limited in the northern lands, and the body had to be constantly covered for protection against the bitter cold. Their hair also changed from curly to straight, which also slows down heat loss. The males became very hairy, as if they had a pelt, and the woman became thick, for nature added layers of fat to their bodies for added protection against the cold. Their noses became long and narrow to prevent the cold air from directly entering the nasal cavity and the brain. Because the ground was now covered with sheets of ice, these people learned to survive on the flesh of animals. Survival depended mostly on the male's ability to hunt, which made them the dominant members of the social unit.

“These people,” the old priest continues, “had to spend most of their energies fighting for survival against the strong elements, and so they developed belief systems that viewed nature as domineering, conquering, and controlling people's lives. The unexplainable invisible forces governing the harsh natural world they experienced were represented more by domineering male Neters who had little regard for human life, than by the gentler female Neters who were supportive of human life. The Whites' intuitive motivation for union with the Neters was thus distorted and deformed into a quest to emulate their experience of their Neters and fiercely control and dominate the natural world. They no longer saw the natural world as a part of themselves, but as something to be conquered, and this quest to aggressively control and dominate things was extended toward their relations among themselves, and especially toward all other humans they came into contact with. Their perception of the indivisible unity and harmonies of life was thus veiled by a separative egoistic mentality.”

The Chief *Shekem* thinks for a minute and then goes on with this difficult teaching. “The Whites were thus isolated for millennia from Black peoples. With respect to the environment they were exposed to, they were adaptive and, to an extent, in harmony with their natural surroundings. Their aggression and other survival tools were necessary. Eventually the barriers of

ice retreated and allowed for free contact between these northern Whites and Blacks. From the perspective of the Blacks in the south and east who came in contact with the Whites, but who did not go through this Ice Age, the belief systems and aggressive behaviors of the Whites were abnormal and destructive. The radical differences in beliefs and behaviors between Whites and all other peoples generally resulted in friction and warfare. Although for many millennia now, the Whites have not been subjected to the severe environmental conditions of the Ice Age, many still retain vestiges of the Ice Age coping traits. Unlike us, the Whites as a whole have remained very aggressive and domineering. They remain motivated to war upon and conquer all who do not have the physical strength and organizational unity to repel them.”

The priest sees the shocked looks on the faces of the father and his two albino daughters. "Another factor governing the behavior of the Whites with respect to Blacks," he says, "is their fear of genetic annihilation resulting from sexual relations with Blacks. The superficial human characteristic differences between Whites and Blacks convince the Whites that they are dissimilar and disconnected from us. They view Blacks as not being of the same human family, as not sharing the same experiences of human life as themselves. The Whites have constructed their identity upon their distorted separative vision and view sexual relations with Blacks, along with the resultant loss of whiteness, as a threat to their very existence. They do not understand that there is only the one True Self that expresses in the world in a variety of transforming forms and peoples. They do not understand that the diversity of life is based on the unity of life. Therefore, where the Whites conquered, they established strict rules of social engagement that prevented the mixing of Black males with their White women."

"Despite these unnatural rules," the wise old priest continues, "the inevitable mixing with the Blacks occurred, primarily by White males dominating the Black male and by taking advantage of the Black female. This mixing, combined with varied geographical conditions, created new races of people who now live in the lands surrounding the northern sea and stretching toward the east. The resultant brown and yellow peoples are generally more receptive to a harmonious way of life. This is seen in how they interact with nature and the peoples around them. It is also seen in how they use their knowledge and resources to uplift the lives of their people, instead of investing most of their energy and resources in expanding their capacity to

conquer others through warfare. Yet, alas, many of these mixed peoples are just as aggressive and race-conscious as the Whites in the northern lands. In fact, these mixed peoples will spearhead the incursions of the Whites into our land by gradually establishing themselves among us."(25)

"Our stability and advancements derive from the relative stability of our environment. Our life revolves around the constant rhythms of the Nile as it deposits the rich soil gathered from the south from whence our people originated. We also receive our inspiration from the starry energies. However, the *Medu Neter* tells us that this stability and our wisdom traditions will eventually be disrupted by the growth in numbers of the Asiatic peoples who live in harsh lands north and east of the northern sea. Due to the cold weather and mountainous terrain, their lands cannot support vast crops and vast numbers of people. With this motivating factor and the Asiatics' aggressive tendencies, they will eventually seek to overrun our lands and seize and control our wealth. They have already begun to settle in the Delta regions of Khemit. We will be able to defend against this onslaught only to the degree that we adhere to the principles of Maat and are faithful to our true self. However, we are now entering into an age of spiritual decline, where the majority of our people do not follow Maat with their hearts. Consequently, we will soon lack the capacity to assimilate the Asiatics and maintain balance in our land. They will move to completely dominate us. This is the unnatural white storm of your vision. Countless numbers of our loved ones will be scattered and lost to us by this cold white storm."

The father is stricken with awe with all that the *Shekem* has taught. Deeply concerned about the news of the advancement of the Asiatic peoples, he asks, "what does the *Medu Neter* predict will be the developing factors of our future relations with the Asiatics?"

The *Shekem* answers. "The Asiatics will eventually ascend to a position of world domination through aggression, the crafty development of the intellect, and mastery over physical forces of nature. This development will not be balanced by an equal development and integration of internal forces or spirits. The resultant imbalance will bring to the peoples of the earth an age of spiritual devolution and disintegration. It will manifest in materialism, an over-emphasis on sensual gratification, and in knowledge and belief systems that are not rooted in the deep truth of the oneness of life. The Asiatics will create religions that focus more on external worship and control than on internal development. They will create societies that ensure an unequal

distribution of wealth and opportunity. This age of material and intellectual advancement, devoid of a corresponding spiritual illumination, will give rise to societies based on warfare and systems of human bondage and will result in an unimaginable destruction of human life. Their stolen resources and the knowledge of science that they acquire will be used principally for warfare and aggressive expansion at the expense of other peoples, rather than for the discovery of the deeper harmonies of life that would further develop humanity as a whole. All peoples conquered by the Asiatic warriors or otherwise controlled by them will suffer greatly in this age of darkness and decline. Great civilizations that are not prepared for this onslaught will fall if they lack the internal cohesiveness that the living Maat provides. Indeed all of the world will likely suffer from the ascendance of the Asiatics.”

The *Shekem* continues. "The spoils of the plundering of the Asiatics, the domination of their temporal powers and principalities, which they will institute to displace indigenous societies, will make them appear to be of superior strength and virtue. In truth, their facade of superiority and virtue will be nothing more than a thick veneer that hides the distortion of their once balanced nature. They will create a world of strife and violence, project the blame for this strife and violence on others, and proclaim themselves as the world's saviors. The Asiatics' insatiable quest for domination over nature and others at all cost is a misguided, compensatory attempt to achieve inner completeness, union with others, and identification with Neter."(26)

The father, now truly alarmed over the news of this pending time of darkness for the world, asks another question. "Since the *Medu Neter* predicts a coming age of darkness perpetrated by the Asiatics, shouldn't we be vigilant and smash them before they become too strong and eventually smash us? Can we not change this ill fate? Shouldn't we unite our peoples and send armies to completely remove the mixed people from our land. Perhaps we should also send armies to the lands of the Asiatics to control and contain them?"(27)

"My Son", replies the *Shekem*, "this is a critical question you have raised, and the *Shekemu* have grappled with this question for quite some time. But did you not hear when I said that we are entering into an age of spiritual decline because the majority of our people do not follow Maat with the heart? This is the root cause of the illness that breaks down our immunity to outside attacks. We have been taught by the wise ones of old that the most effective way to counter spiritual underdevelopment and its disastrous effects is, first,

through careful introspection and self-discovery and then through patient spiritual instruction and example. The benefit of this instruction must be shown to far outweigh the illusory gains resulting from aggression and forceful control. This teaching must be patiently and consistently delivered to aggressors in order to displace their ingrained belief system and its associated habitual ways of behaving. Consider the case of a child who has been abused by its parents. Such a child only knows abuse and will abuse others. It will even associate abuse with a demonstration of love and normal interaction. This child's once naturally balanced nature has become distorted. It must be restored to normalcy through patient instruction and by a constant good example of a benefactor. It is appropriate to defend our lands against the onslaught of the Asiatics as much as possible, and by physical force if necessary. However, it is much easier to restrain an unruly child than to restrain a whole race of aggressive people."

"Our best strategy in dealing with their aggression and negative energies is to teach all our people to keep their hearts steadfast in Maat. Then, over the course of generations, we will be able to assimilate the Asiatics into our ways, even if we are at first dominated. We must never surrender our fidelity to the Divine Will. This is our true power. We must ourselves regain an understanding of the wholeness and integrity of life so that we may achieve the wholeness and integrity of our inner being. Then we may teach the Asiatics to do the same. We must help them apply the same energy toward self-mastery that they use to master the physical world. They must know that to conquer another may seem to be a sign of strength, but to conquer one's self is to truly possess strength. We must teach the ablest of them true knowledge of life so that they may spread this knowledge among their people. Warfare, though a temporary solution to the pending extreme threat, will result in greater long-term problems. To subdue them primarily by force is no different from attempting to subdue a child's troubled heart primarily by force. It will only generate a negative response. Further, if you solely resort to directly combating a negative energy on its own level, then you will become the negative energy you are trying to defeat. By subduing one's self to the Divine Will and Force and using harmonious means to change the situation, a lasting solution can be achieved. Though we may not successfully assimilate the Asiatics to the integral way of life in the near future, our efforts will eventually bare fruit. The negative consequences for the world will be far greater if we do not try."

"*Shekem*," the father replies, trying to understand, "you have said that the nature of the Asiatics has become distorted. You have said that, rather than harmonize with nature and all other peoples of the earth, they seek to conquer nature and all other peoples who do not look like them. If we do not contain the Asiatics now while we can, and they manage to dominate all of our people and the world, as the oracles predict, how can we possibly weather this storm? My vision told me that they would destroy the whole of our land and our ways."

The *Shekem* answers again. "The ancient wise ones have taught that when besieged and trapped by vicious winds, the best strategy is to remain low, grounded, and flexible in our spiritual development. The stiffest trees are broken by the strongest winds. Yet no storm can last forever. No empire that rules by force and selfish accumulation of wealth and power can endure for long. Because of the extremely destructive energy of these forces, they already bear within themselves the seeds of their eventual exhaustion, decline, and transformation. An extreme negative, force no matter how strong and pervasive, must always yield to the alternating rise of its opposite positive force."

The *Shekem* pauses. "Consider also," he says at last, "this teaching from the ancient wise ones on how to conduct oneself when confronted with a strong obstructive force:

*Water always takes the lowest position. Obstacles do not hinder it. It accommodates whatever is in its path and continues to flow forward. By remaining low, it follows its true nature. Its fundamental direction is not influenced by superficial obstructions. It never loses its direction. Water is always ocean-bound, seeking to reunite with the whole. To follow the way of water is to return to one's spiritual essence. Nothing in the world is softer or more yielding than water. But for wearing down the hard and strong, there is nothing like it. That yielding overcomes strength and softness overcomes hardness is something that is known by all, but practiced by few.<sup>1</sup>*

The *Shekem* continues. "Our Kings have unified upper and lower Khemit.

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<sup>1</sup> This entry is from the ancient spiritual text given by Lao Tze, and is cited in "The Complete Works of Lao Tze", by Master Ni Hua Ching.1

As Ausar, they have spread the harmony of Maat and the Wisdom teachings of Tehuti to all of peoples of the world. You may say that for a time our people have been dominant throughout the world. However, like nature, the overall evolution of humankind moves in cycles, and now our people are entering into an age of decline. Even as we enter upon an age of decline and darkness, however, we must continuously seek to institute an age of renewal and be prepared to steadily correct and transform all negatives into positives, starting first with those negatives within ourselves. To do otherwise would be to prolong the period of darkness.”

One of the daughters now interrupts the teacher. "*Shekem*," she says, "this is applying the knowledge of five elements you have taught me. The way of Water, or spiritual teachings, can overcome the way of excessive Fire, or warfare. After a period of spiritual decay, or stagnant Water, naturally comes a period of regeneration, or Wood, which is renewed spiritual discovery.”

"Yes Daughter," replies the *Shekem*. "You have learned well the application of the teaching on principal energy phases. It is necessary for our future generations in this time of darkness to support each other in every way and to continue practicing the ways of our wise ancestors within their families and communities. My Son," he says to the father, "teach your children to teach their children the way of harmony, balance, and the integration of mind, body, and spirit. Teach them to unite these with the heavenly energies. Teach them of the indivisible union between humanity, the heavens, and the Universal Divine One. Teach them to always seek and follow the Divine Will. This is their best protection."

"*Shekem*," the father responds, "my heart goes out to the people of virtue in the future ages who will have to live in the dark times. I can hardly imagine the physical, mental, and spiritual agony that people will have to endure while living under systems of oppression that disregard the equality of all peoples. How can people of virtue manage themselves through this experience?"

The *Shekem* answers, "Through constant contemplation and introspection, an individual, a village, even a people can remain unaffected by the pressures of a corrupted society. They can remain attuned to the deepest level of nature, which is the Universal Life Force coursing through all life forms. By following the changes in the world and the ways of a corrupt society, an individual, a village, a people become lost in the temptations of living superficially. It will be necessary in the coming time of confusion for all sincere peoples to practice deep contemplation and remain on the path of

eternal unity. Without this deep level of contemplation and integral vision, one's view of life and judgment becomes like that of a child, and one can easily be controlled and subdued by another. For a person, a village, or a whole people this will bring humiliation."

"Consider also," he says, "that darkness is not just a product of external factors, but also a result of how a people respond to external factors. If people remain calm and organized while darkness surrounds them, then their eyes will eventually adjust and see the way out of the darkness, whereas if people panic, rush about, and are disorganized in the darkness, then they will only cause further injury to themselves and all around them. To dispel darkness, one simply needs to add light, not more of the darkness that comes from vengeance and warfare. People of good will in the time of confusion must continually work on self-development and collective development. Their positive influence will serve as a guiding light to bring all peoples in harmony with the divine order of the universe and with each other."

"Venerable Shekum," the father asks, "how can people of good will in the future age of confusion manage to restore the world to a normalcy and govern it?"

