ASTRONOMY GEOMETRY BIOLOGY MYTHOLOGY MATHEMATICS ANTHROPOLOGY ARCHITECTURE ARCHAEOLOGY MUSIC

PRESERVING THE PAST FOR THE SAKE OF THE FUTURE

SOPHOS

Σοφία

The Magazine of the Ouroboros Trust

Issue 1: Spring 2008

Exploring perspectives on Ancient and Indigenous Wisdom

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Editor: Wendy Ellyatt

Sophos Magazine
The Coach House
1 Ashford Road
Cheltenham
Gloucestershire
GL50 2QZ
United Kingdom

Tel: +44 (0)1242 243 763
E-mail: info@ouroborostrust.org
Website: www.ouroborostrust.org

The Magazine of The Ouroboros Trust

The aim of Sophos magazine is to share and disseminate teachings and reflections of understanding on Ancient and Indigenous Wisdom.

The views of the authors expressed in the magazine are seen to be personal expressions of Ancient and Indigenous Wisdom and reflect the wonderful diversity within the field. We welcome further submissions.

The Trust seeks to combine scientific principles with an openness that could help bridge science and spirit, logic and intuition, and modern world-views with ancient knowing. It aims to demonstrate the relevance of ancient and indigenous perspectives to our modern world and to restore an appreciation of the past for the sake of the future.

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Western education predisposes us to think of knowledge in terms of factual information, information that can be structured and passed on through books, lectures and programmed courses. Knowledge is something that can be acquired and accumulated, rather like stocks and bonds. By contrast, within the Indigenous world the act of coming to know something involves a personal transformation. The knower and the known are indissolubly linked and changed in a fundamental way. Coming to know Indigenous Science can never be reduced to a catalogue of facts or a data base in a supercomputer, for it is a dynamical and living process, an aspect of the ever-changing, ever-renewing processes of nature.

David Peat—Blackfoot Physics

'Wise people are characterised by hope for the future, a commitment to it'; they join the achievements of the past with those of the future, serving as 'agents of cultural evolution' (Csikzentmihalyi and Nakamura, 2005)

There seems to an increasing appreciation that what we need in the world today is more Wisdom. And yet what exactly is Wisdom? It is clear that Wisdom cannot be confined to any one field of study, nor is it an academic discipline within its own right. It cannot be learnt through traditional teaching methods, nor can it be gained through age. And, at this time in human existence, when we have never had access to so much information, what is so special about Ancient and Indigenous Wisdom? In what way are the concepts and value systems of ancient and indigenous people of value to us today?

Both Eastern and Western Wisdom traditions have evolved from a steadily evolving body of knowledge that has been handed down since the beginning of human existence. This knowledge was handed down primarily by oral means with the emphasis on balancing formal intellectual knowledge with a deeper, experiential self-discovery and development.

Wisdom therefore grew as a unifying knowledge that was grounded in ancient myth, belief and personal knowing. Rather than a body of facts, it constituted instead a holistic perception of the relativity and relationship between things. It looked at the whole rather than the parts, emphasizing such things as connectivity, complementarity, flow, transformation and cyclical balance. As a dynamic, self-organizing cultural process it celebrated community and the coherence, unity and sacredness of life.

In human beings wisdom is characterised though demonstrations of profound understanding or deep insight. For a person to be wise they need the ability to see the big picture without losing sight of the interrelationship and interdependence of the parts. In the modern world we tend to think in a separatist, linear way, focusing on the specifics and often unaware of the whole, whereas ancient and indigenous cultures tend to look at the world in terms of unfolding cycles, presupposing that there is an essential unity to every action. We see things in terms of right and wrong, whereas ancient and indigenous cultures are far more likely to accept that there are diverse ways of being and knowing.

Ancient and Indigenous peoples are also much more aware of their place within their specific geophysical environments. They relate deeply to the land and closely observe the movements of the heavens, understanding that they are both shaped and influenced by nature's own forces. They seek to work with nature, rather than to plunder her for their own purposes, often with a belief in the consciousness of all living things. They see themselves as guardians of a way of being that preserves the essential dynamic natural flow and integrity that the physicist David Bohm called the 'Unfolding Wholeness'.

So, as we welcome you to our new magazine Sophos, we would like to suggest that what we now need is to seek a third way – one the honours and celebrates ancient and indigenous wisdom, but that also recognises the profound achievements of contemporary civilization. Rather than viewing the two world-views as disparate we suggest that we might seek an integrative solution that transforms the current situation by merging ancient and indigenous wisdom, values and principles with our more contemporary insights. Perhaps then we can use the power of modern technology to promote and celebrate a new and more integrative way of being.

We hope that you will enjoy sharing the journey!

Wendy Ellyatt

Editor

"A Human Being is part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our own personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty." Albert Einstein

The sage must distinguish between knowledge and Wisdom. Knowledge is of things, acts and relations. But Wisdom is of Brahman (Supreme Reality) alone; and beyond all things, acts, and relations, He abides forever. To become one with Him is the only Wisdom.
Swami Prabhavananda

In learning from nature, instead of just about nature, biomimicry offers us the opportunity to feel part of, rather than apart from, the genius of nature that surrounds us.

Janine Benyus

Malidoma Some connects traditional wisdom with our modern culture

A SHAMANIC REFLECTION ON WATER

Malidoma is an initiated Elder into the Dagara Tribe of West Central Africa. He is also the holder of a Ph.D. in Political Science from the Sorbonne, and a second Ph.D. in English Literature from Brandeis. Author of many books, including *Of Water and the Spirit* and *The Healing Wisdom of Africa* he now travels the world providing workshops to share the traditional wisdom and spirit of Africa.

Of all the elements in the cosmological construct of the world: Fire, Water, Earth, Mineral and Nature, the Sage take Water as his preceptor. Water is yielding, but all-conquering. Water extinguishes Fire. Or, finding itself likely to be defeated, escapes as a steam and reforms. Water washes away Soft Earth, or when confronted by rocks, seeks a way round. Water corrodes Iron till it crumbles to dust; it saturates the atmosphere so that Wind dies. Water gives way to obstacles with deceptive humility. For no power can prevent it following its destined course to the sea. Water conquers by yielding; it never attacks, but always wins the last battle. The Sage who makes himself as Water is distinguished for his humility. He embraces passivity, acts from non-action and conquers the world."

These words from the Chinese Sage Lao Tzu captures the spiritual powers of water as a remarkable element we cannot do without.

We live in a world in which there is mounting heat and dryness. The longing to overcome the hard with the soft, and the rigid with the gentle, invites us to take a hard look at water's capacity and availability to heal us. This means that we must look at water's fundamental cosmological power to cleanse and purify ourselves and the world we live in, if we are still interested in unleashing the magic of human greatness, because water's greatest gift is peace and cleansing.

Consequently, an assessment of the human condition reveals that the current crisis of the world is directly connected to the scarcity of water. Whether it is the literal inability of so many on this planet to access healthy water to sustain their lives or it is the spiritual dryness symptomatic of a dehydrated culture that has forgotten its sacred dependence on water, we now find ourselves in a desperate situation; indeed it is reasonable to feel that the struggle for peace and security in this century may be dependent on reclaiming our relationship to water.

In order to invoke peace, we have to notice what water is: it is that which takes the path of least resistance, it reflects, flows, cleanses, purifies, cools, quenches, soothes, dissolves, crystallizes. These characteristics imbue water with the power of reconciliation when it seems all hopes are lost. The water that washes away humanity's capacity for rigidity and conflict waits for us to check in for a radical healing. It alone has what it takes to restore the purity of being, the brightness of our genius and the flow most wanted by the human community.

Water is a way-finder in this world. Through receiving water's teaching, we become fluid with appropriate responses to difficult problems. Water will dislodge us from where we are stuck and set us afloat toward the fulfillment of our goals. Practices that utilize water's primal powers help humanity gravitate towards the lessons we are seeking. The pouring of libations is a graceful act that offers healing to a world agitated by imbalance, violence and distortion. A libation is a living invitation to the world of Spirit. It carries the signature of a heart overflowing with pure intention, a soul acknowledging the source of all life.

