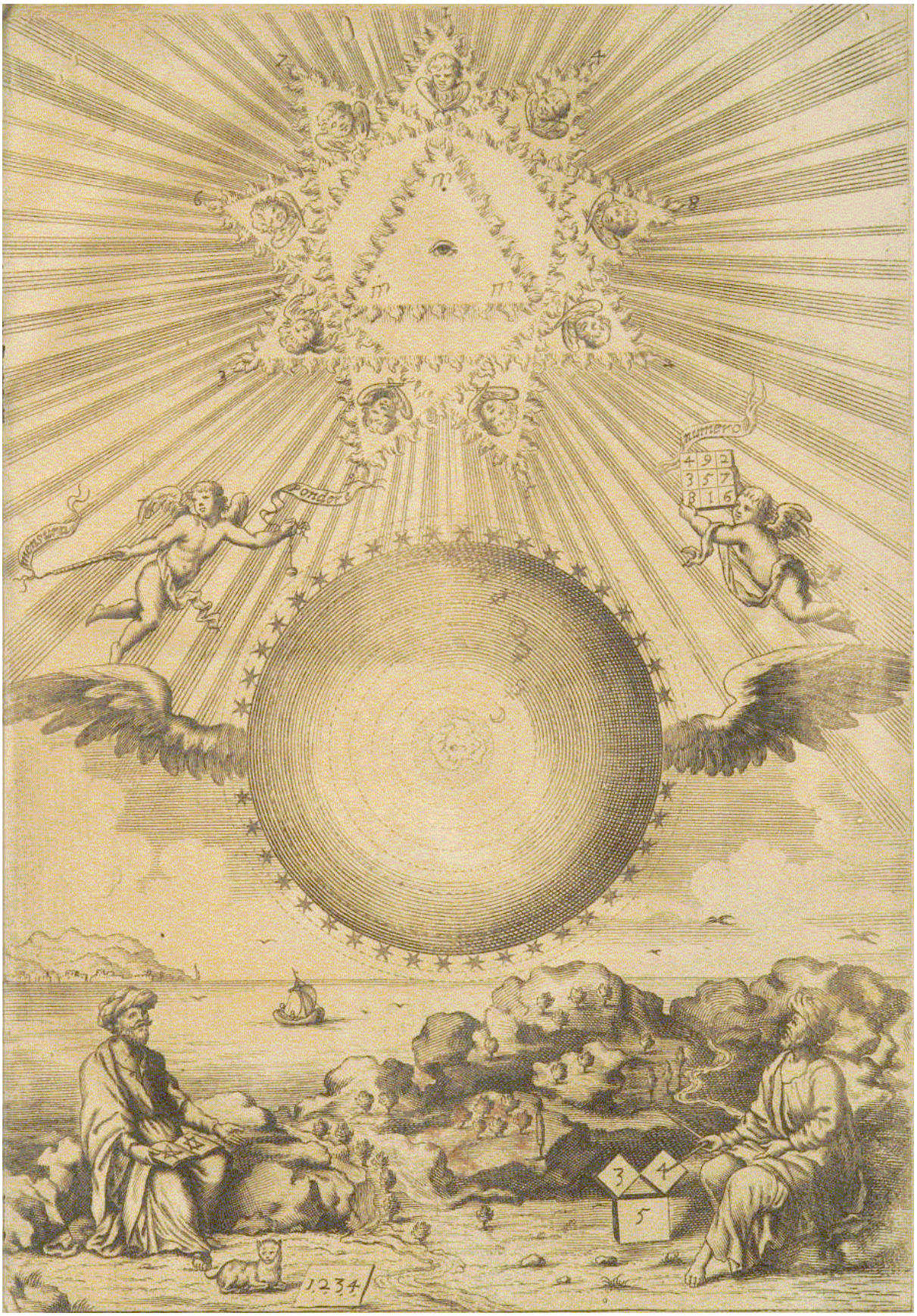
mensura
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4 9 2
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Editorial Note: *This is the original manuscript illustration by* ***Athanasius Kircher*** *who was a 17th century German Jesuit scholar. Kircher was also known as the Father of Egyptology. He was a scientist and theorized that microbes are the cause of disease and suggested effective mechanisms to prevent outbreaks of plague.*

Here you will note that the numeration around the 9 pointed figure begins at 1 (apex) then 4, 8, 2, 5, 9, 3, 6, 7 clockwise.
Note that he includes a 'magic square' where all columns, rows, and diagonals add to 15 (1+5=6 or 3+3).
The centre is the 'all seeing eye' possibly referring to the Rosicrucian influences in the early 1600s.