"My Son," the teacher replies, "there is great power in an integrated and sincere mind. By keeping their minds whole and pure, the ancient wise ones developed a deep intuitive understanding of the fundamental principles of life. They developed great spiritual powers. Thus were they able to shape and control natural forces both internally and externally. They were able to withstand the dangers of fire, flood, fierce animals, and attacks from people. They had great healing abilities, were able to walk over water, to elevate the body, to pass through stones, and to transform themselves into other life forms. These things were done not for show, you must understand, but were natural expressions of their integral nature and pure intentions. The ancient wise ones understood that intellectual development by itself fragments the mind and results in a dualistic vision that establishes the scientific at the expense of the spiritual; the merely lawful at the expense of virtue and justice; religion at the expense of internal spiritual development. It results in the dualistic vision of Man versus Nature, Male versus Female, White versus Black, Self versus God, Life versus Death. With only intellectual development, people will comprehend neither aspects of the indivisible whole."

The wise *Shekem* continues, "The remedy for the people of the future age

of great confusion lies in the ancient knowledge of the integral way of life that has been passed down from generation to generation. The holistic way of life practiced by the ancient sages incorporates body, mind, and spirit as a whole in all activities. Their education was broad and comprehensive. It did not emphasize one element of their being while neglecting the others. Their studies of nature, the laws of the universe, and spiritual practice were synthesized into one whole. Their work and recreation were united and served to nurture their spirits. Their leaders were models of virtue and spiritual strength, not just of strong military and financial abilities. Their forms of exercise developed not only the body, but also the mind and spirit as well, through the harmonizing of their internal energies. Their music functioned as the bridge of communication between the mind and spirit and was not just an emotional release.

The fundamental reality of life is that all things are connected and share in the same essential nature. All things are able to communicate, attract, repel, and react to each other because they share a common substance. Hence, they are in reality one and the same substance. The reason you can see the stars at night is that you and the stars share a common substance. You are one with all the stars and can access their energies by matching their levels of vibration. The fundamental reality of life is the Great Oneness of Life. Living according to this reality, a person, a society, and the world, will be restored to normalcy and correctly governed."

"Venerable *Shekem*," the father vows, "I will instruct my children's children to teach the Asiatics this integral Way of life so that the time of darkness will be minimized.

The *Shekem* responds, "The rulers and leaders of the age of darkness will neither readily understand nor trust this integral way of life. They trust only that which can be confirmed by their physical senses and controlled to their advantage. They will view this teaching as a threat to their domination and material gain. They also view it as a precursor to the annihilation of the White self through genetic mixing. Therefore, one should not attempt to change the Asiatics prematurely. They should be taught directly only if they ask to be taught; otherwise, indirect means are better. The best way to influence a corrupted society is by being a model of virtue. But even then, because of the surrounding dangers, it is oftentimes necessary to remain to yourself as a people and practice the integral way. All who sincerely seek to restore themselves to the harmony of life, both internally and externally, will invoke a corresponding

response from the divine realms, and the way will open to them for virtuous fulfillment and the free development of the immortal spirit."(28)

"*Shekem*," the father says, "I now understand that if a people's light is covered up by the power of a people who are in darkness, the former should continue to practice the integral way until the opportunity arises where their light can shine on the later."

The *Shekem* responds, "It is also important to understand that what I have explained thus far applies to White, Black, Yellow, and Brown people as collectives. There exists in each of these broad categories of people, societies, and individuals who are highly spiritually evolved. Not all Asiatic peoples have fallen, or will in future ages totally fall victim to the lower impulses of human nature and a fragmented vision. Nor were the Asiatics originators of man's inhumanity to man. This fallen state is as old as humankind itself, for we are a composite of heavenly and earthly energies; the high and the low. Not all Blacks have achieved the enlightened stage of spiritual development that comes with an integral vision of life, nor will all in the near future. All the people of the earth must struggle to achieve dominion of their higher self over their lower self. Everyone has to face the struggle of the Heru over Set within themselves, and place Set in service of Heru. This struggle usually takes place over the course of several lifetimes. It is this very struggle that serves as the nutrition for spiritual growth. Without resistance and counter resistance, there is no development, spiritual or otherwise. These forms of exchange are nature's preliminary modes of evolution. All apparent opposites define, shape, and assist each other. Ultimately, however, there is no White versus Black, developed versus underdeveloped. There is only the Universal Divine One Who Is One without a second. From this perspective, there is no reason to hold onto anger and resentment towards another because there is no "other." There is only the One Self. Holding onto any discriminating concept as a truth onto itself will only prevent you from experiencing the oneness of life that you are, Ausar."(29)

"Venerable *Shekem*," the father asks, "how do I relate all of what you have said to the immediate challenges of my daughters?"

The *Shekem* turns again to face the twins. "Daughters," he says, "this teaching has been especially for you, for you are central to your father's vision. My son, we advise you to take your daughters to be among the Asiatic people of the northern lands. There they will get a better insight into who they are, not because of their whiteness, but because in the northern lands they will

not have the stigma of their whiteness weighing down on them. They will have the mental space to search inside to find their true self, Ausar, which is not limited by skin color or any other superficial human characteristic or adaptation. It will also give them a chance to learn and teach valuable lessons about reconciling opposites, which is a key to understanding the integrity and wholeness of life. All things in nature can be reconciled in the harmonious interplay of apparent opposites. It is an essential part of our spiritual evolution to achieve this insight and to live it. The seed of our ways has been implanted deeply within your daughters. It is the resistance to our ways, as presented by the ways of the Asiatics that will provoke your daughters' further spiritual development, just as the resistance of soil and gravity provokes seedlings to sprout and develop. Your daughters will be challenged to awaken and harmonize their inner Neters instead of focusing on external factors, which are ultimately controlled by awakened internal forces. They will thus be pushed farther along the path to becoming integral beings, Ausar. They will also discover the best ways to teach the Asiatics how to discover Ausar in themselves.(30)

"Nefer-t, Auseti," says the Chief *Shekem*, "you are welcome to return home after your journey. Your return would be very valuable to the entire village because you can share with us your direct knowledge of how to harmonize with the Asiatics. As you know too well, much of the village needs new ways to learn how to reconcile differences. Indeed, learning this lesson may prove to be the key to our survival in the future ages, because the Asiatics are increasing in numbers and constantly making warfare on African peoples. If we are to survive with them in the future ages, we must learn how to curb and smooth out their aggression towards nature, all other peoples, and themselves. Otherwise, either or both of our peoples will be on a path of destruction. We advise that you go on this journey."(31)

Now Nefer-t addresses the *Shekem*. "Venerable *Shekem*," she says, "my father was not certain in his vision if my sister or I would return home from this journey. We were lost to him in the cold white storm. If it is my destiny to remain in a distant land, it is my sincere intention to spread your teaching of the integral way and to nurture a natural society based on peace, harmony, and nondiscrimination. How can we apply all of what you have taught, to nurturing a natural and harmonious society, while living among the Asiatics?"(32)

"I have told you much today," the old priest replies. "It would be good for

you to digest all that has been said thus far before I answer your question. All of you come to me on the night before the *Het-Heru* ritual of initiation into womanhood, I will then answer your question at that time." And the *Shekem* thus concludes his instruction. The father and daughters bow, thank the *Shekemu*, the living oracles, for their advice, and return to their home.

The day before the *Het-Heru* ritual of initiation into womanhood, the candidates are called to the village center to help prepare the ritual grounds, rehearse songs and dances, and to receive other instruction. The *Shekemu* are present to oversee these preparations. As instructed, the candidates come wearing articles of clothing in keeping with the colors and energies of *Het-Heru*. They also bring offerings to the *Het-Heru* shrine. By mid-morning, the village center is filled with the young girls adorned in their green, yellow, white, and rose colored clothing. The village dance troupe is practicing its energetic and sensuous dances, along with hymns and gestures meant to invoke the *Het-Heru* principle. Some of the girls are busy creating the *Het-Heru* shrine. At noon, everyone is given a break, after which the girls will be given some final instruction. While they are eating their mid-day meal, the usual antagonists are speculating among themselves why neither Auseti nor Nefer-t is present. They assume it is because neither of the girls would be counted eligible to marry someone of the village by the *Shekemu*. But just now, to the surprise of the antagonists, Auseti and Nefer-t arrive at the site of preparations for the ritual. Nefer-t is not wearing the colors of *Het-Heru*, however, but is dressed in sky blues and white, the colors of Maat. She also has a white feather in her hair and is carrying a basket filled with feathers. Everyone, including the *Shekemu*, wonders why she is dressed in this manner.

Soon the *Shekemu* call everyone to gather around and receive final instructions on preparing for the next day's ritual. As the girls begin to assemble, the antagonists make their way to Nefer-t and stop her. They want to embarrass her for wearing different colors, to make her react with anger, thus proving before all that she is unfit to be a woman. As Nefer-t's heart begins to race, she recalls the good advice her brother gave her about handling tense moments. Standing still for a moment, she begins to breathe deeply and focus on her heart, thus regaining her calm and composure. But the other girls begin taunting her, telling her that she is silly, that she is wearing the wrong colors, that she just wants to draw attention to herself. She will, they tell her, be declared unfit to be a woman. Nefer-t remains silent. She is thinking of the *Shekem's* teaching on the freedom of the will to choose a higher course of

action, a course above the animal impulses and blind emotions. For the first time, she decides to ignore the insults. She turns away and goes to sit and listen to the *Shekemu*. The girls are dumbfounded by her response.(33)

Soon everyone has settled down, and the Chief *Shekem* begins to ask individual girls to comment on the purpose of the *Het-Heru* ritual of initiation into womanhood. When he has received satisfactory answers, he asks a female *Shekem* to give further instruction on the virtues the girls require to develop fully into womanhood. When the priestess concludes her instruction, the Chief *Shekem* asks Nefer-t to rise and approach the front of the assembly. Her basket in her hand, the albino twin makes her way through the crowd of girls and stands before the Chief *Shekem*.

"Nefer-t," he asks, loud enough for all to hear, "why do you wear the colors of Maat, during the occasion of Het-Heru?"

Nefer-t responds, "Venerable *Shekem*, you have taught us that it is in our very beings that we must first look to discover the Neteru, and the greater divinity of life. You have taught that true joy, beauty, and the greater good, all of which Het-Heru symbolizes, are founded on the understanding that one's true self is one with the whole village and all things. I have also learned that it is by living according to the principles of Maat—having unconditional love for others, and seeking the Divine Will and harmony in all things—that we are able to achieve the greatest levels of peace and joy in our lives. It is then that the Het-Heru in all of can be so joyous, beautiful, and potently expressive. I am very grateful that I have learned this lesson, and I wanted to express my gratitude to you and the entire village for helping me to come to this understanding. I decided to express my appreciation to all by wearing the colors of Maat and sharing feathers, one of her symbols."

The old priest smiles. "Nefer-t, you have learned your lessons well. You may place your feathers onto the *Het-Heru* shrine."

"*Shekem Ur Shekem*, if I may, I wish to express my love and new found joy directly by giving the feathers to my sisters."

"That would be fine, Neter-t."

Nefer-t walks first to the girls who taunted her earlier. She weaves a feather into the hair of each girl, and then sets another feather behind the ear of the young priest, Men-Ausar. She likewise presents a feather of Maat to the Chief *Shekem*. As she is giving feathers to others present that day, the Chief *Shekem* again speaks to the assembly. "May we all find our deepest joy and beauty by sharing with everyone from our hearts, the love of Maat. Thus shall

our heart be as a light as a feather and found in the balance on the scales of Maat. Let the women and girls add to this woman's gift, by singing praises to Maat, even on this occasion of Het-Heru, for all the deities work together to re-unite the dismembered body of Ausar." And the assembly sings hymns to *Het-Heru*.(34)

The *Shekem* now calls the women who earlier petitioned against Auseti and Nefer-t to come to the front of the assembly. He addresses them with these words. "You women have petitioned that Auseti and Nefer-t be proclaimed unfit to marry because you think their blood is tainted with evil. Is this correct?" When the women nod and respond, "Yes *Shekem Ur Shekem*," he says, "I have this question for you then. Do you value the blood of the *Shekem Ur Shekem*?"

A woman responds, "*Shekem Ur Shekem*, the blood of the *Shekem* is one with the blood of the village. We honor the blood of the *Shekem Ur Shekem* as we honor our own."

"It pleases me that you are so faithful to the office of the *Shekemu*," the old priest says. "Now answer this last question: do you honor the blood of one who saves the blood of the *Shekem Ur Shekem*?"

The same woman answers, "*Shekem Ur Shekem*, anyone who saves the blood of the *Shekem Ur Shekem* saves the blood of the entire village and is considered one with the village. But surely, honored *Shekem*, you do not mean to imply that these girls have saved your blood."

The *Shekem* now calls for Auseti to stand before the assembly. As she does so, he instructs another *Shekem* to take up a spear. When the *Shekem* does so, the Chief *Shekem* commands him to thrust the spear into his side. Without hesitation, the younger *Shekem* plunges the spear into the side of the Chief *Shekem*, drawing gasps from the assembly. As the younger *Shekem* withdraws the spear, the blood of the Chief *Shekem* flows freely. The Chief *Shekem* turns to Auseti, "Daughter, did you learn your lesson? Do you always remember your healing power?"

Auseti, composes herself and says,, "Yes, *Shekem Ur Shemem*. I have it." The *Shekem* smiles. "That is good for me," he says.

Auseti takes her healing stone out of her basket and steps forward to place it on the wound in the *Shekem*'s side.

But he stops her, saying, "No, Auseti. That stone will not do. I mean your Mystical Pearl."

Startled, Auseti asks, "*Shekem*, how did you know about that?"

"Daughter," he replies, "I don't have time to explain that right now, but I would be very grateful if you would save my blood with your Mystical Pearl."

Auseti understands now, and she places her hand over the open wound. She stills her mind and focuses her undivided, one-pointed mind on bringing forth healing energy from the source of her being. When she removes her hand the old man's side, and the wound is closed.

