

**Essays, Articles and Writings**

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Composed and gathered throughout various years

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## **Between Spontaneousness and Deliberation**

9th June, 2017; by Feywer Folevado, Temple of the Tree

Magic spells and workings often bring up mental images of the magician in his robes, with elaborately-drawn circles, complex symbols, mysterious implements and strange conjurations. This picture of the High Magician stands in stark contrast from the sympathetic, emotional-based workings of the local common people. While the differences between "High" and "Low" magic have been already discussed about in length (*ad infinitum*) in other various places, there doesn't seem to be much talk about how those small, simple workings often hold the most bang for your buck!

In other words - those workings of magic which are rooted in almost spur-of-the-moment decisions have quite a kick. Why is this? The magician in his temple has to whip up an emotional state and direct it very specifically, after having done his preliminary and lengthy operations. Everything is very methodical, symbolic and complex. On the other hand, the common person might be in a fury or in love, and so decide to fashion a spell while in that state. Both generally would have the same outcomes; but the High Magician must exercise careful control over his Will, making sure his emotions brought up are specific and directed, while the angry or infatuated peasant might just be livid or burning with desire and simply *does*.

I can remember one time I was very angry at an individual and I did the Lemon and Pins spell with black pins, and the spell worked marvelously. Other times, when I've performed more or less the same sort of spell while in a more "rigid" setting - the emotions are just harder to bring back to the surface again. There is something to be said when an emotional state takes hold of a person, when contrasted to a more methodical approach to the same end.

Self control is something highly desired for many in the magical path. It is the central aim and focus for many, and the 'desire' to have self-mastery and control plays out with the ritual magician. The magician has to be very aware of what he is doing, how he is doing it, what his thoughts are and how they tend to train, what mental space he is in, to put his mind into a certain place, and more; but the sympathetic and passionately-fueled magics of the common people are rooted in a simple but sharply directive - and

effective - rule, that of unbridled emotions.

But this can have its detriments. Both may be aware of what they are doing or wish to acquire in aim, but the former has careful diligence while the latter is blunt with force. The all too well-known phrase "backfire" in magic should be a bell ringer. In both cases it matters not the methods of their operations, but how much they are themselves able to, or not able to, direct that force to its aim.

To be swept up in an emotional state - is to be swept away from the grounds of stability and clear thinking. This strange and irrational force is powerful, but if no care is given and pure emotion is the launch-pad, there is more apt for failure. However on the other end if there is too much rigidity then one becomes too firmly put, and has more resistance when it's time to direct magical/emotional force.

And they are not water-tight. The magician is not a robot incapable of emotion and the common person is no idiot unable to learn complex things - but these two distinct ways of acting, in casting - show just how much magic is 'accessible', how spontaneousness can have more force than deliberate act - but also how acting in emotion with no thought is just as useless as a thoughtful methodical act, with no emotion.

## **Ignorance and Understanding.**

*17th April, 2017; by Feywer Folevado, Temple of the Tree*

Man can only know what is interpreted through his senses. Thus, at a certain point tools are utilized in order to bring into consciousness what is beyond our grasp of conscious tangibility. A microscope or binoculars may be used to allow us to gaze beyond our measure, and radios to bring into frequency wavelengths beyond our hearing. There are beyond our limited awareness of the universe things which we can only bring to and appear within our level of consciousness or understanding.

This is the same principle with “enlightenment” or “illumination” with the phrase “levels of consciousness”. They are levels of awareness and understanding, that unfold from the prior more ignorant level of conscious awareness. Verily to simply be aware of that which is beyond our range of conscious awareness - that which occupies the universe which is beyond our senses - is enough allow the supernatural other-ness to slowly permeate into our conscious awareness, and too become real. To have realization.

To limit oneself to the word of the senses has no detriment - but unto himself only who does. To be aware of one’s own ignorance is an illumination all in itself. To be aware of the ways in which one is ignorant allows them to open their own mind. Ignorance then is shed like the skin of a snake. Or like the bark of a tree.

“The urge to transcend self-consciousness.. is a principal appetite of the soul” (Huxley, *The Doors of Perception* 1974)

Reason, Intelligence, and Understanding are not ends for accumulation, only to being shackled by them with ignorance. But tools for exploration and consideration with the Soul and the inner nature of Man himself. Carrying him along his journey in the lessons he may learn in his life and beyond to the next.

