

Manifesting Ma'at: Creating Healthy Futures in Alignment with Gaia

Mitchell Bebel Stargrove

Living Ma'at:
Manifesting Truth, Justice and Respectful Relations
– a convergence of fractal experiences –
May 22, 2021

<https://gaiastartemple.org/living-maat/>



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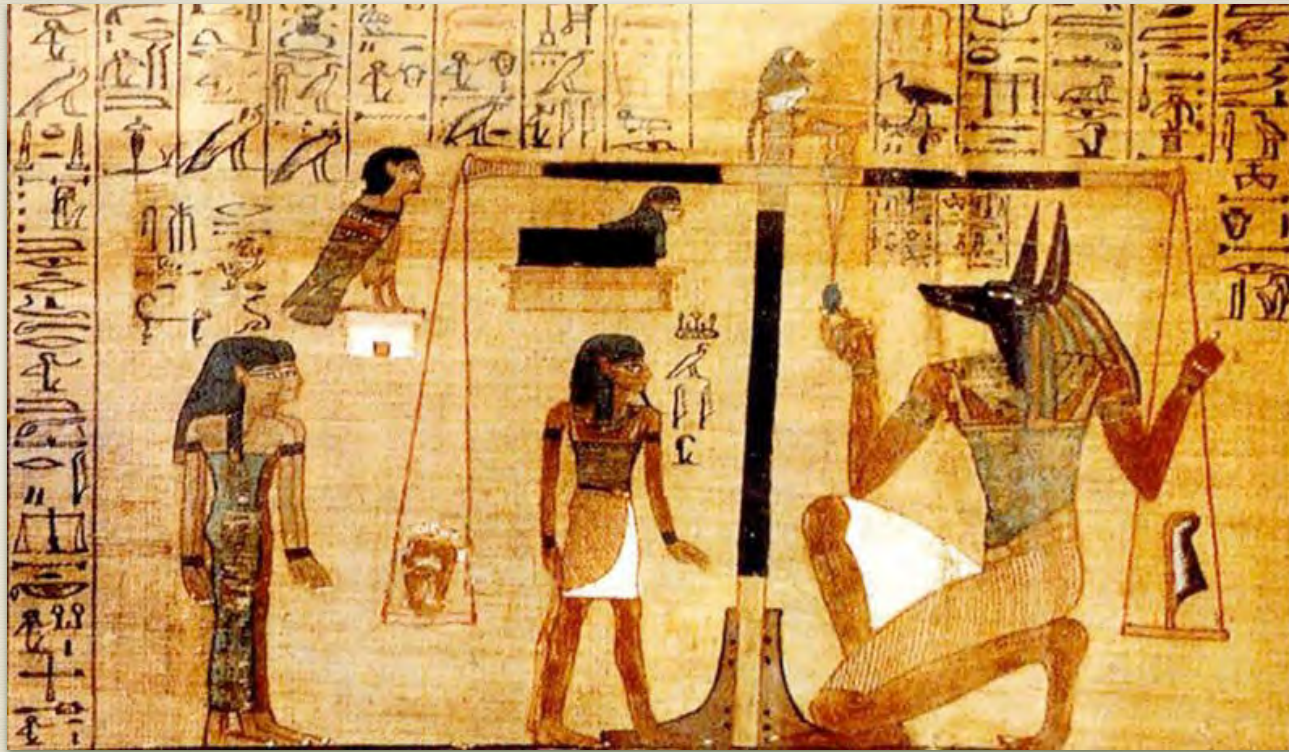
Aspects of Ma'at

Ma'at in Khem

Models of Meta-History

Ma'at in our Lives

Ma'at in Khem



Ma'at in Khem

Ma'at is the personification of Natural Law, of Truth and Justice.

Ma'at is created each day by living in respectful relationships.

She is the feather against which your heart is measured when you die.

The Pharaoh and all social structures derive their authority from serving Ma'at.

Sekhmet is the protector of Ma'at.

Ma'at in Khem

* The 42 Negative Confessions

* The Seven Cardinal Virtues

- truth
- justice
- propriety
- harmony
- balance
- reciprocity
- order

All of these seven categories can be and are translated in the sacred texts as *Maat*.

Ma'at in Khem

- * Ma'atian ethics seen 4000-3500 B.C.E., esp. at time upper and lower kingdoms united, emergence of the state
- * *Shabaka Text* (Memphite Theology); the *Sebait* (*The Instructions of the Prime Minister*)
- * The oldest complete book of *Instructions* is by Ptah-Hotep, vizier or prime minister of King Isesi of the Fifth Dynasty (c. 2350-2310 B.C.E.) It became the model for all other *Sebait*.
- * For Ptah-Hotep, then, Ma'at is not only morally right, it is effective, it works and yields benefit.
- * Social welfare is a fundamental and continuing component of Ma'at.
- * The living of Maat presupposes and necessitates a learning of Maat. And in the *Sebait*, learning is a fundamental virtue. ... “at all times . . . was inspired by the optimistic belief in the teachability of Man.”

Karenga, Maulana. (1989). Towards a sociology of Maatian ethics: Literature and context. In Ivan Van Sertima (Ed.), *Egypt revisited* (2nd ed., pp. 352-395).

Ma'at in Khem

“Ma'at is present at creation.”

- * “As Frankfort (1961:63) states, “The Egyptians recognized a divine order established at the time of creation; this order is manifest in nature in the normalcy of phenomena; it is manifest in society as justice; and it is manifest in an individual’s life as truth. **Maat is this order, the essence of existence. . . .**”
Morenz (1978:113) agrees, stating that “Maat is right order in nature and society, as established by the act of creation and hence means according to context, what is right, what is correct, law, order, justice and truth.””
- * “Like Tao, Maat is the only true way and its opposite, *isfet*, is untruth, falsehood and disorder.”
- * “The *Shabaka Text*, as Breasted (1934:19) observes, is the “earliest known discussion of right and wrong in the history of man.” Commonly called the Memphite Theology, the *Text* dates from the middle of the Fourth Millenium B.C.E. In this document are both a religious drama of creation and a religio-political drama of the founding of Egypt, the inauguration of divine kingship, and the triumph of right over might — all concepts central to the ethical evolution of ancient Egypt (Frankfort, 1969: Chapter 3).”
- * “... central to the ethical corpus of Maatian literature is *The Instructions of the Prime Minister* (James, 1984:6off). This text was possibly developed in the Twelfth or Thirteenth Dynasty, as a standard for bureaucratic ethics which are reflected, reinforced and expanded in the general ethics of the *Sebait* and other ethical sources.”

Ma'at in Khem

Karenga presents a revealing perspective on “Maatian Philosophical Anthropology”:

- * **“... humans are in the image of God.** This again is the basic *imago dei* concept. As **Seba Kheti stated, “They are in his image and came from his body” (15:5).** Inherent in this assertion is the assumption that **human nature is endowed by Ra and is essentially good, being in his likeness.** ... Maatian philosophical anthropology posits **no need for an ontological transformation (conversion, salvation, moksa, etc.), nor for any external intervention for redemption.** On the contrary, **being in the image of God, gives one the ontological potential for perfectability.**
- * **“... This perfectability ... is affirmed in Ptah-Hotep’s urging one to “strive for excellence (or perfection) in all you do so that no fault can be found in your character” (5:1).** Again, Ptah-Hotep (19:1) teaches those civil servants and persons who “wish your conduct to be perfect.” which is another expression of the assumption of ontological potential of the human personality.”
- * **“...the king is the paradigmatic human and his ontological potential is even greater, for he is a god, and after death becomes one with Ra.** The ontological grounds for this is Maat which is defined not only as a cosmic, natural and social order but also, as the essential substance and sustenance of God and king.
As Frankfort says, it is by means of the concept of Maat that the essential affinity of god and king is expressed” (1969:157-58). He then cites Queen Hatshepsut’s statement: “I have made bright Maat which he (Ra) loves. I know that he lives by it. It is my bread; I eat of its brightness. I am a likeness from his limbs, one with him.” Maat, then, is the grounds for the ontological unity between God and humans. And **thus no onto logical gap exists between them, as it does in Western religious anthropologies. ..., no mediating process of salvation or redemption is needed.”**

Ma'at in Khem

- * **Maat, the self-actualization of humans, is only achieved in relations with others.**
- * “Righteousness, in Maatian ethics, is only real in personal and social practice. Therefore, **Maat is a social and personal task, a “lived concreteness”**. Linked to this concept of practical social ethics as opposed to contemplative personal ethics is the **Maatian imperative to create and maintain the just society**. This expresses a fundamental reciprocal relationship between the philosophical conception of a just or Maatian society and the practical ethics designed to achieve it.”
- * “... the ethic of care and responsibility as distinct from simple justice reveal itself, for **relationships are the particular context in which humans realize themselves and assist others in self-realization and growth**. The operative ethic here is **service (*wenut*)** and **love (*merut*)**. Ankhsheshonqi (I:1-12) teaches that one begins by serving God, mother and father, sister and brother, “one who serves you”, but ends by serving anyone, for it will benefit you. Moreover, he asserts that you should “let your good deed reach one who needs it.”
- * Relations are also shaped and informed by the concern for loving and being loved. Love (*merut*) appears both as a family and friendship concern but equally important as a social concern.”
- * Amenomope counsels just and compassionate treatment for the poor, and truth and justice for all concluding that one will find the Maatian behavior **“a path of life”**.

