

THE PERCEPTIONS OF ISHTAR

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OF
ISHTAR

by

Lee Miller

Chancery Press
1982

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Prologue

Know Thyself

Consider the lilies of the field

Ask

Seek and ye shall find,

Knock and it shall be opened unto you.

Matthew 7

In a world of over four billion living inhabitants, plus the billions of others who have gone before us, there arises a tapestry of life, which reaches out to inquiring people to go in search of some of its reasons and meanings.

There is no shortage of material available in the millions of books that have been published; in the philosophies that have been recorded or in the religions of all the races and ages. And yet it all comes down to the simplest of all things, the one individual who is living his or her own life; how they perceive it, and how they try to direct the course of it. Each individual in the end must live with their own concept of life.

This is a collection of writings, of experiences of an individual. It was and is the reality of one individual who through various research and inquiries has found that the messages within them are universal and timeless.

Know Thyself is an aphorism from the early Greek times and the other two quotes above are from the wisdom of our 2000 year old "modern" bible. Some do not seek; some seek and give up; some seek and think they have found; some seek and do find. This is for each to determine for themselves. This is a gift of our Creator.

Big Pond, Little Pond

Part I

Ishtar opened his eyes and before him beheld a large pond. He became aware of a gracefully arching stone bridge at the far end of the pond and walked slowly along the left bank towards it when he was overtaken by a man in a wagon.

Without a word he felt that he should board the wagon and took a seat to the right of the white-robed driver. As they drove along the road he became aware of open graves along the left side of the road with people standing in them. From the driver he was given to understand that these people had given up the journey to where they were going.

Upon passing the bridge, Ishtar beheld another pond. A short while later the driver pulled on the reins and the wagon came to a stop alongside of this pond. Ishtar stepped down from the wagon and near the water's edge he was given a white robe by the driver, which he understood that he was to put on. Changing into the robe and walking into the water, it occurred to him that this may be a kind of baptism. He found himself in the water, and then found that he was swimming freely under the water, being able to breathe as though the water was air.

Feeling that he had been in the water some time, though only a few moments had passed, Ishtar thought that it might be time for this "baptism" to end. Instead, he became aware of a force in the water that was drawing his attention towards it. This "force" he soon perceived to be a vortex, a tunnel of fire - like a furnace. His first inclination was to leave, but some inner reserve prompted him to pray, "If this be for my highest good in the Light of the Christ, then so be it." Whereupon, in an instant, his being was drawn through the tunnel of fire, and in the next moment he found himself standing on the shore of the pond alongside of the robed driver.

Ishtar perceived that the driver was aware of what had occurred, and he felt a sense of Brotherhood with him. He was somewhat befuddled, but had the general sense that he had already been baptized by water, and that he had just been baptized in fire. He was somewhat befuddled because he had not been aware that there was any such thing as a baptism by fire, other than as an expression he had heard, but he felt deep within that what had just occurred was just that.

Ishtar and the driver got back into the wagon and drove a short distance to the end of the second pond where they climbed down to the ground. As Ishtar looked out before him he saw a large valley where people were busy with what seemed to be preparations for something. The road wound down through the valley to a pass in a mountain range.

From the driver, Ishtar perceived that the people were preparing for the times to come; that they had all come to be there under circumstances similar to his. He further perceived that the mountain range was known as Aristomy, and that no one could go through the pass without special preparation. The people in the valley were each preparing for this according to the various talents and abilities of which they were in possession, and Ishtar would soon be accompanying them to prepare for the coming times also.

Part II The Pass

Some time having passed, Ishtar found himself one day contemplating the pass through Mount Aristomy. He was given to understand that the time was not yet full-ready for people to cross over to the other side of the mountain, but in the next moment he found himself out of the body floating through the pass to the other side for a glimpse of what it was like.

While he had a sense that there was something substantive there and that some people were already on the other side preparing for others to arrive, Ishtar found himself floating through a high energy, light blue-green "atmosphere." From the rate of the vibration of the atmosphere he was given to understand why people had to be prepared to live there in what would be tantamount to a "new kind of body" and a "new way of thinking." Anyone not so prepared would, in essence, be "vaporized" in such an atmosphere. It was for this very reason that Ishtar had not been able to visit the other side in his normal physical body.

The Sphinx

Ishtar opened his eyes and found himself approaching the paws of the Great Sphinx. Between the paws he became aware of a doorway, and passing through it, he descended a long narrow flight of ancient stone steps.

Upon arriving at the bottom of this stairway he beheld several figures in white robes a short distance ahead of him standing in the center of the room which he was entering. Upon approaching the figures, one of them slowly swept his arm toward the right of where Ishtar stood. He turned, took a few steps, and found himself standing at the head of several steps which led gently down into a pool of water. Having been in water before, Ishtar thought that perhaps the robed figures were motioning him into the pool of water for a purification or baptismal rite. Descending the steps, Ishtar found himself submerged, breathing the water as though it was air, as he had experienced once before at the Two Ponds.

In a matter of moments, he became aware that he was not alone. A fish, and another approached him. Soon he was surrounded by fish . . . by piranha!!

A momentary panic engulfed Ishtar until he remembered how he came to be in the pool of water, then slowly he prayed once again, "If this be for my highest good, in the Light of the Christ, then so be it." Having thus prayed, from the peace within his Heart, he now found himself standing before the robed figures who, without a word, gestured with the slow sweep of an arm that he should proceed away from them.

Ishtar turned as they indicated and took a few steps when he heard within himself from the robed figures, "You are more than flesh . . ."

A moment later he was met by another figure, the name of whom was given to Ishtar, and was conducted silently along a long corridor beneath the Sphinx. At the end of this corridor they came to a balcony. Now, this was no ordinary balcony, mused Ishtar. To the left and the right it seemed, and did in fact, go on forever in an infinite circle. Ishtar peered carefully over the railing and looked down. There was no apparent bottom to what he saw, nor, when he looked up, was there an apparent limit. It was as though he was gazing out into the abyssal depths and reaches of the universe, and yet there was the perception of a center to the circle implied by the balcony.

His conductor compassionately and perceptively remarked, "Some of us have a way of going all around the center and never getting there."

This remark, of course, most aptly described to Ishtar his pilgrimage to find whatever it was that was carrying him on his Great Search. He further perceived that his conductor was suggesting that he may want to come to some sort of reconciliation as to how he might get from the balcony, past the great abyss that awaited just over the railing, to that which Ishtar perceived as a great beneficent energy at the center of the infinite circle.

Part II
The Great Balcony

Some period of time having passed, Ishtar once again found himself on the Great Balcony with his conductor. Having remembered his conductor's words and injunction, Ishtar consulted his Heart and therein found that the balcony and the abyss were an illusion, whereupon he came to the realization that if he was to get to the center he had only to truly believe that neither fear nor illusion could keep him from simply BEING THERE.

