

## BUILDING FOR THE FUTURE ON THE WISDOM OF THE PAST

*An article on Old and New Age.*

**Samten de Wet**

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“There is nothing accidental about the fact that we in the West are starved for some real sense of meaning and crying out for something that, in spite of all our apparent sophistication and material success, we are no longer even able to name. This western civilization of ours was created for a purpose. Until we start to discover that purpose again, our lives will be meaningless. Unless we touch our roots and make contact again with the essence of our past, we can have no future.”

Peter Kingsley. From: [Parmenides and Empedocles](#)

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The profound dissatisfaction with the world of today which is felt by so many people has its roots in a distrust of science, in the impression that man's increased knowledge of nature and his ability to use that knowledge as power, has not led him in the right directions. He has become imprisoned in technologies, reduced in status as a human being, enslaved by the unforeseen results of applied science. This dissatisfaction has given rise to a widespread search for religious values, an interest in the hidden or the 'esoteric' in the hope that this may lead back to a lost sense of purpose or meaning in the world.

New approaches to the history of science have revealed that the scientific advances of the Renaissance and early modern period arose in the context of a tremendous movement of religious interest in the world of nature as a manifestation of the divine, a movement in which influences which today would be labelled 'Hermetic' or 'esoteric' played a part.

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The word 'renaissance' means 'rebirth' and it is expressive of the way the movement was understood by the scholars and thinkers who created it. They believed themselves to be reviving, or returning to, earlier and better times, not abandoning the past for the future, but seeing the future as a child of the past.

Frances A. Yates, *The Rosicrucian Enlightenment*, Paladin, 1975.

"They dreamed of a universal synthesis, and combining profound contemplation with keen observant faculties, the experimental with a priori methods, they sought to arrive at those realities which underlie phenomena, 'in more common but emblematic words', they sought for the substance which is at the base of the vulgar metals."

H. Hesse.

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## NEW HEAVENS

As one can see, the theme of 'newness' – of a new life, a new age, new worlds, new heavens, new earths – which would run so eloquently through the centuries of the Renaissance up till the celebrated writings of Tomaso Campanella and G.B. Vico - was originally nothing more than an astrological commonplace.

It is the death and resurrection, therefore, not only of individuals, but also of civilizations in all their aspects. Historians of the Renaissance have often dwelt on the insistent recurrence in the humanist's writings of a reminder of the precariousness of human fate, right down to the romantic taste for ruins. p. 18

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There is an old saying that there is nothing new under the Sun. Yet many people are using the term 'New Age', or even calling themselves 'New Agers', even though the media has done its best to disparage the Movement. Others prefer the words: 'New Edge'.

Yet there is a subtle contradiction in the terms, for the word 'age' sometimes describes a state that is old, ancient, aged. In this sense we cannot talk about a 'New Ruin'. But it is my sincere belief, that in the term, there is much truth, but perhaps not in the current sense. Rather, bearing in mind that there is no - *thing* "New" under the Sun, let us consider that the only *thing* that is "New", in the present, is the discovery, or better still, the RE-DISCOVERY of the "Old."

This attitude seems to make better sense. It also washes away much of the rubbish dished up as 'New Age' philosophy. For example, in America, women are rediscovering the joys of giving birth consciously, without sedation. They are also breast-feeding their children again, instead of being dried up by an injection needle and feeding their babies on factory produced formulas. It is shocking that we should call the revival of natural breast feeding a "New Age' phenomena. We have such short memories. We are also re-discovering those wonderful natural remedies of our grandmothers. And so on.

This process whereby natural and organic methods are suppressed and forgotten also applies to the spiritual tradition. Just as American women were programmed out of their natural rights, so entire races have been made to forget the Cosmic Laws of their ancestors. But though the Masses have been quick to forget, the Few have always transmitted the Inner Teachings. [For example, after almost five hundred years, it seems that the Mayan Esoteric Rituals are being reactivated again. They have survived underground.] But as evidenced by The Inquisition, it was a dangerous profession to transmit esoteric doctrines, and unorthodox methods had to be put into operation to ensure the continuity of the transmission. Nature supplies that excellent technique called camouflage, and this is one reason why these Teachings were transmitted under the general generic title of '*The Hidden*' which is to say, *occult*.

Here may be a suitable point to mention that this conflict between "New" and "Old" Revelations is certainly nothing "New" in the History of Consciousness in particular, and the History of Religion in general.

For example, in the context of Revelations, the "New" often displaces the "Old" - sometimes by force, or social violence and disruptions. Once this turbulence has settled down, the "Old" and the "New" often co-exist alongside each other, in a spiritual of mutual tolerance. For example, Christianity and Judaism, the "Old" and the "New" Testaments. Then we have the "New" Revelation of Islam - which nevertheless shares certain points of respect for the tradition with "The People of the Book" i.e. Hebrew and Christian.

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There is an odd argument presently in circulation amongst certain circles that has precipitated this essay, article. It represents a conflict of interests, and naturally I am determined to defend the views and opinions that I find myself involved in.

In plain words, the attitude of some individuals and groups, is that anything 'old' (that is, contextualized within the esoteric tradition ) - is made redundant by the Revelations of the 'New Age.' In any event, - what are we actually referring to - when we talk about '*New*' and '*Old*' Ages?

The Title for this essay came from a book by Joan Grant, *Eye of Horus*, where one of the characters says:

"...we are building for the future on the wisdom of the past." <sup>1</sup>

It could be said, that our present crisis in taking place precisely because we are NOT building for the future on the wisdom of the past. In fact, the wisdom of the past has been dumped on the trashcan of History.

Frances Yates, places this idea within the context on her work on the Hermetic influences during the renaissance:

"The great forward movements of the Renaissance all derive their vigour, their emotional impulse, from looking backwards. The cyclic view of time as a perpetual movement from pristine golden ages of purity and truth through successive brazen and iron ages still held sway and the search for truth was thus of necessity a search for the early, the ancient, the original gold from which the baser metals of the present and the immediate past were corrupt designations." <sup>2</sup>

By using the archetype of The Tree as an analogy, I would say that the New Age view, is completely focused on the leaves, on the process of photosynthesis, on Light and Air, and the golden warm of the sun, and so forth. Meanwhile, the Roots of the Tree represent, symbolically speaking, our ancestral depths, our genetic richness, the collective resources of our human culture, contained as it is, in time and space on this fragile planet. The theory seems to suggest, that the deeper we excavate into the Root level, the more vital the growth upwards and outwards to the light.