"Daughter," the Chief *Shekem*, says to Auseti, "I thank you for saving my blood." And now he turns to the women who petitioned against Auseti and her sister and says to them, "This woman has saved the blood of the *Shekem Ur Shekem*. By your own words, she is one with the entire village. So, too, is her blood sister. To become Ausar, we must achieve the holistic, nondiscriminating mind. We must embrace all as one, and each one as the all. Each part of life is inseparable from the whole, and the whole is in each part of life. Let everyone go home in peace."(35)

That night, as instructed, the father and his daughters return to the house of the *Shekemu*. "*Anetch Huraten Atef-Mut Neter. Anetch Huracten Shekemu*. As we prepare to make the journey to the land of the Asiatics," the father says, "Our hearts are open to receive your teachings."

The chief priest smiles on this little family. "Nefer-t," he says, "I thank you for expressing your sprit of Maat with all the village. Auseti, I thank you for saving my blood. Remember, Auseti, that with a sincere heart and complete identification with our True Self, we possess power over all external circumstances. Remember, too, that we must be willing at the appropriate time to sacrifice our blood for the sins of the world. Now Nefer-t, you wish to know how to nurture a natural, harmonious society while living among the Asiatics? Daughters, this may be my final instruction to you. Listen well."

"The Neteru, or fundamental principles of life, are rooted in and obey the Will of the Universal Divine One. So too do wise and prosperous societies take root in and obey the Will of the Universal Divine One.

"The Neteru have different functions; yet each Neter shares equally in the One Source of Life, and is Its extension. Each relies on the others. Can hot exist without cold? The moist without the dry? Light without darkness? Fullness without the void? Is one expression of Neter Neter (God of the gods) more important than the others? No. Each defines and shapes the other. Each Neter is but a variation of the One Life Force. So, too, do natural societies respect the variations, different talents, and expressions of people, understanding that they all share equally in the One Source of Life. Each adds

to the productivity of life. Each can assist the other in a harmonious interplay of Life Force. Leaders without this understanding establish societies where one segment exploits another for selfish gain.

"In Nature, all things are constantly changing, yet behind all changes lies the unchanging truth of Universal Oneness. Through the use of oracles and a developed intuition, the wise leader discerns the Divine Will, comprehends life's phases, and can thus wisely determine what teachings and practices are appropriate for a given period. This is Heru following the Divine Will as taught by the Neter Tehuti, teacher of divine speech or the *Medu Neter*. Guided by the ego, the intellect, and desires, rather than by the Divine Will, the unwise leader promotes narrow views. The unwise leader promotes teachings, dictates rules, and keeps ministers who are not appropriate for a phase of the society as a whole. Such a leader moves society far from true knowledge of the Higher Collective Self, Ausar.

"The Neteru are constant and pervasive in their potent influence, yet they allow for change, variation, retreat, renewal, and full development of all things. Natural societies have constant and pervasive rules of order for actualizing the potency of life. These societies also allow for change, variation, and the appropriate application of laws according to time and place. What is potent, effective, and harmonious in one time and place may not be so in another. The wise leader knows how to make adjustments according to time and place while still administering over the fundamental order and power of life. This defines the *Shekemu*, who access the powers of Sekert, Neter of fundamental structure and order. The unwise leader is not able to discern the appropriate laws according to time and place. He therefore misuses powers entrusted to him. This misuse of power may be intentional and for selfish gain. True spiritual power is beyond such negative intention. The unwise leader then often compounds the problem at the expense of others by seeking temporal powers as a substitute for true spiritual power.

"The earth, the waters of the earth, the sun, the moon, the stars all give their energies freely and equally to all, even to those who have strayed from the path of normalcy. Natural societies do not hinder the virtuous fulfillment of their members. In natural societies, all members are cared for, especially in times of difficulty. This is impartial love with the heart of Maat, deity of universal love.

"The constant cycles of nature give birth to and support the evolution of

all life. Natural societies live in tune with the cyclic phases of nature. Understanding that all things in nature are equally important and have a symbiotic relationship to each other, these people respect the rhythms of the natural environment. This is called living according to the laws of Maat. Without this understanding and respect for the laws of Maat, a society abuses or destroys the natural environment, or lives beyond the environment's sustainability. With a further lack of restraint, it seeks to plunder the lands of its neighbors. This is done with ignorance to the Law of Energy Response that ensures a corrective response from nature.

"In natural societies, on the other hand, laws are applied consistently and equally to all members. These laws are derived from natural developments and universal principles. They are not artificially established for the gain of some over others.

"In nature, when corrective forces are applied to a type of energy arrangement, this is done because this arrangement threatens the harmony of the whole, not just because it is different. In natural societies, an individual or a group is not arbitrarily singled out for correction because their characteristics or behaviors are different from others in a society. It is only when individuals or groups threaten the virtuous fulfillment of the society as a whole that forces are applied to limit them. To apply limiting force otherwise is to be unnaturally discriminating, which leads to social ruin.

"When society is governed by the desires of the lower nature, disharmony and criminality are engendered. Based on ignorance, lack of reasoning and identification with the lower self, these desires allow feelings of discrimination, sexism, and egoism to flourish. In this condition, people come to feel that they are separated individuals who have a right to hurt and even own others who are "below" them as measured by physical strength, wealth, or fame. This egoism and separative individualism engenders a feeling that others, including nature, are objects for one's own egoistic aims. Thus it becomes possible to plunder, dominate, kill, or destroy others. When society is based on the principles of spiritual truth, the lower nature is channeled, refined, and harnessed as an aid towards spiritual and material achievements that benefit all life. When opportunities are promoted for all to discover their full potential in an atmosphere of caring, understanding, universal love and support, then the best in humanity is brought forth. "The goal of leaders in a natural society is to provoke the awakening, development, and integration of its members' inner Neteru so that they may all become Ausar. This is a

process that cannot be forced. It is a natural development facilitated by leaders who are guided according to the intelligence of the heart rather than the intellect or desires. This is called Heru following the guidance of Tehuti. Such a leader intuits from the Divine within. Such a leader knows how to continuously renew, vitalize, and organize a society.”

But now Nefer-t interjects a question. "*Shekem*," she says, "I understood your teaching about bringing heavenly energies in support of earthly energies as a way to manage one's spiritual development. How can I relate that to promoting a healthy society among the Asiatics?"

The *Shekem* responds, "In nurturing a healthy and productive society, heavenly energies of the leadership must be lowered to support the more earthly energies of all people in the society. The leadership of a society must find or create ways to fuel the productive development of the society. The people will respond and work toward the heavenly goals of the society. If the leadership of a society does not develop, refine, and identify with the lowest of its people, then nothing positive will come from such a society, and it will eventually disintegrate. If leadership is too strong and intrudes itself too much into the daily lives of people, then their hot heavenly dictates will cause the people to rebel against it, and nothing positive will be accomplished. For individuals and societies, there must be a healthy balance of heavenly and earthly energies to produce that which is natural, potent, and enduring.

"Daughter, true growth occurs in the process of solving the problems of life, both individually and collectively. All difficulties can be resolved through following the holistic, integral way of life. Creating a better society and world starts with creating internal spiritual development. If you can create internal harmony, then you know how to create external harmony. If you know how to govern yourself, then you know how to govern society and the world. Through spiritual self-cultivation, one comes to realize that there is an indivisible unity between all things, and that there is no self versus others, Black versus White, male versus female. Because we all share the same essential nature, we are all one, and the one is continuously expressed in all. With this holistic vision, a people of virtue will plant the seedlings of a new age of enlightenment and civilization that will sprout and cover the earth."(36)

The father now addresses the *Shekem*. "Venerable *Shekem*, I am eternally grateful for your instruction. I have one last request. Please give to us some words of spiritual power that will protect us and help us remain on the integral

way as we make the journey into the land of the Asiatics.”

The *Shekem* responds, "My Son, the power of any prayer or invocation comes from the sincere projection of the heart. With sincerity, one invokes the greatest powers of the Universe. Without sincerity, there is no power. For your protection you may repeat, from time to time, these words with great sincerity: *Highest Universal Spirit, the One without a second, You and I are One.* I also give you these cautionary words: Thoughts and words have their power, but *the greatest power comes from living and being the integral way of life.* Constantly practice virtue and wholeness in all activities with awareness of the Divine Source, your true self, as the doer of all activity. This is the greatest protection and potency of life. Auseti, this is the Source of your Mystical Pearl; the Source from which the greatest healers draw their power."

Auseti asks, "Venerable *Shekem*, how did you know about the Mystical Pearl? I have told no one about that old man who showed it to me. And how did you know that I once failed to have my healing stone when the life was leaving a body right before me?"

"Daughter," the *Shekem* replies, "I and Highest Universal Spirit are one. Now I give to you this word of power to use when there are conflict and tension around and in you. It is *HA*. This is similar to the sound you make when you are laughing deeply from the belly. It is good to remember not to dwell only on the seriousness of life, but to also be joyful and spiritually tipsy at times. This will help you to be flexible to your surroundings. Tension causes stiffness. Recall that when the winds of life are fierce, it is the stiffest trees that snap first. Remain firm to your principles; yet be flexible to all that is around you. The Divine One experiences this life through you for its greater purpose. This Divine One, who expresses as your True Self, does not kill and is not killed. Even as you see an enemy, it is the self seeing itself. This is why you must love even your enemies as you love you self, even if you may have to slay your enemy to uphold justice and peace."

"Venerable *Shekem*," the father says, "we are now fully prepared to leave for this journey following tomorrow's initiation ritual. Is there anything else we should know in preparation for tomorrow's initiation ritual?"

The *Shekem* responds, "This journey will be your daughters' initiation. It will be the means by which they will fulfill the meanings of their names. Indeed, their journey will be our journey and the journey of all humankind for all ages." (37)

And hearing those final words, the father and daughters bow, thank the

*Shekemu*, and return to their home.

On the morning of the *Het-Heru* ritual of initiation into womanhood, the women of the *Het-Heru* clan gather in the village center to begin the *Het-Heru* ritual with prayers. There they find the exquisite images of Auseti and Nefer-t carved into two huge elephants' tusks. Along side of the carvings is a pile of all the mystical stones and crystals collected by Auseti through the years. A woman comes out of the temple house and reports, "Early this morning, from a distance, I saw the father and his daughters leaving the village with provisions for a long journey. I called to them but they could not hear me, strangely enough because they were laughing deeply, *HA, HA, HA, HA . . .* I could not understand how they could be so merry while leaving behind all the people they love and not staying for the *Het-Heru* initiation." The women pause to reflect on the meaning of Auseti and Nefer-t's departure, and then they begin to give praises to the Neteru.(38) And so, guided by the bright Light of their Mystical Pearl, the father, Nefer-t, Auseti, and the young priest, Men-Ausar, have set off to the land of the Asiatics. Even before they pass across the boundary of Khemit at the Nile Delta, they are besieged by the cold white storm.

The white storm raged throughout Khemit. It swept over all of *Alkebu-lan* as if it were a great plague manifesting from the underworld and feeding on all in it's path. It then spread over the entire world. Millions perished in this storm. Millions more were scattered by it. Even more were placed in bondage—bondage of the body, mind and spirit, by it. This cold white storm caused unimaginable turmoil and mourning everywhere. There was no end in sight.(39)

*Thus strength did mightily prevail over weakness,  
so that the strong did massacre and burn the weak,  
and from the holy places, down they cast the living  
and the dead, down from the holy shrines, until the  
Elements (Neteru) in their distress resolved to go to  
Ra (God), their Monarch, to complain about the  
savage state in which men lived.*

*The evil now being very great, the Elements  
approached Ra their creator and formulated their  
complaint. It was Fire who first received authority to  
speak, and He said, "Oh Lord, Artificer of this new*

*World, your name mysterious among the Neteru and up to now, revered by all mankind, how long have You, O Ultimate One, judged it right to leave the life of mortals without Pa Neter (God)?"*

*He continued, "Show now Thyself unto Thy World consulting Thee, initiate the savagery of life with peace, give laws to life, to righteousness give oracles, fill with fair hopes all things, and let men fear the vengeance of the Neteru and so will sin no more."*

*Fire continued, "Should they receive due retribution for their sins, they will refrain henceforth from doing wrong. They will respect their oaths and no one any more will ponder sacrilege."*

*He continued, "Let them be taught to render thanks for benefits received that I, Fire, may joyfully do service in the sacrificial rites, that they may from the altar send sweet-smelling vapors forth."*

*Fire continued to speak, "For up to now I am polluted, Lord, and by the godless daring of these men, I am compelled to burn up flesh. They will not let me be for what I was brought forth; but they adulterate with all indecency my undecaying state."*

*And Air too said, "I also, Master, am made turbid by the vapors which the bodies of the dead exhale, and I am pestilential, and no longer filled with health. I gaze down from above on things I ought not to behold."*

*Next Water received authority to speak, and spoke and said, "O Father, O wonderful Creator of all things, Spirit self-born, and nature's Maker, who through Thee does conceive all things, now at this last command the rivers' streams forever to be pure, for that the rivers and the seas wash the murderers' hands or else receive the murdered."*

*After came Earth in bitter grief, and taking up the tale thus she began to speak, "O sovereign Lord, Chief of the Heavenly Ones, and Master of the*

*Wheels upon which this universe turns, You ruler of us Elements, O Sire of them who stand beside Thee, from whom all things have the beginning of their increase and of their decrease, and into whom they cease again and have the end that is their due according to necessity's decree, O greatly honored One, the godless rout of men does dance upon my bosom."*

*Earth continued, "I hold in my embrace as well the nature of all things; for I, as You didst give command, not only bear them all, but I receive them also when they're killed. But now I am dishonored. The world upon the Earth, though filled with all other things, has not a Neter Neteru."*

*Earth continued to speak,: "For having nothing to fear, they sin in everything, and from my heights, O Lord, down they fall by every evil care. And soaking with the juices of their carcasses, I'm corrupt. Hence am I Lord, compelled to hold in me those of no worth. With all I bear I would hold Neter Neteru as well."*

*Earth continued, "Bestow on me, if not Thyself, for I could not contain Thee, yet some holy emanation of Thyself. Make Thou the Earth more honored than the rest of the Elements; for it is right that she should boast of gifts from Thee, in that she giveth all."*

*Thus spoke the Elements, and Neter Neteru, fulfilling all things with the sound of Their Holy voices, spoke thus, "Depart, ye Holy Ones, ye Children worthy of a mighty sire, nor yet in any way attempt to innovate, nor leave the whole of My World without your active service. He/She continued thus saying: 'For now another efflux of My nature (Heru, one's enlightened Self) is among you, and he shall be a pious supervisor of all deeds, judge incorruptible, of living men, and monarch absolute of those beneath*

*the earth, not only striking terror into them, but taking vengeance on them. And by his class of birth, the fate he has deserved shall follow every man.*<sup>2</sup> (40)

The cold white storm consumed all in its path. Nefer-t, Auseti, and Men-Ausar took refuge inside the inner temples of northern Khemit, where the cold white storm had not yet penetrated. They studied earnestly under the sages of the Khemitian temples and were initiated into the Great Mysteries. They transcended the lower self, the separative ego, and thus came forth by day as Ausar, even as the dark clouds of cold white storm spread death and turmoil throughout the land and over all the earth. Auseti and Nefer-t were witnesses to the high priests as they taught the Great Mysteries to Asiatic students in hopes that they would take the teachings of Khemit back to their own lands and begin the process of transforming the aggression of their people. This was the seed of hope and light for the future that they were called to nurture, as the present was covered in darkness.

