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Article

Ancient Wisdom in the Modern Age: An Archaic Renaissance

Iona Miller* & Paul Wildman

Abstract

Today we do our best to live in a world going mad as if we need to give ourselves some sort of psychic vaccination, so we can inoculate ourselves from this madness. This vaccination may be an archetypal journey through our contemplation which will necessitate a shamanic tincture and a delving into the darkness and light of our own depths. It is only by going through and making the darkness conscious and conscious darkness that we arrive at the light. In this article we seek to expand on techniques I and V in Table 1 in Miller and Wildman (2012:493) published in this journal. Technique I is "Doing Immersion (exoteric thesis) – practical involvement in mundane life"; and Technique V is "Re-entry of life 'creative' synthesis." In the end, we suggest a 'bridge of boats' approach that will allow anyone to position themselves where they are comfortable and such that they can make a practical contribution.

Key Words: ancient wisdom, modern age, archetypal journey, Archaic Renaissance.

All the great caravan routes of the mind are littered with the bones of ancient journeys [Frye (2000:60)]; To see the newness of the old as well as the oldness of the new [Adorno (2003:xxvi)]; Transcendence through quintessence.

As the alchemists realized, humanity is indispensable for the completion of creation, which is to say that we ourselves are the second creators of the world. The archetypal figure of the artist is the alchemical transformer of wetiko/evil and the healer of the world. So TransHumanism (TH) is simply now doing this for us that is the Ghost in the machine (technology) has become the God in the machine (us through TH) and then technology not us (as the Alchemists thought) birth our-franken-TH-selves. Here we have not taken the techne route but the techni path where our machines shape us rather than the other way round as the Ancient Greeks conceived. Levy (2012:26)

There is no possibility of awakening from our collective nightmare without first becoming aware of what it is that is keeping us asleep, [PW i.e. re-remembering what is keeping us asleep]. We therefore need to be able to examine the disease (superannuation/economy) from a perspective that is as aware as possible of the assumptions and processes created by that very disease, for its continuance in our thinking, unconscious and society that is under study. So how do we not simply become the answers to our own questions and memories/memeories? Levy (2012:16-17)

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No day without shadows; The corpses of Vukovar teach us compassion; The ovens of Auschwitz and Belsen blazed enlightenment virtue across the night sky. Suppressing my lusts I deny the life that creates them, But yet I trust here is a light that casts no shadow, and in that light someday I hope to be. John Knight - St Vincent's Hospice Brisbane, Australia, where he died of Prostate Cancer - 24-02-2012. PW had known John since the late 1970'

We shape our tools and then our tools shape us [Marshall McLuhan]

Introduction

Today we do our best to live in a world going mad. It almost looks like mass psychosis, particularly of the West, as if we are trying so hard to escape the past we destroy it. We destroy our past, the environments and ultimately by destroying our past we risk destroying our planets future. Is this our legacy to our grandchildren and their blighted world? Please let's say no to this potentiality.

Again it's as if we need to give ourselves some sort of psychic vaccination, so we can inoculate ourselves from this psychosis disease by taking it into ourselves. As with the healing art of homeopathy we need to realise, that which causes a symptom can also cure it. For me this process will connect us with the mythological figure of the wounded/divine healer (such as Asklepios, Chiron and Christ), who have to suffer through the sickness that they are able to cure, yet have, and live, practical lives even of the humble carpenter. This then becomes an archetypal journey through our contemplation will necessitate a shamanic tincture and a delving into the darkness and light of our own depths. It is only by going through and making the darkness conscious and conscious darkness that we arrive at the light.¹

In this article we seek to expand on techniques I and V in Table 1 in Miller and Wildman (2012:493), entitled comparison of selected Techniques for Touching the Demiurgic Field and reproduced below.

- I. **Doing Immersion** (exoteric thesis) – practical involvement in mundane life
- II. **Non-attachment** bewilderment, gnosis, mindfulness
- III. **Melding & Release** illumination, union, self-realisation, mindlessness
- IV. **Rebirth** explication and release
- V. **Re-entry** of life 'creative' synthesis

¹ Levy (2012:18) has well developed this position. Further Christ can be seen symbolically as the 'spirit moving on the deep' that is the one, the Demiurge the Cosmic Artificer, who calls forth creation from eternal sleep in the DUF. Esoterically then Christ may be considered the original archetype for Artificer. Further in an exoteric sense Christ is considered to have been an apprentice then tradesman in his father's carpenter's workshop. Indeed an artificer in wood on which he was eventually crucified.