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<sup>1</sup> Joan Grant, *Eye of Horus*, p.28

<sup>2</sup> &c. 3.Yates, Bruno, p.1.

Nor Hall in her remarkable book, *'The Moon and the Virgin'* - places this process within its meta-archaeological context:

"The urge to be an archaeologist took over again - but this time I meant to study archaeology as " *the excavation of the mind*". Just as the archaeologist digs up artefacts, potsherds, bones and housing foundations, the archaeologist of the mind digs up myths and stories, the foundation of human meaning." <sup>3</sup>

The step from the "archaeology of mind" to an "archaeology of Being" uses the total fabric of existence as a field of information that has to be excavated. And because we are human, it is an archaeology of human experience that has been hidden and ignored, and certainly deprived of an outlet for creative expression.

Our civilization is bloated with the accumulated effects of an imbalanced world view, the overdevelopment of the rational/linear at the expense of the intuitive/holistic. The great socio-archaeological work, has been in the broad sense, the re-discovery of ancient strata, for which we are indebted to Carl Gustav Jung, for engineering in part, the return of this knowledge.

This is thus, my critique of individuals and groups within the so-called 'New Age' movement dumping everyone 'Old'.

This attitude and general concept is beautifully expressed by Lama Govinda where he gives an example from Tibet where the Spirit of Beauty is speaking to the Goddess Tara in the Red Temple of Tsaparang:

"I know that all forms which we inhabit have to perish - even as the priceless words of the Tathagata, stored up in these dust-covered manuscripts. But what I pray for is: let them not perish before they have fulfilled the purpose for which they were created; let them not perish before we have delivered the great message which is embodied in them."

[Lama Govinda, *'The Way of The White Clouds'*, Rider, London. Various editions.]

This prayer is all the more moving in the light of the massive destruction wrought upon Tibetan culture and religion, by one form of 'New Age' fanaticism, the Red '*Cultural*' guards of Communist China. The Tara statue asking that its form may still deliver the message embedded in it, had, ironically enough, to migrate to the so-called Western world to deliver its message.

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This brings me to the fact of the vast continuity of some of the symbolic material, and the fact that its message is still unrevealed. This I think, say something significant about our own denial of our roots. The same applies, on a much deeper level, to what are known as '*The Mysteries*' - which have NOT been revealed either, even in some

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<sup>3</sup> Hall, Nor, *'The Moon and the Virgin'*, p.1

cases, thousands of years after their outward activity was extinguished. But perhaps, in some way that we still have to fathom out, even these Mysteries are continuing.

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It seems we need cyclic frontiers in order to define spatial and temporal points of departure. For example, The Age of Aquarius, and the coming Year 2000. This phenomenon has received considerable study. Departure from what? The past?

The Myth of Eternal Recurrence, or Cyclic Time, is a common cultural heritage of many transmissions. By sidestepping the more unfortunate manifestations of 'New Age' spiritual materialism, it is possible to view the beginning of the Age of Aquarius, merely from the evolutionary (& revolutionary) developments since the inception of this 'Age' in 1881. And we certainly have to agree that the developments in over a century have been remarkable.

It is also within the past century that the growth industry of interest in the esoteric past has gained momentum. Theodore Roszak, in his *'Unfinished Animal'* views this development thus:

"The greatest discovery we have made on the Aquarian frontier is how much there is to be re-discovered. Far more than innovation, salvage is the major cultural project of the frontier: the reclamation of ancient insights and primeval disciplines of enlightenment many of them recovered in shreds and fragments from dead or doomed societies."

And:

"This introspective quest has become for many an archaeology of human experience, a venturesome dig into the prehistoric origins of visionary awareness." <sup>4</sup>

The full implications of this salvaging operation, are twofold. Firstly, it becomes necessary to re-write history. Perhaps history should always be re-written. But once we have located the causal factors of the materialistic sterility that is present in a hegemonic position, then we are in a position to dismantle it.

The esoteric past becomes the exoteric future. Our past has consisted of a spiritual and psychic terrorism against any manifestations of spiritual liberation. Spiritual liberation, that is, as an ongoing, experiential human right. Stripped of the Right to Freedom of Consciousness, it is our self-made prison that has become the breeding ground for a decimated morality, that then set out to plunder the world at large.

We have sold our Divine Birthright for a Mess of Pottage. And we have forced this global imperialism, Euro-centric and Judeo-Christian in tone, down the throats of highly enlightened cultures, leaving them in ruins, with the victims still licking their wounds centuries later.

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<sup>4</sup> Rozak, Theodore. *Unfinished Animal*. Various editions.

## THE FUTURE

“Perhaps we were all like those fields dreaming in the sunshine, waiting for a future we knew nothing of.”

*Lark Rise to Candleford*

“Find the ones who haven’t given up! They’re the future.”

George Clooney, *Tomorrowland* – a film with a complex but good message.

“The emphasis Buddhism places on knowledge (*ye-shes, jnana*) and on discriminative-appreciative-awareness (*shes-rab, prajna*) is the outcome of the realization that the human problem is one of knowledge and that knowledge is not merely a record of the past but a reshaping of the present directed towards fulfillments in the emerging future.”<sup>5</sup>

We could speculate that humanity will not move forward without a cleansing on the collective unconscious

Herbert V. Guenther:

“It is my conviction that Tantrism in its Buddhist form is of the utmost importance for the inner life of man and so for the future of mankind. If the life of the spirit is to be invigorated, there must be a new vision and understanding, and there is hardly anything of such value as the study of the Buddhist Tantrics. For Tantrism is founded on practice and on an intimate personal experience of reality, of which traditional religions and philosophies have given merely an emotional or intellectual description, and for Tantrism reality is the ever-present task of man to be.”<sup>6</sup>

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“Kongtrul presents the information regarding Shambhala without commentary, relying on traditional sources. It is possible that Shambhala is not an actual place but an inner “pure land” symbolizing the spiritual wealth of our planet, which is constantly threatened by materialism. The wars periodically waged by the kings of Shambhala perhaps symbolize the desire of humanity to recover authentic values and spiritual insight.”<sup>7</sup>

Joseph Loizzo:

“What is unique about the Kalacakra’s vision of the role of spiritual wisdom and art in human history is that, in the midst of endangered civilization, it offered a radically progressive alternative to the cultures of prejudice and violence threatening our world to this day, an alternative based on the promise that scientific education and democratic society will spread universally to all the world’s diverse cultures and peoples. According to Kalacakra legend, this sustainable alternative tradition profoundly affected the society of Shambhala within the span of just eight generations.

