

De Profundis*

Dear Friend,

In the ever more pressing darkness, the question has already been ripening within me for a long time: is there nothing to be done?

In every age, there have been the Wise, the Just, the Initiates, the Masters, who kept or directed the course of the world in a positive direction by being in communion with the world of intuitions. Whether they were ten in a city, as was supposed to happen in Sodom, or whether there had to be 36 or 12 or four times twelve on earth, is not the issue. I don't know whether such masters are developing their activity on earth right now. Maybe the darkness would be still greater without them. But it could also be that they aren't here.

If the Great are not here, then the not-so-Great will have to do it. And if they are here, it still won't hurt. I am no Master; I am not one of the Just. But I suggest that we do it -- the only thing one can do to plant seeds for the future: to meditate for the future, the essential (not only temporal) future. At least we can try, in our weakness.

This may be superfluous or ineffective; still it won't be harmful if it is done in awareness:

that nothing good will come to us on earth from this activity- it will rather prove a burden and a problem;

that it is happening not from arrogance, but from need, from sadness;

that it requires no organization, no "secret" society;

that it is not important for those who are doing it to recognize each other by means of a sign (they will recognize each other if their activity becomes a reality);

that this activity has no presupposed "importance"- that every thought of such importance makes the activity impossible;

that everything is, in the deepest sense, uncertain- that this is only an attempt to turn around the general collapse, and it is a weak attempt.

We could argue against such an undertaking for a long time; I renounce counterarguments. The suggested undertaking is only laid upon me by the fact that it occurred to me, that I am proposing it, and that I am sure it will do no harm.

It cannot be betrayed, because it is not a secret.

As a theme of meditation, I suggest the last two chapters (21 and 22) of the Apocalypse of John, because these conjure forth the future in its essence. I by no means "understand" these chapters completely, but understanding can ripen through repeated meditation. Let us take a few verses each day, later perhaps a whole chapter. The time of meditation

* de profundis clamavi ad te Domine (Out of the depths have I cried unto thee, O LORD). Begin of the 130. Psalm

should be chosen by the meditant. What unites us is not earthly time, but the pure intention.

If you know someone who is right for this activity, give them this letter. If someone finds the activity justified, but cannot meditate, let them strive to learn how. They will find the means if they look for them. The letter can be passed from person to person.

This activity can be called labor by the servants of the Logos. Outwardly, there will be nothing to notice about them. Don't forget the power that lies in the harmony of word-like human activity: "If two of you on earth harmonize in all you do, whatever they ask will be given them by my father in heaven." (Matthew 18:19)

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