PART A: Background of Our Proposal

Can the DUF assist us in this dilemma and if so how?

In our recent article in SGI we argued: We can learn to ‘touch and be touched by the DUF’ so to speak, to drink from this well via a holistic system of learning - artificer learning -that draws from this source to mold our creativity and lives (values and ethics). Human consciousness is a self-referential system which embodies the principle of connection between logic and chaos in holistic (‘whole brain’) awareness. Miller and Wildman (2012).

Realising the mythological, symbolical even dream-like nature of reality collapses the boundary between spirit and matter, as matter has become ‘spiritualised’ (blessed) and spirit has become ‘materialised’ (incarnate) i.e. blessed star-stuff. Some ontology’s orientate themselves at the spiritualised end of the ‘spirituality’ spectrum such as New Age while some, such as science, Marxism etc. are completely materialist. In this piece we posit a system to interface the two in a self-organisational, even alchemical, way starting at the local level. So as sensory-motor creatures first and foremost, rather than cognitive, we seek the blessing of incarnation².

It is to this holistic system of learning – artificer learning that we now turn. So that in this article we will expand and concretise our previous work and argue that this practical learning process is one valid method of psychic inoculation.

We argue that masonic and shamanic rituals we discuss here and thus the Artificer are part of our western cosmology just today this has become a minor, silenced and pejoritized part.

² This is a tough one as the authors are aware personally of the strictures of old age and cancer and loss of loved ones as well as some of the suffering’s of Gaia with overpopulation, mass-extinctions, pollution, global warming, poverty and war and the emergence of transhumans and even posthumans with the prospects of ‘TerrorTerminatorCloneDrone’, ‘NanoNightmare’ and fear based ‘PermaWar’ already with us. Most of these are human induced or at least influenced.

Such incarnation is, in the sense proposed in this article, a form of re-surrection, re-unification (viz. shards re-combined), re-animation, re-turning (viz. Archaic Renaissance), re-membering (viz. re-incarnating the members – arms and legs etc. on a emergent sensory-motor body, in short a **macro-historical collective controversion** (MHCC). NB: controversion is a Jungian concept meaning the innate tendency of the psyche/ego as a whole to create unity within its parts and to synthesize their differences in unified systems. First there is adaptation to the outside world, extraversion, the man of action. Second is inward adaptation to the psyche and archetypes, or introversion, acquiring wisdom. Third is controversion or individuation within the psyche itself for which self-transformation is the goal. Centroversion occurs as one pulls oneself together and becomes mindful, with a higher viewpoint or state of consciousness than both introversion and extraversion. See: <http://www.trans4mind.com/mind-development/jung.html>

We would argue we are not discharging our duty of care to ourselves, our communities our planet and we use a totalitarian materialist way of social development that bends everything to please us and especially the ‘power elite’. This is a hugely different path from what we propose our view of incarnation is one of spiritual-incarnational symbiosis not materialist thrombosis. We find many indigenous cultures live to the former heuristic we to the latter.

How come Shamanism and Masonism are not involved this way here?

Masons and to an extent Shamans are well aware of the importance of hand work in essence, CRAFT in particular, and groundedness in general. Yet, as we perceive it, the masons in particular have the view that becoming spiritual means leaving 'dense matter' and becoming aware of the 'divine plan' in the 'ethereal realm'. This article argues that to this extent, they and we suffer from the Western malaise of 'displaced concreteness'. Whereby in effect they forget their route and only see the destination, like seeing a trip to say 'higher consciousness' as a train journey on a train line made by others with predetermined stations viz. where the previous station is left behind and is of little, or no, subsequent consequence. Whereas we see the trip as rather one of building a cathedral or house with ones hands organically where the design changes as one works through the life project, a little like Chartres Cathedral which was built by master masons, taking over a century to 1250, without; an architect, an overall plan, measuring unit, or common language. Further when building a cathedral whereby when putting on the roof one is relying utterly on the foundations (previous stations) below ground. Miller (1996). The metaphor is the message!