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<sup>5</sup> Herbert V. Guenther, *The Tantric View of Life*, Shambhala Publications, Boulder & London, 1976, p. 3.

<sup>\*6</sup> Herbert V. Guenther, *The Tantric View of Life*, Shambhala Publications, Boulder & London, 1976, p.ix.

<sup>7</sup> The Treasury of Knowledge. *Book One: Myriad Worlds* Jamgön Kongtrul Lodrö Tayé. Kalu Rinpoché Translation Group under the direction of Ven. Bokar Rinpoché, Snow Lion Boston and London 2013. [\[ONLINE HERE\]](#)

Whatever historical truth there may be to this legend, one thing is clear. The Kalacakra tradition is no idle prophecy, but an eminently reasoned and pragmatic plan for a sustainable global future for humanity, based on a decisive commitment to progressive, democratic forms of science and civilization.”

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Writing about Doris Lessing Muge Galin:

“This deep commitment to human evolution in the broadest sense is as much biological as spiritual. It has enabled her to remain detached - to think for herself - the better to connect, and thus to illuminate the world and inspire her readers to undertake the difficult task of engaging in the "work" to develop their own capacities.”<sup>9</sup>

Jason Webster writes of the:

“. . . the ancient Sufi concern of passing knowledge between different cultures, particularly at times of greatest need.”

“Sufis themselves will tell you that it is an ancient organization that has embraced free thinkers and people concerned with human development from many cultures throughout history.”<sup>10</sup>

Jaap Kloosterman:

“Different from the majority of the political secret societies of Europe, the ‘German’ type had a fundamentally international, universalist perspective, which substantiated its claim to be the vanguard of a vast historic movement. In this respect, it is interesting to note that their origins coincide more or less with the birth of artistic and intellectual avant-garde groups, at the same time marginal and elitist, with a similarly universalist outlook.”<sup>11</sup>

## THE PANORAMIC VIEW

Could one say that these words of Arundhati Roy apply to South Africa?

Arundhati Roy:

“What sort of love is this love that we have for countries? What sort of country is it that will ever live up to our dreams? What sort of dreams were these that have been broken? Isn’t the greatness of great nations directly proportionate to their ability to be

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<sup>8</sup> Joseph Loizzo, Kalacakra and the Nalanda Tradition: Science, Religion, and Objectivity in Buddhism and the West, p. 360.

<sup>9</sup> Muge Galin, Doris Lessing: the Sufi connection, 17 November 2013

<https://www.opendemocracy.net/muge-galin/doris-lessing-sufi-connection>

<sup>10</sup> Jason Webster, “The Biggest society of sensible men” *The Guardian*, 25<sup>th</sup> October 2014, p.21.

<sup>11</sup> Jaap Kloosterman, Hidden Centres: The Rise and Fall of the Secret Societies. Paper for the international conference ‘Zentren und Peripherien der europäischen Wissensordnung vom 15. bis zum 20. Jahrhundert’, 2009.

ruthless, genocidal? Doesn't the height of a country's 'success' usually also mark the depths of its moral failure? And what about our failure? Writers, artists, radicals, anti-nationals, mavericks, malcontents—what of the failure of our imaginations? What of our failure to replace the idea of flags and countries with a less lethal Object of Love? Human beings seem unable to live without war, but they are also unable to live without love. So the question is, what shall we love?"<sup>12</sup>

In an article published in 1994, Prof. Robert Thurman writes:

"If you're a twentieth-century teacher, who can say what the twenty-first century will want? We would think somebody would have to be enlightened to be able to do that, and we don't really have a concept of such a kind of enlightenment. But Tibetan Buddhists do. They know that enlightened knowledge does not just include knowledge of spiritual matters, but it also includes an awareness of how humanity develops and evolves."<sup>13</sup>

His Holiness the Dalai Lama writes:

"If we want a beautiful garden, we must first have a blueprint in the imagination, a vision. Then that idea can be implemented and the external garden be materialized." <sup>14</sup>

This is a very important point. Do we have a vision of what we would like the beautiful garden of the future to be? How many people, today have: "?.an awareness of how humanity develops and evolves." How many people care? Yes, there are glimpses here and there. But certainly not in the realms of business and politics, where profit in the former and ideology in the latter are all that matters.

Recently while reading the writings of Sir Arnold Toynbee, I was talking to a friend about the panoramic Vision always being necessary in taking an overview of the patterns of one's life, as well as the pattern ". of how humanity develops and evolves." In its entry on Toynbee, Wikipedia notes:

"Toynbee's work lost favor among both the general public and scholars by the 1960s, due to the religious and spiritual outlook that permeates the largest part of his work. His work has been seldom read or cited in recent decades."  
[WIKI](#).

It seems, that having a "... religious and spiritual outlook ... " . . .

Peter Kingsley:

"Even in these modern times, what half-heartedly is described as mystical perception is always pushed to the periphery. When it's not denied it's held at arm's length — out there at the margins of society. But what we haven't

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<sup>12</sup> Arundhati Roy, What Shall We Love? Human beings seem unable to live without war, but they are also unable to live without love. Magazine, Nov 16, 2015. Exclusive: Meeting Ed Snowden - Iv.  
<http://www.outlookindia.com/article/what-shall-we-love/295799>

<sup>13</sup> Robert Thurman, Treasure Teachings, An Interview with Robert Thurman, *Parabola*, Winter 1994, pp. 7-16.

<sup>14</sup> His Holiness the Dalai Lama, *The Little book of Wisdom*, Rider, London, 1997.



been told is that a spiritual tradition lies at the very roots of western civilization.”<sup>15</sup>

One could, and should add, Eastern civilization as well.