Therefore, we need to acknowledge, radically and definitively, that water is life. There is exhilaration in feeling rain fall from the sky or in touching waves that lap the land. Water soothes the core of our beings when we commune with its great expanse. It reassures us that it is the giver of life, the bearer of purity and the instrument of the liberation of our souls. The longing in each soul to reach home is echoed by the steady flow of water in its stubborn determination to reach its resting place, the great mother ocean.

Thus, water is the flesh that floats our spirits through the worldly experience and gives us the ability to replenish what the world may drink from our essence. We are more water than anything else, just as earth is mostly water. Naturally, water is extraordinarily receptive. For this reason, we can look to water as an indicator of the health of the planet because water will be the first to respond.

When one witnesses the polluted waters of the planet, the indigenous soul within us all absorbs the signal that dire trouble has arrived. Without water, we are at a loss for life. Without life, we are flooded by deep grief in an effort to well up a source of renewal from our own insides. Therefore, the first movement towards healing is grief. Feel into the statement, "Water, water everywhere but not a drop to drink." One might first sense anger, panic, and then grief because it means the possibility of one's own death. But what if the global community makes a different choice?

Water enters crisis especially when we attempt to contain it. Water grows foul and stagnates when we try to confine it in a way that does not honor its true character. The behavior of water searches for ways to fit in, to align with ambient vibration and to bring vitality to nature and the earth. Water is the spirit of unity and community. When we try to control water's boundless unity, we disrupt its capacity to cater to the thirst of the human community. It is because of its limitlessness that water cannot be owned; its will is to be free. This is the true freedom out of which we are born.

This is the shamanistic, spiritual and liturgical relationship with water that we must labor to incorporate in our daily living for the sake of continuity in our world. This approach is an invitation to reflect on the various ways and manners in which we as humans have alienated ourselves from water. From its current scarcity we can read a message that speaks to the extent to which we have disrespected our most valuable ally on this earth.

For, indeed, what can surpass that which gives life, which brings flow where there is stagnation, and purity where pollution prevails? When we are able to depart from our grandiose and controlling thrust toward water, its calming power may rain peace and healing into the dry crust of our being and restore vitality to our world. Ashe.

Malidoma P. Some

"The Sage who makes himself as Water is distinguished for his humility. He embraces passivity, acts from non-action and conquers the world."

Lao Tzu

Messages in Water?

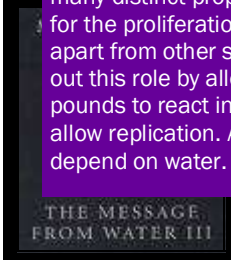
Japanese researcher Dr. Masaru Emoto has had a lifelong interest in he properties of water and maintains that sound can physically change its crystalline form. His photographs were first featured in his self-published books *Messages from Water 1 and 2. The Hidden Messages in Water* was first published in Japan, with over 400,000 copies sold internationally. Dr. Emoto discovered that crystals formed in frozen water underwent changes when specific, concentrated thoughts were directed toward them. Clean water and positive, loving words created brilliant, complex, and colourful snowflakes. In contrast, polluted water and negative thoughts produced dull and distorted results.

If this is so it has some fascinating implications.

We are Embodied Water Flows, and our form, whenever we regard it as an ever-unfolding, enfolding presence, rather than in freeze-framed snapshots giving the illusion of discrete individual entities, *is riverine.*
Alan Rayner

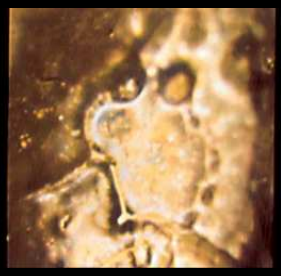
Dr Masuru Emoto

From a biological standpoint, water has many distinct properties that are critical for the proliferation of life that set it apart from other substances. It carries out this role by allowing organic compounds to react in ways that ultimately allow replication. All known forms of life depend on water.



A significant fraction of the human body is water. This is distributed in different compartments in the body. Lean muscle tissue contains about 75% water. Blood contains 83% water, body fat contains 25% water and bone has 22% water.

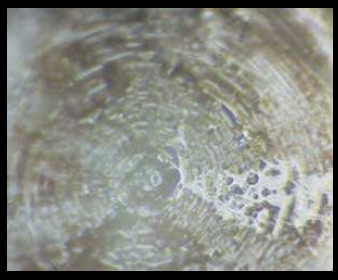
Fountain in Lourdes



Polluted Water

Love and Gratitude

Bach's Air on a G String

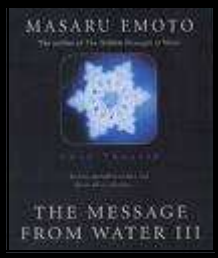


Heavy Metal Music

Thank You

Words actually convert the vibrations of nature into sound. And each language is different. Japanese has its own set of vibrations that differs from American. Nature in America is different from nature in Japan. An American cedar is different from a Japanese cedar, so the vibrations coming from these words are different. In this way, nothing else holds the same vibrations as the word *arigato*. In Japanese, *arigato* means "thank you." But even when there is this mutual underlying meaning, *arigato* and *thank you* create different crystalline structures.
Every word in every language is unique and exists only in that language

Masuru Emoto



Exploring The Solar Hero Myth, by Robin Heath

To most people, the old myths and legends are quaint reminders of a bygone and superstitious age, and have nothing much to tell us anymore. They are just for the history books or children's bedtime reading. Yet, for a myth to have survived for thousands of years, one might guess that it holds inherent meanings.

The Greek myths evolved a long time before they were ever written down, and originated in the preliterate cultures pre-2300 BC. The reason Jung, Campbell and other symbolists became so drawn to myths is that they encapsulate human archetypal experiences, and are therefore eternal, renewed by each generation. Mythology has thereby been linked with modern psychology. But is there still more to myth than this?

In this article I will explore myth as supporting a technical language placed within a popular context. More specifically, I want to reveal the astronomical basis underpinning the myth of the solar hero. We will discover that its origins are prehistoric and stem from the pre-Celtic culture of Britain and Ireland.

Gods in the Sky

To the ancient cultures, the gods resided in the sky. Their myths were originally inseparable from their astronomical observation. Might a myth match an important astronomical truth? Is it possible for a precision astronomy and psychology to be referred to within the same 'myth'?

The myth of the solar hero can be found within many of the ancient civilisations even before the Christian era. The solar hero is the big saviour, often the sacrificial victim, and he has one unique common feature - he ultimately comes back, or is resurrected. Adonis, Tammuz, Bran and even Arthur were classic solar heroes, and the list embraces many cultures, even from South America.

The sun is a role model, hence the 'solar' part of the hero, and 'dies' every dusk, as the dark night takes over as the sun takes his daily journey into the underworld. Each golden dawn then brings a renewal. Within their mythology, the ancient Egyptians made much of the Sun in this context, as so too did the ancient Celts, this latter culture obliging us with some useful numerical information.

The very ancient stories of the Tuatha de Danaan in Ireland tell us that the first battle of Mag Tuired was fought by their saviour-hero Lug and thirty-two other leaders. Alongside this, we may also read of the company of thirty-three men, all apparently thirty-two years of age who sit at the tables in the otherworld island castle in Perlesvaus. In the same vein, Nemed, another hero, reached Ireland with only one ship, thirty-three were lost on the way; Cuchulainn slays thirty-three of the Labriads in the Bru battle whilst a late account of the second battle of Mag Tuired names thirty-three leaders of the Fomore, thirty-two plus their highest king.

This material contains a common theme. It bids us to look to the number thirty-three as something relevant to a hero, a saviour. In the analysis of the Welsh *White Book of Rhydderch*, we may read that, "Both three and eleven were equally symbolic, *the multiplicant thirty-three particularly so*. It has frequently been used to imply supra-human attributes, regal authority and deification." So, what's so special about thirty-three?

Closer to our time the Western world has, for nearly two millennia, chosen to base its own hero myth, and hence its belief system, on the story of Jesus. Here, our solar hero, 'officially' born very appropriately at the winter solstice, dies and is resurrected at... thirty-three years of age. This story has much in common with the earlier European oral traditions. We must ask what is a Biblical account of a major hero within a major modern world religion doing drawing attention to the same number thirty-three to which Irish and British solar-heroes were resonating in the Bronze Age?

