

On the Kirrinath

Translated from extant copies of the original, believed to have been written by Mindar Colloden, the great court historian of Lutaka the Great.

This document is a translation of the a document believed to have been written by Mindar Colloden just prior to the fall of Lutaka the Great at the hand of Mankar the Usurper. It is believed to be the most definitive recording of insights into the Kirrinath as understood by the ancients who, according to Colloden, were given the Kirrinath by Mah'Eladra through the agency and teaching of the Eladrim. Some parts of the essay were written in the Kor'Alura and the translation is often difficult. The original diagrams, also done by Colloden are included for reference with notes added to clarify what they mean.

The origins of the Kirrinath are shrouded in the mists of time when the mankind did not record many of the great events that have shaped our world. In this essay, I will use the word legend here in its most genuine meaning, where it is assumed that it has some significant basis in truth, and that though it may be exaggerated or tempered by the retelling, it is never relegated to the mere fancy of the mind. With this understanding, I state here that the legends surrounding the Kirrinath have a secure basis in truth, noble truth, as it is, and even by careful observation, one can see that they are true in the most pure way.

The Kirrinath is the province of the mankind. It was delivered to the mankind by the Eladra, in days long past, through their teaching to the Pistisine guardians. These unique men and women, charged with delivering the images of the Kirrinath into the hands of the Mankind were often persecuted and even tortured for the gift they bore, but so clear is the understanding and so powerful is the agent of change and growth at the core of its understanding, that it could not be shaded.

The Kirrinath is essentially simple, yet it is multidimensional in nature, existing in straight forward thoughts that can be grasped and seen by the simplest of persons, yet shrouded in paradox, where perhaps its greatest truths are revealed. It is in these paradoxes that is the greatest controversy, but as one comes to know Mah'Eladra, one understands that paradox is at the root of all their understanding. Perhaps it is given to the mankind to struggle in paradox, often to reject it and only to turn and have to face it once again. The simple paradoxes of the Kirrinath are then its greatest gift and its greatest detractor for those who refuse to accept paradox as a path to the greatest known truths.

The Kirrinath is the essential set of eight that points, in its varied forms to a single unity. It is often envisioned as equally spaced points around a sphere that defines an eight pointed star based on the perfect octahedron where each face is projected to a point forming two perfectly intersecting tetrahedrons. Though this is a convenient visual representation which is referred to as the Kirrinath star, it is more commonly thought of as a way of life, with eight paths that must be walked simultaneously to finally and become the one path of psadeq and to achieve kirrin in the vorn of the individual.

Kirrin, as many know, is that elusive state of harmony, forged by the balance achieved only by assimilation of all eight paths together. It is in our nature, in the mankind to emphasize one over another, to hold to preferences that reflect the strength of the individual and to elevate that which is easy for each of us, to a place of prominence over other. But this is not the way of Mah'Eladra, nor is it the way of the Kirrinath. As a result, when sectarian emphasis clouds the Kirrinath in the vorn of an individual, it prevents that person from understanding true Kirrin.

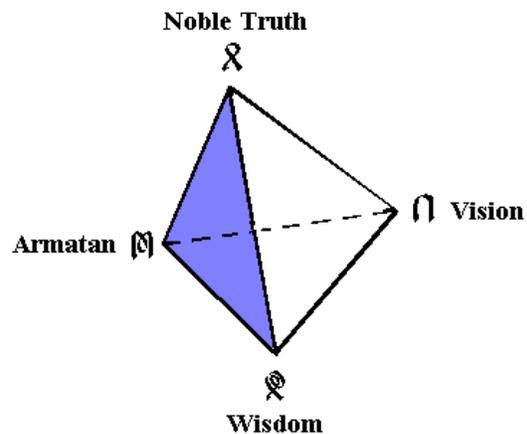
Unfortunately, when we envision the Kirrinath as a set of paths, then traveling on them can become a task that has some achievable destination that then allows us to reach a terminal state where we can stop and rest. This inevitably leads to a dogma of achievement that can be measured externally and this does not reflect the intention of Mah'Eladra. This is also where the great paradoxes of the Kirrinath collide with the nature of the vorn, for though one may often speak of the paths of the Kirrinath, one must always bear in mind that the eight paths are really ways of thinking, a pattern of thought and mind that cannot be measured by nor relegated to measured performance. At the same time, these patterns directly affect what we actually behave. The difference is all in the perception of the individual.