Upon realizing this, he immediately found himself in the center of the circle of the Great Balcony in the great beneficent energy.

The Cliff

Ishtar opened his eyes and beheld before him a path. Walking along it but a short distance he found that the path ended at the edge of a cliff. From the depth of his heart he felt a sudden peace and took a great step forward, and there he stood in midair. Upon realizing what had just transpired, Ishtar found himself moving at great speed toward the bright light of the sun.

The Road

Ishtar opened his eyes and beheld before him a straight, undulating, tree-lined dirt road. As he walked along he began to overtake a slow moving wagon. The wagon, drawn by two mules, was burdened with many of the driver's possessions.

Ishtar attempted to pass the wagon, but an inner prompting held him back long enough for him to realize that it was he who was often times like the wagon before him: slow, stubborn and overburden with things. The inner prompting enjoined him towards patience, with others and himself, towards tolerance and detachment.

Having realized these things in the core of his being, Ishtar was permitted to pass the wagon and proceed along the road.

The Road
Part II

The Chalice and the Chamber

Some period of time having passed the wagon, Ishtar once again found himself on the straight, tree-lined dirt road. He remembered the wagon he had encountered before and how he had passed it.

Realizing that the experience of the wagon was "behind him" he perceived a bend in the road ahead. He followed as the road curved to the left and noted a broad precipice to his right, the other side of which rose gently to a mountain. As he continued to follow the curve he noted a short distance ahead a building which evoked the appearance of a hillside monastery.

Ishtar felt that those who lived there contemplated and were guardians of the precipice and the mountain.

Upon reaching the "monastery", Ishtar came to an elevated patio. He ascended the three broad stone steps, walked past the fountain at the center of the patio and heard a voice within chiding, "It's about time you got here."

He was slightly confused that he had been expected, but he was likewise slightly embarrassed for having taken so long to arrive. He recalled the cause of his delay had been his own preoccupation with things and his slowness and stubbornness in letting go of them, such as he had seen a while ago on the path that led to this "monastery." Then he perceived that these expectations and time were illusions, and upon releasing his "reassurance" and "embarrassment" he found himself in a room of the "monastery" adjoining the patio.

A jeweled chalice was offered to him, from which he was given to understand that he should drink. Ishtar drank from the chalice and in the next moment found himself in a chamber filled with large, glowing golden crystals. He felt of the warm, peaceful glow in this chamber, and felt cleansed and rejuvenated.

The Chamber of Old Souls

Ishtar opened his eyes and found himself in a stone chamber. The brownish-red, rough-hewn chamber felt to him to be more ancient than ancient. In the center of the chamber was a ball of light, and along the far wall were pegs with ancient skins of flesh hanging from them.

Ishtar perceived within that the skins were "those who had gone before him; those who had shed their earthen bonds to enter the light.

One empty hook and then another caught his attention. The first represented an Ancient who had entered the light before man was clothed in flesh; the second hook stood ready to receive Ishtar's, whereupon he shed his skin and entered the light. . . .

The Horseman

Ishtar opened his eyes and beheld that he was laying upon a path. He become somewhat concerned when he could not get up, and his concern became greatly compounded as he perceived a horseman galloping toward him on the path. Before he could arise he felt that the sharp hooves of the horse would render his body lifeless. In a final moment between death and life Ishtar looked into the face of the horseman and perceived it to be that of a skeleton . . . with a smile, or rather a toothy grin on its "face."

At this moment Ishtar chose life, realizing that death could only chain his body, but not his immortal soul. From this moment on Ishtar felt himself to be in this earth but not of it.

Ishtar asked for confirmation concerning this experience and was shown a page from a book which depicted this scene which he had just experienced and was shown how this experience represented the passing of the soul from a stage of being earthbound to that of a spiritual rebirth into the inner realm of Light. He now felt that there was no death and soon thereafter came upon a passage in a scroll as if in answer to this which read, "Oh death, where is thy sting; o grave, where is thy victory."

Circle * Triangle * Square

One day Ishtar was in his house and was becoming increasingly in need of being by himself for a moment. In the living area there was commotion, so he removed to the adjoining guest quarters for a moment of peace.

As things were about to settle down, there was a disturbance of children playing just outside the door of the guest quarters. Ishtar opened the door and enjoined the children to play more quietly, but realizing that children must be allowed to express themselves freely, and feeling not a little guilty for trying to deprive them of this freedom, he removed to his bedchamber for a moment of peace.

In a moment of peace, Ishtar opened his eyes and perceived in a fleeting instant the concept of the Circle, the Triangle and the Square. What he received in this instant, beyond time and space, was a

"knowing" of the concept. Reflecting upon this concept in terms of time and space, he perceived the Circle, the Triangle and the Square as follows:

The Square he came to understand as a convention for the expression of matter. In this regard he noted that the square and the cube found their existence by virtue of their right angles and that they were the sister form of rectangles. In the world of nature the Square was rarely seen by the naked eye, but in the world of man Ishtar noted that the appearances of the line and right angle were legion in number. Looking about him in his bedchamber he saw right angles in the chairs, tables, walls, floor, ceiling, windows, doorways, pictures, cabinets, cushions and papers.

Exploring this further he looked out of his window and saw more: an oxcart, whole buildings, roof tiles, courtyards, paving stones, parcels of land and street corners. It intrigued him to see this "mark of man" expressed in a myriad of lines and right angles. It intrigued him all the more when he looked all about him for a line or right angle in nature and could not, for the moment, see any.

Shifting his focus, Ishtar came to understand the Circle as a convention for the expression of transmission or communication. In this regard he noted that a linear circle was a cylinder. About his bedchamber he saw scrolls and reeds for communicating, the clay pipes for the transmission of water and sewerage; there were cups and glasses for the transmission of fluid. Outside his window he saw wheels, wells, columns, spears, cart axles, ropes, pots and jars -- all used to transmit or receive energy or liquids, the dominant shape being a linear circle.

He thought about the Circle and the Square for a moment and felt that something was missing. There seemed to be an inter-connective "force" that should be present. While looking out of his window he had seen a wooden derrick with guy ropes to hold it in position, and he now thought, "What would happen if the guy ropes were removed? He then perceived that the guy ropes formed a series of Triangles with the poles, the boom and the ground. Then he thought about the pitch of the roofs he had seen and about the hidden trusses that supported them, and about the buttresses on the temple to keep the walls from collapsing. Within him he saw a Square and the diagonals connecting the four corners, then he saw a cube with all of the corners connected by diagonals. He was beginning to see that a "hidden" diagonal "force" -- a triangular force -- was holding the square and the cube from flying apart or collapsing in upon itself. By way of experiment he took a long hollow reed and cut it into twelve equal lengths of about a hand's span. Carefully threading the twelve lengths of reed together he fashioned a cube from them and placed the cube upon the table. It came as a minor surprise to Ishtar when the reed cube collapsed in a flimsy heap on the table before him. He picked it up and shook it gently to see how flimsy it was. He pushed and pulled on the reeds to see them take on various shapes, and then he lined up the reeds so that they again took on the shape of a cube.