When the oldest stories associated with this myth originated In Western Europe there was a cultural astronomy based on the accurate placement of huge stone monoliths, Stonehenge being perhaps the best known. Time and again these stone circles are shown to relate to significant Sun (and Moon) rising and setting positions against the local horizon, at solstices or equinoxes. At the equinoxes (Easter and St Michaelmas), the gap between successive sunrises (or sets) becomes a maximum, and in Britain occurs more than the sun's disc. There's another twist to this. An equinoctial Sunrise marker, of which many still exist in Britain, will, each year, deliver the sunrise from a slight but *noticeably* different position on the horizon. Because there are 365 *and a quarter days* in the year, and not just 365 the Sun, each year, will be displaced by about a quarter of a degree from the marker stone, which is very easy to observe. A marker on the horizon, placed to the east and a good distance from an observer, acts as a rifle barrel and enables these small angular changes to be accurately monitored.

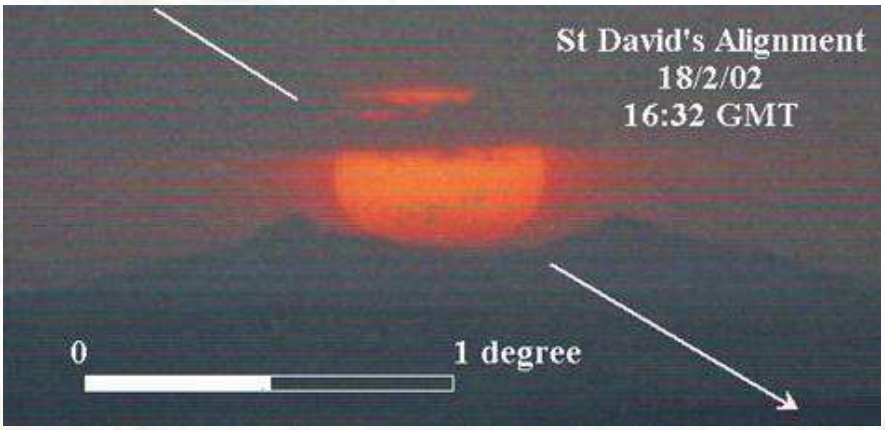
During three years of observation, the Sun appears to be slipping ever more away from the original alignment until, at the fourth year, two things happen simultaneously - the Sun rises once more *very close* to its original position above the marker stone, and the day count - the tally - for the year is found to be 366 and not 365 days. The observer tallies 365+365+365+366, which is 1461 sunrises (days) over the four years. Over a few years of observation the solar year is discovered to be 365.25 days in length, as accurate as our Roman (Gregorian) solar calendar. (For those who think our ancestors couldn't count there are plenty of examples of prehistoric tallying, as the deep tally marks on Carn Enoch, in West Wales, demonstrate. Here the tally marks lie within a mile of both a solar and lunar observatory, *Parc y Meirw* or Field of the Dead.

But the eye can detect much more miniscule angular changes than a quarter of a degree. Using this kind of observatory, a couple of minutes of degree is detectable. And here's where we pick up the solar-hero myth. After thirty-three years, 12,053 days or sunrises, one can observe an exact repeat of the original equinoctial rising behind the marker stone.

Look more closely at the numbers involved. Our modern calendar 'works' with 365.25 days for the solar or seasonal year. As a fraction this is 365 and a quarter. The 33-year repeat cycle is based on a solar year which is 365.24242424+ or 365 and eight thirty-thirds in

length. The astronomical truth is that the seasonal or solar year is 365.242199 days in length. therefore accurate to within 20 seconds, while our modern imported Roman calendar is, each year, in error by over 11 minutes.

Here is a solution to our repeated use of the number thirty-three. There is enough evidence to link the astronomical phenomenon to the biblical story. This particular resurrection took place at Easter, a festival tagged onto the much older one of the equinox, which then locates the sunrise in question as being exactly due *East* of the observer. Because the daily change in the sunrise position is at a maximum at the equinoxes, it is the optimum time to take angular readings.



A Plagiarised Resurrection

Our solar hero, Jesus, rose from the dead after thirty-three years, witnessed at 'the rising of the sun' by Mary Magdalene and Mary *the mother of Jesus*. Mary was there at the birth - the start of the life-journey. Both women noticed that the large stone blocking the entrance of the tomb holding the body of the crucified hero had been rolled way. The resurrection story concerns itself with a solar hero rising again, at the same place, with the sunrise, at Easter, after thirty-three years. There is a very large stone blocking the tomb - the entrance to the underworld - which rolls away revealing the resurrected form and Jesus's entrance back into the visible world. We now have a reason why the number thirty-three assumed such importance in folklore and the oral traditions, many of which probably date back to the late stone age. It was the prime long-term solar repeat rising cycle observed at the megalithic solar observatories. The later Jesus story, whatever else it may be for Christians around the world, rides on the back of this astronomical fact, derived from what are now termed 'Pagan practices' in megalithic Europe. Ironically these very same practices were stamped out ruthlessly by the later Christian Church, and the astronomical source of the solar hero myth thereby lost.

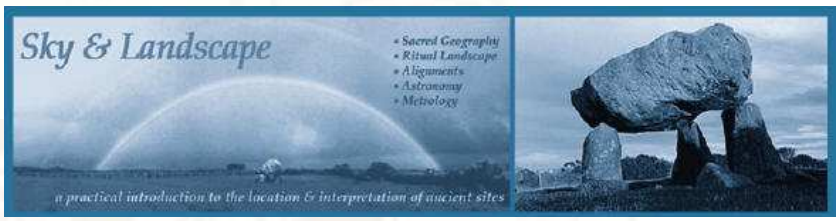
Modern Consequences of the myth

The number 33 may be found elsewhere, but always in a solar context. Sometimes this is astronomic: the sunspot cycle is 11 years in duration, times three and 33 pops up. Every thirty three years the Leonid meteor shower is brightest, in mid-November. Other times the connection is human and social. There are 33 degrees of initiation in freemasonry, the 33rd degree being the highest. Then there's also the lonely little game of solitaire, where the aim is to remove 32 marbles, placing the last one in the central 33rd hole. Solitaire is sol and taire, words well worth looking up in a dictionary. *Sol* is Sun and *Taire*, in French, means either to say nothing about or remain silent, to conceal or to leave unsaid, or as *tare* refers to measurement, weight in English or deficiency (weight or measurement loss) in French. Oral traditions rule!

Megalithic Science revealed

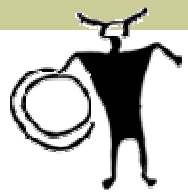
Until 2000, my research and the theories lacked proof. Then, an archaeologist friend of mine, Dr Euan MacKie, sent me his full 1976 survey report of an equinoctial site at Brainport Bay in Argyll, Scotland. At the place where the observer would have stood in 2500 BC, was a standing stone - the backsite. Underneath it, and hidden from view, MacKie and Colonel Peter Gladwin discovered some 33 white smooth quartz pebbles, tightly packed together, suggesting that they were once held in a leather bag. There were 33 of these pebbles and they are now on display in the Kilmartin Museum, Argyll. I asked Dr MacKie "What do you think *they* were for? Why else would one find 33 stones at this location unless megalithic man was monitoring the 33 year solar cycle?"

Precision astronomy drove the numerical content of the solar hero myth, which clearly dates from before 2500 BC. It's a very old and very useful calendar myth whose implications are awesome in understanding prehistory.



Robin will be holding a 3 day residential Sky and Landscape Course at Kinnersley Castle on the 27th September. Please ring 01544 327 927 for bookings.