Another fundamental flaw we find in this reasoning is that the esoteric is seen as senior, ethereal and preferable and exoteric which is seen as pejoritized, dense material grounded and even tainted. Yet from an evolutionary point of view using our hands to grow our brains and build our simple cathedrals of archaic times led to the development of consciousness and the masterpieces such as Chartres. So *chiro drove cogno* not the other way round and thus we submit that our hands are the doorway to our broader and deeper consciousness. The esoteric is about consciousness but it is not achieved by repudiating the 'creation' of our grounded nature that embodies this consciousness. So the Exemplar Project of the Artificer maybe seen as mirror wherein we see God yet how is our reflection which is of course not us, in all a synchronistic and synergistic congruence between the inner and outer.

Imagination is structured by the archetypal potentials of the unconscious. Archetypes structure the possibility to generate, entertain and entrain such ideas. The archetype itself cannot be known but structures everything we come to know. Their totality functions as a psychic organ. Universal themes appear in distinct cultural garb. Miller (2012a:509). Paradoxically when we look into the depths of matter, we look into the depths of ourselves and find the universe mirrored within. The world we live in lives in us. Religion and spirituality are largely about trying to understand the nature of consciousness in relation to the cosmos, so it is completely logical and natural to expect that we might actually come to understand the religious aspect of existence by following the conscious mind into its source nature in Nature.

Crisscrossing patterns occur when two or more waves ripple through each other. In the transactional interpretation of quantum physics, waves of probability originate in the past, present and future. Events manifest when waves from past and future interfere with each other in the present. That pattern creates matter and energy. Universe emerges from the rippling effects of immense numbers of crisscrossing interference probability waves. The geometry of this field, the DUF, is more fundamental than the fields or emergent particles themselves.

In Ultraholism the symbolic language of the unconscious (Traumbildsprache - picture (dream) language - Coleridge - poetic) is this wave language of Nature. The unconscious is Nature in us, hence, from the point of view of the human psyche, everything is symbolic i.e. mythic. Maths is one subset of such language. The foundations of myth arose in the trance states of early shamans and yogis. Miller (2012b&c).

Discussion of this dilemma

We constantly think in symbols, and symbols are to the mind what tools are to the hand – an extended application of its powers. So then space and time are no longer considered hard objects, but rather the tools our mind's hand uses to weave everything together. Miller (2012b:502). Everything we see and experience right now is a whirl of information occurring in the mind in the domains of space and time. Space and time when applied by our minds hand we become conscious and can apprehend the swirling symbols of consciousness for as Marshall McLuhan says: *We shape our tools and then our tools shape us.*

In fact, there is no such thing as solid matter at all, no hordes of tiny particles. All manifestations are reduced to probability waves in quantum mechanics – an ephemeral yet living field – a quantum DUF. So much so in this intervolvement of the individual into the collective viz. an 'ego death' as per Miller (2012b:456), the dead void disappears once we connect with the fertile void of the dynamic ground; the formless state of pure potential i.e. the DUF. The universe is more like a dream than concrete. It can be argued that there is no such thing as solid matter at all, no hordes of tiny particles, just DUF probability waves. All manifestations are thereby reduced to probability waves in quantum mechanics – an ephemeral yet living field – our DUF – our Cosmos - our Selves. Miller (2012b:469).

So today we have to not only reconnect the dots, we have first to find them, and then re-member those that are no longer extant. To do this we need to find the shards of the coherence and resonances of archaic times and re-new our connection and commitment to them. This re-connects us to the fabric of our own deep planetary history and beyond which as the DUF is also our future. Symbols will arise from and be embedded in this journey as holographic fields of energy. The gist of the holographic DUF paradigm is that there is a fundamental reality that is an invisible flux not comprised of parts, but an inseparable interconnectedness.