## **Spiritually Cleansing the Home and Body.**

*February 2017; by Feywer Folevado, Temple of the Tree*

Spiritually cleansing the home and body is nothing but beneficial. It's taking that magic broom in hand and sweeping out the cobwebs, dust and debris that has accumulated in your being and in your home energetically or psychically.

There are many ways throughout many cultures and traditions to go about with these very basic but useful procedures. It may help to consider one in which you feel comfortable or can align with. If you are a muslim, christian, jew or hindu - those systems can provide satisfactory methods.

A classic method employed by modern magical practitioners is the limpia egg cleansing rite, which basically involves using an egg to transfer the negative energy away from the target and into the egg, generally accomplished by rubbing or passing the egg over or on the body, which is either then (in some cases) divined or in most, discarded - away from the dwelling and/or persons.

Another classic method is smudging or fumigation. Ranging in use from the native american tribes to the church and practically everywhere in between - it is a common and popular choice for many today. The most familiar herb for smudging is sage (*salvia officinalis*), but other plants and dried herbs have been used. Good choices that can be found in many household kitchens for this purpose are, if one does not have access to proper sage: Juniper, Cedar, Rosemary or Lavender.

Classically, one account of a fumigation in a familial house involved closing up the windows and shutters, every door to the outside and stopping up every crack in the dwelling in which things could get in or escape; and large swaths of branches were burned (not recommended by today's standards!) with orations and prayers before then the windows, doors and all were flung open wide to let all the smoke (and the nasty energy it then contains) - out!

Magical baths are also powerful allies for spiritual cleansing. One prepares the tub of water at the desired temperature, and special herbs, fumigants and other materials are added, which when combined provide a powerful remedy for their chosen inclusions. One literally cleans themselves of the energy undesired, and imbues in themselves the properties of the materials.

Sealing of the aura and body psychically is something that is overlooked or completely missed by many in the magical arena. Grounding releases excess energy, Cleansing removes undesired or excess energy -

while sealing prevents any from entering or escaping.

To seal the body and its energy-field, one should have holy water, or any other consecrated-water - the witches' salt and water mixture will do just fine. One strips themselves naked and preferably in a private room such as a bathroom. With the consecrated holy water, dip the index and forefinger into it and anoint each of the bodily openings, in turn, while saying something along the lines of, "Be thou sealed against all evil" - there is no set formula.

Strongly visualize the seals you are creating In males there are: the eyes, nostrils, ears, mouth, nipples, belly-button, penis and the anus; in females there are: the eyes, nostrils, ears, mouth, nipples, belly-button, vagina, urethra and anus. Twelve in all for men and thirteen for women. Any kind of still-unhealed wound or injury on the body should also be sealed. When the sealing is felt to be sufficient, clothes may be replaced.

Some basic methods of psychic self-defense for the home involve drawing lines across boundaries or window-sills, or the lot. Salt may be envisioned as the ideal powder to use, however salt absorbs, and thus requires constant replacing. Red brick-powder is a great boundary-powder. Cascarilla or powdered egg-shells make an excellent available choice. There are many alternatives and options, ones which you may have not even considered!

Even another option are Talismans. They can be devised from the magic squares or kameas, composed free-form, or even found pre-existing in magical manuscripts or such books. Talismans can act as powerful wards that, when charged with intent, can often be sufficient, and portable devices of protection. Also, small amulets and trinkets of religious or significant value in which protection is seen to be imbued can be powerful above all others, for their personal significance resonates at an incredible depth.

Whatever methods one decides to employ, it is much easier to protect oneself using basic psychic self-defense techniques than may previously had thought or realized. I may have even missed some techniques but I feel these are majorly sufficient for most people and problems. More incredible occurrences do not happen so often and as such I'm only covering basic techniques. I hope this review of spiritual cleansing and protection methods can be useful.

## **Musings on the Unconscious**

*February 2016; by Feywer Folevado, Temple of the Tree*

This is a textfile musing on Unconsciousness, and my thoughts about it. I started off writing with a point/topic, but near the end I felt like I started to branch away from it - so I feel like this musing covers maybe some other stuff as well. Feel free to respond to it, they are just my thoughts on the matter - my current train of thinking. Nothing is set in stone. I'm happy to debate and discuss. And note, the paragraphs in italics are comments from myself after I was done writing the whole shepel, so they might be helpful, or might not. Bleh.