In the light of all the problems besetting the world today, let us examine some of the ideas of Toynbee: He writes:

“In a world that has been unified in both space and time, a study of human affairs must be comprehensive if it is to be effective. It must include, not only the whole of the living generation, but also the whole of the living generation’s past. In order to save mankind, we have to learn to live together in concord in spite of traditional differences of religion, civilization, nationality, class and race. In order to live together successfully, we have to know each other, and knowing each other includes knowing each other’s past, since human life, like the rest of the phenomenal Universe, can be observed by human minds only as it presents itself to them on the move through time.”<sup>16</sup>

Toynbee not only brings religious and spiritual aspects into his work, but also, introduces the idea of LOVE:

Arnold Toynbee:

“We shall, however, have to do more than just understand each other's cultural heritages, and more even than appreciate them. We shall have to value them and love them as being parts of Mankind's common treasure and therefore being ours too, as truly as the heirlooms that we ourselves shall be contributing to the common stock. Without the fire of love, the dangerous fissures in Mankind's social solidarity cannot be annealed. Danger, even when it is as extreme as ours is today, is never a sufficient stimulus in itself to make men do what is necessary for their salvation. It is a poor stimulus because it is a negative one. A cold-blooded calculation of expediency will not inspire us with the spiritual power to save ourselves. This power can come only from the disinterested pursuit of a positive aim that will outrange the negative one of trying to avoid self-destruction; and this positive aim can be given to men by nothing but love.”<sup>17</sup>

## CULTIVATING HUMAN-HEARTEDNESS

Thomas Alexander, has gifted us with some very beautiful and important advice in how to deal with the incivility in our society:

“ . . . the central message of Confucianism, something important that it has to say to pragmatism - namely, *the salvation of society comes about by developing humanity in our hearts*. This is not about making life more attractive. It is not even about making government "rule by example" rather than by compulsion, though that is a central teaching of the Master. It is about the power of art to shape the way we perceive and feel about *other* human beings and *ourselves* so that we are "aesthetically attuned" to them and they to us. This is the great

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<sup>15</sup> Peter Kingsley, *In the Dark Places of Wisdom*, The Golden Sufi Centre, 1999, pp. 6-7.

<sup>16</sup> Arnold Toynbee, *A Study of History*, Thames and Hudson, London, 1972, -p. 47.

<sup>17</sup> Arnold Toynbee, *A Study of History*, Thames and Hudson, London, 1972, p. 47.

question that Confucianism poses to pragmatism: the real art is the art of humanity, and this is the art of *feeling humanity with a humanized heart.*"

"The Way, for Confucius, was to be found in cultivating *ren*, often translated as "benevolence." The ideogram in Chinese, which combines the pictogram of "man" with that of "two," suggests "person- to-personness." I will render it as "human-heartedness." In Confucius' day, it also connoted inward nobility of character: behaving like a true man, with great-heartedness. This is a fundamental concern for the "aesthetics of social existence" - a concern that human life and its dignity, value, and web of meaningful inter- relationships is foremost in our hearts, and that our *hearts* are emotionally "attuned" to respond to this instinctively. *Ren*, human-heartedness, is the *raison-d'être* for the arts - they restore *ren* in us, but *ren* must be there."

"Culture is the musical language that allows us to play together. *This* is why we need ceremony, rituals, manners: *li*. Without them we would not know how to communicate our care, love, respect, devotion, honor, gratitude. But it is not just any music; the music must express this - *ren* - not pettiness, greed, small-mindedness. The heart must be there first. "Aesthetics" should deal with beautiful behavior, but the beauty comes from human-heartedness. Life was indeed art for "Master Kong," but art was concerned with an aesthetics of *living together*. The arts should be used in education to foster our moral feelings, enhance our power of true sympathy, and give us ideals of dignified, caring lives. *That* was how you saved civilization." <sup>18</sup>

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## FEEDBACK

"Such clear and inspiring thoughts. To cultivate human-heartedness. Yes, this is what makes life beautiful and bearable. This is the energy that transforms. Thank you for sharing these beautifully worded ideas with me, Samten. It is a clear, crisp autumn morning and the sky is blue. I feel their resonance in the world about me. Now I will put on my boots and take the dogs for a walk in the forest. Much love to you, fellow traveler. xxxxx Alexandra Dodd

## KINDNESS

Contribute Thy Utmost to Universal Welfare

Situ -Maitreya Initiation - practice kindness

Mao - weal and woe

Refuge - for the sake of all sentient beings

Mauetic

kindness = kin = kinship = kith -

Vonnegut - karass - cut from the same piece of cloth - Theosophic idea that people re-incarnate in clusters - e.g. military factions in the Roman Empire and the British Empire -

Where does karass kindness end and nepotism begin? I have a friend who is a plumber etc. =

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<sup>18</sup> Thomas Alexander, *The Music in the Heart, the Way of Water, and the Light of a Thousand Suns: A Response to Richard Shusterman, Crispin Sartwell, and Scott Stroud*, *Journal of Aesthetic Education*, Vol. 43, No. 1 (Spring, 2009), pp. 45-46.

It's estrogenic – this capitalism crushes it - quote Chomsky –  
By the merit of generosity and other good deeds –

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Albert Luthuli:

“The task is not finished. South Africa is not yet a home for all her sons and daughters. Such a home we wish to ensure. From the beginning our history has been one of ascending unities, the breaking of tribal, racial and creedal barriers. The past cannot hope to have a life sustained by itself, wrenched from the whole. There remains before us the building of a new land, a home for men who are black, white, brown, from the ruins of the old narrow groups, a synthesis of the rich cultural strains which we have inherited. There remains to be achieved our integration with the rest of the continent. Somewhere ahead there beckons a civilisation, a culture, which will take its place in the parade of God's history beside other great human syntheses. Chinese, Egyptian, Jewish, European. It will not necessarily be all black; but it will be African.”

Toynbee again:

“In a world that has been unified in both space and time, a study of human affairs must be comprehensive if it is to be effective. It must include, not only the whole of the living generation, but also the whole of the living generation's past. In order to save mankind, we have to learn to live together in concord in spite of traditional differences of religion, civilization, nationality, class and race. In order to live together successfully, we have to know each other, and knowing each other includes knowing each other's past, since human life, like the rest of the phenomenal Universe, can be observed by human minds only as it presents itself to them on the move through time.”<sup>19</sup>

Peter Kingsley:

“Even in these modern times, what half-heartedly is described as mystical perception is always pushed to the periphery. When it's not denied it's held at arm's length – out there at the margins of society. But what we haven't been told is that a spiritual tradition lies at the very roots of western civilization.”<sup>20</sup>

For example, in the Wikipedia entry on Sir Arnold Toynbee, we read the following:

“Toynbee's work lost favor among both the general public and scholars by the 1960s, due to the religious and spiritual outlook that permeates the largest part of his work. His work has been seldom read or cited in recent decades.”  
[WIKI](#).

Here, the ‘religious and spiritual’ outlook is ‘pushed to the periphery’. Toynbee clarifies his position in this remarkable statement:

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<sup>19</sup> Arnold Toynbee, *A Study of History*, Thames and Hudson, London, 1972, p. 47.

<sup>20</sup> Peter Kingsley, *In the Dark Places of Wisdom*, The Golden Sufi Centre, 1999, pp. 6-7.