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Ma'at in Khem

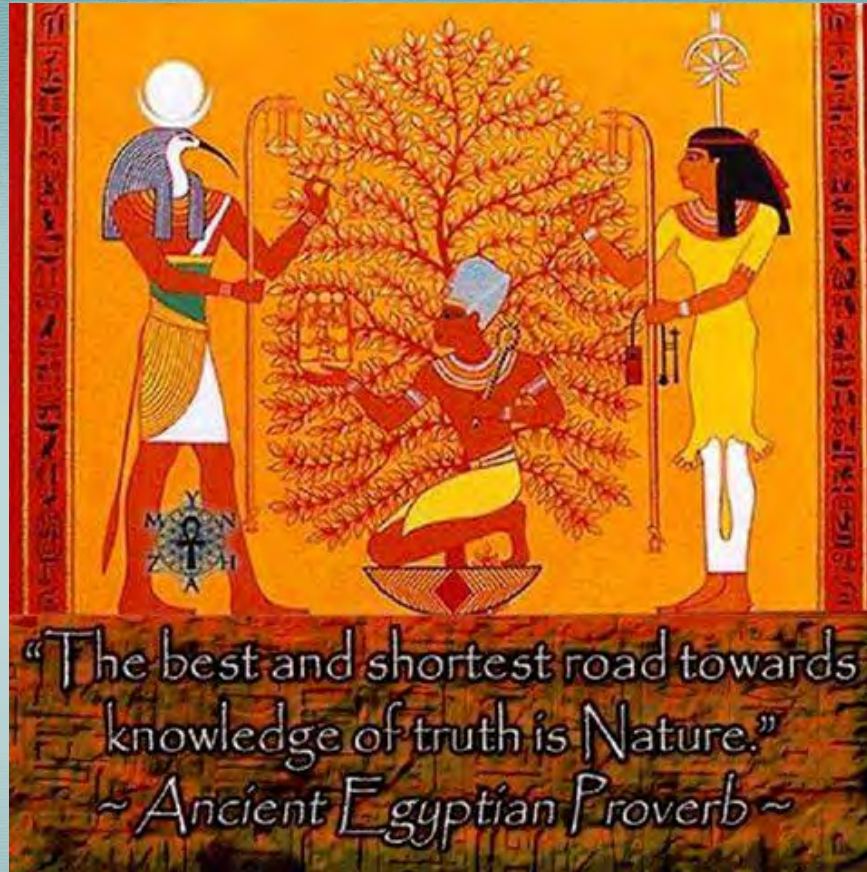
- * Maatian philosophical anthropology poses human nature as essentially good as a result of the **assumption of a shared nature with God ontologically and morally through Maat**. Secondly, Maatian anthropology posits **an ontological potential of perfectability for the human person through pursuit of fundamental values**. Maatian anthropology does not require a mediating process to establish unity with God, such as salvation, redemption, etc.
- * **“... cultivation through righteous behavior is the ultimate goal and therefore is achieved in relations with others. That is to say one becomes a person-in-community.** For in Maatian moral philosophy, sociality and social practice are the *sine qua non* of being human and self-realization. Finally, Maatian ethics pose learning as essential, even indispensable, to the self-cultivation and self-authentication of the ultimate person, i.e., *geru-maa*.

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Ma'at in Khem

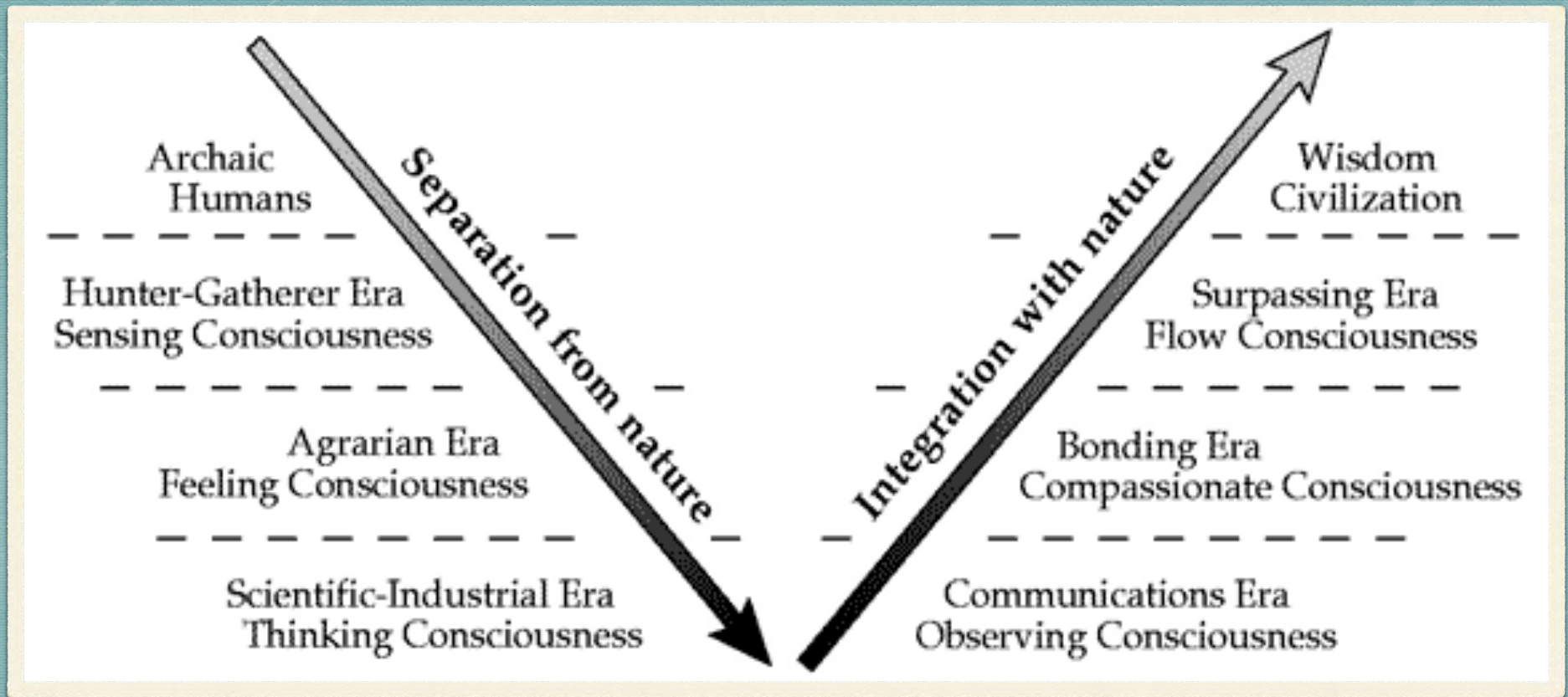
- * Maatian anthropology posits a **paradigmatic person** — the *geru-maa*, the truly **self-mastered** “**whose whole character is infused with Maat**” (Morenz, 1978:118). The word is composed of “*geru*”, which means silent, self-mastered, self-controlled, and of “*maa*” (true, righteous) and thus means the truly self-mastered or the righteous self-mastered person.
- * **The *geru-maa* is posed as the ideal person** throughout the evolution of Maatian ethics, ... it gets its more definitive expression in the *Book of Amenomope*, a book of Sebait, written in the 20th Dynasty (c. 1195-1080 BCE).