*Consciousness - That which is experienced; awareness, active control*

*Subconsciousness - Available for Recall; mental thoughts, that which can be remembered.*

*Unconsciousness - Unavailable for Recall; hidden mechanisms of control*

These "higher realms" often take the form of being angelic - luminous and bright, warm and comfortable, friendly and calming, clear and direct; while the "lower realms" often take the form of being demonic - or sinister, cold, malevolent, harsh or brute, cavernous and confusing. I would say it is perhaps not such a "coincidence" that the symbol of the cave, which often times stands for the unconscious, also aligns with that of what is held to be seen as repulsive, abhorrent, fearful and infernal. The contents of the unconscious holds often the Shadow, and that that which we are unconscious of, very often controls our lives and directs our actions - "pulling the strings" if you will, from behind some curtain of unknown. This very [in]direct way of manipulation of the personality is I think a reason why it accumulated such an overlap of symbology:

Forces seen as being outside of our control - e.g. the unconscious' effect on the person's actions and thoughts, behaviours &etc -- and oftentimes for worse than for good -- are held as lofty super-natural beings or spirits &etc. And, if careful determination is not used, one's mere unconscious actions-played-out are said to be the possession or influence by those super-natural beings; and when this occurs, one's life becomes drenched in the superstitious, or perhaps precarious and fragile effects of that thinking.

In this first paragraph, I'm basically talking about how there are similarities between what we see as being "bad", and the Unconscious - and how often times, they overlap - and so the connection is made that it is perhaps something that controls man in ways he is not aware (often times for worse).

The primitive, or tribal person can be seen as belonging to this group. The world around this person

would be not enlightened by the intellectual understanding of a modern education, but rather the culture and belief system of that person's identity him or herself. Man's place in the world is not just another animal upon the face of the earth, brought to illness through disease and what-have-you. His daily activities are hampered by the elaborate rituals of spiritual appease or propitiation. His unconscious is such a dominating factor in life that it has reign over almost every consideration or action.

But in modern times he is also not free from it either. In both instances, regardless of either the unconsciousness being regarded as a sort of separate or overtly-powerful force that controls, to the primitive man, to the mere psychological explanation and understanding of the unconscious and it's unconscious effects on the waking personality, the Unconscious itself still evokes the vague but equally mysterious thoughts thereabout. It is still just as much as an enigma as it was to primitive man as it is to us today. And it is our "enlightened" minds, in our modern society, which seemingly have lost a sort of valuable connection to the Unconscious that the primitive man had.

And in holding that thinking, one's life becomes fettered with ritualistic observances or superstitions - the Unconscious literally controls the individual through it's symbols and fashioned forms; in contrast to the "modern man", who is not dominated by it.

And although it is logical to us in our mode of "enlightened" thinking to make the connection that for example, a certain rock formation is the result of perhaps geological magma being deposited or washed up somewhere into it's certain peculiar form - to the primitive man, his colourful and imaginative ability to explain such natural processes and phenomena through the endless variety of myths, narratives and lore that surround them proves to be astounding in it's own right. It is noted then, that perhaps simply, the 'logical' and 'thinking abilities' of modern man has taken a precedence over that of the symbolic and unconscious "fill-in-the-gaps" function of the psyche that was cultivated by the primitive man.

In "modern" thinking and logic, our intellectual and scientific observations and explanations for things override the ability of the Unconscious to wield it's creative power of symbol.

But it is not to say that that creative ability ascribed to the mysterious nature of the unconscious is all bunk. Something about the images and forms that it swells up into existence certainly resonate down the successions of the culture in which they occupy. And it is not to say that "primitive man" was even aware that he indeed was being [mis]guided by the Unconscious, because to those people, they actively lived within those beliefs. The beliefs themselves form or reinforce their identity in the truest sense. The very unconscious 'string plucking' of primitive man were his ghosts, demons and spirits, his beliefs and values,

superstitions, cultural myths and narratives.

Something today we have lost in that regard. We, seeing ourselves as enlightened in mind, do not live within such a culture occupied by the seemingly pointless and cumbersome values, traditions and beliefs. Instead, we study those very systems. While there is nothing wrong with doing that - I believe, that because we are "categorizing" and "keeping mark" of all the information on all the diverse cultures and systems that there are, we have become so encumbered by the analytical nature of the task that we ourselves cannot live within them as those people did. And living within a particular system of belief or culture is such a crucial aspect in understanding, that without it, a proper realization and grasp of that very system of life cannot be achieved. Thus, the Unconscious plays such a tremendous role in the life of the "primitive" man - just as it does today - but with the stark difference of living within it and not.