Indeed there is evidence for the holographic nature of nonstandard fields that have been proposed in recent years -- the zero-point field (a candidate for the unified field), the psi field of psychic phenomena, Ervin Laszlo's Akashic field, and the morphic field proposed by Rupert Sheldrake. Miller (2012b:452). It is suggested that these holographic nonstandard fields exist within the DUF field which is our *Unus mundus* - the final reuniting of our spirit, soul, and body with the world soul.

This introduces the idea of 'deep craft' **Man-ipation** – As Varela, Thompson and Rosch (200:81) suggest the strength of science may lie precisely in the fact that it gives up living among

things and prefers to manipulate them (as objects) instead. Yet here we still see the principal lacuna in modernity science that is in this suggestion we still see the separation of subject (man) and object (-ipulator) to the exclusion of experience our interconnectedness within the thinking and doing, where subject and object are braided. It is to experience that this eBook turns in relation to understanding this Achilles heel of science. This may be seen as Deep-Craft or even Slow-Craft.³ In an attempt to re-reconcile these dualities we call for an Archaic Renaissance wherein the Deep-Craft of the Artificer is the 'point person' so to speak in this remembering and practically demonstrates this re-braiding this re-remembering of the conjointness of the thinker and doer.

In turn *this re-introduces* the archaic viz. ancient Greek philosophers, Thales and Pythagoras, studied political ethics through the Egyptian Mystery Schools which predated the Greeks by millennia. Here the mythamatics inc. the mathematics belonging to the Egyptian sacred geometries of life, had been fused into political law, ensuring that politics became responsible for mercy, compassion and justice. This became the basis for the Greek *Science for ethical ends*, explaining the existence of such things as modern hospitals and pension funds. Over a period of two centuries, this seeking of scientific emotional responsibility brought about the fusing of ethics into the original lifeless mathematical structure of the Nous of Anaxagoras. The scientific structure of the Nous had been upgraded into a complex dynamical living mathematical system.
Pope

This exercise can now be seen to have been a mathematical act of Science-Art observer participancy, linking quantum mechanics to quantum biology, beyond the energy understanding of 20th Century science. During the early Australian Federation period, every town in Australia had its own local School of Arts, Literary or Mechanics Institute, Over 2000 of these centre's existed with the Sydney Mechanic's School of Arts being the largest. The colloquial expression,

³ <http://www.youtube.com/watch?v=RWknU4qZPh0&feature=share> . Exoterically we see here the meaning of Artificer as the step beyond Artisan (who specialises in one skill set) the artificer practices the adage 'jack of all trades and master of several related ones'. Expansion of this meaning is given available below on the www.kal.net.au website under 'Adult Learning' – more details below. For us this is the basis of a long hoped for Archaic Renaissance. Esoterically we see the artificer as the cosmic Demiurge the originator and shaper from the DUF of dualities that are so vital for our lived world. God as a uniform entity of cosmic energy splits into dualities when it hits the plane of manifest form – this is where the esoteric Artificer goes to work as the transformer of the *mysterium*. The exoteric Exemplar Project and the esoteric creation of dualities are, we submit, a homologue of one another in self-organising fractal recursion of 'as above so below'. By dualities we do not mean exclusive Aristotelian/Cartesian dualities of A not B rather we have the idea of patters of probability/chreodes for instance a view that A can be: A, or un A for instance two overlapping circles A and B in the overlap we have A and B which here we call 'unA' and then we have the space in which the two circles exist where there is neither A or B yet the space includes A and B.

The DUF also relates to arcane spiritual paths, e.g., it is the transformer aspect of the *Mysterium* in Masonry, etc. In Kabbalah, it is the Supernal Triad of the Tree of Life glyph manifesting from the Veils of Negative Existence. In Buddhism, it is the Void. In Vedic texts it is Pure Consciousness. This paper sees DUF independent, yet productive, of esoteric paths either spiritual or soulual/soulfull. In this light, for example, Masonry is the spiritual or arcane intellectual dimension of Yang spirituality and Shamanism in arcane Paganism. Miller and Wildman (2012:478-479). [We emphasise the difference between chaos and incoherence (where organisation is impossible), and in this piece we draw our arguments from chaos].

To use one's Nous, was part of the Australian vernacular at that time, indicating a far different 'bush mechanics' attitude to intellectual endeavour than the current failing educational system, which is only widening the gulf between science and art. Pope (2006).