Karenga, Maulana. (1989). “Towards a sociology of Maatian ethics: Literature and context.” In Ivan Van Sertima (Ed.), *Egypt Revisited* (2nd ed., pp. 352-395)



“The best and shortest road towards
knowledge of truth is Nature.”
~ Ancient Egyptian Proverb ~

Ma'at in Khem



Models of Meta-History

“If there is to be a future,
it will wear the crown of
feminine design.”

Sri Aurobindo

*What Sri Aurobindo
represents in the world?
history is not a teaching,
not even a revelation;
it is a decisive action
direct from the Supreme*



<i>Oral</i>	<i>Archaic</i>	<i>Culture</i>
<i>Script</i>	<i>Magical</i>	<i>Society</i>
<i>Alphabetic</i>	<i>Mythical</i>	<i>Civilisation</i>
<i>Print</i>	<i>Mental</i>	<i>Industrialisation</i>
<i>Electronic</i>	<i>Integral</i>	<i>Planetisation</i>



Jean Gebser

“Origin is ever present. It is not a beginning since all beginning is bound to time and the present is not the mere ‘now’ today or the moment. It is not a time division rather an achievement of wholeness and this always original. Whoever is able to bring to effectiveness and reality the wholeness of origin and the present to make it concrete (as opposed to it remaining abstract) he overcomes beginning and end and the mere current time.”

–*Jean Gebser*

“For all the stars flow through your veins.”

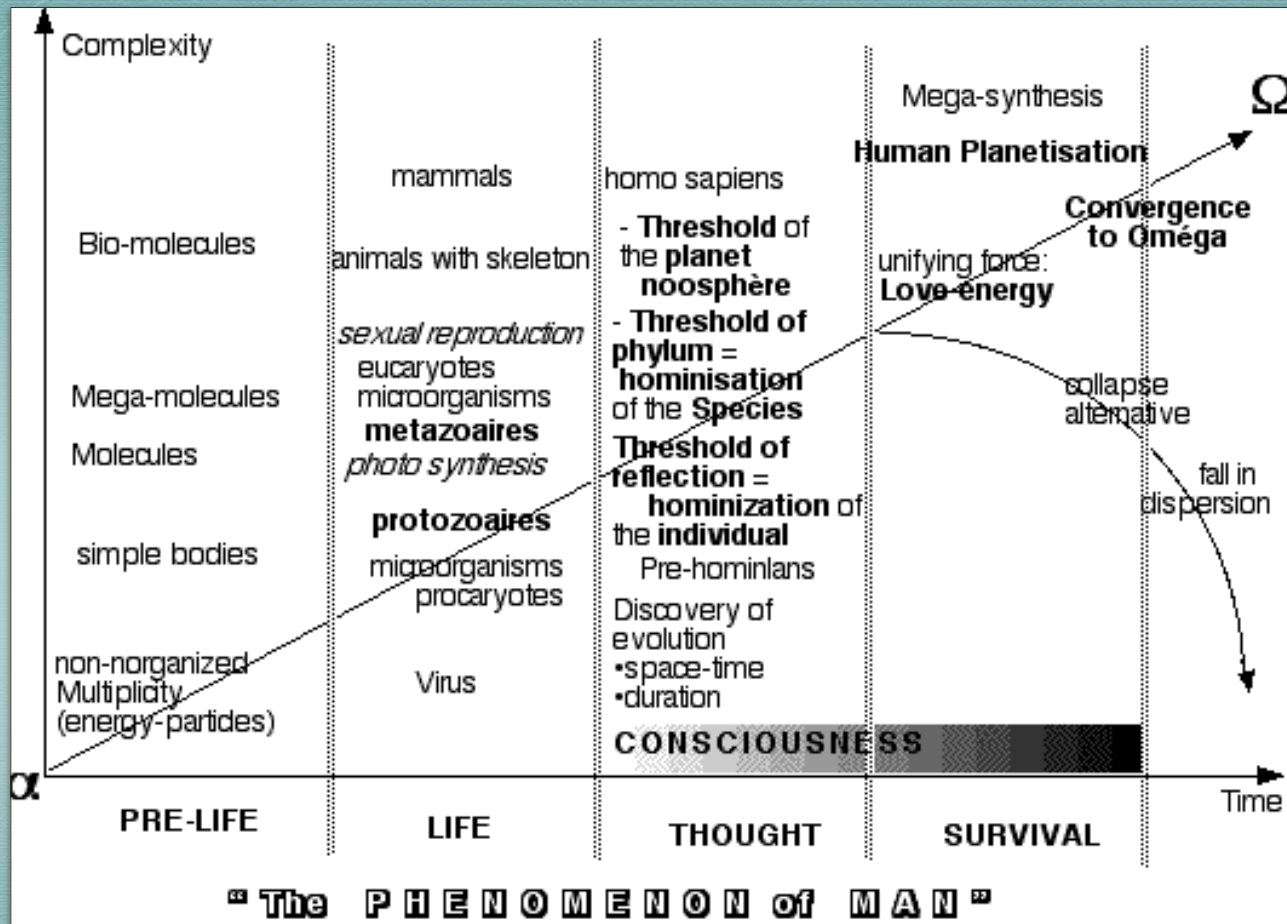
—*Jean Gebser*

Pierre Teilhard de Chardin, SJ



- * We are moving toward the *Omega Point*.
- * Emerging complexity and collective consciousness create the Noosphere.

“Today, something is happening to the whole structure of human consciousness. A fresh kind of life is starting. Driven by the forces of love, the fragments of the world are seeking each other, so that the world may come into being.”



from *The Phenomenon of Man*

Pierre Teilhard de Chardin, SJ

“The next Buddha will not take the form of an individual. The next Buddha may take the form of a community; a community practicing understanding and loving kindness, a community practicing mindful living. This may be the most important thing we can do for the survival of the Earth.”

– *Thích Nhất Hạnh*

Ma'at in Aeonic Models of Meta-History

- * Among modern students of human evolution from a magickal viewpoint among the most well known is the declaration of the initiation of the Aeon of Horus as declared by Aleister Crowley. 1904!

Note: In 1905 Einstein published a key paper describing the interchangeable aspect of mass and energy: $E = mc^2$.

Air flight, electronic media, nuclear technologies, global movement...