“I will follow Plato’s lead: I will turn away from the formulae of science in order to hearken to the language of mythology.”<sup>21</sup>

R. Scott Spurlock:

“For Toynbee, humanity’s ‘goal is to seek communion with the presence behind the phenomena, and to seek it with the aim of bringing [itself] into harmony with this absolute spiritual reality’. For this to happen faith traditions must be willing to sacrifice: theologies of exclusion held to by the minority, vacuous myths held by the majority, and most important the self-centeredness that claims solely their own religions are right and true. For Toynbee, in this age the world’s living religions will be practically put to the test and will be ‘known by their fruits’.”<sup>22</sup>

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Philip Grant. Toynbee-and-Buddhism

<http://nvperspectives.org/library/Toynbee-and-Buddhism.pdf>

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## INTERREGNUM

The human condition is fraught with difficulties. On the macrocosmic level, we have the wars and genocides, & phosphorus bombs, while on the microcosmic level, verbal violence can be just as lethal. I think Krishnamurti said something to the effect, that while some of us are protesting for peace, we have very destructive and fragmented patterns in our interpersonal lives. There seems to be a lack of consciousness, that in order to heal the Big Picture, we have to heal the Little Picture first. I suppose it all boils down to power. The power of the titanic multinational corporations to get their own way, down to the control freaks who like to herd people around them into patterns suitable for their own self aggrandizement. Let He or She Cast the First Stone! None of us are without blame. But in most cases, we seem to be without shame.

Personally, for me, the only balm for this fractured situation, has been a Buddhist analysis. It has not been easy to excavate an enlightened strategy from Buddhism when one is embedded in such a great vortex of ego and self, entrenched in a system in which altruism is a dirty word. We are all, to various extents, damaged goods. In that we suffer, because the blueprint from which we operate, in an existential sense, is not a blueprint at all - it is a Map of Hell, the cartography of ongoing, self-perpetuating suffering. No Peace will be forthcoming from a rotten map!

His Holiness the Dalai Lama:

“If we want a beautiful garden, we must first have a blueprint in the imagination, a vision. Then that idea can be implemented and the external garden be materialized.”<sup>23</sup>

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<sup>21</sup> Arnold Toynbee, *A Study of History*, Thames and Hudson, London, 1972, p. 97.

<sup>22</sup> R. Scott Spurlock, University of Edinburgh [Gifford Lectures]

[http://en.wikipedia.org/wiki/A\\_Study\\_of\\_History](http://en.wikipedia.org/wiki/A_Study_of_History)

<sup>23</sup> His Holiness the Dalai Lama, *The Little book of Wisdom*, Rider, London, 1997.

Michel De Certeau and Catherine Porter put it this way:

“A new way of seeing is giving rise to a way of constructing. Such is the question Nicholas of Cusa poses in *Icona*: what does it mean to "see"? how can a "vision" bring a new world into being?”<sup>24</sup>

I think that placing these ideas from the Dalai Lama and Nicholas of Cusa side by side, represents a meeting of the East and the West. Everyone has heard of the Dalai Lama, but Nicholas of Cusa has been forgotten. Yet, he was one of the greatest thinkers of the Renaissance. The question is not so much “. . . how can a "vision" bring a new world into being . . .” but: how can *vision* bring a new world into being..” A better word would be ‘envisioning’ - closer to the Dalai Lama’s idea of: “. . . a blueprint in the imagination, a vision.” Another version of this idea comes from the transmissions within European esoteric currents, and it goes like this:

“Thoughts Are Man's Most Potent Builders.”<sup>25</sup>

In the context of this essay, these ‘thoughts’, ‘envisionings’ and ‘blueprints’ are not on the level of a shopping list for the supermarket. They are the thought processes, through which, hopefully, we can extricate our ‘selves’, both individuals and species, from the mess of shit into which we have painted our ‘selves’.

Prof. Robert Thurman qualifies this ‘type’ of knowledge very clearly:

“If you’re a twentieth-century teacher, who can say what the twenty-first century will want? We would think somebody would have to be enlightened to be able to do that, and we don’t really have a concept of such a kind of enlightenment. But Tibetan Buddhists do. They know that enlightened knowledge does not just include knowledge of spiritual matters, but it also includes an awareness of how humanity develops and evolves.”<sup>26</sup>

This is a very important point. In Buddhism, I would venture to speculate, it is embodied, in an esoteric sense in the operations of Maitreya the Future Buddha.

*“. . . enlightened knowledge does not just include knowledge of spiritual matters, but it also includes an awareness of how humanity develops and evolves.”*

Do we have a vision of what we would like the future to be?

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The word *philanthropy* comes from the Greek *philanthropos*, from *philein* 'to love' + *anthropos* 'human being'. A philanthropist is someone who has the desire to promote the welfare of others, especially through the donation of money to good causes.<sup>27</sup>

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<sup>24</sup> Michel De Certeau and Catherine Porter, *The Gaze Nicholas of Cusa*, *Diacritics*, Vol. 17, No. 3, Autumn, 1987, pp. 2-38.

<sup>25</sup> One can overlook the sexist “Man’s” and perhaps replace it with “Humanity’s”.

<sup>26</sup> Robert Thurman, *Treasure Teachings, An Interview with Robert Thurman*, *Parabola*, Winter 1994, pp. 7-16.

<sup>27</sup> *philanthrope* - n - noun archaic a philanthropist. **ORIGIN:** C18: from Greek *philanthropos*, from *philein* 'to love' + *anthropos* 'human being'. *philanthropy* - n - noun the desire to promote the welfare of others,

As a Buddhist, I would say we could, and should extend this definition from its anthropocentric focus, to include all sentient beings. For example, a friend of mine died recently, and left R50 million in her Will to Animal Welfare. Though we would call her a philanthropist, human beings were not included in her welfare.

### GOD'S GREAT SCHOOL <sup>28</sup>

Dennis F. Mahoney

"Common to the poetic works of Goethe and Novalis is the hope that humanity might succeed in the creation of a new, more humane world." <sup>29</sup>

"We are on a *mission*: we are called upon to educate the earth." (*Pollen* no. 32)

This 'universalist perspective' is well illustrated by Novalis:

"Novalis' whole works are based upon an idea of education: "We are on a *mission*: we are called upon to educate the earth." It has to be made clear that everything is in a continual process. It is the same with humanity, which forever strives towards and tries to recreate a new Golden Age - a paradisaical Age of harmony between man and nature that was assumed to have existed in earlier times. This Age was recounted by Plato, Plotinus, . . ."