Robin Heath has written several books based on research into the astronomy and architecture of megalithic sites. *Sun, Moon & Earth* and the best selling *Stonehenge* are published by Wooden Books and Walker & Co, NY. A recent book, *The Measure of Albion*, co-written with John Michell, looks at the evidence for ancient wisdom in prehistoric Britain. Robin undertakes guided tours to megalithic and Celtic sites for Sky and Landscape and lectures widely on cultural astronomy and astrology at Oxford University and Bath Spa University College, in addition to less formal venues . He has recently been elected a Research Fellow of The University of Wales, Lampeter. You can find out more about Robin on his website www.skyandlandscapes.com



Storytelling and Wonder : on the rejuvenation of oral culture

By David Abram Ph.D

In the prosperous land where I live, a mysterious task is underway to invigorate the minds of the populace, and to vitalize the spirits of our children. For a decade, now, parents, politicians, and educators of all forms have been raising funds to bring computers into every household in the realm, and into every classroom from kindergarten on up through college. With the new technology, it is hoped, children will learn to read much more efficiently, and will exercise their intelligence in rich new ways. Interacting with the wealth of information available on-line, children's minds will be able to develop and explore much more vigorously than was possible in earlier eras -- and so, it is hoped, they will be well prepared for the technological future.

How can any child resist such a glad initiative? Indeed, few *adults* can resist the dazzle of the digital screen, with its instantaneous access to everywhere, its treasure-trove of virtual amusements, and its swift capacity to locate any piece of knowledge we desire. And why *should* we resist? Digital technology is transforming every field of human endeavor, and it promises to broaden the capabilities of the human intellect far beyond its current reach. Small wonder that we wish to open and extend this powerful dream to all our children!

It is possible, however, that we are making a grave mistake in our rush to wire every classroom, and to bring our children online as soon as possible. Our excitement about the internet should not blind us to the fact that the astonishing linguistic and intellectual capacity of the human brain did not evolve in relation to the computer! Nor, of course, did it evolve in relation to the written word. Rather it evolved in relation to orally told stories. Indeed, we humans were telling each other stories for many, many millennia before we ever began writing our words down -- whether on the page or on the screen.

Spoken stories were the living encyclopedias of our oral ancestors, dynamic and lyrical compendiums of practical knowledge. Oral tales told on special occasions carried the secrets of how to orient in the local cosmos. Hidden in the magic adventures of their characters were precise instructions for the hunting of various animals, and for enacting the appropriate rituals of respect and gratitude if the hunt was successful, as well as specific insights regarding which plants were good to eat and which were poisonous, and how to prepare certain herbs to heal cramps, or sleeplessness, or a fever. The stories carried instructions about how to construct a winter shelter, and what to do during a drought, and -- more generally -- how to live well in this land without destroying the land's wild vitality.

Such practical intelligence, intimately related to a particular place, is the hallmark of any oral culture. Continually tested in interaction with the living land, altering in tandem with subtle changes in the local earth, even today such living knowledge resists the fixity and permanence of the printed page. Because it is specific to the way things happen *here,* in this high desert -- or coastal estuary, or mountain valley -- this kind of intimate intelligence loses its meaning when abstracted from its terrain, and from the particular persons and practices that are a part of its terrain. Such place-specific savvy, which deepens its value when honed and tempered over the course of several generations, forfeits much of its power when uprooted from the soil of its home and carried -- via the printed page or the glowing screen – to other places. Such intelligence, properly speaking, is an attribute of the living land itself; it thrives only in the direct, face-to-face exchange between those who dwell and work in this place.

So much earthly savvy was carried in the old tales! And since, for our indigenous ancestors, there was no written medium in which to record and preserve the stories -- since there were no written books -- the surrounding landscape, itself, functioned as the primary *mnemonic,* or memory trigger, for preserving the oral tales. To this end, diverse animals common to the local earth figured as prominent characters within the oral stories – whether as teachers or tricksters, as buffoons or as bearers of wisdom. Hence, a chance encounter with a particular creature as a tribesperson went about his daily business (an encounter with a coyote, perhaps, or a magpie) would likely stir the memory of one or another story in which that animal played a decisive role. Moreover, crucial events in the stories were commonly associated with particular *sites* in the local terrain where those events were assumed to have happened, and whenever one noticed that place in the course of one's daily wanderings – when one came upon that particular cluster of boulders, or that sharp bend in the river -- the encounter would spark the memory of the storied events that had unfolded there.

Thus, while the accumulated knowledge of our oral ancestors was carried in stories, *the stories themselves were carried by the surrounding earth.* The local landscape was alive with stories! Traveling through the terrain, one felt teachings and secrets sprouting from every nook and knoll, lurking under the rocks and waiting to swoop down from the trees. The wooden planks of one's old house would laugh and whine, now and then, when the wind leaned hard against them, and whispered wishes would pour from the windswept grasses. To the members of a traditionally oral culture, all things had the power of speech. . .

Indeed, when we consult indigenous, oral peoples from around the world, we commonly discover that for them there is no phenomenon -- no stone, no mountain, no human artifact -- that is definitively inert or inanimate. Each thing has its own spontaneity, its own interior animation, its own life! Rivers *feel* the presence of the fish that swim within them. A large boulder, its surface spreading with crinkly red and gray lichens, is able to influence the events around it, and even to influence the thoughts of those persons who lean against it – lending their reflections a certain gravity, and a kind of stony wisdom. Particular fish, as well, are bearers of wisdom, gifting their insights to those who catch them. Everything is alive – even the stories themselves are animate beings! Among the Cree of Manitoba, for instance, it is said that the stories, when they are not being told, live off in their own villages, where they go about their own lives. Every now and then, however, a story will leave its village and go hunting for a person to inhabit. That person will abruptly be possessed by the story, and soon will find herself telling the tale out into the world, singing it back into active circulation...

There is something about this storied way of speaking -- this acknowledgement of a world all alive, awake, and aware -- that brings us close to our senses, and to the palpable, sensuous world that materially surrounds us. Our animal senses know nothing of the objective, mechanical, quantifiable world to which most of our civilized discourse refers. Wild and gregarious organs, our senses spontaneously experience the world not as a conglomeration of inert objects but as a field of animate presences that actively *call* our attention, that *grab* our focus or *capture* our gaze. Whenever we slip beneath the abstract assumptions of the modern world, we find

ourselves drawn into relationship with a diversity of beings as inscrutable and unfathomable as ourselves. Direct, sensory perception is inherently animistic, disclosing a world wherein every phenomenon has its own active agency and power.

When we speak of the earthly things around us as quantifiable objects or passive "natural resources," we contradict our spontaneous sensory experience of the world, and hence our senses begin to wither and grow dim. We find ourselves living more and more in our heads, adrift in a sea of abstractions, unable to feel at home in an objectified landscape that seems alien to our own dreams and emotions. But when we begin to tell stories, our imagination begins to flow out through our eyes and our ears to inhabit the breathing earth once again. Suddenly, the trees along the street are looking at us, and the clouds crouch low over the city as though they are trying to hatch something wondrous. We find ourselves back inside the same world that the squirrels and the spiders inhabit, along with the deer stealthily munching the last plants in our garden, and the wild geese honking overhead as they flap south for the winter. Linear time falls away, and we find ourselves held, once again, in the vast cycles of the cosmos -- the round dance of the seasons, the sun climbing out of the ground each morning and slipping down into the earth every evening, the opening and closing of the lunar eye whose full gaze attracts the tidal waters within and all around us.

For we are born of this animate earth, and our sensitive flesh is simply our part of the dreaming body of the world. However much we may obscure this ancestral affinity, we cannot erase it, and the persistence of the old stories is the continuance of a way of speaking that blesses the sentience of things, binding our thoughts back into the depths of an imagination much vaster than our own. To live in a storied world is to know that intelligence is not an exclusively human faculty located somewhere inside our skulls, but is rather a power of the animate earth itself, in which we humans, along with the hawks and the thrumming frogs, all participate. It is to know, further, that each land, each watershed, each community of plants and animals and soils, has its particular *style* of intelligence, its unique mind or imagination evident in the particular patterns that play out there, in the living stories that unfold in that valley, and that are told and retold by the people of that place. Each ecology has its own psyche, and the local people bind their imaginations to the psyche of the place by letting the land dream its tales through them.

Today, economic globalization is rapidly undermining rural economies and tearing apart rural communities. The spreading monoculture degrades both cultural diversity and biotic diversity, forcing the depletion of soils and the wreckage of innumerable ecosystems. As the civilization of total commerce muscles its way into every corner of the planet, countless species tumble helter skelter over the brink of extinction, while the biosphere itself shivers into a bone-rattling fever.