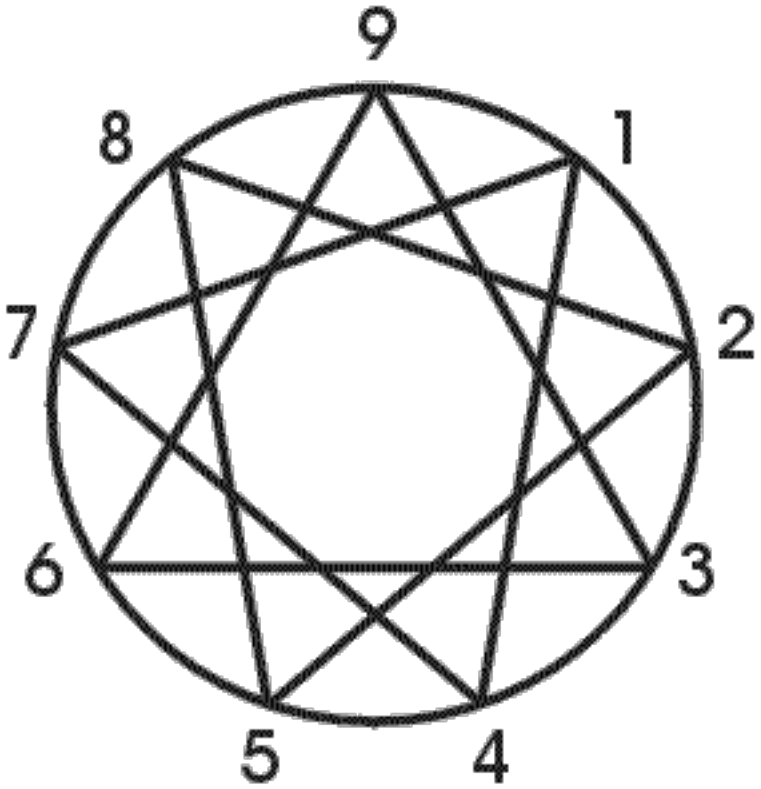
The bottom of the plate shows the total world order, with Animal (4), Man (7), the Heavens with a geocentric solar system, flanked by angels under the ray of the nonagram with angels in all points encompassing the Triad (The Law of 3 - Father, Son, Holy Spirit) or more plainly 3+3+3 = 9, yet unmistakably, the rays of the nonagram shine onto all of creation.

Peter Martyn

Enneagram, Jesus and the Way

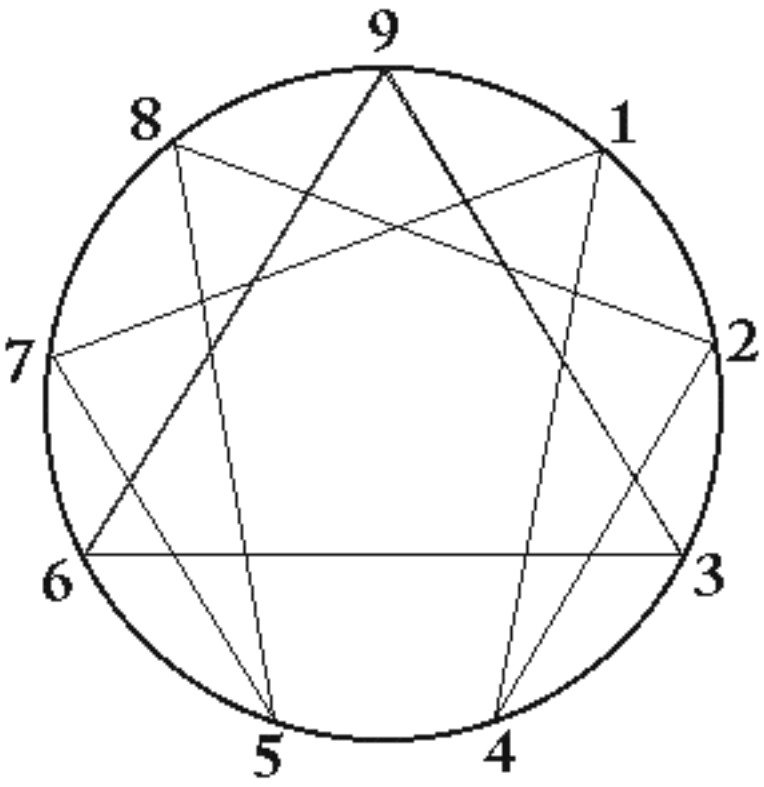
by João C.Fontes

The Enneagram is a symbol that became better known in the West thanks to the Greek-Armenian mystic and spiritual master George Ivanovich Gurdjieff in the early years of the twentieth century. However, its origins remain obscure. According to John G. Bennett, one of the most prominent of Gurdjieff's disciples, the symbol itself may have first been depicted by Central Asian mathematicians in the fourteenth century after the discovery of the decimal number system. But he himself says that Gurdjieff asserted that it was far more ancient and attributed it to the Sarman (Sarmoun, Sarmoung) Brotherhood that was founded according to Bennett in Babylon 4,500 years ago.[1]

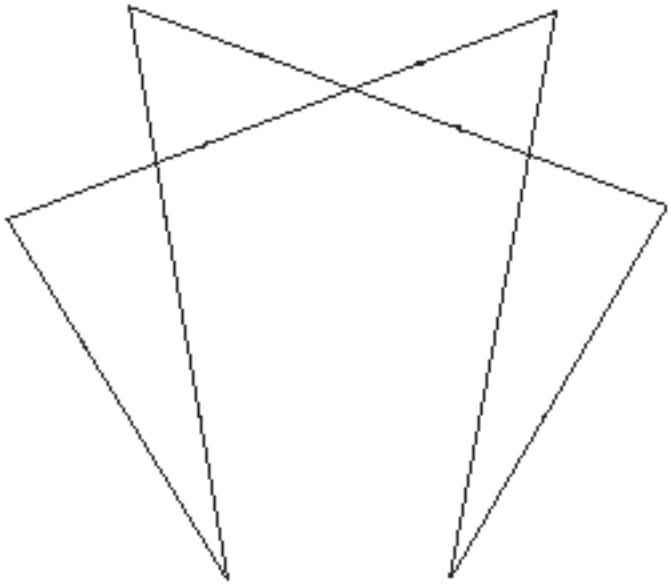


There are references to a nine pointed figure, sometimes called “nonagram” in the works of the thirteenth century Catalan mystic Ramon Lull and later in the seventeenth century in the work “Arithmologia” of the Jesuit Athanasius Kircher.[2]
This symbol is formed by three equilateral triangles, being different from Gurdjieff’s presentation.