Corrine Heline:

"Each earth life is a day in God's Great School, and each pupil must return day after day, life after life, until every lesson this earth has to teach has been learned."

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"As the Wheel of Life turns, all humans will reach the place where they will have to learn similar lessons."

"If the lesson of each spoke on the Medicine Wheel is learned, the lesson of the next spoke is made available."

Jamie Sams.

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"In Canto LXXXV, Pound implies that each generation has an obligation to pass along the wisdom of the past to the next generation. The poet gives the Chinese ideogram for [...] "teach, instruct," and next to that he gives his own made-up Germanic word, *Sagetrieb*, for "pass on the tradition" <sup>(30)</sup>. Beneath these two commands, Pound places two Chinese ideograms, which translate as "It depends on us" <sup>(31)</sup>. Finally, the poet writes: "We flop if we cannot

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especially through the donation of money to good causes. DERIVATIVES: philanthropism noun, philanthropize or philanthropise verb.

<sup>28</sup> March 19, 2005

<sup>29</sup> Dennis F. Mahoney, *The Myth of Death and Resurrection in "Heinrich von Ofterdingen"*, *South Atlantic Review*, Vol. 48, No. 2 (May, 1983), p. 63.

<sup>30</sup> Pound, *Cantos* 557; Terrell 478-9

<sup>31</sup> Pound, *Cantos* 557; Terrell 479

maintain the awareness" (32). All of these fragments combine with others in which Pound says in *The Cantos* that education is failing in modern times, and they work together to assert that **the modern world is not meeting its obligation to pass on valuable knowledge about our cultural roots to our children.**" 33

Another version of this idea, is the injunction to complete all obligations before any new tasks are offered by life. A Stitch in Time Saves Nine. Stasis in the *psyche* consists of encrustations that block the free flow of energy. *Stasis*, is the polar opposite of *bios*, life. That which does not have life, is static, and dead, in the true sense of what death is. *The Living Dead!*

Again, the analogy has been use of Ice and Water.

The Venusian/Aphroditic heat is necessary to melt the frozen Saturnine, produce water and thereby transform the structure into a flow.

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### THE MAIEUTIC METHOD 34

"Everyone is familiar with the image of Socrates as a spiritual midwife: Socrates does not himself produce knowledge, but aids the young in giving birth to their own ideas. This is the heart of what we mean by "the Socratic method"; The English language has even inherited the learned word "maieutic" to refer to just this method. The image pervades our understanding of Plato's writings." 35

Remember, that those of us who have been or exist within the media, are generally agents of the God of Communication - Hermes/Mercury - and for the feminine touch - the Mother of Herms/Mercury was MAIA/GAIA -

Her name is related to μαῖα (*maia*), an honorific term for older women related to μήτηρ (*mētēr*) 'mother'. *Maia* also means "midwife" in Greek.

<https://en.wikipedia.org/wiki/Maia>

<https://www.theoi.com/Nymphe/NympheMaia.html>

I came across this marvellous word in C.G. Jung, and had no idea as to what it meant.

“ the maieutic method ...” [36]

According to the dictionary, *maieutic* means “...helping to bring forth or evolve...” from the Gr. *MAIEUTIKOS* from *MAIEUSTHAI* - to act as a mid-wife,

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<sup>32</sup> Pound, *Cantos* 557.

<sup>33</sup> Alan Kelly, The Importance of Cultural Learning in the Cantos of Ezra Pound, (*English Department, Millersville University*) [http://www.inst.at/trans/15Nr/05\\_02/kelly15.htm](http://www.inst.at/trans/15Nr/05_02/kelly15.htm)

<sup>34</sup> Friday, 15 May 2009

<sup>35</sup> R. G. Wengert, The Paradox of the Midwife, *History of Philosophy Quarterly*, Vol. 5, No. 1 (Jan., 1988), pp. 3-10

<sup>36</sup> C.G. Jung, *Alchemical Studies*, CW 13, p. 243

from MAIA - mid-wife daughter of one of the Titanesses. Now to me, Maia sounds very similar to Gaia.

**Maieutic:** adjective of or denoting the Socratic mode of enquiry, which aims to bring a person's latent ideas into clear consciousness. noun (**maieutics**) [treated as singular] the maieutic method. ORIGIN: C17: from Greek *maieutikos*, from *maieuesthai* 'act as a midwife', from *maia* 'midwife'.

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Maieutics - The art of giving birth to ideas. . .

Maieutics: From Wikipedia, the free encyclopedia

Maieutics (*/merˈjuːtiks/* or */maɪˈjuːtiks/*) is a pedagogical method based on the idea that truth is latent in the mind of every human being due to innate reason but has to be "given birth" by answering intelligently proposed questions (or problems).

Etymology: The word is derived from the Greek noun *μαιευτική* (*τέχνη*) from *μαιευτικός*, "obstetric." [1]

Possible origin: The idea is reminiscent of the 4th century BC philosopher Plato. In the *Symposium* and *Theaetetus* dialogues, Plato discusses the Socratic method, a form of inquiry and debate between individuals with opposing viewpoints based on asking and answering questions to stimulate critical thinking and to illuminate ideas. It is a dialectical method, often involving an oppositional discussion in which the defense of one point of view is pitted against the defense of another; one interlocutor may lead another to contradict himself in some way, strengthening the inquirer's own point. As to maieutics, it is based on Plato's theory of recollection (*anamnesis*), so that it holds that knowledge is latent in the conscious mind, awaiting discovery. This discovery is sought through dialectic and in contrast to Plato's theory, through inductive reasoning rather than deductive.

In *Theaetetus*, the basic question is "What is knowledge?". Theaetetus is a young student of mathematics who proposed three definitions that are refuted by Socrates, according to whom, knowledge cannot be defined as a perception, nor as a true opinion, nor as an explanation besides a true opinion. Socrates debates these arguments from a critical point of view by posing more questions, but never poses a conclusion on the matter of knowledge itself.

**As presented by Plato:** Main articles: Anamnesis (philosophy) and Platonic epistemology

In philosophy, maieutic concepts historically have their origin in Plato's dialogues of Socrates.

In *The Symposium*, Socrates repeats the words of the priestess or wise woman Diotima of Mantinea who suggested that the soul is pregnant and wants to give birth, but the delivery requires assistance. Thus according to Plato, the role of the philosopher is to assist in this delivery, as would a midwife. From this dialogue comes the word "maieutics", the "spiritual midwife."