When one's life is controlled by the Unconscious, they are not aware that they are being so manipulated. They do things "for reasons" but know not why, or have a vague understanding why. Or, they explain it through the super-natural. But it does not mean that those beliefs are false. The very symbols are something in themselves.

But who is to say that modern man is any less hampered by the effects of his Unconscious as the primitive man? I believe it simply has been - "swept under the rug" in a way. Man knows that stones do not talk to him. He knows that trees cannot produce voices. He knows that the forest is not filled with a multitude of malevolent and also benevolent beings. But in disregarding these very aspects of the Unconscious, it is a sort of repression, or denial. And it is this very act in doing so, that swells up even greater distortions of reality and misunderstanding. What we discarded as merely fantasy or mythos, being useless to us, crops up again and again no matter how one slices it, in an almost endless way of presentation.

Modern man has his repression, neurosis, mental and psychological issues. When in the past it would have been explained by a spiritual force often times. However, just because today we do not believe in such things, does not mean that we also do not experience such things at all ourselves. Our Unconscious manifests in the gamut of forms of psychological issues or the like that develop. To note, a lot of times when a tribal person was seen as being effected by some super-natural force, a ritual would be performed to "remove" it - to reintegrate that person into the society. And I believe in modern times, we do not have that.

The Unconscious then, appears to be attempting to communicate something, often through the guise of

symbology. And simply because modern man has thrown away the ideas of old in embrace of the sciences of the new, does not mean that those discarded forms are completely void of purpose. Those forms were important to these "primitive peoples". The symbols were charged with special meaning. They encompassed something which was so fundamentally seen in their world, that without it there would be none. And to modern man, who views these forms as nothing but hollow shells of an older way of thinking, their messages still break through the cracks of disregard, no matter the uselessness of the form in which it takes. Man is still inspired by erratic and strange impulses, thoughts and sudden insights. But he does not ascribe them to forces or beings.

Why is this? "He would know better than to fashion a god by his hand, but to shatter it into a million pieces." It is indeed not a strange concept to say that Man creates his own gods and divinities, spirits and forces. But there is something there that cannot be subtracted. Something about those very "creations" of divinity or spirit that create an identity that over-shines the importance of it's validity, and also of whose form is only but half true. The force wears the mask of it's culture, but it is a force nonetheless. And it can be those very forces that inspire rather, instead of the other way round, the forms that they take, rather than to conform to the form of a deliberate execution. And why would that be?

Something about the Unconscious transfixes the person, be it through a sudden spiritual "revelation" or insight, or a more casual epiphany of natural understanding. This deep well of unknown has held the fascination of Man since time immemorial. From his crude animistic gods that explain the natural processes and surroundings, to the psychological issues of today resulting from distance from that very faculty of spawn - the Unconsciousness - is something that is so profoundly effecting, in the most mysterious ways, that it still plays it part in our lives. But how could it not?

## **Humans and Plants: A Connection in Magic**

*16th Septembre, 2016; by Feywer Folevado, Temple of the Tree*

All life on earth is dependent on plants at some stage or another for their survival. The "web of life" perfectly illustrates the delicate manner in which all things are indeed reliant upon each other in a complex but fragile system. When an animal eats a plant, two things are gained from this: the physical matter (or food-substance) of the plant-body is "accumulated" into the form of the animal, and energy-potential (or chemically bound energy) is released from the plant, in the forms of sugars and starches &etc, through which the animal may utilize for activities. These two functions obtained by the animal through the plant is a connection between them, for the latter is reliant upon the former for sustenance. However, plants do not necessarily require interaction on the part of humans or animals, although many particular species do use animals as a vessel for transference, plants can reproduce and populate without animals and are not verily dependent upon them for their own survival.

This connection between plants and animals is even more complex and intrinsically blurred when we reach the microscopic organisms, because many among them resemble animals as much as they do plants. And many of the processes in plants and animals are very similar or even practically identical - "if they are limited to certain fundamental functions." [1]

One plant is not the same as another, as there are different species. But insomuch as an orange tree and an apple tree are trees, they offer up different fruits, and it is these differences that are called the "spirit" or "personality" of the plant. For what makes them different, and separates them from each other? Humans have anciently sought to understand the Why? before they understood the How?. What an herbal remedy provided to the sick for the ancient peoples must have seemed divine in origin. And in the domain of plants where they and humans had to coexist for thousands of years, we have an almost inexhaustible stock of stories and lore based upon their origins, and individual characters, throughout many cultures.