To avoid the confusion that comes from viewing the eight of the Kirrinath as either points or paths, many use the word element to describe the eight. The elements of the Kirrinath represents light to the mind of the ancients, so when an element was lacking, it was referred to as the shadow of that element. In other words when the light of the element is not full, then it casts a shadow.

For the purposes of this essay, however, I will interchangeably use the image of paths, points and elements to describe the Kirrinath and I will leave it to the reader to understand that any of these and all of them at the same time are inadequate words to describe "the eight that forms the whole" of the Kirrinath.

The eight points have traditional names which are: Marg, Vin, Karva, Trestle, Oth, Krith, Ligith, and Kana. Each of the eight is also directly associated with the great virtues of the mankind that reflect the glory of Mah'Eladra. These eight virtues are divided into two groups that at once form parings that symbiotic and paradoxical as well. This paradoxical symbiosis is best envisioned with several simple diagrams.

The Cirag elements can be envisioned by a simple tetrahedron with equal length edges. The Cirag elements are Noble Truth, Vision, Wisdom and Armatan, and they are traditionally arranged as shown in my diagram even though they are at the same time orderless. Each of the points is also associated with the four directions of a simple compass as described below. Observation will allow the reader to see



The Cirag Tetrahedron (Masculine)

that this tetrahedron can be enclosed in a sphere such that each of its points is on the surface of the sphere.

The Cirag elements represent the central side of reason and logic that shape the noga within the vorn. The Cirag elements are sometimes viewed as the masculine elements of the Kirrinath:

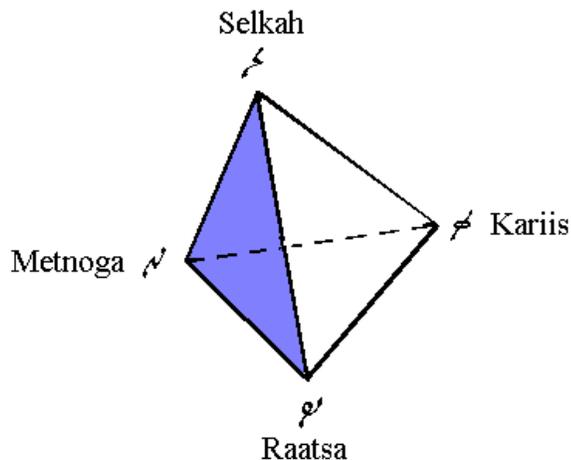
Marg - North - Noble truth is that truth that stands beyond our judgment, beyond our experience and beyond our influence. It does not move and is immutable in all respects. It is associated with the north compass direction because it is the basis from which the others paths are laid. The shadow of noble truth is cast in duplicity, falsehoods and anything that misleads or misrepresents noble truth.

Vin - East – Wisdom is considered the acceptance of Noble Truth about the past and the insight gained by seeing its effect on the past and allowing it to shape the present. Wisdom is associated with the east and with the sunrise on the equinox because, just as the Asolara rises in the east and moves west, east represents the earlier part of the day, the past, that which we have learned from and that which shapes the present. The shadow of wisdom is foolishness; the unwillingness to accept noble truth, to exercise wisdom or vision and the refusal to implement armatan as a way of life.

Karva - West – Vision is the acceptance of Noble Truth about the future. Vision can be used to shape the future without knowing the specifics of that future. Vision looks forward through the third eye and sees an image, a goal, that can be pursued through Armatan. The Tessalindrian view of the future is shaped by that acceptance. Vision is associated with west, because the west represents the destination of Asolara in its flight across the sky and thus represents the future. Vision casts its shadow in the form of blindness, closed mindedness, lack of hope and a negative view of the future.