Next he cut twelve lengths of reed so that they could become the diagonals of each of the six faces of the cube. Threading them carefully to the original cube he felt it grow more stable with each connection he attached. When completed he placed the cube with its new diagonals on the table and felt that it was now significantly more stable. To test its strength, he placed a clay tablet on top of it and saw that it could now easily support it, where it would have surely collapsed before defining the diagonals.

He picked up the cube and examined it with its "hidden" diagonals. He pushed it, pulled it and turned it. As he was turning it, it came to a point where he was looking at and through it from one corner to its opposite corner. The cube looked as one would imagine it to look in this position, but the diagonals of the faces of the cube formed a set of Cubic Triangles -- a Cubic Star of David!!

Ishtar knew he had found the "secret" of the force behind -- or rather "within" the cube. As he contemplated the Circle, the Triangle and the Square, he learned many, many more things about them, about the world about him, and about himself . . .

$$60^\circ = 72^\circ$$

Ishtar walked slowly toward his home as he had done so many times before. As he approached the lane that led to his house he perceived that, " $60^\circ = 72^\circ$." That was it! That was all he perceived. It wasn't a question; it wasn't a command -- just a simple statement within him: $60^\circ = 72^\circ$. But it was received in such a way as to bear a kernel of Truth.

Walking along, the thought stuck with Ishtar, though there was little he could do to explain or explore it further at the time.

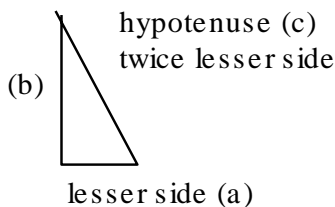
Upon arriving at his home he walked straight to his library and stood there in the middle of it as though waiting for something or someone . . . The essence of what was going on inside of him was something to the effect of, "O.K. -- if $60^\circ = 72^\circ$, how am I to go about determining this strange perception?" No sooner had he expressed the essence of this within him than the essence of a reply came back with just one word: "Timaeus. . ."

Ishtar reflected upon this for a moment and then remembered. "Timaeus" was, to his recollection, one of the Dialogues of Plato -- something to do with geometry and the philosophy of shapes and numbers. Ah yes . . . there it was. Scanning more with his heart than his mind or his eyes, without taking a step he saw the scroll of the Dialogue of Timaeus, withdrew and opened it, and found a passage within it which seemed to resonate with the subject of the inquiry at hand:

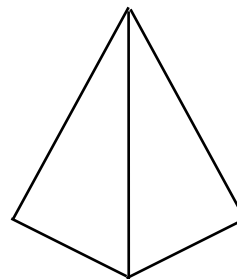
" . . . When many small bodies are dissolved into their triangles, if they become one, they will form one large mass of another kind," Ishtar read. "The first will be the simplest and smallest construction, and its element is that triangle which has its hypotenuse twice the lesser side," he read on slowly. "When two such triangles are joined at the diagonal, and this is repeated three times, and the triangles rest their diagonals and shorter sides on the same point as a centre, a single equilateral triangle is formed out of the six triangles . . ." At this point the resonance within him ended and he set the scroll down to contemplate what he had read.

Why this passage seemed to be the right one, Ishtar did not have a clue, but he had come to trust the inner feeling he had come to know regarding such matters. Having read this passage through, Ishtar now felt that the solution to $60^\circ = 72^\circ$ was as clear as mud. Lots of words, but rather confusing, so as he slowly reread the words he began to diagram what he was reading:

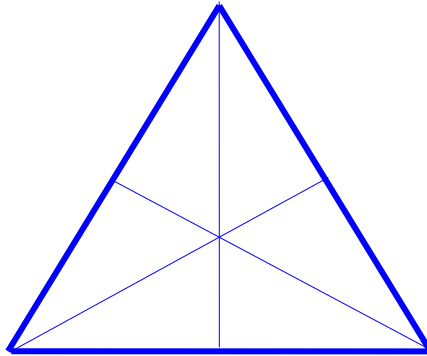
" . . . The first . . . is that triangle which has its hypotenuse twice the lesser side . . . "



" . . . When two such triangles are joined at the diagonal "



". . . and this is repeated three times,
and the triangles rest their diagonals and shorter sides
on the same point as a centre . . ."

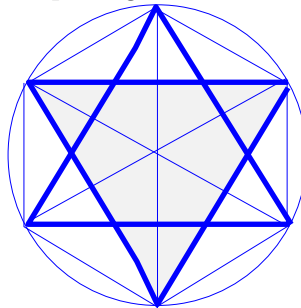


". . . a single equilateral triangle is formed out of the six triangles . . ."

Having gotten this far, Ishtar had not "solved" how $60^\circ = 72^\circ$, but felt no inner prompting to pursue it further at this time. Instead, he felt the urge to prepare the passage from "Timaeus" as an illuminated manuscript, and this he proceeded to do.

Some time having passed, one day Ishtar took out his stylus and tablet and contemplated the possibility of $60^\circ = 72^\circ$. Having finished the illuminated work based on the passage from "Timaeus", he looked at the work and readily saw the equilateral triangle he had rendered. From having worked with this triangle on other occasions, he recognized that the circle that produces this triangle is one that is equally divided into three parts of 120° each, and the corner angles are of 60° each (the sum of the angles of all triangles equaling 180°). Remembering the ancient injunction of "As Above, So Below" he drew the equilateral triangle as follows:

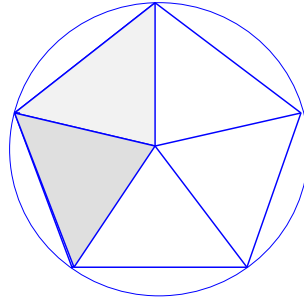
"As Above" and then added the "So Below," placing this as it would be derived from a circle . . . and then he connected all of the parts:



Now Ishtar had a circle equally divided not by 120° to produce an equilateral triangle, but one divided into 6 equal segments of 60° to produce the double equilateral triangle (As Above, So Below), or the "Star of David."

He reflected on this briefly and mused, "A circle of 60° yields this Star of David of equilateral triangles, but what of this 72° for which I have not yet accounted?" Then, by instinct, he divided the degrees of a circle (360°) by 72° and found the result to be an even "5." Drawing this he now had:

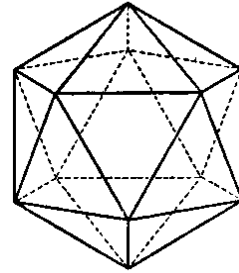
"Connecting the dots" he added:



"A Pentagon . . . a Circle of five 72° angles gives a Pentagon . . .," Ishtar thought . . ., "but how does one equal the other?"