The priestess Nefer-t, moving according to the Divine Will/Force and fulfilling her life calling, taught the principles of Maat to the new rulers of the land. She traveled throughout Khemit and served as an advisor to the high Asiatic officials, who had assumed control over the government of Khemit. Her aim was to teach them that it was possible for them to achieve harmony and prosperity without plundering the lands and destroying the lives of other peoples.

Even the office of pharaoh came under foreign control. Recognizing Nefer-t's spiritual power, Pharaoh Snefru sought to control her and use her power to his gain. He thus addressed Nefer-t. "Come, Nefer-t. You are well known for your beautiful and eloquent speech. What say you that might please me?"

And the teacher-priestess Nefer-t deplored what had come to pass in Khemit, where the Asiatic invaders now roamed in strength. She said, "Speech that is pleasing to the ear may not be truthful. Speech that is truthful may not be pleasing to the ear. My heart is moved to speak the truth of what is and what shall be, for in this land of my birth there is silence before evil. Men of virtue have been wiped out. What is evil has been accepted as good, and

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<sup>2</sup> This entry is from ancient Egyptian text cited by Dr. Muata Abhaya Ashby in "The Mystical Teachings of the Ausarian Resurrection."

what is good has been rejected as evil. What has been established based on Maat, is now destroyed. The land is overrun. The people are scattered and without hope. Rise up my heart, and speak against the evil before you. How fares this land?" (41)

The teacher-priestess Nefer-t continued, "A strange bird have come and settled in the Delta marsh beside the people of Khemit. The Asiatics were at first welcomed with open hearts by the native people, who did not suspect the hidden danger. Soon after the mass influx of the Asiatics, all good things have faded away. The land has been in turmoil. Maat has been replaced by evil, and chaos is in the council halls. The weak and wretched lack the strength to save themselves. When neighbors meet at a bridge, they seek to kill each other out of fear and suspicion. The people are mourning and turmoil is everywhere, yet no one speaks for them.

"But," the teacher-priestess Nefer-t continued, "a king (the re-awakened Higher Self) shall rise up from the south in vindication. He will rejoin the body of Ausar, restore Maat, and land will be returned to the people. The people will then rejoice, for the son of man will guide them back to the way of immortality. The Asiatic invaders will kneel before this savior (organized will and power to enforce justice based on Maat) or perish. Then Maat, righteousness and order, will return to its place and Isfet, evil and chaos, will be driven away, for no storm can last forever."

Nefer-t continued her work of trying to restore harmony and prosperity to Khemit by instilling Maat into the hearts of the people in the land. Although many of the Asiatics were transformed by the teachings from the wise ones of Khemit, the invaders grew in number and Khemit did not have the capacity to assimilate them all. Maat, and the light of Khemit retreated into the hearts of the faithful, where the cold white storm could not penetrate.

*Homage to you, Great Neter, Lord of Maat. I have not done wrong to people... I have not done evil in the place of Righteousness. I have not told lies in the court of law, the seat of Truth. I have not associated with evil or worthless persons. I have not done evil. I have not begun the day by demanding more work than is due me... I have not deprived the poor of his/her property. I have not done what the divine ones hate. .... I have not caused anyone pain. I have not caused anyone to*

*hunger. I have not caused anyone to weep. I have not killed anyone. I have not commanded anyone to kill. I have not caused anyone to suffer . . . . I have not destroyed the loves of the divine ones . . . . I have not committed fornication . . . . I have not lessened the acre. I have not encroached upon the fields of others. I have not added to or taken from the weight of the scales. I have not tampered with the tongue of the scales. I have not taken milk from the mouth of children . . . . I have not stopped or diverted the flow of water in its season. I have not dammed water when it should flow . . . . I have not opposed Neter in His/Her going forth.*

*I have fed the hungry, clothed the naked and assisted the sick. My mouth is pure and my hands are clean. Therefore, let it be said to me: "Welcome, come in peace" by those who shall see me as Ausar, on earth and in the immortal realm.<sup>18</sup>*

Like Ausar, Auseti traveled out of Khemit and into the northern lands. In these foreign lands and by the power of her Mystical Pearl, she cured the sick, performed miracles, and enlightened those with receptive hearts. She taught common people about the oneness of life, saying, "I and the Father/Mother Supreme Being are One. Seeing me, you see the Supreme Being, for the Supreme Being lives in me as He/She lives in you. Those who believe in and practice the teachings of Universal Oneness shall realize their Oneness with the Supreme Being, and like me shall become the Way the Truth, and the Light for the world." The religious authorities in one region condemned her for claiming to be the incarnation of the Supreme Being and for practicing sorcery. The civil authorities did not want her teachings to take root with the common people, which would disrupt their control over them. The authorities therefore condemned Auseti to a humiliating death. She was hung upon a cross among common thieves. She could have used her spiritual power to avoid her death; but she wanted to demonstrate that one who has become

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<sup>3</sup> Excerpts from the ancient Egyptian spiritual text, "Book of Coming Forth by day"; more commonly known as "The Book of the Dead".

Ausar transcends even the concept of life versus death. As she gave up her body she was heard saying,

**"I, the vindicated One, Ausar Auseti, have become One with Atef-Mut Neter, Father/Mother Supreme Being. I am one who establishes Maat in the Two Lands of Khemit, and even all the world. I calm the fiercest storms so that all may live in peace, love and harmony. I am the Way the Truth and the Light for the world." (42)**



*Commentary on*  
*"I am the Way, the Truth, and the Light"*

- (1) From African people all other possible types of people came to be. Nature did not bring forth unrelated human families. If not for African people spreading out from Africa to all other lands, there would be no humans in lands other than Africa. We all sprang from one root, the African, and we are one human family.
- (2) Neither whiteness nor blackness implies evil. Evil actions are choices of the un-unlighted will. Racism and prejudice are conditions learned and passed down from generation to generation. They can be reversed.
- (3) Auseti and Nefer-t's names point to their destinies. We should all consider what our ultimate goals are and what energies around us add or subtract from those goals. Our names can add or subtract from them as well, which is why it's a good idea for Africans in America to abandon their slave names.
- (4) This is analogous to the various ways supporters of global European supremacy view African people. Most of them view Africans as inherently evil, bringing baseness to their "elevated" societies. There have been, and are today, some enlightened Europeans who see themselves, Africans, and all other humans as equals and of the same family. These are some of the most beautiful people because they have not allowed their souls to be tarnished by prejudice.

- (5) This perspective could have spared supporters of European supremacy from a life of dualistic vision and the horrible consequences this vision has had to their souls, to the earth, and to the earth's peoples. This is the perspective that can change them even now, and begin a new age of peace and harmony in the world. It would be better for them to change their racist behavior now rather than have the corrective forces of nature do it for them. Either way, peace and harmony must prevail.
- (6) The quality of being fair, just, and of giving other people an equal chance to live in peace has traditionally been a dominant virtue of African people. It permeates African value systems today, though this ethical principle has been eroded by European intrusion. Africans, for the most part, have been willing to deal with Europeans on an equal basis, and this is not because Europeans are dominant on the earth for a time.
- (7) This was my personal experience when I first discovered that most Whites did not accept Blacks as equals and sought to dominate us by trickery and force. My earliest impressions of this was seeing on TV Whites sic dogs and shoot high-pressure water at us, though we were defenseless. I began then to understand that Europeans as a group were unnecessarily aggressive and cruel. I was sad for us, but sadder for them because it seemed to me that a majority of European people were confused and out of touch with the true spirit of love; which I thought was a tremendous waste of human energies and life possibilities. Never in my life have I viewed myself or any other African as being genetically inferior to Europeans. If there are systemic differences in our condition, they can always be attributed to environmental circumstance. I've always viewed European racism as an abnormal condition that the Europeans needed to eradicate within themselves. I knew this was possible because I've seen how European children are conditioned to be prejudiced. This conditioning can be reversed. I've also seen examples of non-prejudiced Europeans.
- (8) This is what most African families have had to instill in their children to protect their minds against the assaults of European racism. It is a sad and difficult moment when we have to first inform our children that a majority of a race of people will be against them because of their fear of African genes. But we must tell our children the truth as soon as they can comprehend it; else we would have allowed European racism to win over their minds and self-identity.

- (9) Auseti does not give up her self-identity and take on, as a survival mechanism, the persona that others want her to have. Even if she did, there would still be a large number who would be convinced that, deep down, she is evil and should be destroyed or contained and controlled. It is common for a conquered people to identify with the conquering people as a means of survival. African people must throw off this behavior and thought process. We must identify with the Divine Self within. We must regain our focus on inner spiritual development. This is the foundation from which we will rebuild African civilization.
- (10) Africans and all peoples of good will need to get together more frequently and on all levels—locally, regionally, nationally, and internationally. We must plan on rebuilding societies based on principles of free and progressive spiritual development and exchange.
- (11) Prejudiced and misguided Europeans project the false notion that Africans have an inherent tendency to be uncontrolled in their approach to sex. In traditional African societies, marriage and sex relations were well regulated. It is the paranoia of these prejudiced Europeans over the virility and genetic potency of African genes with respect to European genes that causes them to be preoccupied with African sexuality and proliferation. I agree with Dr. Francis Cress Welsing that the European collective has been on the genetic lookout for the spread of African genes. We must stop listening to prejudiced Europeans' definitions of us, for by doing so we tend to make them a self-fulfilling prophecy. This is part of the brainwashing process that serves the purposes of the dominant culture. We have to reexamine how traditional African societies were structured, take the best that they had to offer, and modify it to suit our needs in today's world. We have to go back and fetch it (the meaning of *Sankofa*). We would also do well to learn from best of other cultures and extrapolate all good examples, refashioning them to suit our own rhythms of life.
- (12) This alludes to the fact that there are many Europeans who refuse to treat Africans as unequal to themselves. Equality among peoples does not mean that we look the same, act the same, and have the same physiology, same psychology, or the same culture. It means that we share the same essence, the Supreme Being, and the life force coursing through us is the same. We can recognize our unity and at the same time respect and appreciate our diversity. This is what I mean by *equal*.

We need to be clear about the term *equality*, and what we mean by treating each other equally. I treat each of my limbs as equal to my body, yet I respect that they each have a different function and form. They each have the same life force (blood) coursing through them. I treat my limbs with equal respect and call them all *me*. When one of my limbs bleeds, I say, “I am bleeding.” So, too, do I call all the peoples of the earth *me*, and when one person from any group bleeds, I say, “I am bleeding.” Africans have bled the most of all people, and so we Africans must give ourselves FIRST aid. That is, we must aid ourselves first, before attempting to invest time, energies and resources towards solving other people’s problems.

- (13) The suffering that African people have endured at the hands of supporters of global European supremacy has caused many of us to reach down into our spiritual resources to find some potent spiritual capabilities and use them to survive the experience of global European racism. In the process, many of us have learned much about spiritual matters without our focus necessarily being on global European racism. Many Africans have used the friction of racism to ignite their spiritual flames, thus shedding light on what the deeper meaning and potency of life might be. This is the symbolic meaning of the capabilities that Auseti and Nefer-t discovered within themselves and that they later develop more fully. We can use the surrounding darkness to discover the inner light. In finding that inner light, light up the world (as Auseti’s crystal can light up a dark room).
- (14) These events are analogous to the many times African people have extended healing energies to the European racist in attempts to cure them of their racism. We have even died trying. Despite this, Europeans, as a collective, continue to seek our death and/or subordination (both physical or mental). May we stop speaking, hearing, and doing evil. May all of our hearts be purged of fear, anger, and resentments.
- (15) This passage alludes to the fact that African people are innocent of the many false claims against us, as made by supporters of global European racism. We have been unjustly attacked, abused, and murdered, as Ausar and Heru were by Set. Even as we are assailed, we must vindicate and elevate ourselves by abiding in the integral way of life. We must not forget that we are the oceans that are not on the deepest

levels, assailed and defined by the most turbulent waves, even though on the surface it may appear so.

This passage also alludes to the Law of Universal Energy Response. The young boy dies because he has put forth the energy of death. This energy rebounded on him, killing him. The other two escaped, probably because a significant part of him was not willing to carry out the dastardly deed. Life, the Law of Universal Energy Response, cut them a break, and the other boy took it. The girl whose mother was dying also took this second chance. Oh, would the supporters of global European racism take the second chance, for the Law is exacting, and none can escape it!

- (16) The Mystical Pearl is the light of the Supreme Being residing in each of us. It is our True Self. It is my hope that all people will find their Mystical Pearl and be guided by it to the awareness that we are all One.
- (17) Overall, Africans in America have demonstrated to the world the true meaning of justice, equality, and brotherly love, despite negative propaganda against us and despite our induced negative behaviors (i.e., Black on Black violence in service of White supremacy). However, overall, the European collective has been unable to dispel the fear, anger, and greed in their hearts. As a result of being afflicted by European racism, many Africans are afflicted with the same demons. Both Africans and some enlightened Europeans continue to search for more effective ways to exorcise these demons. It is time for Whites and Blacks to have a deep talk about bringing lasting peace between us. This peace can only occur if we treat each other with justice, equality, and love (Maat).
- (18) This passage is symbolic of the discussion Africans have had with Europeans from the beginning up to the present day. We have implored them to let go of their fear and racism towards people of color, else they will not be declared worthy of Heaven on the Judgment day. Nefer-t's challenge of overcoming her negative reaction to the prejudice of the village is also analogous to the challenge Africans have in overcoming our negative reactions to global European racism. Instead of emotionally reacting to global European racism, we must come to a deep understanding of its nature, our highest spiritual nature, and what we can do fundamentally to bring into existence a world governed by Maatian principles, or free spiritual values and natural virtue.