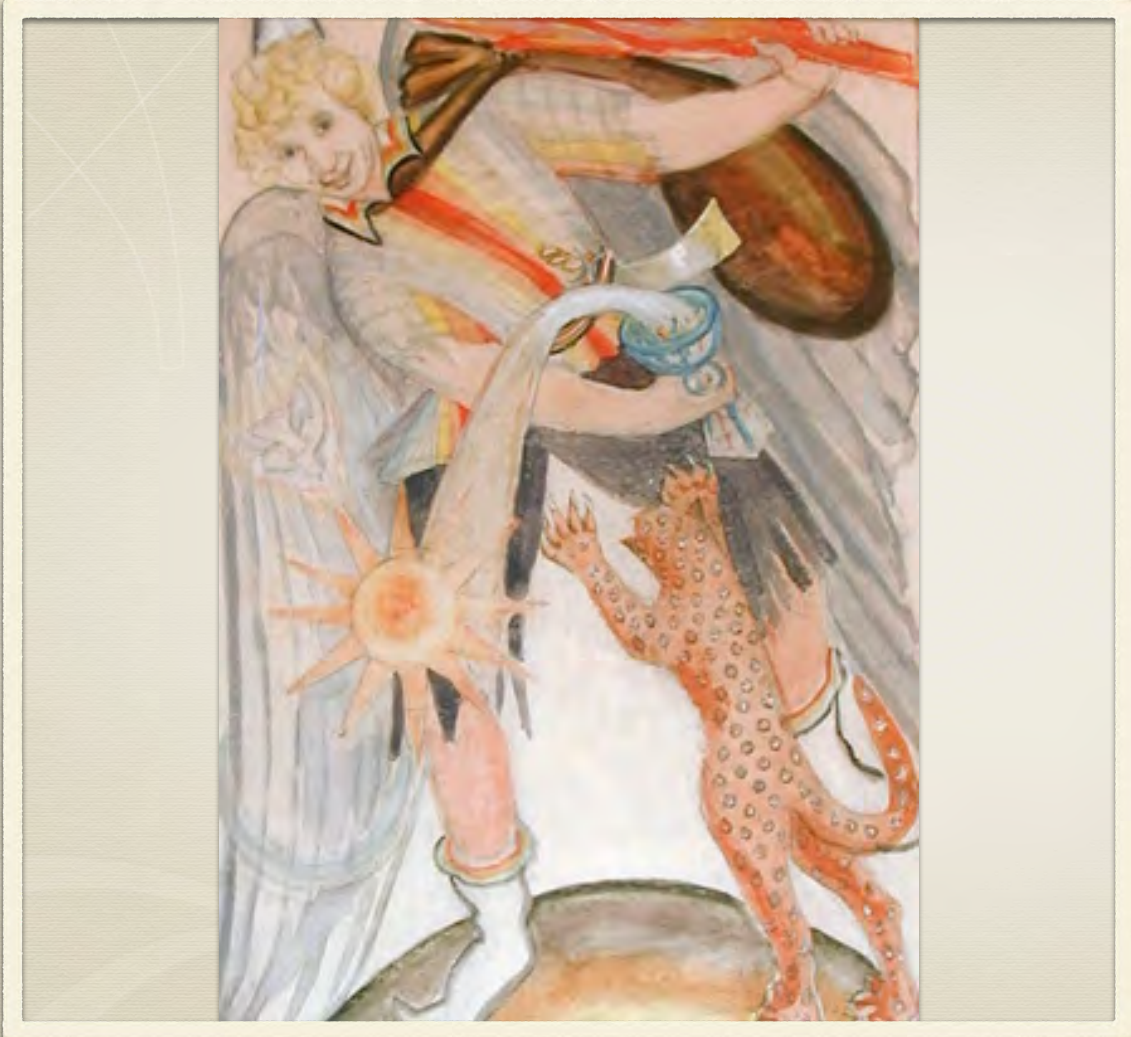
- * The Horus Ma'at Lodge (HML), the Ordo Adeptorum Invisiblum (OAI), the *British Journal of Ma'at* and other communities of practice following from, alongside and/or moving beyond the standard model of orthodox "Thelema" offer diverse storylines.

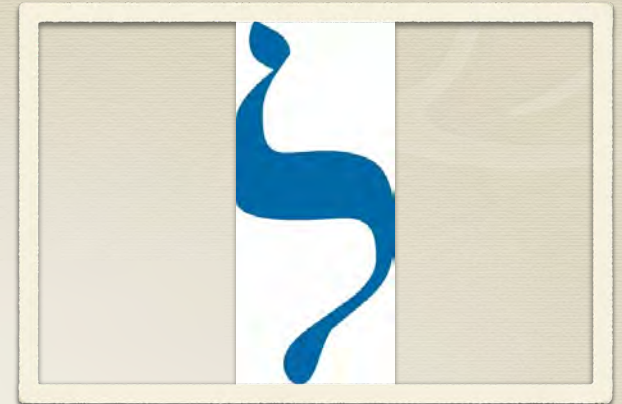


“His formula is not yet fully understood.”
“Following him will arise the
Equinox of Ma, the Goddess of Justice,
it may be a hundred
or ten thousand years from now;
for the Computation of Time
is not here as There.”

–*Aleister Crowley, Commentary on Liber AL (Ch. iii, v. 34).*

1904: Aeon of Horus. 1948: Aeon of Ma’at





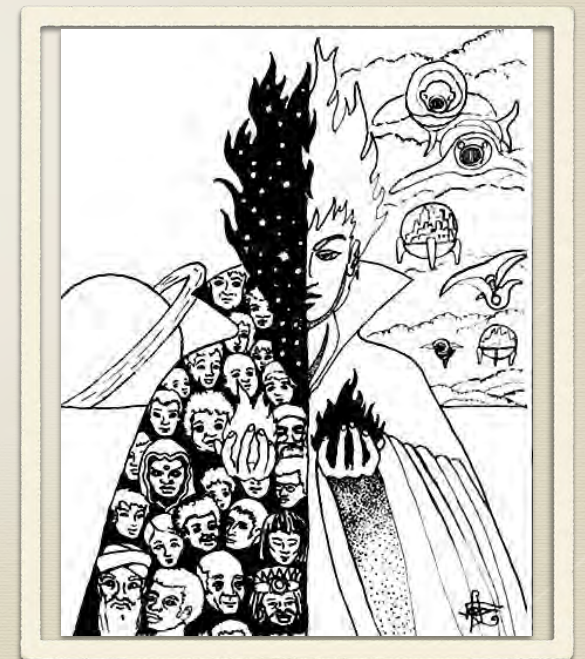


Charles Stansfeld Jones ~ Frater Achad ~ 777



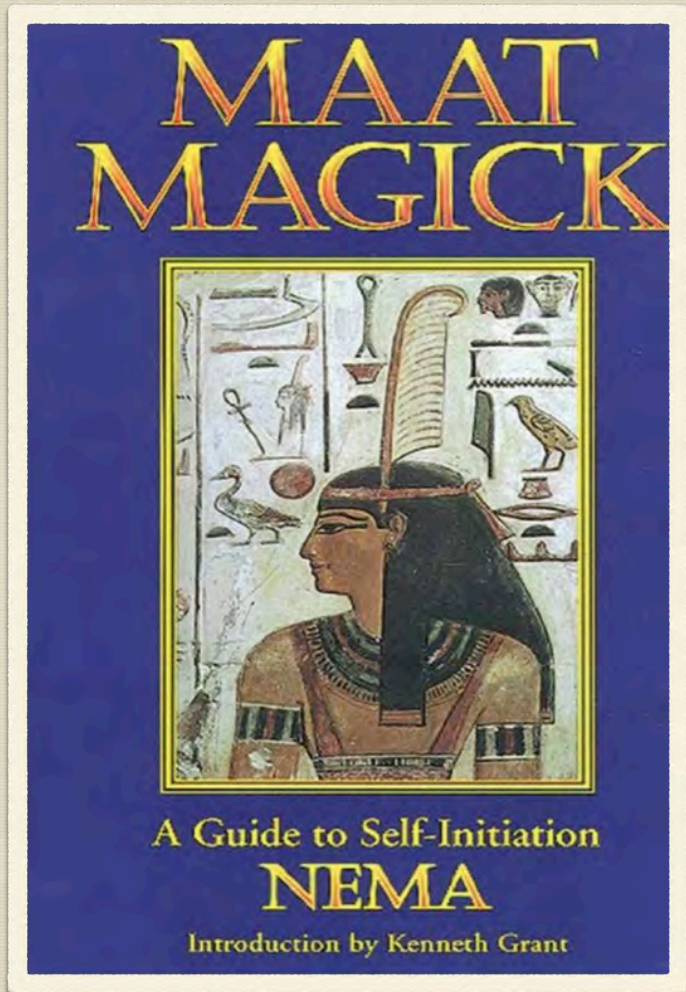
Nema Andahadna
Maggie Crosby Ingalls

*Liber Pennae Praenumbra:
The Book of the Pre-Shadowing
of the Feather
(1974)*



Horus-Ma'at Lodge

Homo Veritas
(true human)