Shaman | Mason are mirror images of each other

We submit that **Shaman – Pagan, and Mason – Xtian are mirror images of each other** – held together by the Lord of Two Ways – *as it is above so it is below*. However the object, the mirror, and the image are all three completely separate, yet completely interdependent, entities and in a strong sense the latter depends on the middle which depends on the former for all three to exist.

That is the sky king father god – masons/priests – heavenly ethereal energies – chemistry - theology, and earth queen mother goddess – shaman/wizard – earth energies – alchemy - ecology. So in the following the two terms are exchangeable, but not interchangeable, the former as they both relate to linking esoteric and exoteric and the latter as the former have left dense matter to the ethereal realms of consciousness whereas the latter have done the reverse and if anything seek to enter the dense matter earth labyrinth under the world tree (on which for instance Christ was crucified) for their praxis and thus to find their ethereal realms. So it is a case of $Mason \infty Shaman$ (theology ∞ ecology | above ∞ below | ether ∞ matter) each reflecting aspects of the other yet being different thereto. Like Alice found there is life on both sides of the mirror. We may locate both within a bigger circle thus showing either mason 'and' shaman so that we acknowledge both are of star stuff and in many ways this earth is star stuff stuffed up by us and our lack of respect for its, and thus our, own star stuff. Ultimately as Sagan says 'we are all made of start stuff' that is the sky/heavens above (sky father - up) and the ground we walk on (earth mother – down), ourselves. We are all DUF.

In our earlier piece we identified four ways that we can touch our counterpart 'formless' and 'bornless' one i.e. the DUF. They are: (1) Trance, (2) Art, (3) Creativity, and (4) Meditation. In this piece we concentrate on (2) active creativity i.e. creativity. See Miller and Wildman (2012:491-492).

I am the Lord of two ways:

*'But I, I am lord of two ways. I am master of up and down.
I am as a person who is a new person, with new limbs and life, and the light
of the Morning Star in my eyes. Lo! I am I! The lord of both ways.
Thou wert lord of the one way. Now it leads thee to the sleep. Farewell !
D H Lawrence 'The Plumed Serpent'*

The Yang | Yin versions of the Lord's Prayer:

<u>Lords Payer – two ways</u>	
♂	♀
Our Father who art in heaven,	Our Mother who art in earth,

<p>hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. [The 1928 BCP adds: For thine is the kingdom, and the power, and the glory, for ever and ever] Amen.</p>	<p>hallowed be thy name. Thy queendom come. Thy will be respected on earth as it is in our craft. Knead for us this day our daily bread, and forgive us our debts, as we forgive those in debt to us, and let us not harm you, and deliver us from such goings on. [The 1928 BCP adds: For (y)ours is the queendom, and the caring, and the sharing, now and for ever] Amen.</p>
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Source: P Wildman 07-2012. (1) **Lord** comes ultimately from 'hlaf ward' meaning 'loaf keeper', provider of bread. **Lady**, its feminine equivalent, comes from 'hlaf dige', 'loaf kneader', the preparer of bread, (2) Lord can be seen as male or female or both and both up and down. See: http://wiki.answers.com/Q/What_is_the_feminine_term_for_lord#ixzz1zJykeBdy
(2) words in col 2 are mine as adapted. BCP – Book of Common prayer.

PART B: Our Proposal

In overview

In this Australian Shamanic | Masonic application we are looking to suggest developing an integrated system of practical learning development blended with the Shaman's | Mason's wisdom learning development. This is in line with where we understand the Shaman's | Masons originated in practical skills and indeed in my view all learning resides in practical skills – a crucial method in Adult Learning. We propose a vertical and horizontal learning process with the vertical layer being the Shaman | Mason's program and the horizontal layer being based around Artificer/Practical skills as set out below. Much of this work draws from our proposals in the past however now possibly their urgency can be seen with more alacrity now a decade on.