- (19) This passage represents all of the rationalizations that supporters of global European supremacy put forth as a justification for their views, emotions, and behaviors. They can oftentimes sound convincing and justified. But once you measure them with the Divine Rule and place them on the scales of Maat, they do not measure up to pass the final Judgment.
- (20) Once we admit that our habitual ways of behaving are not necessarily correct and that we don't necessarily know all the answers to how we may live a better life, then we create the space for the Divine to express Itself in our lives and provide us with answers. We begin to loosen the self-created fetters of faulty mental constructions that bind us. Then we create the possibility of experiencing true freedom, which is the fruit of spiritual cultivation.
- (21) Listening is the first step in the path towards spiritual evolution. We must listen to our souls crying as a result of the self-inflicted pain we cause by espousing limiting and dualistic views and ways of living. Then we must listen to the instruction from wise sages of yesterday and today on how to discover who we really are, how to realize our highest potential. The ancient sages of Khemit were able to intuit the fundamental order of life and the Divine Will. They were thus able to discern how to live life in harmony with that order so that they could participate in the positive evolution of life. This is a deeper meaning of the Ausarian story and the symbolic activities of the Neteru (deities). Let us listen more carefully to (meditate on) the symbolic expressions that the ancestors of Khemit left us so that we may discover how to bring into existence Divine Harmony, Maat, within our being and then throughout the entire earth.
- (22) It will be a fine day indeed when the European collective demonstrates this same commitment to living according to Maatian principles. It is a day that the countless millions of souls who perished by their hand await. It is a day that the countless millions, who today live under the yoke of their oppression, await. It is a day for which the earth itself lies in wait.
- (23) All people are called upon to free their hearts of negativity. This includes supporters of global European racism as well as Africans who hold negativity in their hearts in reaction to global European racism. We must clear this negativity out so that we may expand the operation

of the Divinity within. Then we can proceed to build collective societies based on Maat's universal spiritual values.

- (24) This passage reminds me of the mobs that sought to lynch Africans in America. Mobs are ruled by emotionalism and racism rather than reason or law. When they did restrain themselves long enough to have a trial, the trials were a mockery of justice and law. The Africans who faced such trials always knew this, but naturally hoped for the best. The best hope was often a quick bullet, rather than having their body parts cut off before their own eyes as souvenir pieces and watching their own flesh melt off at the fiery stake. Actually the greatest consolation was to die in the embrace of the all-encompassing Divine and with a heart unstained by vengeance, hatred, fear, and doubt.
- (25) This is my best understanding of the fundamental root causes and motivations of European racism. It seems to me to have been caused by environmental factors. Europeans were once no different from Africans in their superficial human characteristics (skin color and genetic traits). The ice age that Africans who migrated north endured caused them to undergo genetic mutations, resulting in a race of people who acquired adaptive physiology and psychology in response. In my understanding, these adaptations are not sufficient causes to view Europeans and Africans as being of a different human family. There are many breeds of dogs (huskies and greyhounds, for example), but each breed is still a member of the one dog family. There are likewise many colors of roses, but each differently colored rose is still in the one rose family as well as the larger plant family. There are many variations of humanity but each variation is an integral member of the one human family that sprang from the same African family. Superficial human differences cannot justify Europeans' seeking to destroy or dominate their African brothers. Though there are environmental, biological, physiological reasons why Europeans are predisposed to aggressiveness, they are responsible for, and can control, their response towards life and towards the people they encounter. On the Judgment Day, their behaviors will be judged on the basis that they had a free will to live by the principles Maat just as any other people have. As the ancient Egyptians would say, when a person dies "their deeds lay beside him/her" unless the person transcends totally the dualistic perspective of life.

- (26) This is my understanding of the "modern" age created by Europeans. It is obvious that the so-called modern age has created advanced technology; however, the European collective that controls these technologies has not advanced in equal measure spiritually. Technology seldom furthers the evolution of all humanity towards its highest potential.
- (27) I wonder, as I'm sure do most African people who know that African civilizations were among the greatest the earth has ever seen, how it was that Africans could have allowed Europeans to destroy those civilizations. It appears that the number of people in African societies living according to Maat fell below a critical level, and so these societies were susceptible to attacks from outside. This is like a person's immune system weakening, leaving a person vulnerable to foreign agents. For Africans (and all people, for that matter) the immune system is living Maat. Therefore, to cure an African who is inflicted by foreign agents (European racism and cultural intrusion), a cleansing fast and immune system strengthening activities must be undertaken. We must first cleanse ourselves of false belief systems (acquired ethos of global European supremacy) and foreign cultural intrusion. We must at the same time restore Maat, natural harmonies, to our lives and African institutions. The greatest protection, as the Shekem pointed out, is to identify with our higher Divine Self, intuit the Divine Will in our lives, and live according to the Integral Way of Life.

I think that, on a deep level, Africans and Europeans have been afforded the opportunity through the shocking experiences of slavery and race war to come to a better understanding of the necessity for a unified way of life. That is, we learn the hard way to appreciate unity more, through the pain and suffering experienced by divisiveness. One day we will wake up and realize our Oneness.

Writing the next few paragraphs of the story has helped me to better understand the cyclic nature of life. After a period of strong positives, comes a period of decline starting with a time of weak negatives that will eventually become strong negatives. After the time of the strong negatives, which is where we are today, will come a rebirth, and a period of weak positives that will be the precursor to a period of strong positives. This is cause for great optimism for those of us living in this time of strong negatives.

Also, it may well be that the European slave trade of African people is a precursor to reuniting all peoples together into a common family of humanity, notwithstanding the complete inhumanity of the European slave trade and other subsequent forms of slavery. The technological age has certainly fostered the acceleration in the exchange of information about different peoples. This, too, will serve to break down the barriers of ignorance and help reveal the underlying unity that supports life's diversity.

What follows in this story are some critical survival skills the African collective needs to employ to fend off global European supremacy. More than that, it is a vision of how all people of good will from all races can conduct themselves so that they may usher in a better world, where Maatian values, or natural virtues, prevail. How soon this occurs depends on our efforts today.

(28) I think that it is common knowledge that the supporters of European supremacy will attack any movement that appears to challenge the European supremacy system. In their attempts to destroy the movement, the supporters of European supremacy will no doubt target the leaders of this movement for destruction. This is why such a movement must be led by each member of the movement, and not rely on just one leader whose demise spells the demise of the progressive movement. This means that all people of good will need to step up and do all they can to end the strife caused by European supremacy, greed, and dualistic perception. I think the primary means of dispelling the surrounding darkness is to increase one's inner light and to share it freely with the world.

Let me say that European racism is the main manifestation of dualistic vision in world today, but it is not the only human perversion that causes great confusion, suffering, and death. Greed is just as vicious as racism. Europeans are also not the only people who practice racism. Africans cannot be racist because implied in the term *racism* is the power to implement prejudice. Africans don't have that power at this time. However, we can also harbor prejudice, envy, and vengeance. Africans can learn Self-hatred and dwell in ignorance, which is equally damaging to the soul. European racism includes the vices of greed and materialism. Greed and materialism can exist without racism and can cause more harm to the world and its people. We must unite against

these and all forms of egoism and ignorance.

- (29) Racism is a disease that afflicts the European collective and, by extension, all people. Africans suffer from the most damaging physical effects of racism. However, the European collective suffers the most damaging spiritual effects of racism, which is a deeper damage. Knowing this, our overriding response towards them as a collective should not be anger, but rather a concerted effort to move them and all of humanity towards greater level of harmony.

It is not my purpose to castigate all Europeans as causing all evil in the world, though the European collective is responsible for much of it. Nor am I trying to say that they are the only people who treat other people inhumanely. I think European racism is representative of all that can go wrong in human nature, be it among African, European, Asian, or Native American people. As I said, we Africans can also harbor prejudice and vengeance in our hearts, which is also very damaging to the soul. On the final day, we all have to account for our actions and have our hearts weighed on the scales of Maat.

African people must not fall into the trap that Nefer-t did, of using the injustice of the others as a justification for her unbalanced responses to injustice. We must, as the *Shekem* instructed, bear insult and injury and continue to perfect ourselves. We must create heaven in ourselves, which will eventually condition the external world. We must not keep anger, fear, resentment, and prejudice in our hearts, for on the Judgment Day our hearts must be as light as a feather. This Judgment Day is a metaphor for our own conscience, which knows that any dualistic thought blocks our transcendental awareness and experience of who we really are. We are extensions of the all-encompassing Supreme Being.

- (30) I suggest that Africans, and by extension all peoples, maintain the healthy holistic perspective that on the deepest levels all is integrated in Oneness. Living in the world currently dominated by supporters of global European supremacy makes this especially challenging. As challenging and life threatening as global European supremacy is, we must realize that we are more than this physical circumstance. The greater death for us would be to forget who we really are, Ausar, and submit to the demands of global European supremacy; either by joining it, fleeing from it, or by fighting it on its low level. We must search our

hearts for ways to transcend it. As we transcend the evils of global European supremacy, we will know how to transcend all other evils. No conscious human is exempt from this calling.

- (31) This passage can be symbolic of the invitation by the African family to supporters of global European supremacy to return home to the harmony of life, which gave them birth and has suckled them.
- (32) This is the dilemma that Africans in European dominated societies have faced for the past five to six thousand years. It is the dilemma that I face today and seek answers for.
- (33) How many times in an African's life among Europeans is he/she put on the spot, and expected to prove to Europeans that he/she is equal to Europeans? Some of us Africans are caught up in the never-ending quest to prove to Europeans that we are "as good as they are." Even after learning how to speak/dress/act like them, getting the degrees, the houses in "their" neighborhoods, the "good jobs," the bankrolls, and the fancy cars, we are shocked to discover that Europeans still do not accept us as equals. We scratch our heads and wonder. What does a person have to do? The answer is that we have to stop identifying with and reacting to the dominant European culture. We have to rediscover our true Self, which is full, sufficient, and transcends all limitations.
- (34) Nefer-t and Auseti's vindication is the eventual vindication of the millions upon millions of Africans and Native Americans murdered and otherwise abused by the participants of the global European supremacy movement over the centuries of its existence. On a broader level, their vindication represents the vindication of all who strive to elevate themselves past the level of being controlled by their lower egoistic self and toward realizing their Higher Self, Ausar.
- (35) This passage is symbolic of the Judgment Day that supporters of global European supremacy will have to face with respect to the question on how they have treated their fellow human beings, namely Native Americans and Africans.
- (36) The European collective, and those whom they have managed to brainwash into complicity with global European supremacy, believe that the world order established by European supremacists is an advancement over the societies created by the ancients of Africa. I think that only when the European collective establishes societies based on the principles listed by the *Shekem* here for Nefer-t could such

claims have any credence. The measure of an advanced society is not its ability to make better war or better products, but rather better people.

- (37) Africans need to draw upon the spiritual tools available to us to endure this time of darkness. That we have not forgotten how to laugh and enjoy as we struggle through this experience is a testament to our strong spirits. Of course, laughing is not sufficient. We must fully prepare ourselves by accessing some serious spiritual powers to help weather the "cold white storm" we are in and to help create a better world based on Maat. This is one of the meanings of the journey in the story. The deeper meaning is the journey toward achieving an abiding realization that we are the One Self experiencing Itself in various forms. This is the journey of all humankind for all ages. The current struggle we are all in with global European racism is just one stage in a series of that journey. When we find our true Selves and conduct all movement from that, then we can maintain an inner smile, even through the harshest of times.
- (38) This is a prayer for all people of good will who face up to the challenge of global European supremacy with total conviction, leading to the establishment of Maat in their hearts and in the world. It is a prayer for those who seek to discover their higher True Self, Ausar.
- (39) The Light of Khemit was dimmed by the dark clouds of global European racism. Some estimate that the "cold white storm" directly claimed over one hundred million African lives in conjunction with one hundred million Native American lives during the holocausts perpetrated by supporters of global European racism. I don't know the exact number; but I do know that the negative energy of the "cold white" storm was capable of such vast destruction. There is also the death of the unborn, the seed from the flower destroyed. The "cold white storm" has also claimed countless millions of minds. Global European racism has caused each of its supporters to die the second and worse death of forgetting who they really are.
- (40) The observations of Nefer-t (Neferti as teacher and priestess) are the actual circumstances in Khemit following the invasions of the Asians. In this story it is meant to parallel circumstances that we Africans, Native Americans, and other peoples of good will observe in the "modern" world with respect to the ruinous effects of global European

racism and human greed.

- (41) The Elements (Neteru) still speak out against the inhumanity to man practiced by supporters of global European supremacy. Are we listening?
- (42) Again, Nefer-t and Auseti's vindication is symbolic of our vindication, when we rise above all dualistic visions. Dualistic vision establishes the scientific at the expense of the spiritual, the lawful at the expense of virtue and justice, religions at the expense of internal development of one's spirit, Man versus man and nature, male versus female, white versus black, self versus God, and life versus death. With this dualistic vision, people comprehend neither aspects of the indivisible whole. Once we attain an integral vision that sees all things as interconnected in Oneness, then we, too, can say as Jesus and Auseti did, "I and the Father-Mother Supreme Being are one; I am the Way, the Truth, and the Light for the world."



## *Other important interpretations*

- Auseti and Nefer-t's evolution, the unfolding of their lives in accordance with the meaning of their names, corresponds to our personal and collective evolution as spiritual beings on earth.
- When Auseti and Nefer-t were very young, they were not aware of a difference between themselves and others. They had the indiscriminating vision of unadulterated children. Inevitably, they would come to learn how to discriminate as a defense mechanism in reaction to the social pressures they faced. This same process occurs in American society. Racism is a learned behavior passed down via parental instructions, habits, mores, social customs, and the institutions of a dominant group. It takes a great effort on the part of Europeans to reject all these false internalized teachings of discrimination. Jesus said that unless we become like children, non-discriminating, we couldn't enter the Kingdom of Heaven.
- The refusal of some to discriminate against Auseti and Nefer-t is representative of many (some Europeans) who refuse to discriminate against others, though they could have easily chosen to do so, given all the support for discrimination in the general society. These are truly admirable beings to be emulated.
- Auseti cures the *Shekem* and cures her village of racism with her Mystical Pearl. This is analogous to our responsibility to do what we can to cure the world of racism with our own Mystical Pearl.