Ishtar had studied some Sacred Geometry. He had contemplated the mysteries contained within the circle, the triangle and square. Then he suddenly remembered the cubic forms of the polyhedra, one of which in particular was made up of triangles and pentagons.

The solid geometrical form known as an *icosahedron* consists of twenty equilateral triangles conjoined at their edges (sides). A "top" view of this solid, when represented with a stylus on a tablet looked exactly like a pentagon, only in such a viewing it ALSO conformed to the ancient injunction of "As Above, So Below":



Ishtar now recognized that it was a cubic form consisting of five equilateral triangles whose inside angles are 60° . As a pentagon, the central five angles are 72° each. But as the "top" view of an icosahedron, consisting of five equilateral triangles, the same central angles in their cubic form are 60° each.

Under these conditions, the perception that " $60^\circ = 72^\circ$ " is entirely correct.

Ishtar felt a sense of completion upon his (re)discovery of this ancient truth, and a sense of gratitude to that which had planted the perception that $60^\circ = 72^\circ$ within him as he turned the corner in the lane one day. He was reminded also of another old saying he had once encountered:

All of our best thoughts were stolen by the Ancients.

He continued his contemplation of Sacred Geometry and "discovered" many other interesting things about himself and about life . . .

3 * 2 * 1

Ishtar traveled along the busy road when it became apparent to him the route he was traveling. He perceived from whence he had traveled and the route that he must yet travel to arrive at his destination. Then, in a subtle shifting, he perceived the Point where he was and the Point of his destination and a straight line connecting the two Points of his journey -- just *here* where I am . . . and *there* where I am going . . .

Another subtle shift occurred and he saw the two Points merge, as though the line between the two points was being viewed from its end, so that no space or time separated the two points and he perceived himself at his destination .

. .

The Dance of Life

Part I

Ishtar opened his eyes and found himself in the desert in the middle of a starry night. From the edge of his sight their approached a man in a robe, and another, and others, all clad in a differently looking robe from one another -- twelve in all -- who, without a word filed around him in a wide circle and silently took a seat on the sand facing him. Each sat there, motionless, aware of their place, their order and their mission -- without a word -- their robes and faces illuminated by a fire at the centre of their circle.

Ishtar now became aware that he too was in the centre of the circle, that he was a man, and yet as he thought on this he now perceived that he was a woman. As he thought on this, somewhat perplexed, the woman-him dissipated and merged with the man-him so that no distinction could be made as to whether Ishtar was any longer a man or a woman -- or whether Ishtar was even Ishtar !

At the point where this identity unified and became nameless, "Ishtar" no longer perceived a body, but as "he" looked about the circle of twelve Ancients around "him," he was now the flame at their centre -- a blue-white, violet flame.

Part II

The Elders

Some time having passed, Ishtar opened his eyes and saw the twelve Ancients circled around him in the desert, by the light of the fire. There they were as before, seated and silent, only upon looking more closely, Ishtar now perceived that for each one of the twelve there sat with them, in their shadow but not separate, another twelve -- twenty four in all . . .

The Golden Key

Ishtar opened his eyes and perceived himself approaching a Council of Seven seated around a table. Believing that a conversation might arise between himself and the Council, he was surprised when they gestured that he should pass by them.

So doing he found himself at the bottom of a narrow stone stairway which led upward. Ishtar proceeded up the stairway a short distance when he encountered a gate. Feeling that such a gate must surely be tended, he sought to discern the Keeper of this gate who, lo, appeared from the right side of it.

Ishtar requested of the Keeper that he unlock the gate and permit him to pass, but the Keeper put forth his right index finger, gesturing side to side with it that such was not to be the case. Instead, from within his robe the Keeper drew forth a golden key on a golden chain and hung it like a necklace around the neck of Ishtar such that the key was suspended over his heart at the center of his breast. From this Ishtar perceived that if he was to pass through this gate, or any other gates along his way, he would need to unlock them for himself from now on.

Unlocking the gate, Ishtar continued his ascent up the narrow stairway until he reached the top where he beheld absolutely nothing but a beautiful white unicorn some distance away in the middle of an otherwise starless night. Upon looking more closely toward the unicorn, his attention was caught by the long horn which spiraled upwards. Following the line of the spiral he noted far overhead a single bright star, and when he pondered within the nature of such a beautiful star he perceived within a voice which proclaimed, "I am Apex . . ."

The White Cobra

Ishtar opened his eyes and beheld a huge white cobra who beckoned him to enter his cavernous mouth. Entering in Ishtar addressed the cobra saying, "Eat me . . . ; Eat yourself . . ."

The White Peacock

Ishtar opened his eyes and beheld a white peacock slowly walking nearby.

Some time much later, Ishtar was delighted to discover that there really were such things as white peacocks.

The Tunnel

Ishtar opened his eyes and perceived that he was emerging from a long tunnel. No sooner had he emerged than when he looked back the exit was completely overgrown with vines, blocking any possible reentry.

Turning his gaze forward, Ishtar perceived a path which he followed along its course as it ascended a hill. Atop the hill was a large, columned building which he came to understand was the Hall of the Arcana.

He tarried there to learn.

The Door

Who buildeth this door upon which we must knock?

Ishtar opened his eyes and beheld a door. As he contemplated its sudden appearance he perceived within a voice which queried simply, "Well . . . , aren't you going to knock?" Taken somewhat aback, yet comprehending the intent of the "voice", Ishtar reached out and knocked three times.

After a momentary pause, he perceived the voice to gently say, "There! Have you got that out of your system . . . ? Now put your hand on the door and push."

Ishtar reached to the door and pushed, only as he did so his hand passed *through* the door.

Again he perceived the voice, this time asking, "Whose door is this?" Somewhat perplexed, Ishtar heard himself respond, "Mine . . . ?" Whereupon the inner voice replied, "Very good!"

Upon recognizing that the door was his, like an illusion, Ishtar next witnessed that the door suddenly vanished, and before him he now saw an open doorway. Through it he could see the cosmos, and he began to step to and through the doorway. But something within brought him to the essence of, "I am here. If I step through the doorway I will be there, but where is there? I really don't know where I am 'here', and I will be no further ahead if I step through the doorway to another 'here' I really don't know."

Having felt of this within, Ishtar took one confident step to the threshold of the doorway and stood fastly there, not with or out of indecision, but with an inner sense that it was there that he should be, neither forward nor back, neither before the door nor through the door, but in the timeless, spaceless, all-time, all-space Doorway.

Having perceived himself IN the Doorway he, in the same instant, perceived that the Doorway itself vanished, and now he stood in the limitless Cosmos.

The Search

Ishtar spoke with a friend one day when suddenly his friend counseled, "Should you ever become confused, touch the points of the north, the south, the east and the west."