The Sufis are said to be the custodians of the Enneagram and the source from where Gurdjieff learned it. So its origins remain a mystery.
The Enneagram is composed of a circle, a triangle and an hexad and nine points around the circle that connect the triangle and the hexad. The circle represents wholeness and completion and is related to the number zero. The triangle 3-6-9 refers to the “Law of Three” that, together with the “Law of Seven” represented by the hexad, form the basic laws of the Cosmos.



The triangle represents the balance of the affirming force with the denying force through the reconciling force that are present in every phenomenon of the Cosmos.



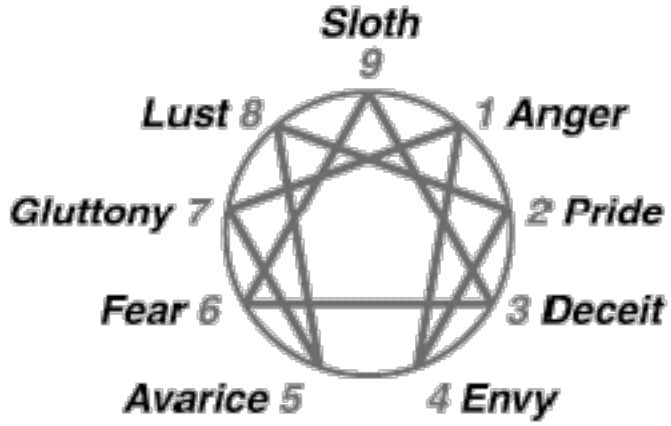
The hexad corresponds to the recurrence sequence of the remainders of any integer divided by seven. That gives the well known sequence of one, four, two, eight, five, seven. It is about recurring cyclic processes.

Enneagram of Personality

In the late 1960's a Bolivian spiritual teacher called Oscar Ichazo started teaching, in Chile, a new use of the Enneagram correlating its nine points to the seven deadly sins plus two, fear and vanity. This gave birth to the modern "Enneagram of Personality".

It was then that Cláudio Naranjo, a Chilean Psychiatrist

who lived in Berkeley, met Ichazo and went to the desert of Arica with him and a group around forty people to an intense period of spiritual training and learning.



After that Dr. Naranjo, feeling reborn, started his own group in Berkeley, the SAT school (Seekers After Truth), where he associated the Enneagram of Personality with his background in psychiatry, Gestalt therapy, Buddhist meditation and other techniques in a very innovative way, being a forerunner of what its known today as Transpersonal Psychology. From his teachings came, directly or indirectly, all the Enneagram teachers and authors that are active to this day.[3]

A Practical Application : Jesus Life and the Stages of the Way

For Gurdjieff the Enneagram was a symbol of “All and Everything”, meaning that every phenomenon of the universe could only be correctly understood through the lens of the Enneagram, since it depicts the basic laws of the cosmos.
From Naranjo on it became associated with the

understanding of the character patterns and the possibility to be free from their limitations.
Gurdjieff's use of the Enneagram is a more processional one, based on the musical scale, and Naranjo's is a more structural one, based on the image of a polished diamond and its facets. In one, the emphasis is in time, in the other the emphasis is on a spacial metaphor. But at least, since Einstein we know that space and time form an inseparable continuum. And both together form a fourth dimension.
I guess that its time for a fourth dimensional use of the Enneagram in the Fourth Way community instead of endless debates about what is the correct and "true" way of using it. Gurdjieff said that the Gospels were "legominisms", what he called "objective art", which means a work of art done with the knowledge and understanding of the cosmic laws. So, we can see Jesus and his life from an "objective" or "archetypal" point of view. That means that the major public events of Jesus life can be seen as stages of our own progress along the Way to Truth and Freedom.
I'll do a point by point analysis, making some cross cultural references, specially to the Zen "ox herding" pictures 4 and by the end I hope we can have a panoramic and synthetic view of the whole Way.
Jesus is at the core of the Western psyche and in this times we are living its more than never necessary to see his life and teachings from a broader and universal point of view that makes sense for people of all cultures and places.
Only Love can save us from dire predictions.

Point 9 : The Herd

In point nine we have the beginning of the octave, the initial Do.
At that point we are, at best, following a conventional Religion and doing the prescribed practices, trying to be “good people”. That's what the Muslims call Shariat.[5] At Jesus times in Judea that were the the people who went to the Temple, followed the decalogon and waited for the Messiah to save them from Roman oppression. And the Messiah is born, in the most unlikely place, among shepherds and beasts. In the Zen ox herding pictures it corresponds to the two initial stamps, the “searching for the ox” and “seeing the footprint”.