Aeons according to Nema and The Horus-Maat Lodge

<u>AEON</u>	<u>SOCIAL TYPE</u>	<u>GODFORM</u>	<u>TOOL</u>	<u>MAGICKAL ACT</u>	<u>SYMBOL</u>	<u>PRACTICE(S)</u>
Nameless	Hunter	Dwarf / Horned God*	Drum	Dance, Dreams	Staff	Shamanism Voodoo
Isis	Farmer	Mother	Chalice	Blessing, Cursing	Throne	Wicca, Kali Puja (Tantrika)
Osiris	Soldier	Father	Sword	Banishing	Sceptre	Christianity, Mithraism
Horus	Warrior	Youth	Wand	Invocation	Eye or Utchet	Thelemic Magick
Maat	Witness	Maiden	Pantacle	Vibrating of Word	Feather	Maat Magick
Wordless	Ambassador	Gynander	Incense	Mudra, Gesture	Child	Silence, Dao

adapted from *PanAeonic Magick* by Nema

Aeonic Themes using Tree of Life Family Motif

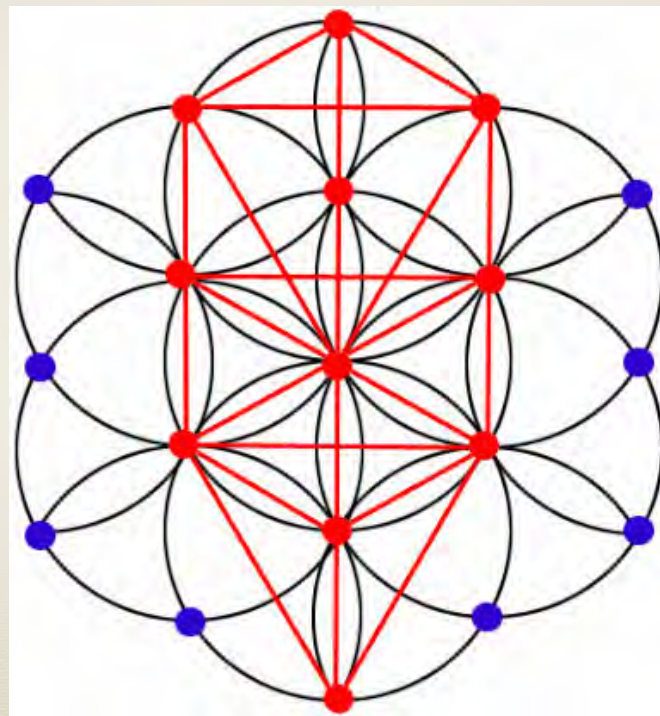
Kether

Binah

Chokmah

Tiphareth

Malkuth



Mother

Father

Son

Daughter

Aeonic Themes using Tree of Life Family Motif

Female Solar embodiment:
HatHoor – House of Horus



Hathor and Nuit - eastern doorjamb of the door of the Wabet, Temple of Hathor at Dendera.

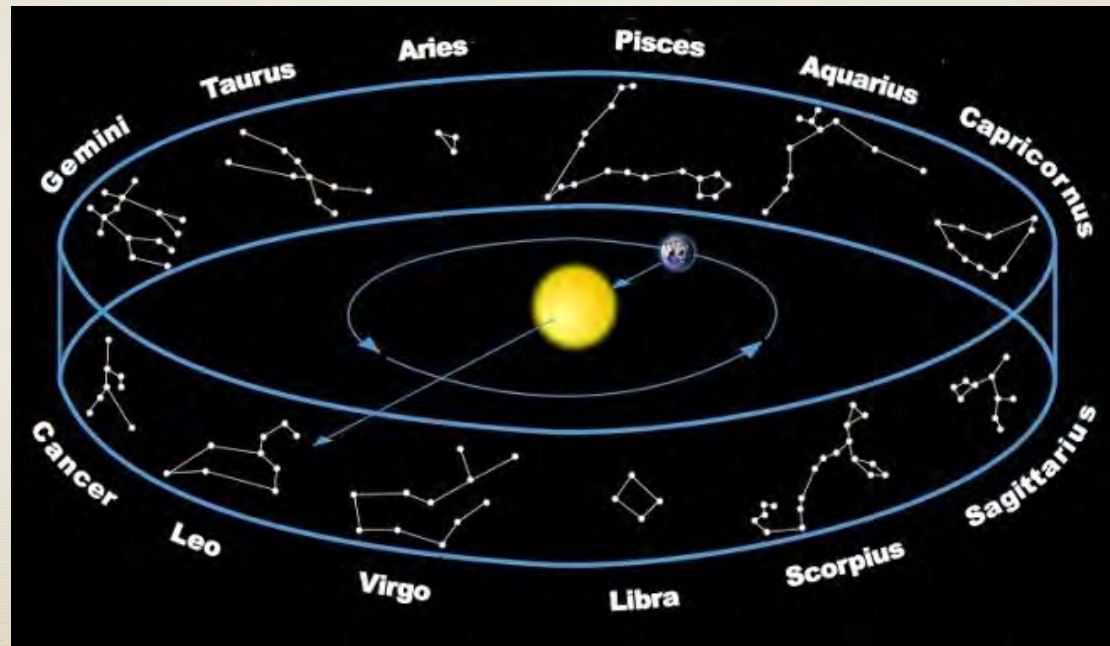
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Hathor enthroned, with Her sacred female falcon perched on Her head, holding the 'Ankh' and the 'Uas'-scepter; scene from the Temple of Hathor at Nitentore (Dendera)

Aeonic Themes using NeoEgyptian Precession of the Zodiac

Aquarius



Leo



Aeonic Themes using NeoEgyptoid Precession of the Zodiac

Female Solar embodiment:
Sekhmet, Bast



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Sekhmet wearing the Solar Crown with the Uraeus, detail from the II Hypostyle Hall of the "Great Temple" of Setbi I at Abydos.

The Aeon of the Child

Ever-Emergent Embodiment:
Nefertem
The Blue “Lotus”
The Perfected Being

The Embodiment of Ma’at



Penny Chesney - The Goddess Sekhmet with her son Nefertem. From Mother to Son . Goddess Sekhmet bands the key of life to her son Nefertem



*Statue of Sekhmet with Harpocrates
Sitting on Her Knees – Elephantine*

The Aeon of the Child

The Embodiment of Ma'at

- * Kether is in Malkuth.
Restoration from the illusion of separation.
No need for redemption.
- * Moving into post-binary perceptions and spectral embodiment, we overcome the false duality that Heaven and Earth are separate, especially that they are in an antagonistic relationship.
- * The Daughter in Malkuth comes in 10,000 forms as each is true to Self.
- * One form can be seen as HatHoor, “House of Horus,” embodying consciousness.
- * In a neo-Egyptian approach to describing this pattern, the “Aeon of the Daughter” could be characterized by Hathor/Sekhmet, solar feminine, embodied awareness.
- * We unite Heaven and Earth as the starchildren of Gaia.

The Aeon of the Child

The Embodiment of Ma'at

- Humans identify with place, locale, as Nature - “the Land”.
- Humans identify as a member of band/clan/tribe - wearing the mask of roles within “the People.”
- Humans identify as individuated consciousness - I, the Sun, the Son.
- Humans identify as embodied individuated consciousness within this planet - Gaia, the Daughter.
- Humans identify integrally — each and all; whole in relationship.

Timeless Ma'at

- * As an eternal presence, Ma'at opens into all Aeons, subjective and objective, mythic and historical. When we connect with the future ones we pass through Ma'at as a transdimensional gateway. Yet, She is no more the “future” than She is the “past.”
- * Ma'at can be elusive, more of a verb than a noun.
- * Not a “thing” within “the system” or even “the system” of itself, but the dynamic equilibrating being of becoming.

Timeless Ma'at



She can feel like a hummingbird,
beyond Space and Time.
The still point, ever-moving,
equilibrating in infinite planes
through networks of relationships.
Dynamic and polyvalent,
pervasive and ever-present,
She is the coherent self-organizing
activity of living beings
interrelating within layers of
ecosystems, across time.

Timeless Ma'at

- * Ma'at interconnects all times as places, transcends and interpenetrates all aeons, historically/temporally and perceptually.
- * Ma'at is always. Here and Now. Within, between and among, each and all.
- * Living in Ma'at one accesses the me, the I and the We, aligned, in all levels of organization, rooting in the Past, connecting with the Future, and manifesting in the here and now.

Embodying Ma'at

- * “The Aeon of the Daughter” arrives in our lives when we embody our Self in awareness in the dynamic equilibrium of respectful interdependent relationships throughout time.
- * Why would we expect there to be one fixed form for the manifestation of Malkuth?

Embodying Ma'at

- * She comes in the glorious expression of the ten thousand things.
We are Gaia.
- * Aligning Me / I / We / Bioregion / Gaia / Galactic
The creative individual thrives in place and community - Leo - Aquarius axis.
- * Once identified by ancestry of blood and bone in a local bioregion - “the People” and “the Land” - we are maturing into *Homo Veritas* (true human) within Gaia, connecting earth and starry heaven, ancestors and future selves.