We must understand both the intimate and cellular - internal - workings of the plant, and the casual, every-day relationship with the plants, to have a full and rich appreciation for the plant-life. The magic and lore surrounding many plants, herbs and roots distinct the plant and gives it it's own character, and it only makes the scientific understanding of the organism more enjoyable and interesting.

In the ancient world as well as the modern, plants are the sources of many industries and are indispensable if not highly desirable for human civilization. We manufacture textiles from plant fibres, build our houses using wood, paper products allowed us increase in communication and knowledge, even

many of our beverages and medicines contain plant derivatives. We use and rely on plants just as much as we do today as we did in the ancient world., and our dependence upon them has never wained.

However removed man may think himself from the seemingly inanimate world of plants he depends on them in ways which are more crucial and real than may be realized. The place of man (and animals) in this cycle of interaction and interconnection with plants gives a deep and spiritual sense of profundity. The precarious nature of plants in general shows the activity that happens between them and the external ecosystem around them. In many cases, as in a garden - without man there to water the plants, they would die - and so they rely on humans in that way; which makes the connection more concrete.

There are many ways to come to realize the importance of plants: from the regular every-day life of humans to the mental-sphere of mystery - understanding one compliments the other, and should not be held to be in water-tight compartments, so to speak. Appreciating the life around you comes in many forms! Through plants the beautiful but fragile nature of life can be pondered more deeply, as well as learning and expanding one's ever-growing knowledge base.

## **References**

[1]p.6; Transeau, Sampson & Tiffany

## **The Phenomenon of New Religious Movements**

*27th Novembre, 2016; by Feywer Folevado, Temple of the Tree*

What part do they play? for the individual?

In the ancient world, being reserved for initiates only, they were obviously "shrouded in secrecy.. fascinating and capturing the imagination" by and of the general public. "Mystery cults served more personal, individualistic attitudes toward death and the afterlife" [1]. They offered different spiritual and sensory experiences than the traditional religions. Examples are the Mysteries of Eleusis, Bacchus (or Dionysos), Orpheus, Kybele, and even Isis.

New religious movements that gain validation in the societies and cultures in which they exist are commonly referred to as cults. The word modernly holds pejorative connotations. The exhaustive list of NRMs shows the rise of the phenomenon in modern times. NRMs appear to rise to satisfy needs within individuals, especially as "a product of and answer to modern processes of secularization, globalization, detraditionalization, fragmentation, reflexivity, and individualization," further, "Some NRMs deal with the challenges posed by the modernizing world by embracing individualism whereas others seek tightly knit collective means. Many have their own unique scriptures, while others reinterpret existing texts." (2)

### Questions for consideration:

1. Why do new religious movements arise?
2. What draws people to join these movements?
3. What part do they play for an individual?
4. What constitutes a "cult" (in the pejorative sense)?
5. At what point could a cult become accepted as a belief system along with the other, more major ones?
6. What seems to be the downfall of many cults (in the pejorative sense)?

## **Limitations of Modern Science**

*30th January, 2017; by Feywer Folevado, Temple of the Tree*

The limitations of modern science. Seemingly unlimited by its constant discoveries, can only discover so much of the physicality within the universe.

It was said by Einstien, "Imagination is more important than knowledge" - this is true. When Man has found the ends of the atom, there will be no more mysteriousness within the world, except for himself. Sages and mystics from all ages have said that Man is a 'miniature Universe'; As above, So below. The Mind is perhaps the most golden of the two 'sciences', as there is absolutely no limit or end - nor a beginning - to the eternal depths of the mind.

The Mind reaches farther than the current edge of the expanding-cosmos - because it can conceive of such. Physical science only determines what is there, where the inner study of the Mind can go much further; it can compose endless landscapes, worlds, beings, things - anything conceivable is the limit of the mind. In the material physical, to create something, we require the use of a previous resource in order to shape the new.

This also brings us to another good point, that the minds' constructs come from a 'womb of nothing', whilst the material realm seems to be 're-cycled' by the various peoples throughout time, always requiring some sort of 'fuel' in order to take shape.