For like any living being, earth's metabolism depends upon the integrated functioning of many different organs, or ecosystems. Just as the human body could not possibly maintain its health if the lungs were forced to behave like the stomach, or if the kidneys were forced to act like the ears or the soles of the feet, so the planetary metabolism is thrown into disarray when each region is compelled to behave like every other region – when diverse places and cultures are forced to operate according to a single, mechanical logic, as interchangeable parts of an undifferentiated, homogenous sphere.

In the face of the expanding monoculture and its technological imperatives, more and more people are coming each day to recognize the critical importance of revitalizing local, face-to-face community. They recognize their common embedment within the life of this breathing planet, yet they know that such unity arises only from a vital and thriving multiplicity. A reciprocal respect and interdependence between richly *different* cultures – each a dynamic expression of the unique earthly place, or bioregion, that supports it – is far more sustainable than a homogenous, planetary civilization.

Many of us have already worked for several decades on ecological and bioregional initiatives aimed at renewing local economies and the conviviality of place-based communities. Yet far too little progress was made by the movements for local self-sufficiency and sustainability. To be sure, our efforts were hindered by the steady growth of an industrial economy powered by the profligate burning of fossil fuel. Yet our efficacy was also weakened by our inability to recognize the immense influence of everyday language. Our work was weakened, that is, by our inability to discern that the spreading technologization of everyday life in the modern world (including the growing ubiquity of automobiles and telephones, of televisions and, most recently, personal computers) had been accompanied by a steady transformation in language – by an increasing *abstractness* and *generality* in daily discourse. Local vernaculars had fallen into disuse; local stories had been forgotten; the oral forms and traditions by which place-specific knowledge had once been preserved and disseminated were no longer operative.

We in the Alliance for Wild Ethics (AWE) now recognize that a rejuvenation of real, face-to-face community – and the sensorial attunement to the local earth that ensures the vitality and sustenance of such community – simply cannot happen without a rejuvenation of the layer of language that goes hand in hand with such attunement. It cannot happen without renewing that primary layer of language, and culture, that underlies all our more abstract and technological forms of discourse. A renewal of place-based community cannot happen without a renewal of oral culture.

But does such a revitalization of oral, storytelling culture entail that we must renounce reading and writing? Not at all! It entails only that we leave space in our days for an interchange with one another and with the earth that is *not* mediated by technology – neither by the television, nor the computer, nor even the printed page.

Among writers, for instance, it entails that we allow that there are certain stories that one might come upon that should *not* be written down – stories that we instead begin to tell, with our own tongue, in the particular places where those stories live.

It entails that as parents we set aside, now and then, the storybooks that we read to our children in order to actually *tell* our children a story *with the whole of our gesturing body* – or better yet, that we draw our kids out of doors in order to improvise a tale about the wild wind that's now blustering its way through these city streets, plucking the hats off people's heads...

And among educators, it entails that we begin to rejuvenate the arts of telling, and of listening, in the context of the living landscape where our lessons happen. For too long we have incarcerated the potent magic of linguistic meaning within an exclusively human space of signs. Hence the land itself has fallen mute; it now seems little more than a passive backdrop for human affairs, or a storehouse of resources waiting to be mined for purely human purposes. Can we return to the local land an implicit sense of its own inherent meaningfulness, its own many-voiced eloquence? Not without renewing the sensory craft of listening, and the sensu-

ous art of storytelling. Can we help our students to translate the quantified abstractions of science into the language of direct experience, so that those abstract insights begin to come alive in our felt encounters with the animate earth around us? Can we begin to affirm our own co-evolved, carnal embedment within this blooming, buzzing proliferation of life, stirring within us a new humility in the face of a world that we did not create – in the face of a world *that created us?* Most importantly, can we begin with our students to *restore* the health and integrity of the local earth? Not without *restorying* the local earth. For our senses have become exceedingly estranged from the earthly sensuous. The age-old reciprocity between the human animal and the animate earth has long been short-circuited by our increasing involvement with our own creations, our own human-made technologies. And yet a simple tale, well-told, can shatter the spell – whether for an hour, or a day, or even a lifetime. We cannot *restore* the land without *restorying* the land.

There is no need to give up reading, nor to discard our computers, as long as we recall that such mediated and technological forms of interchange inevitably remain rooted in the more primary world of direct experience. As long as we remember, that is, that our involvement with the printed page and the digital screen draws its basic sustenance from our more immediate, face-to-face encounter with the flesh of the real.

Each medium of communication organizes our awareness in a particular way, each engaging us in a particular form of community. Without here analyzing all the diverse media that exert their claims upon our attention, we can acknowledge some very general traits:

~ Literacy and literate discourse (the ways of speaking and thinking implicitly informed by books, newspapers, magazines, and other printed media) is inherently *cosmopolitan,* mingling insights drawn from diverse traditions and places. Reading is a wonderful form of experience, but it is necessarily abstract relative to our direct sensory encounters in the immediacy of our locale.

~ Computer literacy, and our engagement with the internet, brings us almost instantaneous information from around the world, empowering virtual interactions with people from vastly different cultures. Yet such digital engagements are even more disembodied and placeless than our involvement with printed books and magazines. Indeed cyberspace seems to have no location at all, unless the "place" that we encounter through the internet is, well, the planet itself, transmuted into a weightless field of information. In truth, our increasing participation with email, e-commerce, and electronic information involves us in a discourse that is inherently *global* and *globalizing*. (It is this computerized form of communication, of course, that has enabled the rapid globalization of the free-market economy).

~ Oral culture (the culture of face to face storytelling) is inherently *local.* Far more concrete than those other modes of discourse, genuinely oral culture binds us not only to our immediate human community, but to the more-than-human community – the particular ecology of animals, plants and earthly elements in which we materially participate. In contrast to more abstract forms of media, the primary *medium* of oral communication is the atmosphere itself. In other words the unseen air, which is subtly different in each terrain, and which binds our own breathing bodies to the metabolism of oak trees and hawks and the storm clouds gathering above the city, is the implicit intermediary in all oral communication. As the most ancient and longstanding form of human discourse, oral culture provides the necessary soil and support for those more abstract styles of communication and reflection.

The *Alliance for Wild Ethic*s holds that the globalizing culture of the internet, and the cosmopolitan culture of books, are both dependent, for their integrity, upon the place-based, vernacular culture of face-to-face storytelling.

When oral culture degrades, then the literate mind loses its bearings, forgetting its ongoing debt to the body and the breathing earth. When stories are no longer being told in the woods or along the banks of rivers -- when the land is no longer being honored, *ALOUD!,* as an animate, expressive power – then the human senses lose their attunement to the surrounding terrain. We no longer feel the particular pulse of our place – we no longer hear, or respond to, the many-voiced eloquence of the land. Increasingly blind and deaf, increasingly impervious to the sensuous world, the technological mind begins to lay waste to the earth.

We can be ardent readers (and even writers) of books, and enthusiastic participants in the world wide web and the internet, while recognizing that these abstract and almost exclusively human layers of culture will never be sufficient unto themselves. Without rejecting these rich forms of communication, we can nonetheless discern, today, that *the rejuvenation of oral culture is an ecological imperative.*

David is a cultural ecologist, philosopher, and performance artist He is the author of *The Spell of the Sensuous: Perception and Language in a More-than-Human World* (Pantheon/Vintage), for which he received the international Lannan Literary Award for non-fiction. An early version of this essay was published in *Resurgence*, issue 222, and another in the *Encyclopedia of Religion and Nature*, Taylor and Kaplan, ed., published by Continuum, 2005.
You can read more about the Alliance for Wild Ethics on **www.wildethics.org**

What of the rights of the Natural World?

Chief Oriel Lyons
Faithkeeper of the Turtle Clan, Onondaga Nation, Haudenosaunee (Six Nations Iroquois Confederacy).

Each generation was to raise its chiefs and to look out for the welfare of the seven generations to come. We were to understand the principles of living together. We were to protect the life that surrounds us, and we were to give what we had to the elders and the children. The men were to provide, and the women were to care for the family and be the center, the heart of the home. And so our nation was built on the spiritual family and were given clans...The Turtle, the Eagle, the Beaver, the Wolf, the Bear, the Snipe, the Hawk, all of whom were symbols of freedom. Our brothers the Bear, the Wolves, and the Eagles are Indians; they are natives, as we are.