- The Mystical Pearl is synonymous with our True Self, which is always present as a witness to all the states of life we experience through the instruments of our body, mind, senses, and ego. The body, mind, senses, and ego, wrongly viewed as being our true self, are derivative powers extended from the True Self.
- Nefer-t's struggle with her passions, emotions, anger, fear, withdrawal, and misguided actions is representative of our own.
- Nefer-t's hardening ego and shortsighted belief systems are symbolic of our own.
- The *Het-Heru* ritual of initiation into womanhood is symbolic of the challenge we all must face to find and bring out our beauty and perfection, not just superficially in the physical sense, but also spiritually while in the physical domain. How we handle ourselves with respect to our daily conduct has a direct bearing on our obtaining consciousness of the unsurpassed source of all beauty and joy that is found in the deep essence of our being.
- Ausar-Maat-Ra helps Nefer-t to go beyond her separative ego and hardened belief system so that she may see her True Self. He is thus acting in fulfillment of his name/purpose. This is what our relationship with family, friends, and the world should be about: mutual assistance towards Self-discovery.
- The father's good advise points to using yoga or chi gong as practical spiritual exercises that help to elevate us beyond the entrapment of the separative ego. This leads to the attainment of peace harmony and Self-knowledge.
- Nefer-t's admission of not knowing what is true, real, and just opens her to a new world of knowing through the guidance of the Chief *Shekem*. Her submission to the advice of her brother and the *Shekem* (her ego effacement) allows her to begin to discover the meaning of her name and life purpose. After her encounter with the student priest, Nefer-t experiences an expansion of consciousness. She begins to deepen and

widen her awareness of her true Self. This is the beginning of her transformation into becoming Ausar (transcendental awareness of the unity of life). This is an example for us to follow.

- I have made references to Auseti and Nefer-t's struggle against racism as being analogous to the African people's struggle against European supremacy. However, Auseti and Nefer-t's albinism also represents the albinism of European people. From that perspective, Auseti and Nefer-t's spiritual development and awakening towards the Unity with God and of humanity are suggestive of what is possible for the European collective, which is an albino offspring of the African collective. Europeans, too, can evolve past racism and achieve Ausar.
- The petition of the villagers against Nefer-t points to the direct challenge we face with misguided (racist) people. The negatives that confront us work to provoke our spiritual development. At first we see them as just serious obstacles that we fret over. These experiences carry over into our subconscious mind (the father's vision/meditation) and leaves deep impressions on us. The embedded impressions can cause us to react in conditioned ways that are counterproductive to spiritual growth. The impression can also ignite a great determination to root out divisiveness and discover the higher consciousness where all apparent opposing forces are reconciled.
- The external negatives against the father and his family provoke in him a deeper awareness of the conflict that man has against fellow man, as exemplified by the European racist versus the African. This conflict is revealed in his vision.
- It is the role of the *Shekem* to help the father discover the deep implications of his dream by first speaking to the physical reality of the pending incursions of the Asiatics. Next, he addresses the father's tendency to react on the same low level as the aggressive Asiatics.
- The *Shekem* teaches the father and his daughters that the best way to deal with aggression is with introspection and constant teachings of the unity of life. In the long run the way of Water (respect for the equality, free

expression, and development of all) will wear away the strongest rock or metal (racism, egoism, materialism, and ultimately all forms of dualistic vision). This is a key survival strategy for Africans and other oppressed peoples in today's world.

- The effects of environmental conditions on the physiology and psychology of a people is apparent and is the cause of the superficial distinctions among peoples. The environment also impacts the type of social and religious systems people develop. In the case of Caucasians, the harsh Ice Age environment they were molded in caused them to develop a correspondingly harsh approach to nature and other humans, relative to the approach of Africans.
- The physical and psychological adaptation of Europeans does not preclude them from discovering the oneness of life.
- It is part of the responsibility of all people to help dissolve ignorance in the world so that the True Self can be revealed. If your stomach is aching and someone asks, “How are you?” you will say, “I’m not feeling too good.” Every part affects the whole. The illness of any individual or group affects the well-being of all people, for we are all connected in an underlying unity that supports our diversity.
- It is the responsibility of the victims of negative forces, namely the negatives of European racism, to rise above the negativity through spiritual practice. Chief *Shekem* gives the example of a seedling that rises despite, and even with, the assistance of soil and gravity. The goal is to establish internal harmony that will eventually win over the negative external obstructions, and express as external harmony in the world.
- The Chief *Shekem* gives practical advice for handling negativity and achieving internal and external harmony.
- Auseti and Nefer-t are vindicated over the antagonists in the village, symbolizing our vindication over negativity both internal and external.
- Nefer-t's vindication began with the abandoning of her ego. This gave

room for the counsel of the wise to take root in her being, which would eventually bare the fruit of Self-discovery. She gets on the right path by controlling her emotions and following the advice of her brother and the Chief *Shekem* when confronted by her adversaries.

- Nefer-t is vindicated by seeking to live Maat, and to free her heart of fear, resentment, and separatism, by making her heart as light as a feather and making herself worthy of a greater divine expression through her being.
- The Chief *Shekem* gives advice on developing a better world. Working towards creating a better world also leads to the revelation of our True Self. Auseti and Nefer-t's struggle, Self-vindication, and journey are symbolic of humankind's evolution towards discovery of universal oneness.
- Auseti and Nefer-t fulfill their father's vision and move to further fulfill their lives' work by seeking to teach the Asiatics the integral way of life. They accept this mission with undaunted courage.
- The father's vision comes to fruition. The Asiatics overrun Khemit, all of Africa, and move to dominate the world.
- Auseti and Nefer-t become priestesses and intensify their devotion to the spiritual teachings of universal oneness. This is their strength, even as the negative forces rage around them. This is the true source of strength for all endeavors. Auseti and Nefer-t are hidden in the temple (symbolic of detachment from all things, a prerequisite for eliminating limitations and for expanding one's consciousness of being the Transcendental Self). The father no longer sees them, as predicted in his dream, because they are on a universal mission that goes beyond personal and family concerns.
- The brutality of the Asiatics is analogous to the brutality of the European racists, as exemplified by the atrocities committed by them during the trans-Atlantic slave trade. These atrocities were among the greatest ever afflicted against a people. Atrocities committed by the European collective continue to this day, mostly through less obvious means.

- The wise advice of the Chief *Shekem* is most relevant to our coping with the current period of darkness.
- We are challenged, just as Nefer-t and Auseti were, to overcome negativity. This is an implied meaning of Nefer-t and Auset's vindications. Their example instructs us to come away from the "time of darkness" with a greater appreciation for the wise teachings of the ancients. These teachings instruct us to cultivate strong devotion to achieving peace and harmony with all peoples. In the process, we will move closer to achieving a nondiscriminating mind, a prerequisite to direct knowledge of the Divine One, who we really are.
- The title of this story is, "I am the Way the Truth and the Light. " The Way is the integral way of life that the Chief *Shekem* also points to. It leads to the goal of realizing our Higher Self. This Higher Self is above all changes in life, positive and negative, yet it enjoys them just as we enjoy a good movie where the good and bad struggle, sometimes to the bitter end. The good guy ultimately wins, oftentimes even over death itself. The entrance to this way is nondiscriminate love for all beings, or as Jesus said, by loving our neighbors, and even our enemies, as we love ourselves. The Truth is the reality of the oneness of life. The Light is the expanded consciousness that comes when we accept this truth. It is also our expanded capacity/power that comes with the higher consciousness, to affect positive change in the world. The ancient Egyptians describes this victory as coming forth by day. We, too, must come forth by day, proclaiming victory over the many faces of death. After becoming aware of the kingdom of God within, each of us must become the "Way, Truth and the Light for the World."

*A discourse on African Unity -  
Social/Economic/Political*

One main goal of this story has been to dispel at its roots the limiting conditional thinking (upon which global European supremacy is based) that people erroneously espouse, thereby helping people to move closer to discovering and more fully manifesting their now-veiled divinity. The channel with which I have approached this greatest ideal is through addressing the false ego premises of global European supremacy that retards the great evolution of human consciousness. The system of global European supremacy erected by Whites establishes a world order of domination based on color, with Europeans at the top and Africans at the bottom. I think that anyone reading this material will see that this paradigm is based on a set of false ideas that limit human consciousness and, by extension, human potential. I do not want to take much time here refuting the claims of global European supremacy; though invariably I end up doing so. I will acknowledge that the majority of Africans have accepted this paradigm, consciously or subconsciously. Hopefully, all of what was written thus far will cause Africans and Europeans to throw off their acceptance of this evil paradigm.

I will say that without the power of the gun, Europeans would not have ascended to the dominant position they currently occupy. With their acquisition of and improvements upon this weapon, Europeans proceeded to conquer all other peoples of the world. Following their military conquest, they were in the position to destroy, enslave, and control other races of people for their material gain. With the consequent spoils of war, they were able to develop their brand of societies, economies, and a new world order. To

maintain this domination, it became necessary to control the minds of the dominated peoples of the world through instilling in them an inferiority complex coupled with an aversion for the unifying behaviors that would challenge the fabricated European world order. Dr. Amos Wilson referred to this phenomenon, as it is applied to Africans, as the falsifying of African consciousness in service of European domination. This brainwashing has taken place systematically during the past five hundred years, with the great effect of devolving the collective human consciousness of the spiritual reality that births the material world. The operational mode of the European collective with respect to the African collective is the egoistic ideal of European supremacy. This ideal is backed by military might; affirming the old adage that might makes right.

Once we see the fallacy of global European supremacy, how can we continue to feed it? How can we continue to deny ourselves the movement that would reverse European domination over us? LET'S MAKE A SLAVE, by Willie Lynch, taught Whites how to divide and conquer Blacks by for one, pitting light skinned Blacks against dark skinned Blacks. The doctrine of Willy Lynch can be found at:

**<http://www.afrocentricnews.com/html/lynch.htm>**

We have to stop buying into the false idea of the superiority of any type of people over another and abandon the notion that lightness of skin somehow equates to a superior being. The divide-and-conquer tactics of Europeans, as explained by Willie Lynch, can only work if we sanction them. We must practice the opposite of what the European collective is trying to accomplish at our expense. We must develop modes of thought and behavior that align with the reality of universal oneness, which supports the wonderful diversity of life. African people continue to have a major role to play towards the evolution of humanity. This time it is by neutralizing European supremacy, creating African unity and, by extension, furthering world unity. This is our sacred obligation, as important as any. What can be dearer to a people's heart than to elevate themselves and all of humanity? Nothing is more important. Unfortunately, most of our people are currently resigned to a status of dependency, or *de facto* modern slavery under the European supremacy system.

It cannot be that the path toward human perfection is an order of things where one race of people will seek progress at the expense of another. This is not the way of evolution; but rather of barbarity and devolution. Humanity's calling is to discover and bring to the forefront its hidden divinity. As long as

advancement is sought at the expense of others, this cannot occur individually or collectively. This is so regardless of a group's belief of being a chosen people of God, or a belief in its manifest destiny to rule over other peoples. Furthermore, human perfection, spiritual or otherwise, is not just some individualistic goal of one person or one group. Though all progress begins with individual development of a person or group, this is only a stepping stone. None can be free by ignoring the slavery and oppression of others. It is not enough to achieve individual development and ignore the development of other people, whether of your own race or not. This is a limited, dualistic approach to life that precludes realization of universal oneness.

Once our minds are free from the conditioned inferiority complex mandated by the system of global European supremacy, we can partake in actions that will reverse our oppressed condition, individually and as a people. Key to our success is unity, the unity that the European collective targeted for destruction from the start. On what basis do we unite? On color, on class, on geographical location, on spiritual or religious principle, or on ethical principle? I think we unite on all these points. But I think we have to be clear on where to start.

The basis of all life and the source of all power is the unity of life. Holding to this understanding is the first critical step towards throwing off the shackles of European racism. African people are oppressed on the basis of our being Black. Therefore, organizing based on our Blackness must be our next critical step towards throwing off the shackles of European racism. This is where some African people get confused. Some contend that we should not organize based on race. If a color-blind society that recognizes the equality of all people is our objective, then, they say, we cannot be race-conscious and organize ourselves based on race. We must organize based on the universal equality of humankind only. I say this is a most dangerous proposition to embrace. It is one that the European collective encourages in us, particularly when our race organization starts making headway.

I will address this contention, first, by saying that nature does not work this way. Nature provides for protection of a species as a separate entity before it releases that species to partake in the diversity of life. Nature recognizes that if a species is fair game for another species, then it must provide for some early protections for the 'hunted' so that it may have a chance to grow strong enough to withstand external attacks. Otherwise, why bother in the first place creating a species that will get eaten up as soon as it

burst on the world scene? Prior to seeking universal kinship, we must provide early protections against European domination for our budding African unity. This is not to say that Europeans have always dominated Africans. Indeed, Africans were the first to dominate much of the known world in ancient times. Malcolm X said it pointedly when he said there could be no Black/White Unity until there is Black Unity. We must stop sending our African youth to be taught by European teachers who will not teach them to be managers and wielders of state power. Through European schooling, our youth's minds are eaten by the ideology of European supremacy that is implicit in the curriculum and instruction given by European teachers. European teachers will only teach our youth to be subordinate and functional pawns of the European supremacy system. We have to protect our African communities from non-African business that eat up our dollars before they can be used to develop and maintain African businesses. We must buy from our own wherever our own makes what we can use. Everyone else is doing it. But when we espouse this basic survival skill we are condemned. Worse still, we internalize this condemnation and condemn ourselves. We must protect the resources on the continent of Africa from being further eaten by non-African peoples. How can we ensure the future of the race if the resources of Africa are exploited to enrich other races, even before we provide for own?