Some time later a man called his attention to a deck of playing cards, pointing out the hearts, the spades, the diamonds and the clubs. In this apparently unrelated incident Ishtar found himself wondering, "Or is it clubs, hearts, diamonds and spades, or is it . . . Just what *is* the correct order of these four suits?"

After considerable contemplation and research on this matter he found himself at the familiar injunction, "Hear, O Israel. The Lord thy God is One."

Perceiving the four suits to be an illusion of sorts, Ishtar set out to find the Unity in them, commencing with a series of sketches.

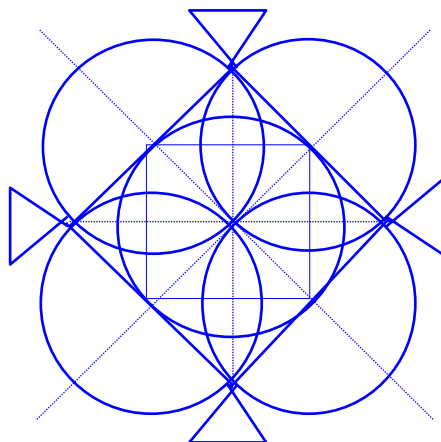
Not seeming to be coming anywhere near the way he felt it should be, so he let go of the concept of trying to push the symbols closer and closer to each other, of trying to squeeze them together. He just let go of the whole approach he was taking for the moment. In relatively short order he again picked up his stylus and found himself drawing another sketch.

Suddenly it somehow felt to be correct, or at least *for* him.

In the course of his research, Ishtar had run across several references to the four suits in connection with an old form of playing cards referred to as the "Tarot Deck," which in turn assigns various attributes to each of the four suits:

Standard Deck	Tarot Deck	Element	Cardinal Point	Season	Gospel	Symbol
Hearts	Cups	Water	West	Autumn	Matthew	Angel
Spades	Swords	Air	South	Summer	John	Eagle
Diamonds	Coins	Earth	North	Winter	Luke	Bull
Clubs	Staves	Fire	East	Spring	Mark	Lion

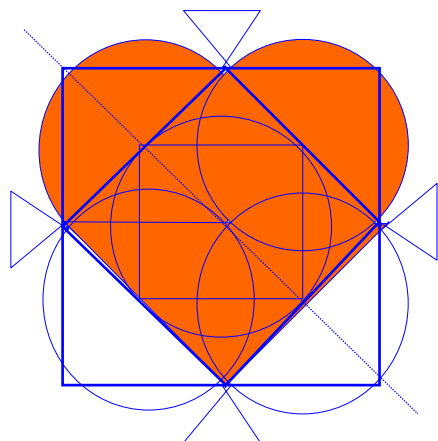
Whether these attributes and their assignments were valid, to Ishtar there was definitely a persistence in science, philosophy and legend to the elements (spoken of in great length in Plato's Dialogues), to the seasons (celebrated in all cultures of the world) and the cardinal points. In the East there is a predominant reference to the "Four Faces of God." In the Septuagint there are several references to the seasons and the symbols of the Lion, the Eagle, the Angel and the Bull. The cardinal points in particular, in association with the tarot and common deck were of interest to Ishtar, as he remembered, "Should you ever become confused, touch the points of the north, the south, the east and the west . . ."



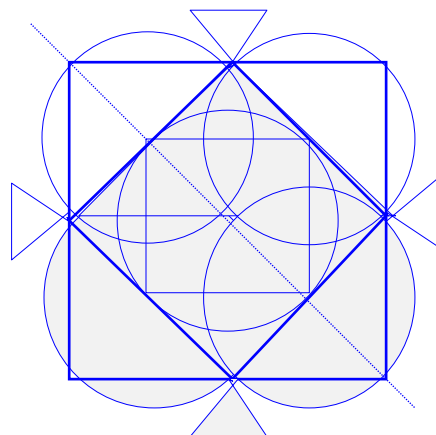
Ishtar knew from his sketch (above) that he had combined all four suits into a common symbol:

What he did not realize at the time of first combining them into a common symbol, now began to unfold as he contemplated the symbol.

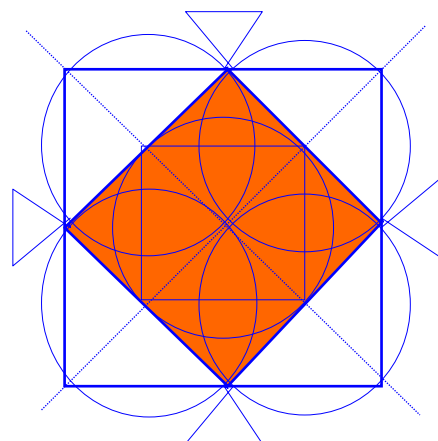
a. Hearts



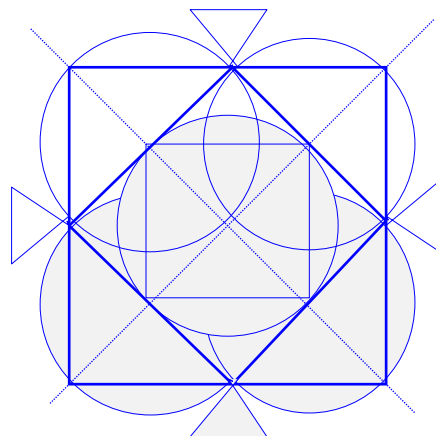
b. Spades



c. Diamonds



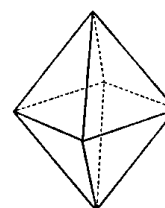
d. Clubs



The first thing he noted surprised him at first, but then put a smile in his heart as it only further demonstrated another of numerous affirmations he had witnessed to the unerring Order in the Universe. First he noted, as he contemplated the heart in the common symbol sketch, that there was indeed a heart in the symbol, but as he rotated the figure ninety degrees he noted there was another heart -- and two others! One "heart" in each of the four "directions" at 90° to one another. In looking through the other three suits he observed that the same held true for all four suits.

Next he was struck by the symmetry of the "diamond," which in actuality was a square according to its four equal sides with 90° corners.

Then, within, he noted that the circles COULD ALSO be spheres, and if such could be the case then the four "outer" circles and the one inner circle would yield a total of SEVEN spheres in the form of a double pyramid (an octahedron):



Having, to his satisfaction, unified the four suits, although realizing there was yet a Greater Unity, Ishtar carefully drew a more finished rendering of his sketch, adding for effect an embellishment that would represent the aspect of this symbol's four cardinal points: North, south, east and west. Upon its completion he affixed the finished drawing to a door in the kitchen of his home.

Time passed, when one day Ishtar glanced over at the drawing on the door, and it suddenly came to him! Extending the index finger of his right hand he walked over to the drawing and placed his finger squarely at the center of the symbol saying within, "There! I have now touched the points of the North, the South, the East and the West; for as surely as they point outward from the center do they likewise point inward and meet and arise from there -- a place where it is always HERE at a time that is always NOW. My search without, for that which I seek within me wherever and whenever I am, has ended.