Point 1 : Baptism

That's where the Way really begins. In Traditional Christian terms, that's the “Metanoia”, the change of ones course of life. The person is no longer satisfied with the conventional religion because he or she can see that “the things I want to do, I can’t do, and the things I don’t want to do, I do”. The person starts to realize that despite his or her good intentions, he is still a sinner. Metanoia also entails method. That's when the seeker after Truth join a group or school and start doing the prescribed disciplines. For the Muslims this is the beginning of Tariqa.
In Jesus life that's represented by his encounter with John the Baptist and his experience in the Jordan river.
That can result in a “peak experience” or can be the result of it. Today many people have spontaneous life changing experiences, like near death experiences and others, that put them in another life paths. In the ox herding stamps this is the “first glimpse of the ox”.

Point 2 : Temptation

After joining a school the seeker has to start consciously fighting his own demons. In Jesus life that's shown when just after his baptism, he goes to the desert and stay there for forty days. There he is tempted by the devil. The three temptations being, basically, forms to stimulate his pride. After peak experiences of any kind the seeker tends to get his or her ego inflated. The Church fathers say the pride is the mother of all the other sins. Forty days is a symbolic number. Actually this phase can take many years. It is what Saint John of the Cross called “dark night of the senses”. In the ox herding stamps it is the “capturing (sometimes also called taming) the ox”.

Point 3 : Transfiguration

Point three represents a turning point, what Gurdjieff called a “shock point”, an “interval” in the musical scale. Here we enter in a new stage of the work. It is the culmination of the efforts done until now by the seeker that start to produce some visible results. Its the end of the “purgatio” (Purgatory) and the beginning of the “iluminatio” (Illumination). The end of the Tariqa and the beginning of Marifat. Here the seeker start to be a “practical knower”, something has changed deeply in his being.

In Jesus life that is symbolized by his transfiguration, his light shined to a point that it became physically visible. He calls three of his disciples to the top of a mountain and reveal his light to them. “The lamp is not to be kept hidden”. In the ox herding stamps this is represented by the stamp “Domestication of the ox”.

Point 4 :Last Supper

In point four we see Jesus entering Jerusalem, triumphantly mounted on a donkey. In the Zen ox herding stamps this correspond to the “coming back home mounted on the ox”. But just after that, Jesus gathered his disciples in an “upper room” and announced his tragic fate, sharing his own blood and flesh with them in a ritual supper, like the Dionysian Myth.[6] The disciples become upset and he tells one of them, Judas, “do quick what you have to do”. Recently an old Gnostic Gospel was discovered, being the Gospel of Judas, attributed to the Cainite Gnostics, the followers of Cain.[7]

Point 5 : Gethsemani

Knowing he was going to be arrested, after sending Judas on his mission, Jesus goes to the Gethsemani mount with his other disciples and while they where “sleeping”, he went through a great ordeal, a great agony, even asking the Father to keep the chalice away from him- yet saying “Thy Will be done” being a very human gesture.
He was afraid of doing what he knew he had to do but he saw and understood (connection to points 7 and 8), the greater good that would come from his conscious suffering and sacrifice. In the Zen ox herding stamps this corresponds to the “ox forgotten let the man solitary”.

Point 6 : Via Crucis

After being arrested Jesus is taken to the presence of Pilatos (Pilate) and there he is interrogated by him. After a quite odd “philosophical” conversation about the Truth, Jesus is conducted to the prison and tortured by the soldiers. At this point what was about to come was uncertain to him. He carried his own cross to the mount Golgotha, that means skull mountain, the place of his

crucifixion. It is the “Via Crucis,” where he was abandoned by his disciples (with the exception of the women) who fled in fear and denied they knew him. But Jesus courageously faced the angry crowd. This corresponds to what Saint John of the Cross calls “Dark Night of the Spirit” or “Dark Night of Faith”. This corresponds to the Zen “ox and man lost of sight” depicted as an empty circle.

Point 7 :Golgotha

Point seven corresponds to the crucifixion properly. There at mount Golgotha Jesus accomplishes his mission and understands fully God’s Plan for him. For the Muslims this is the start of Haqiqa, knowing the Truth. The journey started in point one comes to its conclusion. People may associate accomplishment with pleasure but it has more to do with fulfilling ones role in the Cosmic Drama. For the ego point of view it looks like a defeat. Jesus said on the cross “Father, Father why have you abandoned me?”. It is afterwards that he says “It is done”.

At this point there is the great paradox of external limitation and great inner freedom.

The Docetics Gnostics believed that Jesus didn’t die on the cross, that in the moment of crucifixion he appeared to John and told him that he wasn’t that body of flesh hanging on that cross. That he was his body of light.

Interestingly, the first Christian saint to be “stigmatized” was Saint Francis, who was an enneatype seven individual in Naranjo's enneagram: One who accepted pain as part of the path and because of that, became a saint.

In the ox herding stamps this stage corresponds to the “Returning to the origin” that is depicted as a natural landscape with a tree on it.