We went to Geneva, the six nations, the great Lakota nation, as representatives of the indigenous people of the western hemisphere, and what was the message that we gave? 'There is a hue and cry for human rights,' they said, 'for all people,' and the indigenous people said 'What of the rights of the natural world? Where is the seat for the Buffalo or the Eagle? Who is representing them here in this forum? Who is speaking for the waters of the earth? Who is speaking for the trees and the forests? Who is speaking for the Fish? For the Whales?, for the Beavers?, for our children?

We are the indigenous people to this land. We are like a conscience; we are small, but we are not a minority, we are the landholders, we are the landkeepers; we are not a minority, for out brothers are all the natural world, and we are by far the majority. It is no time to be afraid. There is no time for fear. It is only time to be strong, only a time to think of the future and to challenge the destruction of your grandchildren."

From remarks made at the August 30, 2000, Thomas Berry Award and Lecture, sponsored by the Center for Respect of Life and Environment and the Forum on Religion and Ecology at the UN Millennium World Peace Summit for Religious and Spiritual Leaders. Thomas Berry is a cultural historian, author, and teacher of religion now living in the southern Appalachians

As humans we are born of the Earth, nourished by the Earth, healed by the Earth. The natural world tells us: I will feed you, I will clothe you, I will shelter you, I will heal you. Only do not so devour me or use me that you destroy my capacity to mediate the divine and the human. For I offer you a communion with the divine. I offer you gifts that you can exchange with each other. I offer you flowers whereby you may express your reverence for the divine and your love for each other. In the vastness of the sea, in the snow-covered mountains, in the rivers flowing through the valleys, in the serenity of the landscape, and in the foreboding of the great storms that sweep over the land, in all these experiences I offer you inspiration for your music, for your art, your dance.

All these benefits the Earth gives to us, individually, in our communities, and throughout the entire Earth. Yet we cannot be fully nourished in the depths of our being if we try to isolate ourselves individually or if we seek to deprive others of their share by increasing our own, for the food that we eat nourishes us in both our souls and our bodies. To eat alone is to be starved in some part of our being.

We need to reflect that our individual delight in the song of the birds and the sound of the crickets and cicadas in the evening is enhanced, not diminished, when we listen together with our families and our friends. We experience an easing of the tensions that develop between us, for the songs that we hear draw us into the intimacy of the same psychic space. So it is with music. Our folk music as well as the symphonies of Mozart or Beethoven draw an unlimited number of persons into the same soulspace.

Perhaps our greatest resource for peace is in an awareness that we enrich ourselves when we share our possessions with others. We discover peace when we learn to esteem those goods whereby we benefit ourselves in proportion as we give them to others. The very structure and functioning of the universe and of the planet Earth reveal an indescribable diversity bound in an all-embracing unity. The heavens themselves are curved over the earth in an encompassing embrace...

I would suggest that we see these early years of the 21st century as the period when we discover the great community of the Earth, a comprehensive community of all the living and non-living components of the planet. We are just discovering that the human project is itself a component of the Earth project, that our intimacy with the Earth is our way to intimacy with each other. Such are the foundations of our journey into the future.

NATURAL SYSTEMS DYNAMICS

Any system, whether it be a human being or an organization, can apply nature's own dynamics to optimise its potential. Ancient and indigenous peoples consciously applied this understanding through an appreciation that nature demonstrated perfected optimal creative growth and development with simplicity of structure and flow.

Going with nature produces optimal harmony and balance, whereas going against nature creates dissonance and disruption to the whole.

The Characteristics of Natural Systems

They have dynamic regularities of structure

They are self-organizing and self-correcting

They unfold and evolve

They are co-creative

They demonstrate a diversity arising from an essential unity

They clarify that there are many perspectives within any one system

They show that every component in a system is essential

They show that the health and well-being of every piece is essential to the whole

Creativity
Self Organisation
Authentic feedback
Co-operation
Adaptability
Interconnectivity
Communication
Co-existence
Contribution
Thinking out of the box
Risk as a challenge
Learning as a thrill
Self motivation
Passion

DEFINING A NATURAL ORGANISATION

What is the common mission or purpose that unites
the people gathered here?

What are the core qualities that represent us?

CORE STRENGTHS

CORE VALUES

WAYS OF WORKING

In our daily lives and interactions are we a true reflection of what the organization is about? i.e. are we each truly '*walking our talk*'?

Are we open to inner challenge and transformation (including not knowing all the answers!) as a critical part of our process?

How do we ensure that our organizational structure is flexible enough to allow for its own ongoing transformation?

Can we let go of any old needs for structure and ownership and
instead recognise that what matters is to identify our place in the whole?

How are our activities positively enhancing the lives of others/humanity as a whole?

How are we ensuring that our activities can be shared with the outside world?

Do other like-minded organisations know about us? Are we duplicating activities that are being undertaken by others?

How could we liaise in order to ensure the best use of our mutual energies?

In what ways are we actively supporting other
like-minded organizations?

What mistakes have we made? What have we learnt from them and how could this knowledge assist us as we move forward?
Are we open to helping others avoid the same problems?

How do we see ourselves in 5 or 10 years time? How has this served the needs of the greater whole?

Looking back are there any changes that we could have made now that might have quickened the process?

How can we help co-create a true, dynamic, interacting
community of spirit?

authenticity
courage
humility
sensitivity
discernment
self-knowledge
enthusiasm
perseverance
realism
responsibility
service

Rediscovering the art and science of Sound healing

John and Annaliese Reid illustrate how sound is fast regaining its place as a pre-eminent healing modality. Having been first used by the ancients, sound therapy has undergone a period of rediscovery and is now poised to reveal the intricacies of healing both at the cellular and psychological levels.

An earlier version of this article appeared in Caduceus Magazine, Issue 72, 2007
www.caduceus.info

every cell in our bodies has a unique sonic signature and 'sings' to its neighbours

Many ancient cultures used the seemingly magical power of sound to heal. Sound healing had almost disappeared in the West until the 1930s when acoustic researchers discovered ultrasound and its medical properties. With this discovery, research burgeoned and today the ancient art of sound healing is rapidly developing into a new science.

There is now a mass of research into the healing benefits of ultrasound, including its use in breaking up kidney stones and even shrinking tumours.1–3 In addition, infrasound and audible sound are now recognized as having immense healing properties.

The Aboriginal people of Australia are the first known culture to heal with sound. Their 'yidaki' (modern name, didgeridoo) has been used as a healing tool for at least 40,000 years. The Aborigines healed broken bones, muscle tears and illnesses of every kind using their enigmatic musical instrument.

Interestingly, the sounds emitted by the yidaki are in alignment with modern sound healing technology. It is becoming apparent that the wisdom of the ancients was based on 'sound' principles.

Sound: primordial organizer of the universe *In the beginning was the Word. And the Word was with God, and the Word was God.* St. John's Gospel, Ch 1, v 1.

Many spiritual traditions speak of sound as being the formative force of creation. Before focusing on current research into sound healing, let us consider the vital role sound may have played in structuring our universe.

Recent studies point to sound as having reigned supreme as the prime organising force of all matter, especially during the first million years of creation.4 Of course, sound cannot travel in the vacuum of space but sound can travel wherever matter is dense enough to allow atoms or molecules to collide with each other.

In fact, it is this process of collision that provides a clear definition of sound: *The passing on of vibrational data at the moment of collision between any two atoms or molecules.*

Sound not only structured our universe, it may also have been at work in Earth's primordial oceans. The structuring and organizing force that triggered life has always eluded theorists. Yet, science has not yet thoroughly explored the most obvious and potent force of all: sound. (For an expanded treatise on sound as a life-creating force, see *Sound, the Trigger for Life* at: www.soundhealingresource.com)

Although invisible, sound is actually highly structured. In water it acts to form 'micro-sonic scaffolding', a structuring process that causes matter to coalesce in an orderly manner.

We believe it was this dynamic, sonic mechanism that sparked life. Sound and life, it seems, are inextricably linked.