The mind's ability to create something from nothing is abiet similar to the description of the Qabalah during the emanation of the Sephiroth. First, before 'God' there existed nothing.

## **Man and God: Musings**

*16th April, 2017; by Feywer Folevado, Temple of the Tree*

Man conceptualizes 'God' as being a 'Creator'.

But Man is the Creator in himself.

He gives Names, conjures up Ideas, Forms – and accordingly creates them in physical actuality.

Man himself turns the vibrations of the higher 'frequencies' of thought into the lower, more formulated matter.

Man wishes to carve wood into an idol. Thus, he is 'God' as to create and to destroy, to give Name and Place, and Object.

The being of 'God' is not any force in itself which is knowable. 'God' is not a being, nor it is He or Her, nor is it is. 'God' cannot be known or comprehended. Nor does 'God' operate on an individual basis. Thus, I say, the understanding of 'God' in many 'modern' thought as He, and such things, is incorrect.

Some may pose then to me, “Who are you as to say the nature of God?”, and to them I say, “not am I to say as to what is 'God', but rather what 'God' is not.”

Minor divinities are built up by the belief in them, and their presence within the physical. Man creates an object, and the object may continue to exist beyond the end of the individual whom created it, thus, it can be held that in a regard the object provides a sort of continuation for that idea. Thus, the idea can affect and grow upon those future eyes who look upon it and ponder or entertain it as well. This is a concept of thought-form.

Just as this idea can exist through the replication of itself, both within the minds, and the physical (through 'copies' made by those future peoples), it can be destroyed through the physical act of reducing the object to rubble. The idea's 'mainstay' has been destroyed, thus, it cannot originally exist. It then exists either in 'recall' or through replication. But then even, if the object or idea has still managed to be 'remembered', then it has not also 'died'.

Ideas and Forms are powerful things. Forms are simply the embodiments for the ideas themselves, so personal opinions of that object are irrelevant, having no accurate reflection of the idea the object itself, and what it represents. The form does not represent the reflections of an individual about what they think it may represent, the form represents the Idea itself. Thorough consideration of the Form can be achieved,

but one must understand the Idea itself before assumptions of the Form can be made.

Personifications and Anthropomorphisms of mental states, ideas, states of personality and so forth can act as the same for various individuals. When this arises, general conformity to an 'idea' happens – the idea of a thought-form grows by the group-belief. And because they all adhere to using the same symbols and signs – ideas and forms – the same outlook for each individual – then tradition and doctrine develop. 'Structural accuracy' is a must in order to continue to propitiate the original Idea. To understand the idea of that group, then one must accept to adhere to using and continuing those symbols, signs, traditions. By continuing to, the Idea persists. And without doing so, it would cease.

## **Dangerous Homogeny.**

*13th March, 2017; by Feywer Folevado, Temple of the Tree*

If one finds the destruction or loss, mistreatment and abandon of the native cultures and tribes to an area to be of concern - but lives within the very civilizations which supplanted it - should be doing much to ensure the tribal communities are fought for; but far too often do we see the care for them stop there.

As the civilizations which uprooted the previous ones makes a mere attempt to categorize and document them, these tribal communities represent a diversity from homogeny of modern societies - in which one within the homogeny cannot support truly without removing themselves from, or understanding the homogeny from which poses a threat to those ancient diverse peoples and their identities.

And the sprawling heavy urban areas such as Los Angeles or San Francisco represent a dangerous homogeny - a consuming equality in which all must become as the same; but in nature homogeny cannot survive long, as inequality and imbalance are critical and crucial forces within the universe.

And as to the stars and cosmos which remain so far imbalanced and is trying to equalize, the point of equilibrium signifies the end of activity - only in these activity can chaos allow these inequalities to form and take shapes.

And lo, in the world of humans, their invasions and militant wars upon each other, from the familial, to the tribal, and to the nation-state, is reflecting this very intense cosmic process.

But the encroachment of this globalization in which older ancient and tribal communities are lost, when all are gone, and the equalization occurs, then what activity would there be left?

Lo, these forming of civilizations and their battles amongst each other are like that to the great cosmic forces which combine and condense, transfer and tear apart; and it has gone on in even tribal societies before the advent of civilizations (as we know them), but the difference here in the healthy retainment of those diversities, instead of the destruction or assimilation of them.

So it would appear that groups are part of human nature, and we find that is healthy - but what is not is the gross consumption of others in turn for growth of the consumptee.