In *Theaetetus*, Socrates is presented as a "spiritual midwife" and in *Meno*, by posing questions to a slave who never learned geometry, Socrates leads him to "remember" how a square is doubled.



**Orphism:** Maieutics is an evolution of the technical methods of Orphism. [citation needed] They were based on the idea of reminiscence and the practice of Catharsis especially developed by Pythagoras. Maieutics consists in the belief that there is somehow a knowledge that is stored in the mind by tradition and the experience of past generations. Therefore, maieutics invites the individual to discover the truth that is latent in a person. <sup>37</sup>

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Frances A. Yates perfectly describes the relationship between the Mercurial/Hermetic and the maieutic, as: ". . . the potency of the Hermetic impulses toward a new vision of the world..." [2]

Do our politicians help to bring forth the cultures over which they rule. No they do not. Do our Universities help us to evolve? No they do not, they prepare their student fodder for life in Business.

According to the Homeric Hymns, Maia was so modest that she avoided the other Gods and lived in a shadowy cave on Mount Cyllene in Arcadia, where each night Zeus would make love to this beautiful [Nymph](#) in the dark of night whilst his wife Hera was asleep. She bore Hermes on the fourth day of the month. <sup>38</sup>

Now, by association, if we say that Maia was the mother of Hermes, we can say that the Hermetic methodology, or transmission, or whatever, is *maieutic*. The Hermetic Path, is in effect, an action pattern of helping sentient beings *to evolve*, or *to bring forth*, not progeny, but enlightened living. So, workers on, or in the Hermetic vision, are therefore, a form of mid-wifery.

Religion should be *maieutic*, but usually, it is not. What is also interesting from the mythological perspective, is that the TITANS predate the Olympian Gods. Most of them seemingly did not produce a Lineage on this plane/planet. They just fizzled out. More pertinent is the fact, if one can call this material factual, that Hermes was the son of Zeus and Maia, the daughter of the Titan Atlas and Pleione. Maia was one of the Pleiades, and loved Zeus willingly. In this version Maia is not a Titaness, but the daughter of them. In yet another version, she is a Nymph.

Considering all the above, we can say that our duty, is to help birth an enlightened society, and to help beings to avoid suffering and the causes of suffering - and likewise for Planet Earth - but here again, we have to find the causes of the ecological crisis, and not only deal with the effect.

We cannot calculate how many people were influenced by the material on Free Spirit over the years - but we must ensure that similar enlightened material reaches the airwaves -

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<sup>37</sup> <http://en.wikipedia.org/wiki/Maieutics>

[2] Frances A. Yates, The Hermetic Tradition in Renaissance Science, in: Singleton, C.S. ed., *Art, Science and History in the Renaissance*, Baltimore, 1968, pp.260 - p.261.

<sup>38</sup> A festival, the Hermaia, was celebrated by young boys in Athens in his honour. This is also reported from Cydonia, in Crete, and there slaves took the part of their masters.

The above MAY, be difficult – in part – but we have to dig deeper if we are to find the resources to advance. I for one, am sick of sugar-encrusted surface spirituality. Hence, in some isolation, and poverty – I continue my work, on the margins.

## HERMES

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“Joseph Campbell Once said that the Gods are not in Greece, or in books about myth, but instead are right on the corner of Broadway and 42nd Street, waiting for the light to change. They are facts of everyday life, not merely the glorious and frightening images printed so beautifully in Campbell's own massive works.”<sup>39</sup>

**POLLACK:** In *The Unquenchable Fire*, God appears in the form of a chocolate-chip cookie salesman on seventh avenue, and the heroine has an argument with him. He tells her that the only things that exist in the universe are ecstasy and suffering, and that human beings choose suffering because it's less frightening than ecstasy.<sup>40</sup>

You never know when you meet an angel unawares, yes, but the Gods?

Xxxxxxxxxxxx

Northrop Frye:

“Literature, like mathematics, is a language, and a language in itself represents no truth, though it may provide the means for expressing any number of them. But poets and critics alike have always believed in some kind of imaginative truth, and perhaps the justification for the belief is in the containment by the language of what it can express. The mathematical and the verbal universes are doubtless different ways of conceiving the same universe. The objective world affords a provisional means of unifying experience, and it is natural to infer a higher unity, a sort of beatification of common sense. But it is not easy to find any language capable of expressing the unity of this higher intellectual universe. Metaphysics, theology, history, law, have all been used, but all are verbal constructs, and the further we take them, the more clearly their metaphorical and mythical outlines show through. Whenever we construct a system of thought to unite earth with heaven, the story of the Tower of Babel recurs: we discover that after all we can't quite make it, and that what we have in the meantime is a plurality of languages.”<sup>41</sup>

Urban Hammar , *Studies in The Kalacakra Tantra. A History of the Kalacakra in Tibet and a Study of the Concept of Adibuddha, the Fourth Body of the Buddha and the Supreme Unchanging* , Stockholm, 2005

<https://archive.org/details/KalachakraStudiesInTheKalacakraTantraBudhistTantra>

IMAGE: 'Tibet-Shambhala' by Alferov Andrei

As Long as Space Endures. Essays on the Kālacakra Tantra in Honor of H.H. the Dalai Lama. Edward A. Arnold Editor on behalf of Namgyal Monastery Institute of Buddhist Studies. Snow Lion Publications, Ithaca, New York, 2009

“What is holistic? Holism comes from a worldview, which in traditional wisdom teachings consists of metaphysics, cosmology, and psychology. These create an

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<sup>39</sup> James Hillman, *The Gods, Disease, and Politics*, Parabola,

<sup>40</sup> **The Gods of the Funny Books**, An Interview with Neil Gaiman and Rachel Pollack by Erik Davis.

<sup>41</sup> Northrop Frye *Anatomy of Criticism* [[ONLINE HERE](#)]

invisible landscape in which the practitioner lives. Metaphysics defines what reality is and thus what is really true and valuable, and the true and the valuable define what our purpose in life ought to be. Based on this metaphysics, cosmology tells us how the world comes to be as it is and its general features. Based on this cosmology, psychology explains what/who the human being is and what practices of healing/integration we need to perform to realign ourselves with the cosmos.’<sup>42</sup>

To Go Beyond Thought, an Interview with Karen Armstrong, February 22, 2016  
[\[ONLINE HERE\]](#)

Ananda K. Coomaraswamy, Paths That Lead To The Same Summit. [\[ONLINE HERE\]](#)

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all creative people work from the subconscious.