Trestle - South - Armatan is active implementation of the Noble Truth, Wisdom and Vision in the daily life of the Tessalindrian. Without Armatan, the other three are wasted. It is not simple intellectual assent to that truth we cannot see, but it encompasses action that demonstrates that the individual truly believes. Without this resultant action, Armatan is not complete. Armatan cannot be achieved by mimicking true acts of Armatan by other persons, nor can it be achieved by sheer will. It is a state that results in action. Armatan is associated with south because of its antithetical relationship to Noble Truth. Armatan is its own form of truth and can embrace Noble Truth. It is an understanding of Noble Truth that is not yet complete. Armatan's shadow is narmatana, or the failure to reach armatan or to miss the mark

The Danag elements of the Kirrinath represent the central concepts that shape the nephus in the vorn. They are shown in the diagram to the right. The Danag elements of the Kirrinath represent the more feminine elements of the Kirrinath and :



The Danag Tetrahedron (Feminine)

Oth - Raatsa - winter sunrise – Raatsa is the perfect and unqualified acceptance of other beings, an acceptance that is delightful and pleasing, with full approval, joy and unqualified fellowship. Begrudging tolerance is not considered raatsa and the shadow of raatsa manifests itself in the judgment of other’s actions and the refusal to accept another being where they are.

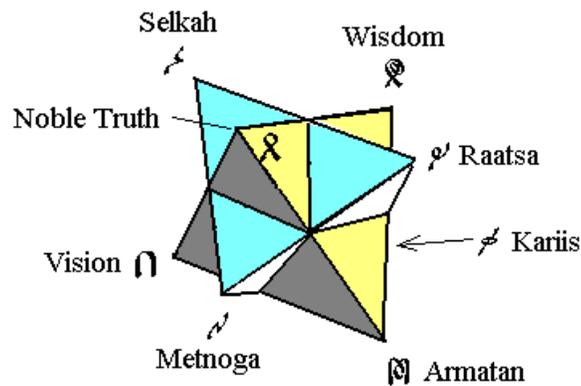
Krith - Metnoga - summer sunrise - is the active state of changing ones wisdom, vision and armatan according to the greater principles of virtue and noble truth. Although metnoga begins in the noga, as the word implies, it is understood that unless it affects the hjarg, it is not mature. Metnoga is about change, the willingness to change. It is a state of the noga that results in changed behavior, but it is not the behavior itself. It was understood by the ancients, that Metnoga was lacking a verb form specifically so that no one would confuse it with an activity. A being living in the shadow of Metnoga is bitter; angry at the world around him for selfish reasons.

Ligith - Kariis - winter sunset - is the state of being that the Tesselindrian extends to others in recognizing and accepting weaknesses and failures in themselves and others. It is not lazy indifference, but is born in psadeq, metnoga and with a deep dependence on Noble Truth, wisdom and vision. The shadow cast by kariis is judgmental and critical, full of envy and self-pride.

Kana – Selkah - summer sunset - is the state of perfect or complete forgiveness. Selkah cannot be achieved without psadeq, metnoga and kariis being at least present in some elemental form, nor will it be attempted without some recognition of the Cirag elements of the Kirrinath. The shadow of selkah is jealousy: self protective guardianship.

The merging of these two tetrahedrons produces the familiar Kirrinath Star as shown in the diagram. The Cirag and the Danag are merged inseparably and pull at one another continually. There is harmony and paradox. If one studies carefully, one sees opposing points that form the great paradoxes that reflect the greatest paradoxes that the mankind faces in realizing the Kirrinath and reaching psadeq:

Noble Truth is in opposition to Kariis for just as a strong advocacy for truth will often result in a lack of genuine Kariis, so an attempt to have Kariis, without regard for Noble Truths, truth that is immutable, will ultimately undermine that truth. At the same time Noble Truth and Kariis, when balanced bring a genuine understanding that Noble Truth and Kariis are incomplete without one another



The Kirrinath Star

Armatan is in opposition to Selkah, but they are complimentary. True Selkah, the unqualified, forgiveness that is given over and over without reproach or judgment, requires mature armatan. Mature Armatan cannot become such without Selkah, because Selkah is given and accepted, it opens the vorn to greater depths of Armatan.