The vortex of life

One of the greatest mysteries in understanding how life evolved concerns the helical nature of DNA and how this complex structure originated. Recent research has demonstrated that vortices in both the macro and micro realms can be created in water. The dynamics necessary to create micro-vortices in the ancient seas may have derived from the bubbling sounds of hydrothermal vents or massive surface storms. Water acts as an acoustic filter, so the sound of the waves would become increasingly pure as the depth increased. This pure form of sound would, theoretically, power the vortex-forming mechanism.

In the 1940s and '50s, Viktor Schauberger, the brilliant Austrian scientist, was probably the first to study micro-vortices in water.5. These spiral-like forms may be the missing key to the origins of life since the fundamental shape of a micro-vortex is similar to the spiral helix of DNA. Perhaps the DNA's double-helix pattern was a consequence of sound, something we expect further research to clarify.

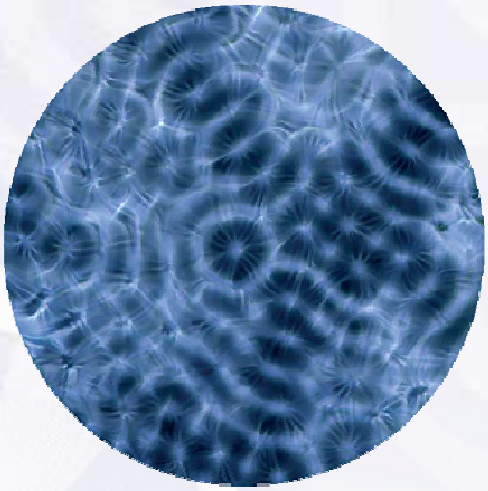
The German photographer, Alexander Lauterwasser, has produced stunning images of the effects of sound on water.6 He has shown that sound creates vortices in the macro realm under certain controlled conditions.

If the dynamic force that created life is ultimately proven to be sound, then it is interesting to note that a group of Hong Kong scientists have demonstrated that DNA molecules can be manipulated through a micro-vortex.7 The group may have inadvertently tapped into the very secret of life itself. Their work may inspire others to develop a better model of how life evolved and lead to a fuller understanding of sound healing.

The structure of sound

The CymaScope® is the world's first commercial instrument that allows us to enjoy and study the visual geometry of sound ('cyma', derived from the Greek, 'kyma', means wave). The device creates images called 'CymaGlyphs®' that are the imprint of sound's inherent structures. Harmonic sounds have been found to be the richest source of the mathematical constants of the universe. Given that many of these constants are imbedded within the human voice, it is inspiring to think that simply the function of speaking is an act of creation. (For further information on the CymaScope see: www.cymascope.com .) Phi, often referred to as the Golden Mean, is the ratio of 1 to approximately 1.618. It is perhaps the most important con-stant seen in CymaGlyphs as it is prevalent in all living things.

Gyorgy Doczi's wonderful book, *The Power of Limits*, illustrates this point with great flair.



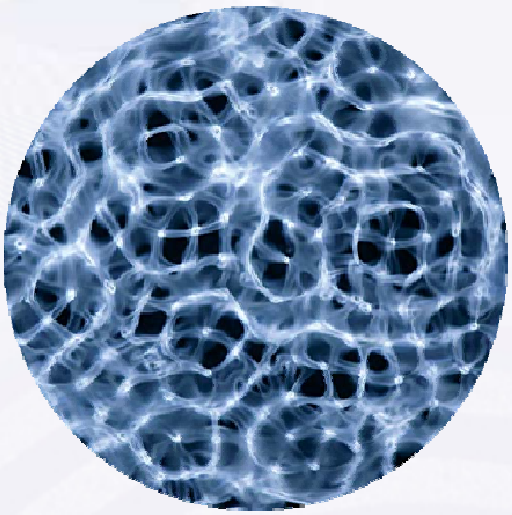
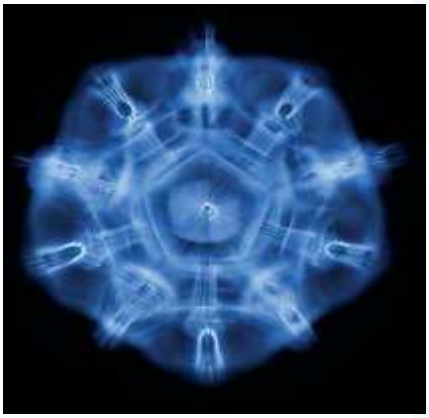


Fig.1a (top): Liquid CymaGlyph in a drop of water under the influence of sound. Note the fine tendrils emerging from nodal points, evidence of sonic scaffolding.. Image created on the CymaScope by Erik Larson.

Fig. 1b (bottom): Liquid Cymaglyph in a drop of water under the influence of sound. Note the matrix of tubular macro vor tices, in par ticular the vortex that begins near the three o'clock position and snakes up to the two o'clock position before tracking further left. Image creation the CymaScope by Erik Larson.



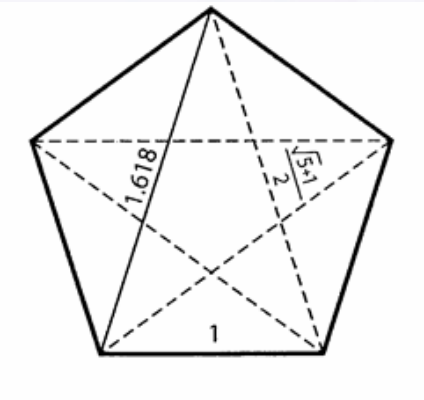
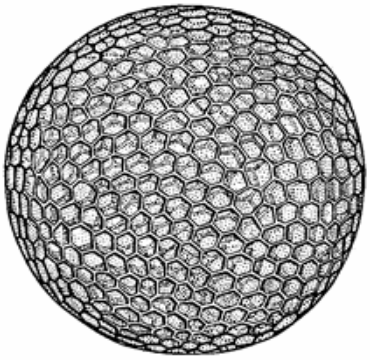


Fig. 2a (left): A pentagon form created by a low frequency sine tone, demonstrating that sound and life are inextricably linked: Sound can create pentagonal structures which contain phi, the physical constant of all life. Image by Erik Larson, Sonic Age America. **Fig. 2b (right):** The pentagon contains phi, the Golden Mean, the ratio 1: 1.618, that is prevalent in all life.



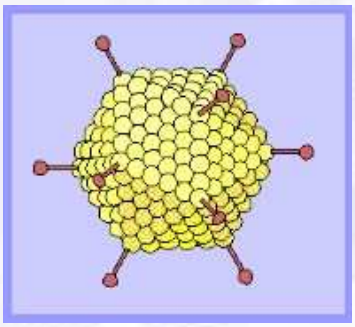


Fig. 3a (left): Many species of Radiloaria exhibit angular surface structures, often involving hexagons and pentagons. **Fig. 3b (right):** Many viruses exhibit polygonal outer shells.

He analyses sea creatures, shells, butterflies, flowers and many other life forms to validate the phi ratio as one of the defining characteristics of life.
One group of researchers has proposed that the earliest life forms were viruses, which are typically angular in structure, unlike the globular nature of bacterial life.8 Angular sound structures are commonly observed on the CymaScope, providing us with a hypothetical model for the way in which the earliest life forms were shaped in the ancient seas. The surfaces of microscopic bubbles, created near hydrothermal vents, could have been host to angular patterns of sonic vibration. Simple creatures that exhibit angular geometry, such as radiolaria and starfish, provide additional evidence that sound may have been responsible for triggering and/or structuring life.

Sound healing overview

If sound was responsible for triggering life and ordering organisms, we should not be surprised that sound is such a powerful healing modality. Put simply, sound has the almost magical power of restoring order to organisms that are malfunctioning – magical in the sense that we don't yet fully understand how this is accomplished.

One way to illustrate how sound may heal is to imagine an orchestra that represents a living organism, such as the human body. If one or more of the musicians are playing off key and the situation is not corrected, it will negatively impact the entire orchestra so that it becomes discordant.

It then becomes necessary for a conductor (healing frequencies) to restore order and harmony. The healing frequencies may originate from a modern sound healing instrument or from a traditional method such as the human voice, a gong, a didgeridoo or tuning forks, to name a few. In a sense, the body's absorption of harmonic sounds is similar to the life-giving energy absorbed from foods. Harmonic sounds act as nourishment for the body.