– *The Alchemical Dance of N'Aton and Gaia (for the Waters, the Airs, the Soil, the Fire and Fukushima)* –
Sean Woodward

Living Ma'at

Ma'at beyond Time

Sphere in GaiaStar practices – Above, Below, Center – Toroidal flow

Embodying Ma'at in our Lives



Ma'at in Our Lives

- * Embodiment
- * Process
- * Becoming BEEing, together



Light Work
Autumn Skye Morrison

“There is no greater fallacy than the belief that aims and purposes are one thing, while methods and tactics are another. This conception is a potent menace to social regeneration. All human experience teaches that methods and means cannot be separated from the ultimate aim. The means employed become, through individual habit and social practice, part and parcel of the final purpose; they influence it, modify it, and presently the aims and means become identical.”

– *Emma Goldman*

“The concretion of everything has unfolded in time and coalesced in a spatial array is the integral attempt to reconstitute the ‘magnitude’ of humanity from our constituent aspects, so that we can consciously integrate ourselves with the whole.”

– *Jean Gebser*
1920s

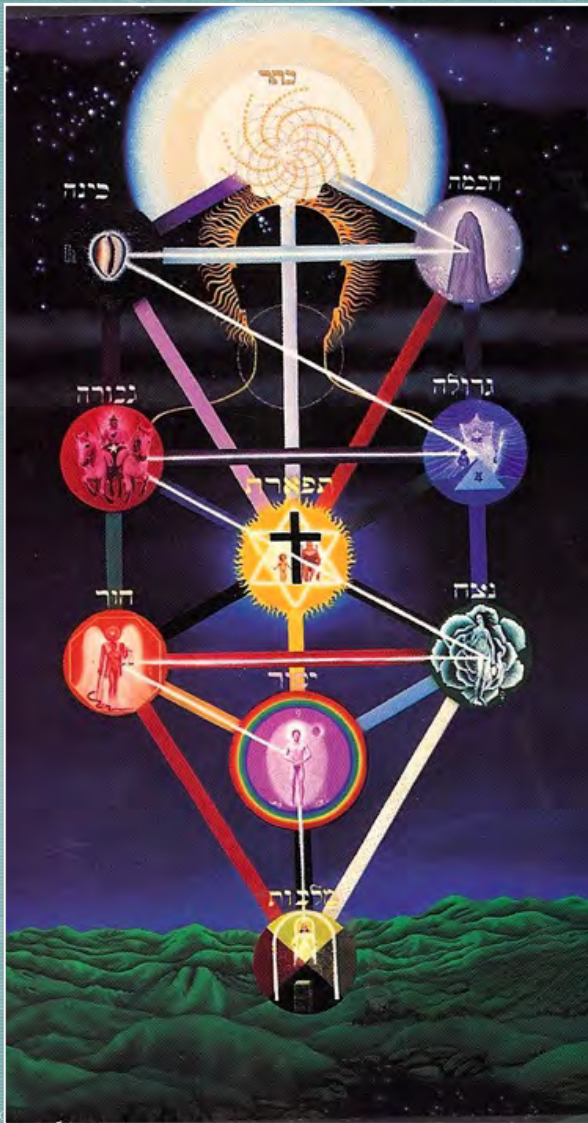
Mythopoietic Tree of Life



Starry Sky
“Energy”

Living Center
Informing / Relating

Earthy Roots
“Matter”



Living
in the Fullness of
your Tree of Life

Qabalistic Tree of Life
Dion Fortune

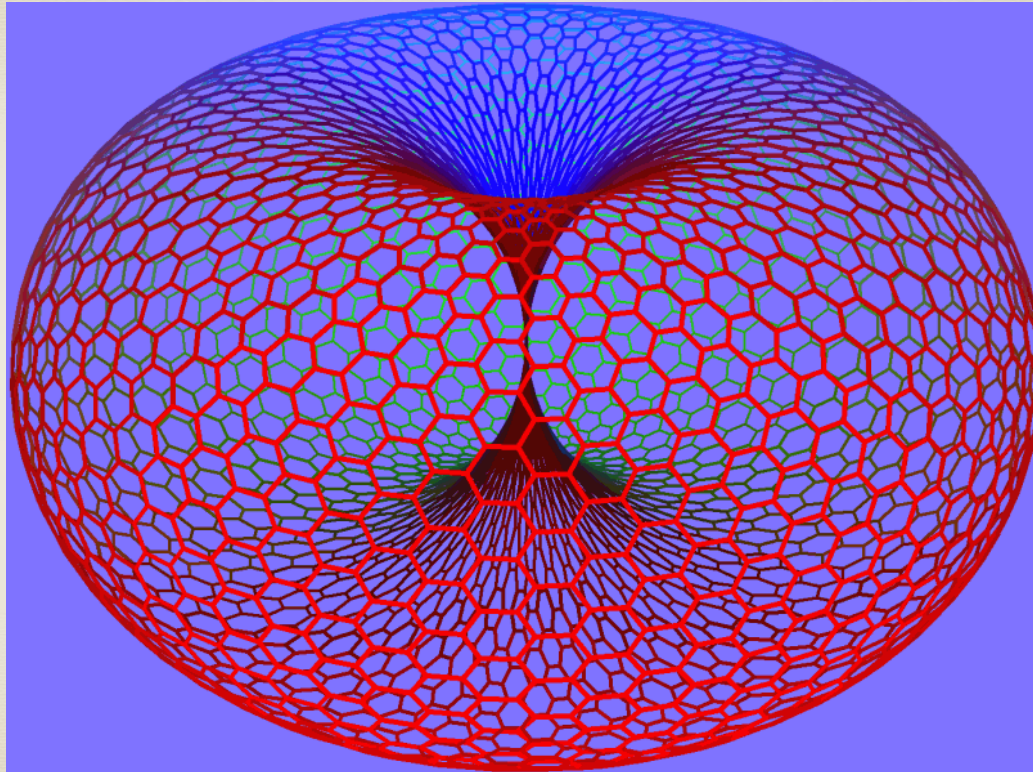
“... the sphere is the expression of the aperspectival world. Aperspectivity is the “verition” the “awaring in truth” of the whole and consequently of its spiritual manifestation, the diaphainon, inasmuch as the whole is perceptible only as transparency wherein origin, also containing the entire future, is time-free present. To attain this consciously, without abandoning the earlier consciousness structures, is to overcome rationality in favor of arationality, and to break forth from mentality into diapheneity.”