Point 8 : Resurrection

The real apex of the whole process is at point eight. Here is where the death and resurrection happens. After dying on the cross the Tradition says that Jesus descended into hell to release the souls of all those who came before him, including Adam. We can interpret this at the stage where the seeker in not only responsible for purging his own unconscious but also the collective unconscious. In the light of this realization he becomes a Bodhisattva in Buddhist terminology. His actions are not tainted by his ego motivations anymore. He is a King in God's kingdom. But he knows that to rule is to serve the land and the people. In the ox herding stamps this correspond to the last one, "entering in the market place with generous hands", a staff in one hand and a bottle of wine in the other. It is said that "Making no use of the secrets of gods and wizards, he causes withered trees to bloom". In the words of the Sarmoun Brotherhood it is said "He who knows, and knows that he is : He is wise. Let him be followed by his presence alone man may be transformed ". Now he not only knows the Truth but he became the Truth (Haqiqa). In the Gnostic Gospel called *Pistis Sophia* Jesus is said to have taught his disciples eleven more years after his resurrection, teaching the Greater Mysteries. This Gospel is attributed to Mary Magdalene who was regarded by the old Gnostics as the "apostle of the apostles". Today, after the popular "Da Vinci'Code", the general public came to know something that was long known by some occult societies and adepts, that Jesus and Mary Magdalene were a sacred couple, an *hieros gamos*, according to the Mysteries of the Bridechamber. The Gnostics regarded this as the highest of the Mysteries, the "Mystical Union". Basically they are the

Western equivalent to the Eastern Tantric Tradition. Very appropriate to point eight.

Point 9 :Ascension

The circle is complete. From darkness to light, from formal religion to true spirituality, from Malkut to Keter,8 the seeker has walked all the Way to the point of becoming the Way, the Truth and Life him or herself.

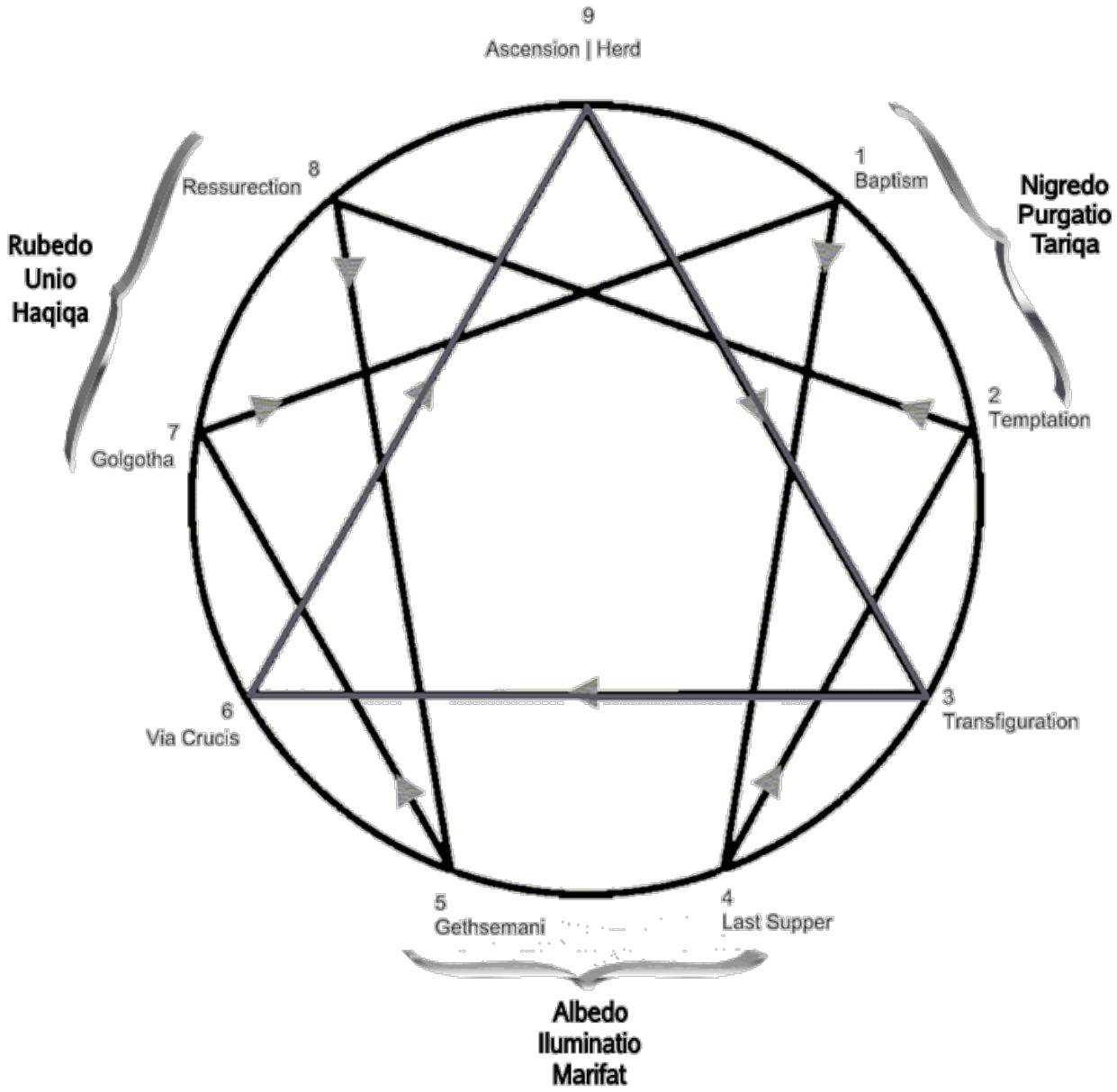
In Jesus life this is represented by the Ascension where he ascends to heaven and with that possibility, the descent of the *Paracletos* or the Holy Spirit upon the disciples at Pentecost.