Star Light * Star Bright

In the still of the night Ishtar lay fast asleep in his bed when in an instant he was awoken by a bright flash of light within and between his brows. He sat bolt upright in his bed, somewhat dazed, and wondered but for a brief time, laid back down and fell asleep almost immediately. In the following days he wrote many things which flowed through his stylus from his Heart.

The Charioteer

Ishtar sat at the desk in his study looking absentmindedly out of the large window at the left of his desk. In an instant he felt as though reigns had been placed in each of his hands, and he suddenly felt very alone in the universe.

As the days wore on he came to feel very differently about the experience of that day, as he learned the allegory of what had transpired.

He came to learn within about the Chariot and the Charioteer. The reigns it seemed belonged him, by what set of circumstances he was not quite sure. It appears that the reigns were attached to a set of two fine horses which were in turn connected to a very fine Chariot in which the Charioteer, Ishtar, was standing, quite unsure of what to make of the horses, the chariot and the *Reigns*.

There he stood going neither forward nor back nor anywhere, and there he stood with the reigns in his hands. Having seen the charioteers of the city in perfect command of their teams and their chariots, Ishtar thought to make his new chariot to move and sent a command to his horses through the reigns.

Nothing . . . Just simply nothing happened.

Ishtar looked at his beautiful horses, and his beautiful horses turned their heads slowly and compassionately toward him as if to say, "Well, what do you want. Where do you want to go. You're holding the reigns; you control this whole thing with *them*. Don't look at us." Ishtar felt a flush of frustration and embarrassment fill his being for the lack of his knowing how to operate this wonderful gift that had been granted to him.

Of course he also recognized the power of the gift that had been so granted, and this gave him some cause for concern, when from within it came to his perception that the horses, wonderful as they were, were a wonderful illusion.

"An illusion! What kind of a gift is this?" queried Ishtar to . . . himself, there being no one else in the room at the time. But by the Grace of God for small children and ignorant Ishtar's, there dawned within him the remembrance of the nature of movement. To move within the inner realms, you had only to perceive it. And what is it that he wanted to move? Not the horses but the Chariot, and hence was the cause of the horses' being but a beautiful illusion, as it was not them which needed to move, but he, who was in the chariot.

Having come to realize this, Ishtar perceived the chariot in motion, and God be saved, the chariot moved.

In the coming days Ishtar's new chariot moved through many ongoing experiences. One day "things" were going in such a way that Ishtar felt that he was a significant bit out of control of the situation. In a quiet moment at last he saw within his friends the horses smiling at him. They looked at the chariot and saw Ishtar therein, horseless, trying wildly to control his chariot which was obviously not under control. It was apparent that things were moving considerably too fast for the novice charioteer, and he, being horseless, was endeavoring to slow his chariot by using his feet for a makeshift set of brakes. This was of course a rather unique approach to the horses, but an unsatisfactory response to the plight of the chariot and the charioteer.

So aptly portrayed was the scene, that Ishtar broke out in a broad smile of recognition as he acknowledged that he had gotten the message. "O.K.", he mused, "so I have a set of reigns, a beautiful chariot and a wonderful set of horses, that aren't really horses, that really don't need reigns to a chariot that really can't be control. But I do have, or rather *am* the charioteer after all for I was able to make the chariot move, and did unfortunately allow myself to lose control of it. The other day I now recall that when things were going too slow I tried to get out of my chariot and push it. Strange . . . that didn't seem to work so well either, but now I see that the reigns *are* in my hands and I do have a wonderful chariot and I *am* the Charioteer. For now I stand squarely and upright IN the center of my chariot regardless of the circumstances about me and am thereby able to allow my perception of the world about me to remain centered in nearly all circumstances in which I may find myself."

Having realized this, the horses and chariot vanished and the Charioteer drove on confidently and lovingly through the Heavens. Ishtar smiled . . .

The Garden of Eden

Ishtar entered the room and say down, and as he sat there, there entered his perception a thought about the Garden of Eden. "A loving God would always look after his children. Was not the prodigal son welcomed upon his return?"

"Supposing that Adam and Eve were expelled from the Garden as it is recorded. By what way did they leave? By the North, the South, the East or the West? And after they left, where did they wander to, and their children and their thousands of generations of children?"

"Shall none be permitted to return to Eden? And by what path must they return, especially in that an angel with a flaming sword was placed there to keep them out?"

"If we were to travel in a straight line forever would it not return eventually to the point from which it began? Is it perhaps our own fears and doubts which keep us from Edenic Grace? Before the division, Adam and Eve were One: If we were perfectly balanced in the Unity would we not be in Eden?"

"Perhaps even in this day we can reclaim our birthright, and like the prodigal son return . . . to the Garden of Eden."

The Beggar

Ishtar opened his eyes and beheld a beggar seated upon the stone pavement with his palm outstretched. With compassion Ishtar inquired, "How is it that you find yourself there; why do you not join the others in the building of the temple who pass this way each day?"

The beggar regarded him with wisdom in his eyes and replied to Ishtar, "I may easily arise and do as you would suggest, but then who would be here to encourage others to not become as they perceive me to be. I am rich in years, and my needs are simple, yet many speak the language and live the life of the beggar though rich in other ways they may be. I am here to invoke compassion and industry in those who may not otherwise be able to have the like, but were it not for the sight of me."

"Sit with me if you wish, or go and help to build the temple if you wish, but be at peace with yourself."

The Lady and the Eagle

Ishtar opened his eyes and beheld a lady sitting upon a rock. In that he was troubled she beckoned him to bring his troubles to her, whereupon he approached her and handed his troubles to her. She placed his troubles into a small leather pouch and held it in the air, whereupon a golden eagle appeared, took the pouch and flew off with them to the sun.

Ishtar felt the burden disappear in the Light.

The Brotherhood

Ishtar opened his eyes and beheld a room wherein there were robes and signets of an order of the brotherhood. Passing through the room he entered a hallway where he encountered a sentry. He stood along a wall near the sentry when all of a sudden a blue shaft of light descended upon him and lifted him up.

As he looked around him he saw all manner of ancient buildings and temples and people dressed in the manner of those times.

He felt good about being there.

The River of Faith

Ishtar sat on the grass at the edge of the river and watched as the current flowed slowly by. A short distance downstream there was an arched stone bridge. He sat there awhile enjoying the balmy day and began to find himself wondering what was on the other side of the river. The more he thought about this, the greater a pull he felt inside to cross the river to explore what was there; he knew if he never left the shore he would never reach the other side.

With trepid steps he approached the water's edge and surveyed the river. The clear, blue-black water was crested with gently swirling eddies. The farther shore did not appear to be all that far away, and the forests and fields beckoned his arrival there. Ishtar looked at the stone bridge downstream, but something within told him that his crossing was to be by the water.