So in effect it would be a learning matrix that seeks to interface CRAFT in the practical sense (horizontal axis) with CRAFT with the esoteric sense (vertical axis). This is a re-membling of Shaman's | Mason's origins and in its hands on practicality is a complement to virtual social media that has obsessed so many young folk today. This proposal seeks to integrate the two while re-taining their distinct uniqueness. We believe this could well be a significant point of attraction for young people in Australia particularly if the concept of co-shamanry | co-masonry was more widely accepted with both males and females inc. the recognition of traditional female skills and wisdoms as the genuine artificing wisdom that they are.

We have a habit in writing articles published in scientific journals (and constructing projects for exhibitions ~ PW) to make the work as finished as possible, to cover up all the tracks (and cracks ~ PW), to not worry about the blind alleys or describe how you had the wrong idea first, and so on. So there isn't any place to publish, in a dignified manner, what you actually did in order to get to do the work. - Richard Feynman in his Nobel Lecture, 1966

All over the West groups such as Lions and Rotary and RSL's are having great difficulty obtaining, maintaining and retaining volunteer members. We would surmise that the Shaman's | Masons are no different. Further the Shaman's | Masons history goes back to the ability to work 'star stuff' with ones hands using ingenuity to build exemplar projects (cathedrals) without a common measure, language or even formal plans e.g. Chartres Cathedral.

This proposal then seeks to re-member these basics by extending this understanding of Craft and application of such skills in everyday life and secondly to a possible genetic homologue.⁴ Thus such skills can include hand skills in general where the hand leads the head and is non-gender specific, inc. gardening, seamstressing etc. as well as the traditional trades AND innovative ones such as Biochar production and use, community economy and so forth.

Genetically we find biogenetic research today indicating that higher level cellular properties are embedded in our self-organising underlying genetic system. For instance our genetic code with its protein sequences as encoded in our DNA. It is now clear however that these coding's are capable of efficacious action in a protein if, and only if, they are embedded in the cell's metabolism i.e. in a biomimetic sense the self-organising cell's bottom up every-day relational lived life.

⁴ **Dear Reader:** both authors are well aware that here we are proposing another path to learning other than the Status Quo tendency towards cognitive uniformitarianism in physical and social sciences all in order to proclaim triumphal Western progressivism codified in Status Quo Pedagogy. Separately we have each: (1) physically, mentally and emotionally travelled the path we propose here and furthermore, (2) been exposed to vicious 'intellectual well poisoning's' via. distortion, lies misrepresentation, claims of incompetence and ad hominem attacks all without recourse to reply and with few colleagues, in the game, coming forward in solidarity.

So not wishing to pass on this mantle to our **Dear Reader**, we find today a widening recognition of our *world in collision* with natural limits with a recognition, especially the young, that something is deeply wrong with our version of modernity of our Nation State's perpetual war against nature, our planet and ultimately ourselves. Our obsession with the cognitive (mind-thinking) and pejorisation of our chiro (hand-doing) esp. is clear in the way we attribute social status and our learning systems/pedagogy. So, we submit, the time is most apropos for seeding the small scatted local interventions such as we propose in this piece. We are not saying however the process will be easy, nor will it be without some cost to one's reputation, however we also say today that, in view of the struggles in yesteryear and our present global problematique of crisis, the ground at least to some extent has been prepared for the planting, re-growth, grafting and re-growth of this most ancient, authentic and noble of archaic approaches to kids and adults leaning. This work, however, is not for the feint hearted.

Finally we submit that such 'intellectual well poisoning' may well validate a deeply buried trauma in our collective unconsciousness that irrupts with such irrational frenzy. The possible re-demption of such a tragedy is for us is what we seek to redress in this piece in particular and indeed in this Journal in general.

These are useful now for adults, utterly critical for children to learn as a form of play and will be critical after the next Global Financial Collapse e.g. Greece and Spain right now.....

Specifics of our Adult Learning Artificer Guild Proposal

In this section the term Artificer is used to encompass both sides of the coin that is Mason and Shaman. See also http://creativeprocess.iwarp.com/rich_text_7.html. We deeply recognise and respect the position that Myths are like collective dreams; ritual is an enactment of myth. Both the Shamanic and Masonic paths have their rituals and in the following we seek to establish, or at least suggest, such a ritual program for the exoteric Artificer one that interfaces with the existing esoteric rituals.