Speaking of species living off of other species, one may conjecture that Africans were created to serve the advancement of Europeans (to be "eaten" by Europeans). This has been justified Biblically by a misinterpretation of the "the curse of Ham." But I respond, how could that be when Europeans have no genetic superiority to Africans? Again, the supporters of European domination, and those who are brainwashed to their way of thinking, might say that it's a fact that Europeans are genetically superior to Africans. I say that if that were so, then no African or dark-skinned person should ever have been able to advance, intellectually, spiritually, ethically, socially, or physically beyond any European. The fact is, however, given equal environmental conditions, Africans can succeed in all areas as much as Europeans, and in some notable cases Africans have surpassed Europeans. This has been demonstrated time and time again through ancient and modern times. I know this from my own experience of academically outperforming ninety percent of European people in a college I went to that was ninety-five percent European. Because I was basically raised by a single parent who had not gone to college and for whom English was a second language, I was not

supposed to be able to do this. I have no doubt that had I gone to an all-Black college, energies I spent battling European racism would have been better spent devising fresh ideas for dealing with African development issues and global European racism. Both my mother and father went to college after age forty-five and achieved B averages. My father even went on to get a Master's degree. I settled the question of nature versus nurture for myself once and for all! Must we list the myriad accomplishments of Africans in antiquity to the present that surpass those of Europeans? That task has been done in many places. Bell curve pundits can't tell me a thing. It is necessary to take some time to undo the brainwashing we have undergone. It is a reality of life that we have to deal with. I encourage all African people to seek out and destroy all the false indoctrinations we have accepted. How can we advance if we believe these lies?

Assuming that the reader has sufficiently gone beyond any notions that Africans are inferior to Europeans, let me get back to the question of on what basis should African people unite. We must unite on the basis of our Blackness. But is that sufficient? Does that mean that the darker our skin color, the more we trust in our unity? Or does this mean that light skinned people should primarily unite with light skinned people and darker with darker? No and no! It means that the European collective emphatically pursues societies where Europeans rule and *all* other peoples of color must fall in line; therefore, *all* Africans must unite against European oppression. Lighter skinned Africans will tend not to clearly see European oppression as a great evil to be combated because Europeans tend to allow lighter skinned people to share a modicum of European power. This is for the expressed purpose of dividing African people and pitting them against each other, as Willy Lynch tells us. Light-skinned Blacks have a greater challenge in undoing the Whitewashing of their brains, because Europeans find them more acceptable, and thereby tantalize them more with the possibility of becoming an honorary White. Europeans find light-skinned Africans useful for controlling the inner cultural, political, and economic life of Africans. If a light-skinned Black refuses to identify with the struggle of African people in general, then that light-skinned Black can no longer be considered Black. So Black means more than skin color. Black means a person of color who identifies with the condition of those in Africa, the African Diaspora, and African communities anywhere. That is to say, a true Black person hopes for the unlimited development, freedom, and prosperity of Africans the world

over, just as he/she hopes for the same for him or herself. In addition, a true Black person will fight for the freedoms of Africans any place, any time, just as he/she would fight for his/her own freedom. This is what I mean by Black. My skin color is not very dark, and I am mixed with Hispanic blood, but by this definition I am as Black or African as any on the planet! So the basis on which we unit is our Identification with African history, African culture, the welfare of the continent, the welfare of the native peoples on it, and yet to be born, and on identification with the condition of African descendants throughout the Diaspora. There is no confusion here.

Now once the problem of European domination over African peoples is solved, African people and all people of good will have an obligation to align themselves with the cause of any and all oppressed peoples. But until we make significant inroads to realizing African freedom, we cannot make it our mission to focus on the battles of other peoples. Martin Luther King, Jr., said that injustice anywhere should be our concern. I agree. But there is a question of order. African people have to first fight for African freedom. We must give ourselves first aid. Only then can we adequately address the oppression of other people; otherwise, we will bleed to death while trying. It is true that it is good to make alliances to fight off a common oppressor. History shows us, however, that more often than not, our allies have not stood by us through thick and thin. They oftentimes abandoned us when they have gained a position of strength for themselves. Though my mother is Puerto Rican, I recognize that Hispanics as a collective have not proven to be faithful allies to Africans.. They are, however, practicing good Hispanic unity. African people cannot go seeking coalitions with other people until we unite effectively with each other. With regard to establishing alliances with Europeans, until we can deal with them from a position of strength and equality, we cannot go about establishing arrangements with them, for those arrangements will only reinforce their material power over us. I recall Malcolm's analogy of the Black movement being integrated with Whites as a cup of coffee that has been diluted with milk. Where once the coffee was hot, now with milk it is cool; once it woke you up, now with milk, it puts you to sleep. We must reject the current power relations we have with Europeans were ever possible. As Malcolm said, sincere Europeans who want to help organize against European racism should start in European communities.

Now if once we reject the power relations we have with Europeans because they are not conducive to our survival as a people, then we can see

that our best ally is our own people in the African Diaspora. This is the key point that I've been leading up to. We must support each other in all ways, particularly in the area of collective economics. Nature has stages for human development. Before we can claim our full divinity in the spirit, we must accomplish ourselves on the physical/material level. And even after we claim our divinity in the spirit, we must infuse our material life and worldly actions with that higher Divine Conscious Force; otherwise, God's expressive being in humankind has little purpose on earth. African people cannot just concern themselves with some heavenly pie in the sky while we are starving, exploited, and dominated here on earth. Who is to say that if we accept an earthly slavery, we would not have laid the foundation for an indefinite heavenly slavery? I say it is our obligation to our inner divinity, humanity and to God, (all of which are One in essence) to institute the Divine order here on earth. The basis of a divine order is recognition and allowance for the essential equality and unity of all. Behind the diversity of life is the unity of life. A divinely ordered life brings this truth to the forefront of all relations and actions between living beings. The Divine Being is manifesting through various modes of conscious being. Some beings reveal the divine consciousness more dynamically and expansively than others. Humankind does so more than any other being. Nature, however, has not differentiated the levels of consciousness between the racial groups of people appreciably enough to justify the claim that one racial group of people is superior to another. Therefore the divine order dictates that all humans engage each other equally on all levels, including the material level.

With regard to material well-being, no people should be economically dependent on another people. If that were to remain the case, the real possibility exists that the dominated group will eventually lose its power of life, its ordained, unique, life force. It would likely become completely assimilated out of existence as a separate entity, going the way of the Neanderthal man, who was supplanted by *Homo sapiens*. In our case, a less spiritually conscious collective would have taken over. The African collective is not destined to be servants of Europeans, notwithstanding the erroneous interpretation of the "curse of Ham." I don't see nature doing away with the African collective, the progenitor of the human race and modern man. A resurgence of Africans on the world scene can only occur if we compete with the European collective economically. We must achieve economic self-sufficiency. This is the great imperative for Africans. It is equal to our

imperative to develop spiritually. In fact, nature demands our material progress prior to our full spiritual realization. We have a false notion that all we need is faith in God to achieve our full divinity. This is true if the intent is to infuse every action on the material plane with our divine consciousness and power. It is a mistake, however, to think that we can accomplish the Divine Will and our personal divinity or salvation by ignoring world affairs and ignoring our materially exploited condition. We have to stop thinking it's sinful to achieve our material well-being.

God must experience His/Her full Divinity while in the world. This cannot happen so long as any people physically dominate another. It seems, then, that for human evolution to move to the next higher stages, and fulfill the revelation of divine consciousness in humanity, the wide-spread exploitation of man by man must be dissolved. As for Africans, we must do all within our conscious/force to dissolve European supremacy, and its stranglehold on our mental and material existence. We must face the challenge head on. We must not be afraid to enter the economic or any other battlefield. Indeed, we are already on the battlefield, although we are there with blinders on. Shall we surrender as a people to oblivion or perpetual *de facto* slavery, or will we fight back and claim our inheritance as a collective?

It is a fact that where Africans find themselves as a minority among Europeans, they are systematically forced into a position of inferiority and dependency. It is a fact that in America for, example, even after the end of slavery, Africans were forced through various means—legal, illegal, social custom, or what have you—into the position of *de facto* slavery up the current day. In terms of having a proportionate share of power and wealth in America, the only criterion that removes the conditions of dependency or *de facto* slavery, Africans are still enslaved. We don't like to call the condition we as a collective are in today as slavery. We say we can vote, we can own property, we can testify against a European man in court, we have no physical boundaries to our movements. Therefore the term *slavery* is a mischaracterization of our condition. Again, I think that when we look at the big picture and do the analysis of comparing our wealth, political power, and legal treatment to that of Europeans, we cannot deny the grave disparities. Now if we are on a meaningful path whereby these disparities are getting corrected at a steady rate, then we can claim that we are moving up from slavery towards freedom and equality. But the statistics don't show this progress. In fact, they show that in real terms we are doing worse than we

were doing in the 1970s. There is no steady progress. There is no real plan on the part of Europeans or Africans that will meaningfully change our condition. This signifies that we are dependant, oppressed, and remain in a form of slavery that we have not yet come to grips with. In our hearts we know it is slavery. We feel it when our livelihoods, and means of daily sustenance, and conception of future progress as a people, are in the hands of the racist European collective that forces us into unequal power relations.

It is evident to me that the sooner we acknowledge our true condition, the better off we will be. I've held the view for over twenty years that Africans in America must behave as a nation within a nation. We are oppressed as an African collective within America in all areas of activity. The logical extension of this view is that Africans across the Diaspora must band together to defend against global European racism. I've never detoured from this view. It has only ripened and matured with the last twenty years of experience. Only when the European collective shares power equally with Africans in proportion to our numbers in this country, only then can we change our position of behaving as a nation within a nation.

From the view of being a nation within a nation we can better grasp our condition:

- 1) We have a devastating trade deficit with Europeans and other groups. We buy nearly everything we need from Europeans and others, but they buy almost nothing that we make.
- 2) We have a poor national defense against intruders and aggressors. The police have always had an easy time at abusing us with impunity, especially in our own neighborhoods. The CIA was able to flood our communities with drugs to poison our youth and kill off our potential for progress as a people. Using Cointelpro, they have targeted our movements for social progress for destruction.
- 3) Our national health is poor.
- 4) Our readiness to support our mother country, Africa, from negative forces, internal and external, is poor.
- 5) Our national education is below par. We do not produce enough educated people who will work for the advancement of our nation. Too many of our people are ill-educated to work for personal gain or to work for the benefit of our oppressors (same thing).
- 6) We do not own enough means of production to foster industries that will address the needs of our people.

- 7) We are not aware that we should be functioning as a satellite nation of Mother Africa. This is what other “racial groups” do with respect to their ancestral countries.

It is evident that our key strategy for overcoming global European racism is practicing African collective economics on African transnational, African national, African city, and African local community levels. This should occur in parallel with an African world-organizing body that is represented on each level. This is the primary activity that will ensure our liberty and growth. We must provide for each other's developmental needs in all areas, particularly in economics. We must first protect our natural resources, our means of production, the continent of Africa, and any land where we have lived as a collective for more than a few generations.

I will not attempt here a discourse on the advantages, methods, and models of African collective economics and African world organization. I refer the reader to the following books on this topic to get a fleshing out of these keys to our survival: The first book is *Destruction of African Civilization*, by Dr. Chancellor Williams, which gives a framework for a African world organization. Dr. Williams's *Rebirth of African Civilization* is also useful. The next book is *Black Power*, by Amos Wilson. The next is *PowerNomics*, by Claud Anderson. It appears that Malcolm X was working towards a similar African world organization before he was killed. Indeed, that is likely the reason he was executed. Global African organization and collective economics has to be the goal of the African collective, with every true African person actively contributing in some way. One other point here: no longer can we rely on one strong African leader to make and shape our African movement. The United States government would continue to function if the president and vice president were killed. So, too, our African world government must continue to function unimpeded if any of its top leaders are killed.

*Evolution of the African Diaspora /  
A Deeper Basis of African and Universal  
Unity*

**I**n the great evolutionary scheme of nature, the African collective known as the African Diaspora has arrived at a status that has a mixture of great positives and great negatives. Some of the great positives include the overturning of explicit slavery, colonialism, and segregation; the social and technological contributions of our most gifted intellectuals, though too often at the service of global European supremacy; the affirmation of our spiritual strivings through a wide gamut of religious and spiritual groups; the movements towards nation-building and maintenance, though too often interfered with by the system of global European supremacy; and, of course, our artistic contributions. Some of the great negatives include the fact that Africa's wealth is still being extracted to serve the interest of global European supremacy and the internal strife and warfare in Africa, which is most often instigated and fueled by global European supremacy, resulting in instability, mass poverty, illiteracy, disease, starvation, and premature death. These problems are replicated as if by a formula brewed by the global European supremacy system throughout the African Diaspora.

It is the challenge of leaders of African people, and of every African person, to move the evolution of our people forward by accenting the positives and reducing the negatives. Indeed, we can reduce the negatives by

having a more enlightened consciousness and applying it to life itself. This will tend to place that which is now distorted, imbalanced, out of place and therefore negative, into its proper relation to the whole, giving it its proper value, thus transforming it into a positive. This is a general approach to moving the individual and collective evolution forward toward revealing the Divinity that is latent within our being. This is the great purpose of evolution: to reveal, to manifest in ever widening conscious/force the secret Divinity within that is already the essence of who we are.

How we facilitate this movement of evolution is a main theme of this book. There is a wide array of activities that must encompass our exploration and evaluation of this evolutionary progress. Indeed, all faculties and activities of life must be brought under conscious control and made subservient to this greatest goal. Nothing must be left to be taken for granted. Now, there immediately comes the question, by whom must all faculties and activities of life be brought under conscious control? To whom should they be subservient? By an external force? By an internal force? If external, what should be the nature of the force that we willingly cede control of some, most, or all of our life energies and objectives? If internal, there is the same question.