With a sudden resolve he gently slid his right foot into the river and, finding a foothold on its sand and pebble bed, he slid his left foot in as well. The chill of the water sent a shiver through his being as he contemplated the next step, but losing heart he retreated to the grassy edge of the river from whence he had begun and contemplated the good feeling he had about beginning his crossing of the river.

Time passed and Ishtar once again felt the pull of the river and the distant shore. Remembering his earlier success of stepping into the river, he once again did so without hesitation. Then, in an act of faith and innocence he took a big step forward and found that he had stepped off of a ledge and was now thrashing in the swift current of the river. It caught a hold of him and sent him along its course turning and bobbing like a cork. Only with the greatest of effort was he able to keep afloat and claw his way back to the shore from which he had entered.

There at last, he pulled himself back up onto the grass, exhausted, disillusioned and confused. Ishtar reflected upon how the seemingly gentle mother had caught her child by surprise by the strength hidden in her beauty. He had to have some time to contemplate this idea he had of crossing her.

In time, Ishtar came to love and respect and accept the river for her changing currents, her strength and beauty and her flowing grace. Having resolved this within, he once again set forth to the call of the distant shore. Confidently he stepped to the river's edge and into the water, and with love and respect he took one big step into her graceful current, he and the current flowing in harmony along the river's course. Some distance from the shore his foot found a substantial rock upon which he could stand, and there he stood awhile to refresh himself.

Looking toward the distant shore a fresh resolve drew him, so he stepped from the rock towards it. To his delighted surprise he found that he had stepped onto another rock, and there he now stood some distance from the shore upon this second rock with the water flowing gently around his shoulders.

With day coming toward evening, Ishtar returned to the shore from whence he had begun and sat on the grass to reflect upon the progress of his crossing.

In time he again found himself at the river, and again he entered the water. He swam some distance from the shore and yes, there they were . . . the rocks. With time he had found that there were other rocks to aid in the great crossing and this day he stepped confidently from one to the next, from his neck to his shoulders; from his chest to his waist to his thighs and his knees. Now he stood in the river upon a rock in the water flowing barely over his toes. Each time he had taken a step toward the farther shore which called to him, he had found another rock, each in succession of which had lifted him higher from the current of the river.

This day a peculiar peace came over him as he contemplated his next step. He felt that whether there was another rock or not, he was going to take the next step, and with no further thought about it he took a step. He found himself standing, as he had expected he would, but with an admixture of surprise and expectation he now found himself standing upon the very surface of the water itself. Without hesitation he continued walking upon the water until he reached the grassy shore of the other side. With a silent prayer he thanked God for showing him how to cross the great river and for allowing him the clarity of vision to find his way Home.

Epilogue

Many years later Ishtar was in contemplation when he perceived a voice within chiding him lovingly, "And you had so little faith in crossing the great river that you had to have the water to walk upon . . ."

Ishtar flushed slightly with embarrassment and smiled, and thanked the voice for teaching him in this matter.

The Compasses

While working in his study one day, Ishtar sat at his desk to rest his mind awhile. He idly surveyed the room and the top of his desk when his eyes fell upon the compasses laying there. Picking them up, he held them in his hand when for no particular reason he found himself looking at the points. Slowly he closed the compasses until the two points touched one another and . . .

"That's odd," thought Ishtar, "I have used these compasses for some thirty years now and have never seen that before! And yet, when I close the points of the compasses -- when the two points meet -- they do! They merge to become one point!"

In his mind's eye he repeated the process and watched as the two points closed, merged and became one. He sat back and contemplated this phenomenon for awhile and found a sudden urge to explore further the implications of what he had seen.

Setting a tablet on his desk, he took the compasses and a straight edge and began reciting to himself as though from some ancient text:

"A point is that which has position, but not magnitude, having neither breadth, nor width nor height."

"How is it that the seeming manifestation when the points are open becomes unmanifest by the simple closing of the points upon themselves? And how is it that the seemingly unmanifest point still seems to have a reality of its own?"

Ishtar slowly opened and closed the points of the compasses, carefully observing what was occurring as he did so.

"How simple; how great! The Unity becomes manifest in diversity; diversity is the reflection of Unity. And yet, if a point has neither height, nor width nor depth, then it is theoretically impossible to 'step off' of a point."

"The moment the compasses are opened, whether it be a trillionth of an atom in width or a trillion light years distant, there are still only two points of the compasses (and an infinitude of possible points between these two points.)"

Placing a first point with his stylus on a tablet, Ishtar felt that he had just created something magnificent, until something within reminded him that the point he had placed on the tablet was only a material representation of the actual point he had chosen to represent upon the surface of the tablet.

Placing a second 'represented' point on the surface of the tablet, Ishtar continued reciting, "The shortest distance between two points is a," and before he could finish this time-honored axiom, something within him interjected, ". . . . a radius!"

Looking somewhat incredulously at the tablet, Ishtar looked at the two 'represented' markings of the points:

Fig. 1 O v v P1

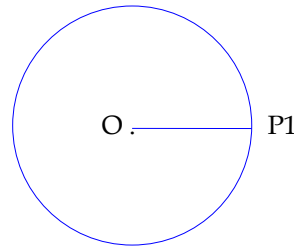
and drew a 'represented' radius-line from one to the other:

Fig. 2 O v _____ v P1

"A line is that which has length, but neither thickness nor depth."

He rotated the compasses with point O as a centre:

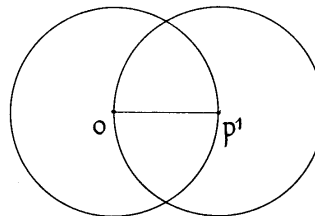
Fig. 3



This demonstrated to him that what he had 'heard' within was correct. Then, within, he perceived the essence of, "Well, what about P2? If P1P2 is the radius of the circle you have drawn, what is P2P1?"

"Of course!" thought Ishtar. "It is the radius of a circle with a center of P2" :

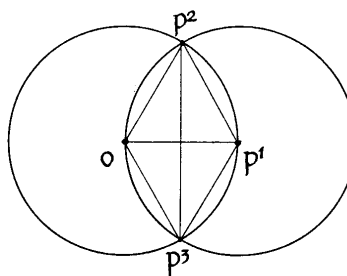
Fig. 4



"Well, that certainly figures! When you step from the omniscient unity into the world of duality you would most certainly find something like Adam and Eve, the sun and the moon, light and reflection, yin and yang and the universal symbol for marriage: the twin circles with common radii." ("The rib of the Atom," he mused . . .)