In general the three adult educational slices are:

(1) Artificer/Basic Operational Capability (BOC) - this would involve two or three certificates for horizontal skill areas + acknowledgment's for each of the six principles of Artificer/Bush Mechanic achieved through **(2) BMC** below + Artificer/Bush Mechanic Basics related to where the student will be applying learning's to her/his Shamanic | Masonic work.

(2) Artificer/Bush Mechanics Certification (BMC) - this involves the aggregation of the skill sets developed in (1) to produce a Shamanic | Masonic exemplar project⁵ representing the state of the art for the student, calling and Order. The project to be aimed at community benefit linking the horizontal skills from (1) and the 6 acknowledgment's for each of the six principles of Artificer/Bush Mechanic (1 exemplar project, 2 inner/outer balance, 3 mutual aid, 4 global problematique, 5 harmonisation and 6 experiential learning).

(3) Incorporation of the vertical (consciousness) skills from shamanry | masonry

⁵ Here the EP is a homologue – a bridge - that has exoteric and esoteric dimensions which the student needs to be able to explicate quite clearly and distinctly. Thus the EP can, in a sense, be seen as an expression of the Exoteric Thesis, as discussed in the sister article to this one Wildman and Miller (2012). In short an interface/bridge between the exoteric and esoteric dimensions. See also Wildman (2003) and Wildman (2004) http://creativeprocess.iwarp.com/rich_text_7.html . Here we may consider the EP as a form of 'creative edge-work' a bridge between the psyche and our everyday reality. Miller (2012b).

For me also this is the 'bleeding edge' between chaos and rigidity where innovation and active creation 'creativity' that generate through autopoiesis complex adaptive systems, live. Plato's idea of the pre-existence and eternity of the soul, derived from his dualistic outlook, set matter and spirit at odds with one another. *The Platonic doctrine tended to an extreme Transcendentalism. Soul and body are distinct orders of reality, and bodily existence involves a kind of violence to the higher part of our composite nature. The body is the 'prison', the 'tomb', or even, as some later Platonists expressed it, the 'hell' of the soul. Miller (2012b:507).* Today we see this distinction used pejoratively towards the material in some Masonic work and rather strongly in the New Age movement as well as conservative Christianity.

Both are exemplars of what we call 'sacred reciprocity' where in the EP maybe seen symbolically as a marriage proposal to Gaia.

(4) Artificer/Bushy Action Learning Circle environment (BALC) - the emphasis will be on collaboration, not competition, so that as (1), (2) and (3) are being undertaken the students will be encouraged to share their Exemplar Project stories from (2) and to collaborate and assist on another in terms of specific skills and collective exemplar project design, fabrication and completion. Here the students will learn about and practice the integration of (1) Adult Education methods, such as Learning Circles and Action Learning, with (2) the Artificer Bush Mechanic Principles and (3) Shaman | Mason wisdom to a point where they can design and operate their own action learning circle on Shamanism | Masonic wisdom, in a particular topic of choice, when they return to their home community.

Practically speaking for example the three layers are:

(1) Certificates - in particular we start with several authorisation certificates for specific parts of the Exemplar Project process for instance, fabrication, materials sourcing and preparation, safe plant operation, ground selection and preparation, production, testing and quality assurance, application in gardening and agriculture inc. cooking, fish keeping, health practices, art and craft and so forth.

(2) Artificer/Bush Mechanics Certificate - in line with that developed on <http://www.kal.net.au/portal/> > <http://www.kal.net.au/portal/> top RHS Adult Learning button and under the Bush Mechanics Exemplar Projects button. There is a huge amount of public domain material on the exoteric Artificer on this site, possibly the largest site for this in the world. This would involve (1) listing on the BM site, and (2) membership of the Bushy blog <http://thebushy.wordpress.com/>.

(3) Work for the standard degrees in Masonry | Shamanism proceeds apace here

(4) Learning Circle Facilitators Certificate of achievement - here the student's learn to design, run and facilitate a learning circle principally by being a learning circle participant then being debriefed on the design and operating principles therein. Application of the LC method of Adult Learning will be incorporated into the LC project⁶. Learning Circle e.g. a circle of shamans | masons. This would involve say FBook and Google group discussion etc. and membership of the Science-Artificers Guild blog. <http://science-artificer.iwarp.com/index.html> See also <http://crafters-circle.com/archive2011/>.