We can begin to look for answers to these questions by taking a glance at humanity's attempts to answer them throughout history. We know that, in attempts to maximize its power of life, humankind has organized life around strong social groups of family, tribe, clan, community, local government, and national government. In the United Nations, there is even the beginnings of a world government in our current era. One of the direct necessities of a group organization on any level is to subordinate some degree of individual will/force to the will/force of the collective. There is an agreement by the majority of the collective that certain individual activities are required or prohibited so that the group may thrive. There is an implicit understanding by the members of the group that what is good for the collective is ultimately done for the benefit of all individuals of the collective. However, we know that this is not always true across the board. A simple example may help here. If you have a public school classroom where there is a "gifted student," a few excellent students, many average students, a few bad students, and one mentally impaired student, you obviously will not be able to devise a curriculum that will maximize the learning of all these students at the same time. What will maximize the learning for the mentally impaired student will

not contribute to the maximum development of the gifted student. Also, we can directly see that if the teacher of this class focuses on the maximum development of just the brightest students, then the majority of the students will end up suffering from a frustrating and poor learning experience. Despite this, there is merit in the idea that what is good for the group is at least equal in importance to what is good for the individual. This simple example can be generally applied to any group in any area of human activity. How to balance these two imperatives, the maximum development of the individual and the maximum development of the group, supposedly for the sake of all individuals, has been reflected in the various social/political/economic systems developed by humankind. These systems fall under the commonly known categories of dictatorships, democracies, socialist, and communist systems of organized collective human Will/Force. There are also systems that are a mixture of these, with one or another type of system predominating. All these systems attempt to address the problem of balancing the will/force of the individual with that of the collective.

A key question we must explore as an African people is what organizational system devised by Africans in the Diaspora, governing all levels of people activity, will facilitate the maximum evolution of African people in the Diaspora and, by extension, of all humanity. This is all in the light of the terrific challenge of overcoming the oppressive force of global European supremacy. Obviously, this can be a very complex problem to solve, but solve it we must. In attempting to solve it, we must bring to bear all the experience, wisdom, foresight, intuition, and good will at our command. Also, I think that there is much truth to the saying that one should govern complexity with simplicity. However, I will qualify this statement by saying that the simplicity that governs complexity must also have the nature of simple truth. In our case, this truth must be revealing of the essential nature of humankind, individually and collectively. Proceeding in this vein, we ask, "Does such a truth exist?" Yes, such a truth exists, and it has already been alluded to earlier. This truth is that there exist secretly within our being a Divinity that is the true Master of our being and Master of all life and all life activities. This Divinity is the essence, substance, and support of all life. It uses life, with all of its forms, as a means of infinite self-expression. All forms of life, therefore, are integrally related to this All Being and to each other in a great subtle web. Individuals and collective groups are modes of expressing this One Being. Life is fundamentally a unity. Upon this unity, the will/force

of the Divine One issues forth diverse expressions of its Being. Each being is derived from the consciousness of the Divine that formulates from Itself, a truth/thought that manifest in real relative terms on earth. These real terms of the Divine are what we know to be life forms, whether they are animal, plant, mineral, human, or superhuman. Whatever the form, earthworm, man, or angelic being, there is still the underlying reality of the Divine Consciousness that originates and sustains the form. When any form dissolves, the conscious/force that it represented either transforms into another shape or is reabsorbed into universal consciousness of the Divine Being. It can never be said that a formed being ceases to exist because the Divine is ever present and ever existent. This is the true foundation of life. Without knowing the true foundation, sustenance, and nature of life, how could we ever hope to consciously understand how to live life according to its truest meaning, purpose, and greatest effect? Upon this foundational knowledge, we can proceed toward that very goal as a collective. From this foundation, we can approach an answer to the question, *how should we organize to maximize the evolution of African and all people? We can also reapproach the earlier question, What should be the internal and/or external force that we should cede control of our will/force?*

Using the stated integral view of life thus as our guide, we can immediately understand, that the Divine Consciousness is expressing Itself in life forms that have ever-increasing capacity of self-reflection and self-understanding. We also see that there is an increasing freedom of will to choose a course of action. Though this willing has to be better understood, for there are actually different types of wills, some of which do not really have the nature of freedom as we may be misled to think. Let us explore the will further, because it is an essential element of our current and future levels of evolution. In fact, unless we come to the proper understanding and use of the true will within us, we will flounder about at the whim of forces that can opportunistically shape and control our lives. This translates into enslavement.

In human nature there exists the instinctive will, which we share with the animal kingdom because humanity is an evolution build upon the animal kingdom. The instinctive will is remarkably keen in the animal kingdom because animals principally rely upon their instincts for the maintenance and continuance of their species. Although humans still have the same instincts, in most cases, human instincts have atrophied at the behest of a greater faculty, the mental will or rational mind. This superior instrument of nature facilitates

life maintenance and continuance to a greater extent and also more freely expresses divine consciousness. The rational mind and mental will can suppress automatic actions and reactions according to a wider apprehension of determining factors related to a given circumstance where action is called for. A determining factor can be prior experience, giving rise to an assessment of the probable effect of an action. Though the animal can do this too, the human does it more readily, with less need for repetition of similar past experience to determine an appropriate action. Another determining factor for human action is input from human imagination that extrapolates from past experience and knowledge, where this knowledge or experience may not necessarily be very similar to a problem at hand. This extrapolation often resolves into novel approaches to problems, and into novel ways of self-expression.

Other factors used by humans that involve higher faculties to govern action are the powers of faith, aspiration, a sense of honor, justice, morality, ethics, common good, love, and philanthropy on the positive side, and envy, jealousy, prejudice, and pomposity on the negative side. These factors do not typically play out in the animal when it acts. Now, depending on what factor a person primarily uses in making decisions, he or she is considered to be a more or less evolved, or, more commonly put, is a “civilized and cultivated” human being. When a person is not controlled by passions, is equal-minded, calm, capable of weighing a wide array of factors or forces at play in a circumstance, and acts for not just self-centered reasons but for a greater good and/or at the behest of a greater calling or will (as when the dying Christ said, “Father, not my will by Thy Will be done”), then that person is commonly considered to have a high level of rational or even supra-rational power, and to be highly evolved. This is a common notion of things, but we want to be more precise, and move from just a notion to a deeper understanding of the power and place of the mind and will and to do so from the perspective of the foundational knowledge spoken of earlier.

Since all that exists is an evolution of the Divine Consciousness, then it is also true that all that exists reveals a power of that Consciousness. In other words, nothing can evolve in the universe that is not already a latent power existent in the mass of matter/energy. Life is not really forming new creations; it is manifesting in more complex terms that which already exists. And we have already stated that the apparent trend of evolution is a greater self-consciousness of the One Self and identity with the One Self. Along with this increased consciousness comes a greater force and organization to realize and

express the greater inner and outer reality of the One Self. These life powers manifesting through us are derivative powers of a veiled force of consciousness. They are lesser terms of an implied infinite capacity. The human mind is a derived term of infinite mind. Human willing is a derived term of an infinite will. Now, there is a level where infinite mind and infinite will merge into the oneness of Infinite Being. They are not divergent powers, but expressions of the One Being. So too are our various individualized faculties expressions of the One Being, and are ultimately reconciled into the One Being, via universal mind, and will, and other divine powers of life; namely divine body, divine heart, and divine force.

Once we see that our powers of being are derivative powers of the divine and that they are not isolated powers of our own making or even truly under our own command, then we can understand our true identity as being none other than an extension of the Divine. We also know to Whom these faculties are in service. They are not in service of the separative mind, body, will, or soul force (collectively known as the ego) that we now erroneously see our selves to be. These faculties are instruments of the Master Being that is expressing through the same instruments; hence, all the aspects of our being should all be consecrated to the Master of our being.

It must be that with this correct understanding of the foundation of life, the sustenance and nature of formed life, the aim of the evolutionary processes of life, the relational value of the terms of life (mind, body, life force, will, and knowledge), then we are in a position to maximally fulfill the purpose of life with greater force, speed, dynamic expressiveness, and effect. But this comes not through reliance on limited powers of a limited consciousness. It comes only by identification with and progressive opening to the unlimited consciousness of the Sole Being. As a consequence, we gain access to unlimited power of manifestation, formation, and transformation. If we can effect this unwavering identification of ourself as being of the Self, then through widening channels of will, force, love, and body of our very being, we may bring about a supremely beautiful, harmonious, and truthful life, even while here on earth in the physical form of our body. The process of this widening is more easily undertaken by a backtracking from what we see as our apparent self and capacities, to what is the support, greater principle and origin of our being. That is, for example, to move from a perception of limited ego mind that nature starts us with to perception of a universal mind principle implicit in life nature, from

and to which human mind evolves. Then we move from universal mind, to the Consciousness from which universal mind issues forth. It is an error to imagine that universal mind, universal heart, universal will, universal power, and universal knowledge are just bigger formations of the same human mind, will, etc. The fact that they are universal means that they are infinite in capacity and beyond mere human mental conception. It is helpful to begin with an appreciation of the function, and not the limits of the powers of universal being. From that appreciation, one moves to an identification of being in oneness with universal mind, body, will, love, power. Realization of the oneness is likely to occur by degrees in most individuals, but this realization may span several lifetimes. As evident from an overview perspective of evolution, nature is slowly marching toward this realization, especially through the human form and organization.

Now that we know the foundation of life, the proper relations of the terms of life to the foundation of life and the goal of evolution, we can begin to measure our current levels of consciousness and life organization against these. We can put things in proper perspective and proper order. We can organize our energies more effectively and use our faculties more intuitively and effectively. We can come to know the ultimate master of our actions, for it is in that recognition that we can tap into the greater force/will that is the true support and executor of our organized action.

This latter point is where I would like to re-visit the question on how best can we organize the African Diaspora towards maximizing its evolution towards divine realization. The answer is via educating the same to identify its collective will/force with the Divine Will/Force. Along with that, we must identify the collective destiny of the African collective with the collective destiny of human evolution. Again, human evolution is the evolution of what is implicit in nature, consciousness of the Universal Divine One. The Universal Divine One's consciousness is evolving forms that are increasing in knowledge of themselves. General education and collective organization based on this fundamental understanding are, in my view, key to furthering the African and, by extension, human collective towards their ideals. This education must be dispensed by individuals who have themselves completely affirmed the same fundamental principle in their lives. Furthermore, when individuals and societies function based on this fundamental principle, there is no longer a question of what power should we cede control of our lives to. All internal and external work is seen as work done by God, to God, and for God.

The individual and the collective organized will/force/action then reflects this reality on every level.

If the divine is to make its reality more real to us while we are here on earth, it would allow for the establishment of its high level of organization for us to experience here on earth. This would entail a unifying, universalizing, spiritualizing, holistic transformation of the earthly nature, human nature, so that it may more fully, dynamically, and purely reflect the divine nature. When this happens to a human being on an individual level, this individual potentially becomes a god/human, a Christ or a Krishna who is involved still with the problem of human development. We are talking of this high level of consciousness taking hold of a collective body of humanity. Specifically, we are focusing on the African collective, but this imperative is not limited to the African collective. We need to elevate the spiritual consciousness of the African collective to the point of realizing, in profounder terms, the divine life in the world. This is not a novel undertaking, for indeed it was the goal of the Egyptian Mysteries to accomplish the same thing. The transformation of the soul into Osirus, or Ausar, was not strictly through living a virtuous life and then the shaking off of the physical body through death. It was realizable through proper identification with the Higher Self within. This spiritual realization was undertaken scientifically, through the spiritual initiation process. The sages who accomplished this level of consciousness did not abandon the world, but sought to institute a higher order of life on earth patterned after that which they realized in the heavenly realms within. The physical was seen as an extension or refraction of the spiritual. The physical originates, expresses, and has its continued sustenance and guidance from the spiritual realms. The ancient Egyptian collective strove to invoke and evoke the Divine Presence through its social structure and through symbolic expressions in every-day life. Indeed, all of life was seen by the initiated as the signature of God because all was viewed as the real extension of God's Being. All is God. This is what we must tie back to, the meaning of religion and Yoga.

It would behoove us to look closely at the progress of spiritual forms of social organization, such as existed for thousands of years in ancient Egypt, China, or India. What lessons can we learn from that experience? Where would a diligent pursuit of the trajectory drawn out by the ancient Egyptian sages, as exemplified by their spiritual/social group organization, have taken us? This question begs an answer. What can we glean from that purview, in

our attempt to formulate a highest Ideal for African organization and self-governance throughout the Diaspora in our time? There are some essential lessons from these ancient spiritual traditions that we must fetch and apply to our current circumstance individually and as a collective African people. Some of the most important include the following:

- 1) The realization that the divine permeates all of life. The universe, nature and humanity are real expressions of God's infinite being.
- 2) The process of spiritual initiation was to transform humanity into the divine human, culminating in the realization that God and humans are one in essence, because all is God.
- 3) The divine reality is revealed to the various sectors of society, to the level and in modes that each sector can assimilate.
- 4) World societies, in order to realize their greatest harmony and progressive development, must follow the divine order or will, which is often stated, "As above, so below."



## *Closing Remarks*

There have been great strides throughout history, where societies have managed to govern themselves based on a cosmology reflective of a Divine Will/Force. These shining examples have come and gone in nearly every cultural group of the world. It appears that nature moves in upward spiraling cycles. No progressive movement of the past is ever completely lost, and all subsequent movement is in some way based on what has evolved before. Though past gains may not be in the foreground in any subsequent movement of social progress, they all remain accessible for a future evolutionary push to higher levels of social expression, God expression. Past achievements can be latent within the social memory bank, or they may be actively integrated into the conscious expression of societal organization and movement.

With this in mind, we as an African people must study the great historical achievements of African civilizations of Ethiopia, Egypt, Songhay, Mali, and Ghana as well as other cultures (particularly India and China for they have a continuity of experience spanning thousands of years). We must realize that the gains achieved in these civilizations are latent in our being, individually and collectively. Nothing is lost. It is up to us to access this knowledge and glean from it what is dynamically applicable to our current thrust, as an African collective, towards higher God realization and organized expression of God's Will/Force.

Our divinity cannot be killed. It is one with the Universal Divine Being, even while we are here on earth. Human evolution is the revelation of the God's full conscious Being/Force here on earth. God's Divinity and Force can

move through the instrument of African people just as dynamically and forcibly as it can through any people. Like all other people, African people should seek to expand this Divinity within, which now lies dormant. We mustn't wait to go to heaven to realize our full divinity, either spiritually or materially. We must use the Divine Will/Force to dissolve the limiting conditions of European supremacy and induced inferiority. We will then be free to play a leading role in furthering human evolution by revealing God's Consciousness and Being through us as an African people wherever we are.