Now the seeker knows that all ends are only beginnings of new adventures and that life has no end. After the greatest of realizations, there are even greater ones to come.

Life is always showing new possibilities, for those who have eyes to see and ears to hear. But only in a receptive and loving attitude can we see and hear them.

In point nine we have harmonized all our aspects, know the Way with all its ups and downs and because of that, we can guide others to their own Truths in a non-interfering way. I believe that in the Zen ox herding stamps that would correspond to the fat and happy Bodhisattva sharing and drinking his bottle of wine with all those he met in the

market place, all unconscious Buddhas…



Conclusion

I hope that I delivered what I promised and that by now, it became a little more clear how the Enneagram can be used to help us in our Paths.
For those who already know the enneatypes and the "process Enneagram" I hope I have shown they are not

incompatible at all. That they come from the *same conscious source*. So those who claim to be the only knowers of the Enneagram Science are fooling themselves, their readers and are embarking on an ego trip and not on the Way.
For those who have eyes to see I have mentioned the types implicitly in the text. In the bibliography there are good indications for those who want to go deeper in the study of the types. Good search!
For those who have eyes to see, I have touched only briefly on the inner connections of the arrows. Good Homework!
And for the general reader I hope I have shown that Jesus life and the Christian Tradition have much more to offer than a narrow, fundamentalist way to understand life and its possible evolution.

Dedication

I dedicate this writing to my dear Professor Cláudio Naranjo with all my heart and gratitude, who I had the great fortune to have as my guide through some heavens, hells and purgatories and who left me at the brink of Mother Earth. May the Light of the Nine Pointed Star shine in the hearts of all sentient beings and may we awake to the dangers and the great possibilities of our times! And may we be prepared to face them!
I also thank Miss Victoria Lepage for her stimulus to write this article and the opportunity to publish it on her website and the kind help from Peter Martyn with the diagrams and the English corrections.
Amen
J.C. Fontes

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Footnotes:

1 Bennet, J.G. Gurdjieff : Making a New World Bennett Books, Santa Fé, New México, 1992

2 Athanasii Kircheri E Societate Iesv Arithmologia Sive De abditis Numerorum mysterijs : Qua Origo, Antiquitas & fabrica Numerorum exponitur; Abditæ eorundem proprietates demonstrantur; Fontes superstitionum in Amuletorum fabrica aperiuntur; Denique po.../ Athanasius Kircherus. - [Electronic ed.]. - Romae : Varesius, 1665

3 A very good attempt to reconcile this two approaches to the Enneagram was made by Susan Rodhes in two articles, “Reconciling Personality with Process : Linking Two Different Views of the Enneagram” and “The Enneagram in

Brief", both available in her website: http://www.enneagramdimensions.net in the Articles section.

4 Please refer to the Appendix

5 Please refer to the Appendix

6 Dionysos was the son of Zeus and Semele in Greek mythology. He was the god of wine, theatre, ecstasy and madness. The god who died and resurrected. According to some versions of the myth he was torn into pieces and devoured by the Titans, except for his heart . Zeus killed the Titans with his thunderbolts and from the ashes the human race was born, a mixture of the Titans with the god Dionysos, that must die and resurrect in everyone's heart.

7 The name "Cainites" was given to the Gnostics who wrote the Gospel of Judas by their persecutors, like Irinaeus. The experts say that there are some possible references to Cain in the Gospel but that those who wrote it didn't identify themselves as "Cainites". See the Gospel of Judas published by National Geographic.

8 Please refer to the Appendix

Appendix A

The Sufis call the stages of the Way “Maqamat” . There are many classical descriptions but the most known is the one that gives three great divisions of the Way:

Sharia, the Law, which observance is formally prescribed.

Tariqa, the Way and Haqiqa, the Supreme Truth.

They are considered respectively the root, the branch and the fruit of the Way and are represented in correspondence with the four worlds or spheres of existence :

Nasut – Is the common human condition of the one who submits to the Sharia .

Malakut- Is the nature of the Angels, that we strive to achieve through the way of purification, Tariqa.

Jabarut – Is the nature of power, that we strive to achieve through the way of enlightenment, Marifat.

Lahut – The annihilation in God, that unites us with the Supreme Truth.

Appendix B

Keter and Malkhut are the first and the last, in a descending perspective, of the attributes of God.

According to the Kabbalistic cosmology, God (Ain Soph) manifests himself in ten descending attributes from the subtlest to the grossest, distributed in four worlds like in Sufism. They are:

World of Azilut

1 Kether – The crown
2 Chokmah- Wisdom
3 Binah –Understanding

World of Briah

4 Hesed –Mercy
5 Geburah-Strength
6 Tipharet-Beauty

Wold of Yetzirah

7 Netzach-Victory
8 Hod-Splendor
9 Yesod-Foundation

World of Assiah

10 Malkhut –Kingdom

So, Keter and Malkhut are the first and the last, the Alpha and the Omega.

There is a Kabbalistic saying that affirms: “Keter is Malkhut, Malkhut is Keter .”

This corresponds to Point 9 in the Enneagram.