– *Pierre Teilhard de Chardin, Sj*

*East
Dawn*

*Space
Future
Above*

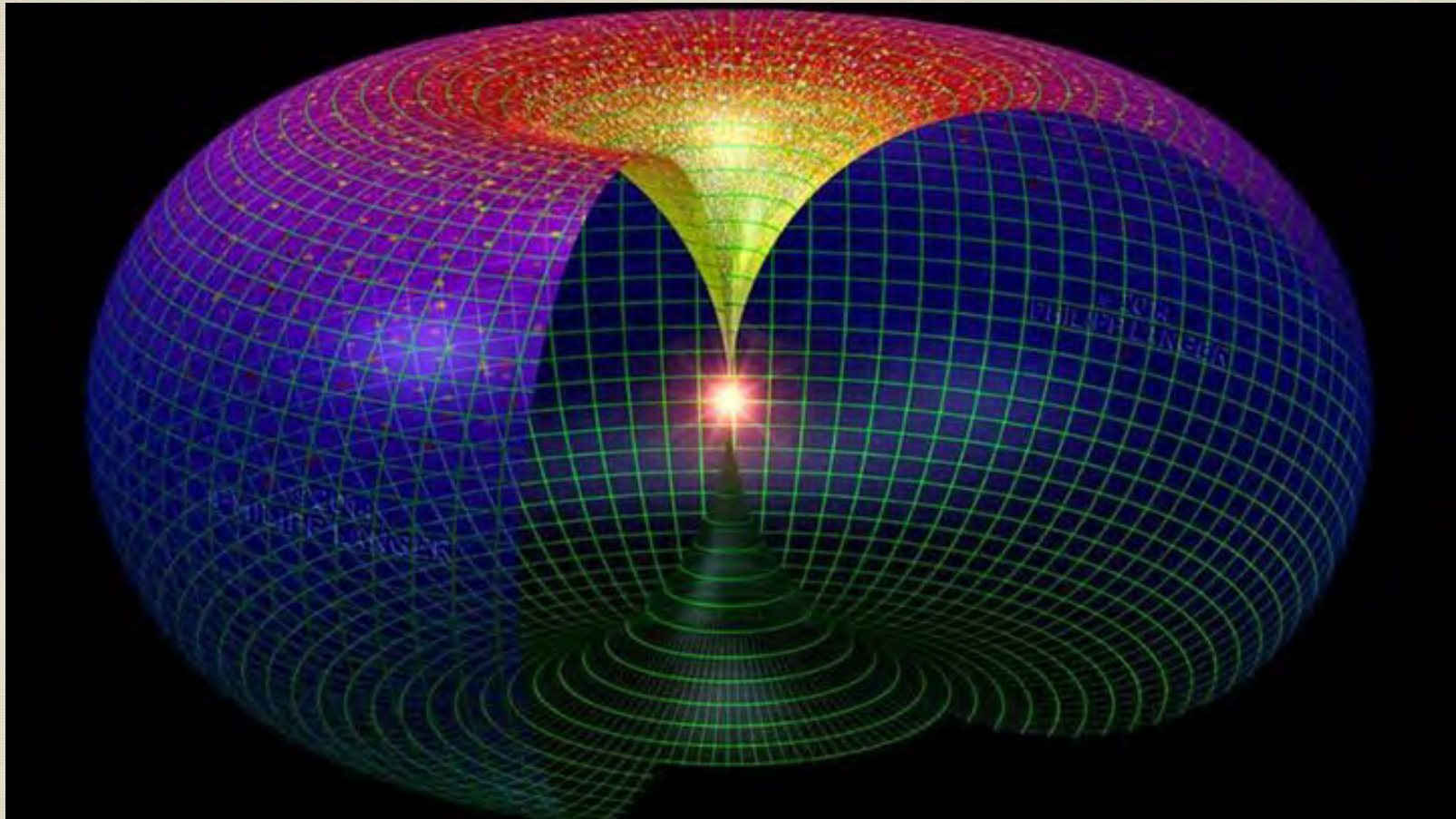
*South
Noon*



*North
Midnight*

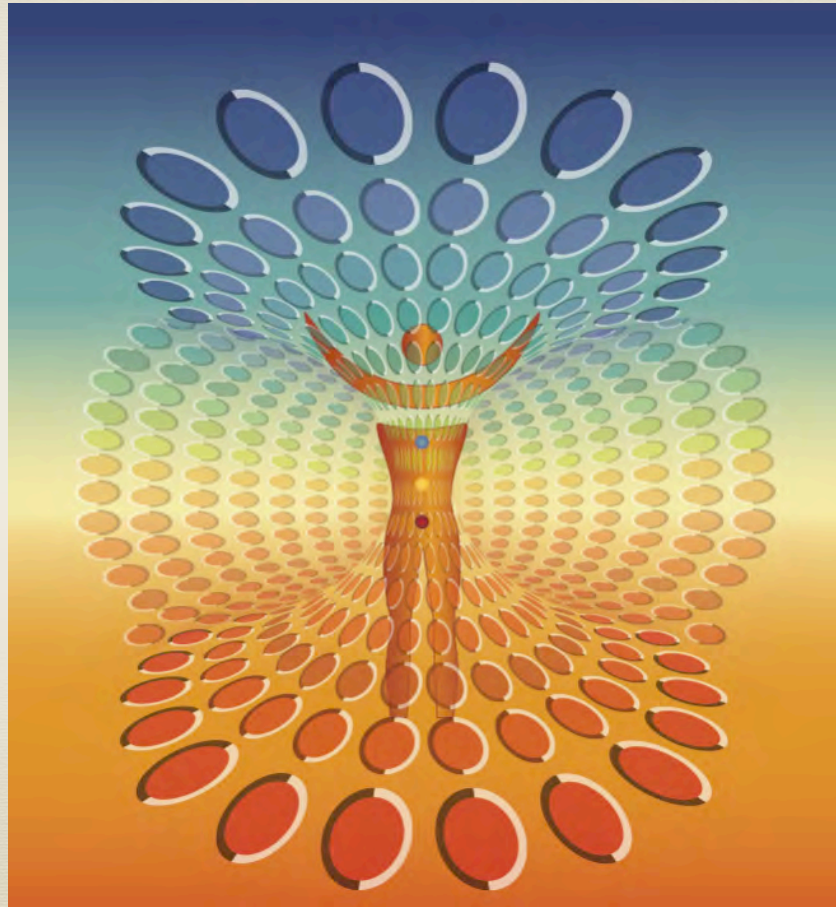
*Below
Past
Time*

*West
Dusk*



*Here
Now
Center*

Living in the Fullness of Your Tree of Life

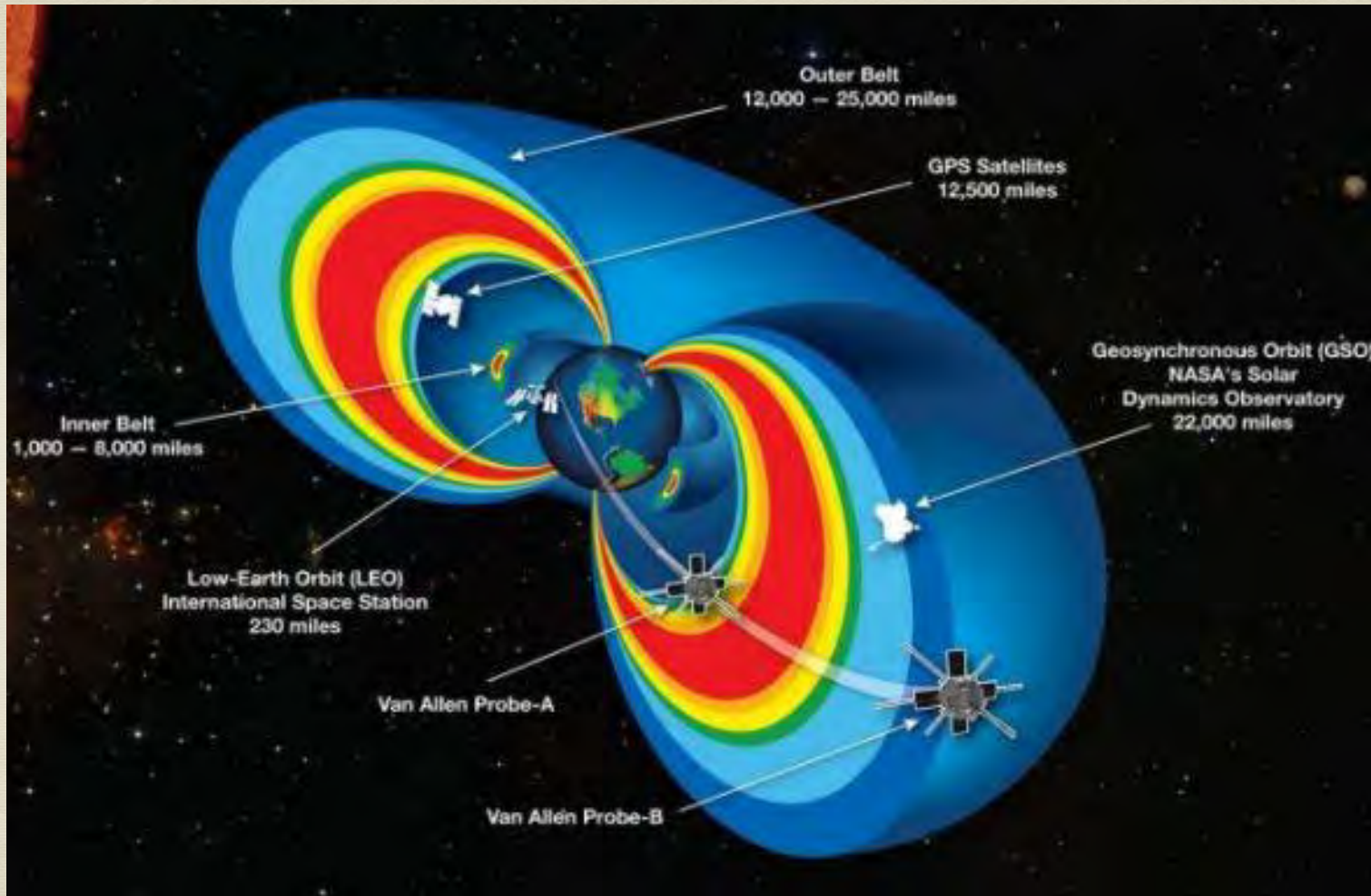




The Person Living in the Three Worlds



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Enormous Torus shaped rings of radiation surround the Earth