From his previous encounters with sacred geometry, Ishtar had found many things, but never anything so simple and beautiful. From his experience he also now noted the intersection of the circles and intuitively made some connections:

Fig. 5



From his studies he had noted the properties of this configuration as follows:

The ellipse formed from the joining of the two circles was such that if $OP1$ equaled one (1), then $P2P3$ equaled the square root of 3. This is known as the *Vesica Pisces* (Latin: meaning the bladder of a fish). The distinctive ellipse formed from the joining of two circles with a common radius has the shape of a fish).

Next, as he had learned from within, he finished connecting the dots. In sacred geometry he had learned to find the beauty of symmetry and balance in many things.

What now appeared from this was the ancient wisdom he had noted long ago:

As Above, So Below

a). $OP1P2$ and $OP1P3$ were the sides of two equilateral triangles -- one pointing up (above) and one pointing down (below).

b). If $OP1$ and $OP2$ were the radii of the two circles shown, with centers of O and $P1$ respectively, then:

$OP3, P3O; P1P2, P2P1$

$OP3, P3O; P1P3, P3P1$

were also radii of circles with centers of

$O, P2; P1, P2$

$O, P3; P1, P3$

respectively:

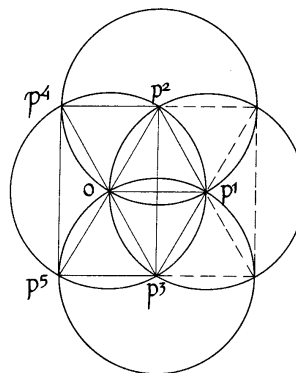


Fig. 6

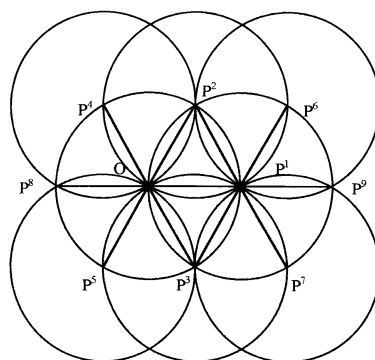
As previously noted concerning the *Vesica Pisces*, Ishtar further observed that the distance between the centers of circles O to $P1$, as compared to those of $P2$ to $P3$ were in the ratio of 1:to the square root of 3. But now there were more intersections, so Ishtar proceeded to 'connect the dots' again. He now saw that he had four 'new' points of intersection: $P4, P5, P6$, and $P7$ and eight 'new' radii:

$OP4; P4O \quad OP5; P5O$

$P1P6; P6P1 \quad P1P7 \text{ and } P7P1$

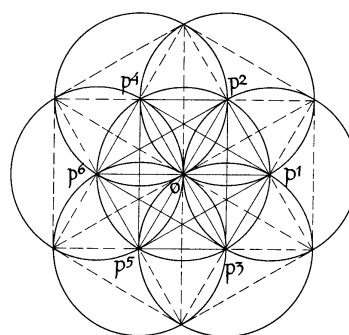
Using points P4 , P5 , P6 and P7 as the centers of their corresponding circles, with radii as noted above, he now drew the circles:

Fig. 7



He then drew the circle for P6 and connected all of the points, forming a cluster of 7 circles.

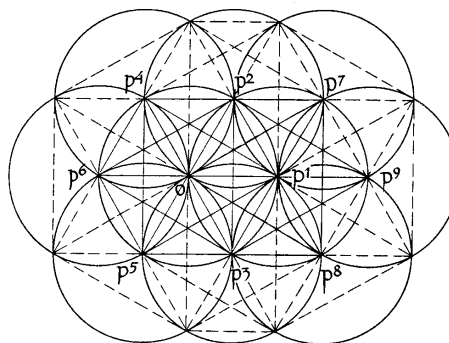
Fig. 8.



Repeating the same thing for the cluster with a center of P1, he now had a double cluster appearing as follows:

Fig. 9.

From what he had progress through, from a point 'O' to this double cluster, Ishtar went on to discover many wondrous things (which had been 'stolen' by the ancients).



These are just a few of many things he discovered over the period of about 3 months. In between he recorded many things he had 'discovered,' and many poems and short stories relating to them. Late at night as he lay in bed on 14 December he had, for example, two lines of a verse 'come to him:'

*Who buildeth the door upon which you must knock;
What is it you seek as though it was lost?*

Upon arising in the morning, these two lines were still with him, and while he bathed some more lines came to him. "No . . . not now . . . , I have nothing at hand with which to record them," Ishtar exclaimed to himself. Upon finishing his bath he sat down on his chair and the lines returned and many more which he recorded:



HO placeth Gold Fire
on the Pillar so high
And setteth His Sun
in the course that is bright?
Who maketh the Chalice of silver to

cry

And spinneth the Moon as she watches by night?

What spaces imagined do you travel through life;
Who marries the Groom to the virginal Bride?
What time do you mark with the edge of a knife;
Who presides at the wake
when the Living have died?

The answer to each is the answer to all;
Why ask you such questions of Arrow and Bow?
Just ask of your Heart and respond to its call.

The answer's within you;
Be still and Know.



What wonder is wrought by the birth of a child;
Who casteth the matrix of willow and oak?
Who stilleth the waters when they become riled;
Who stands in the void betwixt fire and smoke?

Where hideth this Love so rare as to find;
Who setteth the stars in the Heaven above?
Who shineth the Light to illumine the blind,
and placeth the down on the breast of the Dove?

Who gave to the rainbow each delicate hue
and designeth the flakes of the new-fallen snow?
Who covered the sky with a mantle of blue?
The answer's within you;
Be still and Know.



Who buildeth the door upon which you must knock;
What is it you seek as though it was lost?
Who keepeth the key to the Gordian lock;
What is it you find when
all seas have been crossed?

Who dwells in the North and
the South, West and East;
How is it the Light and the Darkness divide?
Who lays out the banquet and asks you to feast;
When will the Lion and the pure Lamb abide?
Of whom do you ask so that you may receive;
What fruits shall you reap
from the seeds that you sow?
Who calls you to task if you should not believe?
The answer's within you;
Be still and Know.



What message is spoken with Unicorn's neigh;
Who marks the season's progressions through time?
What musical notes do the snow fairies play,
and who guides the hand of this Old Poet's Rhyme?

How far must you travel to Know of such things
as raindrops and seashells; of sunsets and Queens?
Of what may you Know about paupers and Kings;
of birthing and dying and waking and dreams?

Who buildeth the Temple, the East Gate of Zion,
and causeth Moriah and Zephyr to blow?
Who marketh the place for the Eye of Orion?
The answer's within you;
Be still and Know.

Yes, the answer's within you,
just be still . . .
and Know . . .

Epilogue

To seek, to ask, to knock . . . as is recorded in Matthew 7. To believe, to have intent, to love . . .
such keys have been with us for countless centuries
and are taking on even greater power and realization at this 'time.'
Each will be taught in their own language and way, as is appropriate.
Thy will be done . . .

So be it . . .

Ishtar