Subsequently:

(5) The Bushy Shaman | Mason would now become a member of the Science-Artificers Guild - say <http://science-artificer.iwarp.com/index.html> and membership of the Science-Artificers Guild blog, and our facebook page <http://www.facebook.com/Crafters.circle>.

⁶ Wildman, P. (2011). *BioChar Action Learning Circles: toward a future Nature can live with*. Action Learning Circles based on Paul Taylor's *The BioChar Revolution* book (2010). P. Wildman. Brisbane: The Kalgrove Institute, with Topic Guides - 40pgs + six topics each 5 pages.

(6) The Guild would have a DeepCraft eZine CRAFT of which we have developed a beta - <http://www.crafters-circle.com> and <https://groups.google.com/forum/?fromgroups#!forum/craftyexchange>

Intergenerational options

Crucially a **scaled down version** of this could well be considered **for children and young adults**. Say a model not unlike a Scout like group for boys and a Guides like group for girls, and mix and match, whereby folks who had undertaken the exoteric program here could pass on their knowledge of bush, survival and collaborative skills to the young ones say one afternoon a fortnight. Similarly Artificering can be introduced to as a program in play groups for small children – kiddie artificers.

And even a **scaled up version for seniors** especially since we tend to have had a most practical childhood and now have the time to pass this on to, and learn from, our youth through mentoring and the like as say an ‘elder artificer’ – even as part of a trinity of: Elder, Artificer and Sustainable Lifestyle – after Ross Welch (2012), resulting in, and generative of, an inner outer harmony. Indeed the Masons can be seen as one giant men’s shed and Shamans playing in the mud of childhood and so forth. Mar and Par Artificers as part of Volk system of intergenerational learning.

Conclusion

To summarise all this we suggest a ‘bridge of boats’ (see illustration below) approach that will allow anyone to position themselves where they are comfortable and such that they can make a practical contribution.

In this article we have sought to identify a stable deep-craft⁷ adult learning platform for such a bridge, one that can be anchored (at least temporarily) against the currents (notwithstanding floods!). Such a bridge can be built from *each* side of the esoteric-exoteric divide. Depending on necessary design criteria and resource availability, we each can craft and contribute our own boat segment to the overall effort. The number of boat/platforms can be increased if the gaps are too great and or unstable – this allows for differentiation of the participants, across a divide, yet centred around a common intent (to bridge a bigger divide by envisioning the Artificer as an exoteric~esoteric bridge between the practical lived life skills on one hand and shamanic | masonic esoteric skills on the other - all in a practical way for the general good.

In this way we propose we can re-member the wisdom of our past for us today and our children tomorrow. These steps are vital in a world facing economic and environmental apocalypse.

⁷ See <http://www.youtube.com/watch?v=vLoPiHUZbEw> for a brilliant exposition on Deep Craft – this is the type of Archaic Renaissance we are discussing herein.

These skills, of our grandparents and indigenous communities, will become crucial again however they will have to be re-membered before it's too late. We hope it isn't.

We are most keen to hear from Shaman's or Masons interested in taking this 'bridging guild' suggestion forward⁸.



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⁸ Both authors have self-paced themselves through this beta program. Further the second author even approaching two masonic groups he was aware of, and had been tangentially involved with over the past three years however neither were interested. Further both our attempts to gain traction with shamanic organisations has also drawn a blank. The outcomes of this process for the second author, which involved designing and building an 8mtr power boat over a four year period, keeping field notes and processing them using a methodology of Qualitative Research called Grounded Theory, are available on www.kal.net.au under the 'Adult Learning' button at the top right. In turn this was part of my work to find 'patterns in our past' that's meta data, patterns and chreodes in ones praxis say over a decade long period. I have called this process Reflexive Praxis' Wildman (1995) and these patterns are then seen as part of the Exoteric Thesis. Wildman and Cundy (2002). This trilogy represents in our view the trinity required for this work that of: (1) Praxis – this piece, (2) Reflexivity – reflexive praxis and, (3) Documentation thereof – the esoteric thesis.

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