– recently discovered 3rd Van Allen radiation belt is comprised of super-high-energy electrons moving at close to the speed of light

Eternal Maps of Becoming

Living Sacred Geometry



Toroidal Dynamics in the Human Organism

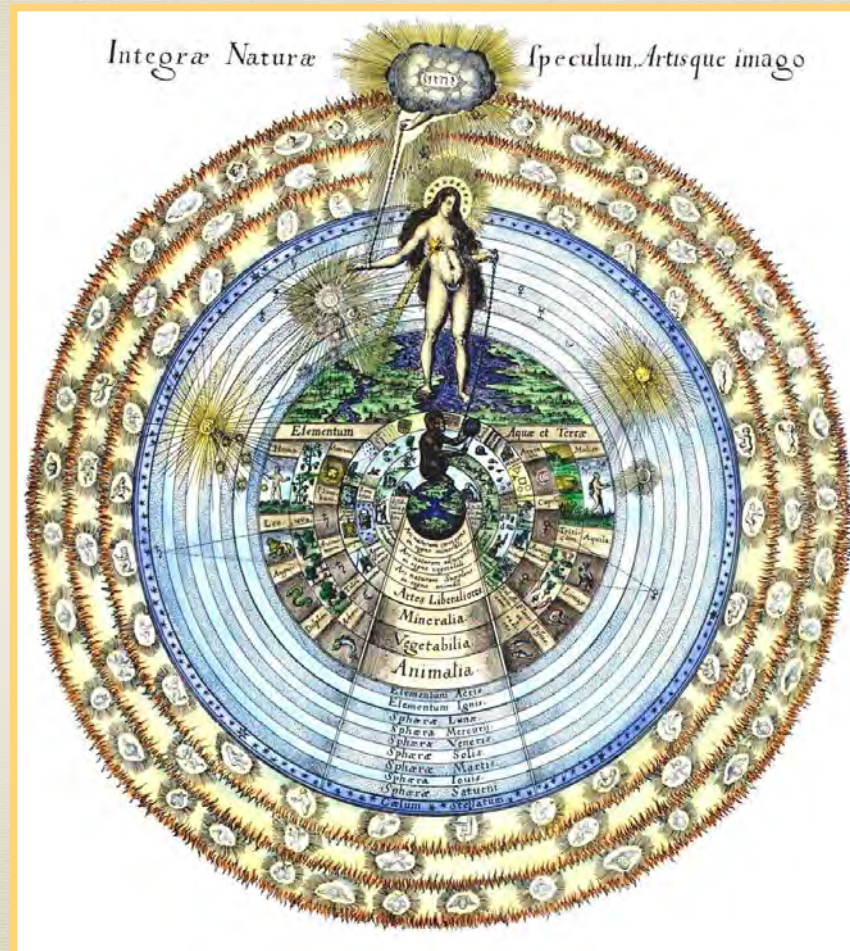
Eternal Maps of Becoming

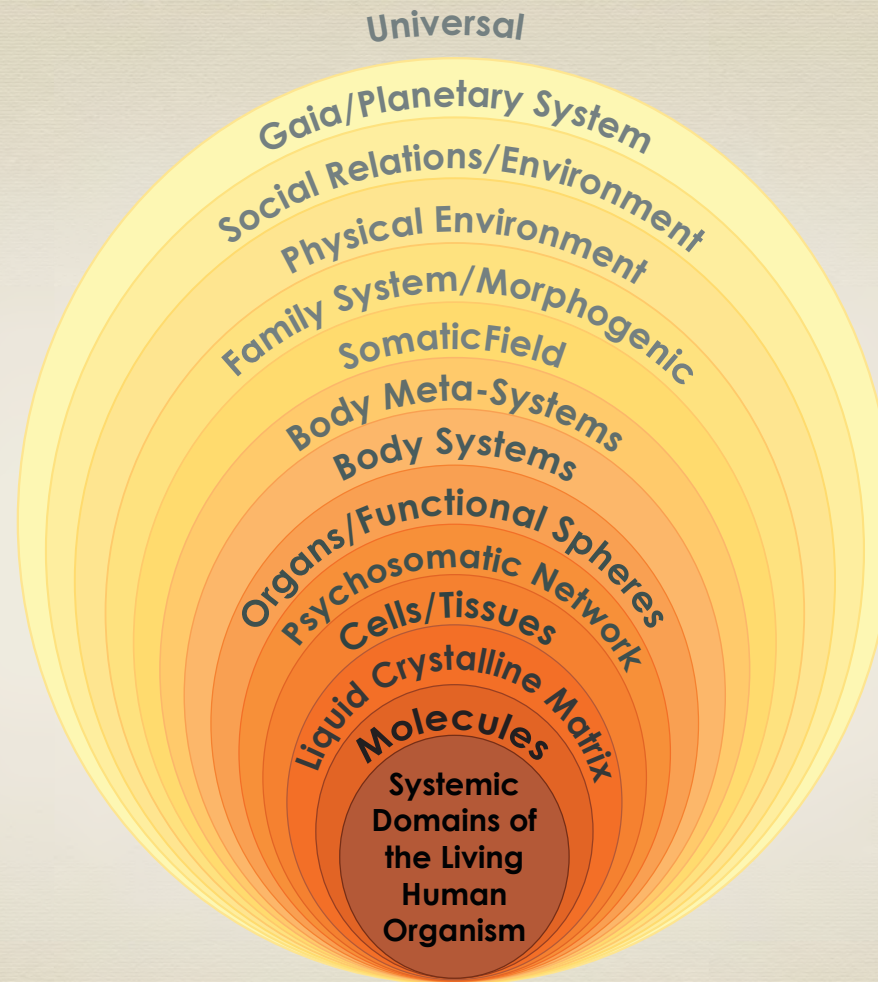
Living Sacred Geometry



Toroidal Dynamics in the Human Organism

Eternal Maps of Becoming





Scalar Frames of Identity



Birthing Gaia

First Full-View Photo of Earth

This famous photograph represents the first image in which Earth is in full view. The picture was taken on December 7, 1972, as the Apollo 17



*"You develop an instant
global consciousness, a
people orientation, an
intense dissatisfaction with
the state of the world, and
a compulsion to do
something about it."*

Apollo Astronaut Edgar D. Mitchell

“The acceptance of the other among us in coexistence is the biological foundation of the social phenomenon. Without love, without acceptance of the other with us, there is no socialization, and without this there is no humanity.”

– *Humberto Maturana*



Ma'at in Our Lives

- * Access future selves
- * Acknowledging ancestors
- * Who's connecting with us as ancestors?
- * Ask our future selves to show the ways to healthy futures?

Ma'at in Our Lives

- * Medicine supports healing. Tahuti as intervention. Sekhmet as the power of self-healing.
- * Living in a respectful way within ourselves and in our relations aligns one with Will, our True Self.
- * Knowing thySelf: Star, Heart, Belly. Root. Connecting.
- * Live from the perspective of the creative Self as healthy Ego vs. masks of Personae.
- * Reduce noise in system to improve the signal:noise ratio. Be attentive to feedback.
- * Express and Desire. Let go and trust.
- * Adjust. Be resilient. Move in homeodynamic fluidity.

Ma'at in Our Lives

- * AL – be thySelf,
stepping forth in trust,
attentive to feedback,
responding in Love with Respect
- * Activate the Art of being true and creative
- * Serve Ma'at
- * Sekhmet: all medicine supports self-healing. Living in Ma'at guides life's power.
Person-Centered Collaborative Care.

Ma'at in Our Lives

How much of today am I living in the Nu Aeon?

How much of each day can we live in the Nu Aeon?



— Gaia Self-Healing —
Sean Woodward

“Let your life be an example and live justly for if justice remains a firm foundation, your children will prosper.”

– *Ptah-Hotep*



– *The Seven Children of Gaia* –
Lori Stargrove

“Another world is not only possible, she is on her way.
On a quiet day, I can hear her breathing.”

–*Arundhati Roy*



GaiaStar Temple

gaiastartemple.org

Tualatin River Valley, Cascadia