The ultimate test of Wisdom is Metnoga. Who is wiser than the man who recognizes that he must change for the better in some specific way and yields to that need? Yet, Metnoga breeds a deeper wisdom, for as a being changes, Wisdom is increased, for she sees that the change engendered by wisdom, brings forth the fruit of that wisdom in her life and that makes her wiser still.

Vision allows any individual to see the rise of Raatsa. Vision looks past the present and sees all beings for what they can be and does not dwell on the failings of the past. Raatsa, the unqualified acceptance of all persons, especially those who may be different, opens the third eye wider so that Vision is increased.

The summation of all the eight points, harmonized together produces *Psadeq*, the link into the lives of other beings and with Mah'Eladra. Psadeq is the unlimited yielding of self in a relationship and it is the measure of the quality and the state of a relationship. Psadeq requires an understanding of Noble truth, vision about what can be in a relationship rather than what is; wisdom in the pursuit of it and is fundamentally born of armatan about all things. Without the Danag elements of the Kirrinath, the more feminine qualities of Kariis, continued Selkah, Raatsa and Metnoga, Psadeq will not stand, but be compromised and fall into shadow. The shadow of psadeq is seen in selfishness and self focus; greed, jealousy, envy, smugness and other symptoms of an inward focus that manifest themselves in the shadow of psadeq.

The derived word Kirrin is a state of being that exists when all psadeq is considered to be maturely balanced. Kirrin is a state of perfection. This perfection in the Tessalindrian mind, is not considered *flawlessness*, but rather a state of achieved completeness, maturity and balance. The word overflows into the culture with a sense of perfection in proportion: A drink in a glass may be considered kirrin if it is not too hot and not too cold, not too full and not too empty, not too sweet and not too bitter, not too colorful, but just colorful enough.

Kirrin can only be achieved by appropriately balancing the Cirag and Danag elements. Kirrin is the balance between the noga and the nephus and consequently kirrin is the greatest measure of the hjarg. To the Tessalindrian, the emphasis on either the Cirag or the Danag without the other cannot achieve kirrin and such an emphasis will leave the hjarg malformed and deficient.

It is commonly understood that the achievement of kirrin cannot be had unless psadeq with Mah'Eladra is sought and Noble Truth about Mah'Eladra is achieved. The balance and focus necessary to arrive at kirrin is overwhelming without the infusion of the el and the subsequent balancing of the vorn against the overwhelming senses of the Basa.

Kirrin is the great virtue of the Kirrinath and manifests itself in willing, knowing love-sacrifice of the individual, without reservation and in full knowledge and

understanding of what that sacrifice means to the individual and to the beings around them.

Each of the eight points is connected with three others through the Cirag and Danag tetrahedron, and with three others of the compliment tetrahedron so that one could move around the Kirrinath in any order, and since one could do it in any order, there is no particular order. As a result, the Kirrinath represents a set of eight; equal in value, orderless, with no start and no end, no logical entrance point and no logical exit. To the Tessalindrian, it represents the perfection of equality and balance as well as endless repetition with a need to repeat itself yet again. It represents an essential paradox for which each point is most important and yet equal at the same time.

Thus, the Kirrinath represents the essential perfect set. Arguments are often presented in sets of eight, balanced four and four, on the Cirag and the Danag sides, and eight line stanzas of poetry represent the epitome of poetic order, especially if the it rhymes in compliments.

The eight peaks of the Crown of Tessalindria, whose names were given by the great Eladrim builders of Tessalindria, carry the formal names of the Kirrinath points. There is much dispute about whether the peaks were named first. Many argue that the Kirrinath existed first and that the peaks were named from its existing eight points.

The Kirrinath has a number of “faces”, which are symbols for various nuances of the Kirrinath.