From Roadmaps for Spiritual Paths By Andrew Rooke:

The Ten Ox-Herding pictures, was devised by a Chinese Ch'an Buddhist master in the 12th century and has been particularly treasured by the Zen Buddhists of Japan. They have their equivalent in the elephant-training pictures of Tibetan Buddhism, as well as the horse-training pictures of Taoism. In a series of ten simple pictures this map guides our steps from the moments we become aware that there is such a thing as the higher life through the responsibilities of those who have found it. Let's look briefly at each picture and maybe they will help guide our footsteps along our spiritual path.

1) The Search for the Bull:



In the pasture of this world, I endlessly push aside the tall grasses in search of the bull.
Following unnamed rivers, lost upon interpenetrating paths of distant mountains,
My strength failing and my vitality exhausted,
I cannot find the bull.
I only hear the locusts chirring through the forest at night.
Everyone is searching in their own way for their true nature among the many distractions and entanglements of the world. In our quest, we think that it is far away, in the mountains and streams of the future, and we fail to see that the answer is *close at hand* amidst our own duties and routines. The "bull" never has been lost, it is part of us but we don't see it there, a bit like the glasses on our nose! This is a stage we are all painfully familiar with in our search for ourselves amidst the highways and byways of our own nature and the often confusing babble of religious and philosophical organizations.

2) Discovering the Footprints:



Along the riverbank, under the trees, I discover footprints!
Even under the fragrant grass I see his prints.
Deep in the remote mountains they are found.
These traces no more can be hidden than one's nose, looking heavenward.

Inevitably and eventually we discover the traces or footprints of our true nature or of how the universe may actually be in itself. These footprints cannot be hidden since they are everywhere in our lives; it is just up to us to be aware and sensitive to their existence. It may be an event in our personal lives, a book, a friend, a gathering of like minds, but eventually we become aware both that there is such a teaching about reality and that there is such an aspect of ourselves.

3) Perceiving the Bull:



I hear the song of the nightingale.
The sun is warm, the wind is mild, willows are green along the shore,
Here no bull can hide!
What artist can draw that massive head, those majestic horns?
We pass from seeing the signs of truth to direct awareness of a truth really meaningful to us. We are overwhelmed by its beauty and power to move us, and nothing will prevent us from pursuing this knowledge from now on! This may be a special feeling when we read a book or some special moment of insight in our daily life. We move from a secondhand experience to direct perception and in doing so move, be it ever so slightly, from duality towards the Unity of all things.

4) Catching the Bull:



I seize him with a terrific struggle.
His great will and power are inexhaustible.
He charges to the high plateau far above the cloud-mists,
Or in an impenetrable ravine he stands.

Once we know that there is such a thing as a greater awareness, life becomes difficult and we enter into a battle to tame the bull. Difficult situations arise from within ourselves, and we perceive ordinary situations in a different way which makes it hard for us to apply old ways of dealing with them. The "bull" seems insubordinate, used to his old ways, searching for new satisfactions while always remaining unsatisfied. This is the condition of many people on the spiritual path. We fail to see that the bull is actually part of ourselves, and are under the illusion that we can whip him into obedience.

5) Taming the Bull:



The whip and rope are necessary,
Else he might stray off down some dusty road.
Being well trained, he becomes naturally gentle.
Then, unfettered, he obeys his master.

As long as we are under the illusion that our inner nature (and that of others) is separate from our outer nature, the battle will continue. In fact the two are aspects of ourselves, both necessary in their own way. We should look for the best in ourselves and others, and thus gradually identify with the inner self. The "bull" is naturally satisfied and gentle and the "whip" and the "rope" are eventually not necessary. At first we need strong discipline to separate the real and unreal in our search for truth; later such an appreciation of immediate reality becomes instinctual.

6) Riding the Bull Home:



Mounting the bull, slowly I return homeward.
The voice of my flute intones through the evening.
Measuring with hand-beats the pulsating harmony, I direct the endless rhythm.
Whoever hears this melody will join me.

Riding the ox indicates assimilating one's outer self with the inner nature. Playing the flute indicates following the inner voice or music of the intuition in a similar way as Krishna is often pictured holding a flute. Flute and hands join in harmony with the universal symphony of infinity as we return to our spiritual home, outer and inner self united in this journey. The radiant presence of such an enlightened person in the world may eventually inspire millions who are struggling on the road behind; or as Buddhist poets would say, flowers come naturally into bloom as such a sage walks in the garden.