Cardinal Bessarion:

“Books are full of the voices of the wise, full of lessons from antiquity, full of moral and legal wisdom, full of religion. Books live, they discourse and speak directly to us, they teach and instruct us, they bring us consolation. They show us things far remote from our times, and, as it were, place them before our eyes as if they were present today. So great is the power of books, so great their dignity, their grandeur, even their divinity, that without them we should all be rude and ignorant. Without books, we should have almost no memory of the past, no examples to follow, no knowledge of either human or divine affairs. Were it not for books, the same tombs that consume men’s bodies would likewise bury their very names in oblivion.”<sup>43</sup>

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“The legacy that Lee Miller’s work gives to the world is the reminder that freedom and justice are qualities of boundless value that like fragile plants require constant cultivation. Many of her images remind us of the often unexpected joy and beauty to be found in the world, but she has also given us some lessons in what happens when barbarism and fanatical intolerance are allowed to go unchecked. This is not a new idea. Edmund Burke (1729 – 1797) stated:

“For evil to happen, all that is necessary is for good men to do nothing.”<sup>44</sup>  
[LEE MILLER@WIKIPEDIA](#)

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Martin Luther King:

“If we do not act, we shall surely be dragged down the long, dark and shameful corridors of time reserved for those who possess power without compassion, might without morality and strength without sight. “

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Cool, unlying life will rush in,

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<sup>42</sup> Secret Teachings of Padmasambhava. Translated by Kennard Lipman [\[ONLINE HERE\]](#)

<sup>43</sup> From Cardinal Bessarion’s act of donation of his books in 1468 to the Doge and Senate of Venice, translated in David Englander *et al.*, *Anthology of Medieval Sources on Culture and Belief* (1900), p. 149.

<sup>44</sup> Another version: “All that is necessary for the triumph of evil is that good men do nothing.”

and passion will make our bodies taut with power,  
we shall stamp our feet with new power  
and old things will fall down,  
we shall laugh, and institutions will curl up like  
burnt paper.

- D.H. Lawrence

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### **SUFFERING FORMS - new forms needed . . .**

From a Buddhist perspective, I think we suffer collectively, not only as individuals, but also as institutional bodies, because we cling to Old Forms. From an astrological point of view, this means being crushed by the gravity of Saturn, instead of opening to the inventiveness, & creative changes of Uranus. This applies to individuals, to communities, and to Nations. The gravity of Saturn also translates into selfishness & greed - and the vested interests that keep outdated mechanisms in place. In this sense, we are enslaved, in chains, to our greeds, and not liberated by the compassion of the planets needs. For example, ecological devastation.

Influence of the Internet: Human warmth and conversation - fragmentation on that level -

### **Chopping Wood and Fetching Water**

There is a wonderful old vision - perhaps it originates in Japan, and may actually be seen in a woodcut by one of the Japanese Masters such as Hokusai. It show a burning building, with two rows of people between the fire and the river. One row is passing empty buckets from hand to hand en route to the river, the other, full buckets, en route to the fire.

This is a possible analogy of how we should be working together but it depends of course on whether the fire is near to a river, or any source of water, a well, or a tap. Another image, a sort of visionary image, that has always been imprinted on some back page of my brain, (and I am not sure which hemisphere) - is a image of a vast dam in the middle of a huge dessert. Here, the emphasis is on hydraulics. The water must be brought to the thirsty earth, to the spiritual aridity of humanity. Thus, engineering is necessary, canals, pipes, plumbing. Or if all fails spades to dig the watercourses. All this involves Work, and we are a lazy species. This could be called: social engineering . . .

Another image, comes from the beautiful and mystical novel '*Mount Analogue*' by Rene Daumal. Here the analogy is Mountain Climbing. Those who have gone upwards, towards the Peak, or Goal, always prepare the Way for those Ascending from Beneath. They chop wood and leave fresh food for those ascending. As Above So Below. Basically, this should be the principle of any Fellowship. It has resonances with the Dream of Jacob, and the Angels going up and down the Ladder. On a mundane level, most people, when they ascend the social ladder, pull the ladder up behind them.

Unfortunately, there is still a greater reservoir of selfishness and greed - even among my personal friends and it has caused me great pain to see how the basic needs of the self have triumphed over any altruistic motives. But then this is an absolute indictment of our acceptance of competition and greed as the ground motivation of our society. People treat one another according to their position on the Food Chain. As such, we must accept the inevitable consequences of such behavior, in the Small Picture, and in the Big Picture, it will only lead to a ruination of the species, if this has not already become an irreversible process.

The world is dying, as one old matriarch said, from a lack of love. The world is burnt dry by the selfishness of humanity. There are great reservoirs of resources, of wealth - of plenty - which are held for the few - by the few. The New Visions which are arising at the moment, in the attempt to counteract this materialism, that may, or may not, destroy the planet - have manifested in countless forms, among many which we count as our own forms, the ones which we have spiritually, intellectual and culturally identified with. These forms, include social forms, religious forms or scientific forms to use a few labels. Among these, for example, I can make a list of all the subjects and their corresponding forms, or manifestations that have interested or involved me in action over the decades, e.g. Buddhism, the Tarot, Art, History, Archaeology, Jungian Psychology, Astrology, Literature, Theatre, Music, Ecology and so on. You can do the same. And mostly, we find there are wide areas of convergence that we share, that demonstrate our mutual friendship, our Fellowship, and hopefully, eventually, our commitment to Serving All Sentient Beings in whatever enlightened or suitable Form we find, or Create.

Some Forms have Traditions - and some of these Traditions, for various reasons have been hidden and are in the process of re-emerging in the present time. Or, perhaps they have always been present in the *urgrund* of Archetypes, and merely manifest in so-called New Forms, to satisfy the Needs of the Day.

One of these forms, and a Form of supreme importance is the Web. It has taken me a years of working on the Web - to digest what it has to offer as a tool, as a medium - and so on. A period of testing and trial. It is my idea of a Hermetic Heaven on Earth! But like all tools, it must be used according to its Inner Nature - which in this case, is definitely Mercurial, and therefore Hermetic. So this brings me back to the practical aspects of fires and buckets, and dams and sluice gates, and of Rest Houses, where those, whom we love, leave fresh milk and freshly baked bread - for those coming up the mountainside, whom we love...

So, let us continue with the work that needs to be done.. <sup>45</sup>

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<sup>45</sup> From the Archives: *A Letter to a Friend*, Turin, I Due Melograni, 14th October 1997. Placed on blog: September 13th, 2007