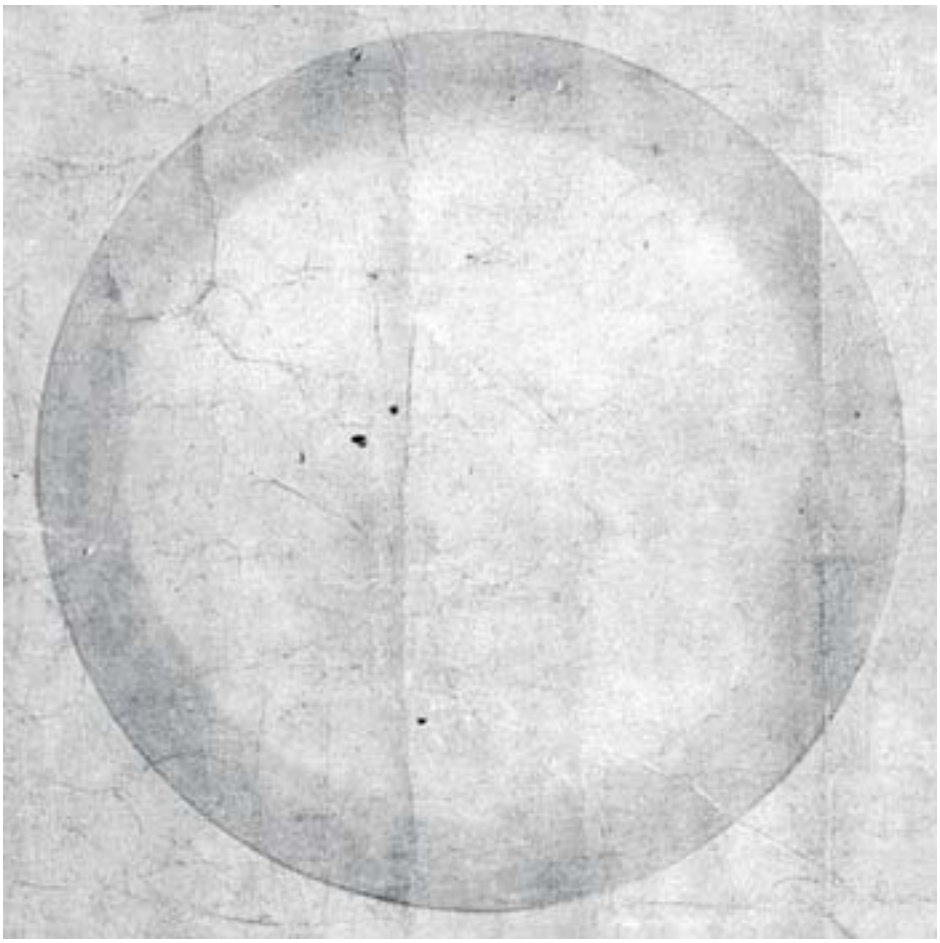
7) The Bull Transcended:



Astride the bull, I reach home.
I am serene. The bull too can rest.
The dawn has come. In blissful repose,
Within my thatched dwelling I have abandoned the whip and rope.

The sage sits peacefully meditating in the moonlight of early morning, near his simple thatched dwelling with the formerly fearsome ox nowhere in sight — the sage is at last home! This picture emphasizes that all has been one since the beginning, not two. The "ox" was not separate from ourselves but rather the means of realizing Oneness as the sage is doing, sitting and meditating in the picture. The disappearance of obscuring clouds in the picture does not create the moon, but rather reveals its existence to us. As the Buddha taught: Buddha created nothing; rather he simply discovered aspects of the truth about how the universe works.

8) Both Bull and Self Transcended:



Whip, rope, person, and bull — all merge in No-Thing.
This heaven is so vast no message can stain it.
How may a snowflake exist in a raging fire?
Here are the footprints of the patriarchs.

What is this! There is nothing here, no bull, no person, no situation — nothing or rather No Thing. Having reached home and bathed in the true reality without the obscuring clouds, we begin to realize that nothing is independent or permanent. All things are an integral part of the whole and therefore cannot be pictured separately as we had done before with the bull and the man. In this state of direct understanding, there is no need for complicated philosophies or religious dogma. All such are swept away as footprints in the sand by waves on a beach. Instead, here we find the footprints of those brave souls who preceded us in the direct apprehension of truth.

9) Reaching the Source:



Too many steps have been taken returning to the root and the source.
Better to have been blind and deaf from the beginning!
Dwelling in one's true abode, unconcerned with that without —
The river flows tranquilly on and the flowers are red.

A tranquil scene, such as one might see lying on a river bank watching the stream flow in midsummer. The willow dips lazily towards the water, with insects darting above the surface and a bird winging its way through our meditations. As we sit amidst this beauty, the thought occurs to us that immediate reality is the source of everything — the beginning and the end of every spiritual journey. The circumstances of living an enlightened or ignorant life are how we handle the reality of the Now. In this way we can awake to the Source within us; then we see that we need not actively be "seeking" or "gaining" — the treasure house is within.

10) In the World:



Barefooted and naked of breast, I mingle with the people of the world.
My clothes are ragged and dust-laden, and I am ever blissful.
I use no magic to extend my life;
Now, before me, the dead trees become alive.

Our seeker, who suspected the presence of the Bull in the first picture, now returns to the world an illuminated spiritual teacher helping other questing individuals at the beginning of their search. Having touched reality as it is, he realizes that he is inseparable from the whole and returns to fulfill his duties to those who have the same potential but are not yet there. The sage seeks no ego fulfillment, special powers, or worldly reward of any kind but rather to live the bodhisattva ideal of service to others by providing guide-posts along the pathways of ignorance to light.

We can all identify with one or another of the Ox-Herding pictures, and seek information and direction from those which depict stages ahead of us on the spiritual path. We can find solace in the fact that the final picture shows that the purpose of the journey is not to retreat from this world of suffering for so many. Enlightened individuals who have trodden this path before us have not abandoned us to the byways of ignorance. Their and our path leads eventually back to the world and the never-ending task of lifting a little of the load of suffering from humanity's shoulders.