Sound healing practitioners find that by applying specific sound frequencies to the effected region, normal function returns in most cases. The cells of the organ or system are effectively re-harmonized and re-energized so that cellular re-programming takes place.

Modern audible sound therapy instruments are non-invasive and are essentially like playing music to the body. However, the frequencies they employ are carefully targeted, unlike the broad range of frequencies heard in music and traditional sound healing instruments. Cymatherapy International, for example, is pioneering a new era in therapeutic sound technologies. Audible sound therapy has no known side-effects and has been proven to be powerfully efficacious. Thus, we can envisage a future where sound technology is as commonplace in the home as in clinical settings.

Resonance – the essential principle of sound healing

Resonance is the fundamental principle of sound healing and has various definitions. In the context of sound healing it can be described as the frequency of vibration that is most natural to a specific organ or system, such as the heart, liver or lungs. This innate frequency is known as the prime resonance. The reso nance principle does not necessarily

require the living system to emit a sound. However, another aspect of resonance refers to cells that are emitting a range of sounds. Here, the resonance principle relates to the cellular absorption of those same sounds and/or their harmonics. In this situation resonance principles are applied to re-harmonize cells that have been imprinted with disruptive frequencies. Such troublesome imprints may have been a result of toxic substances, emotional traumas, pathogens, or long-term exposure to noise pollution.

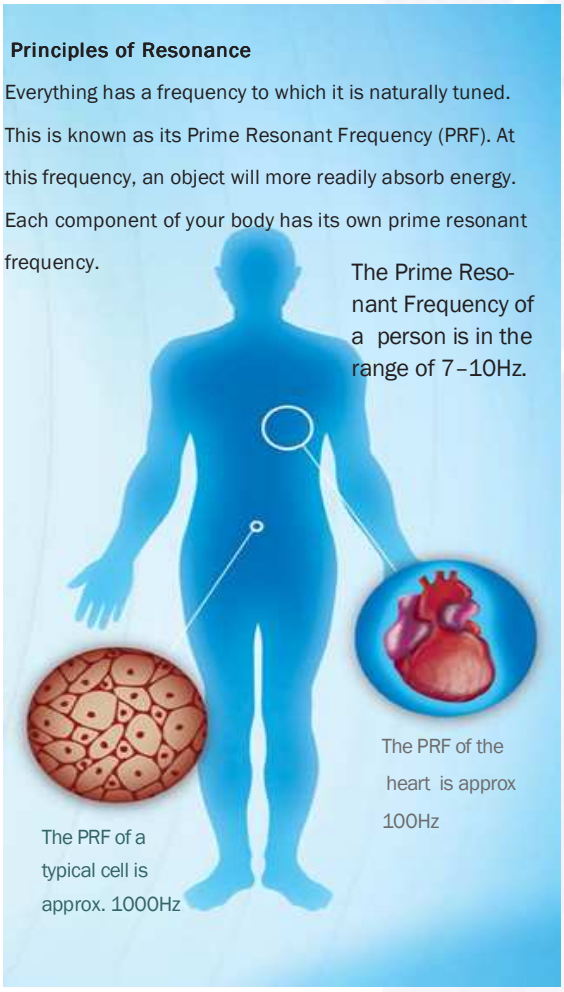
The scientific view of sound healing

Scientists are faced with the challenge of gaining insight into the biochemistry of cells immersed in sound. One of the many difficulties they face is that the light microscope is somewhat limited in magnification to observe the subtle and complex processes that occur within living cells. Electron microscopes are far more powerful; however, samples must first be desiccated and typically, sliced, making the dynamics of living processes impossible to study with this instrument. Another possible explanation of how sound is able to trigger the healing response relates to cellular ion channels.[10] Situated within a cell's membrane, ion channels are the means by which the cell receives nourishment and communicates with neighbouring cells. In dysfunctional cells it is proposed that some of these vital channels are shut down. In this hypothesis, sound opens the closed channels, supporting the cell to resume normal functioning and replication.

Dr James Gimzewski, of UCLA, California, has taken a revolutionary approach to studying cellular function.[11] He uses an atomic force microscope, a kind of super-sensitive microphone, to listen to the sounds emitted by cells. The focus of this new science, called 'sonocy-tology,' is mapping the pulsations of the cell's outer membrane, thus identifying the 'song' of the cell. Gimzewski's work has revealed that every cell in our bodies has a unique sonic signature and 'sings' to its neighbours.

Sonocytology is a potentially powerful, diagnostic tool for identifying the sounds of healthy cells versus those of injurious ones. But it introduces an even more exciting prospect: the ability to play the destructive sounds of rogue cells back to them greatly amplified, so that they implode and are destroyed. In this scenario there would be no collateral damage to surrounding cells since healthy cells would not resonate with these frequencies.

Dr Gimzewski, himself a Nobel Prize winner, is one of a large number of innovative minds at work in our world that share the vision of creating modalities to assist the body to heal. Audible sound therapy may offer the greatest potential in non-invasive healing. In the years to come we may well see diagnostic and therapeutic beds that resemble a scene from the futuristic, Star Trek sick bay. We will certainly see a proliferation in modalities in which sound is the governing principle. Sound heals life naturally.



Development of sound healing in modern times

Technological sound healing devices first appeared in 1928 when German scientist Erwin Schliephake discovered that sound accelerated healing. He created an acoustic device known as the Novasonic that is still available today.

In 1938 another German scientist, Raimar Pohlman, demonstrated ultrasound's therapeutic properties in a Berlin physiotherapy clinic. By the 1950's ultrasound had become a widely used sound healing modality. To this day it remains a mystery as to precisely how it helps the body to heal.

British osteopath, Peter Guy Manners, developed an audible sound healing modality during the 1950s that today is called Cymatherapy®. Cymatherapy International bought the rights for the technology from Manners (said to be 103, a good advertisement for his device!) and now manufactures the Cymatherapy machine in the USA. Their version uses advanced computers to create ultra pure tones, mostly in sets of five. It has 700 'codes' that address a huge range of injuries and ailments.

Annaliese Reid *has over 20 years experience as an educator in the fields of energetic healing and sound healing and is an authorized trainer for Cymatherapy International. Annaliese is co-author of the book,* Journey into Wholeness *(Hara Publishing, USA, 1996).*

John Stuart Reid *is an acoustics engineer with 40 years experience. Since 2001 he has been researching the true nature of sound and working to birth the world's first instrument that allows sound to be made visible, the CymaScope.*

They present lectures and seminars throughout the US and UK and can be reached through their website: www.soundhealingresource.com .

The Indigenous Education Institute

Nancy Maryboy, Ph.D.

Astronaut John Herrington (Chickasaw) with AISES students in Anchorage, Alaska.

Our future—Navaho Child

Nancy C. Maryboy, Ph.D. is the President and Founder of the Indigenous Education Institute, a non profit organization with a mission of preserving, protecting and applying indigenous knowledge. She is also President of Wohali Productions, Inc., consulting in areas of indigenous science, indigenous astronomy, Native American education, curriculum development, film-making and strategic planning

The Indigenous Education Institute (IEI) was created in 1995 as a non-profit 501(c)(3) institution with a mission to preserve, protect and apply traditional Indigenous knowledge in a contemporary setting, that of Indigenous peoples today, around the world. IEI has developed numerous projects that preserve traditional knowledge, protect the knowledge in terms of Indigenous protocol, and apply it to areas such as astronomy and other science disciplines.

IEI works closely with many Indigenous organizations and institutions and also with mainstream universities and K-12 schools. IEI personnel have given countless presentations around the world, in Australia, New Zealand, Norway, Ireland, Northern Ireland, England, Wales, Mexico, Hawaii, Alaska, and all through the continental United States.

The Institute has worked with many scientific organizations and institutions such as American Indian Science and Engineering Society (AISES), Canadian Aboriginal Science and Technology Society (CASTS), Goddard Space Flight Center (NASA), Space Sciences Laboratory at the University of California-Berkeley, Space Telescope Science Institute, and the Native Science Academy.

EI is located in Bluff, Utah, and involves key administrators from the Navajo Reservation. The Board of IEI is comprised primarily of Indigenous leaders, with an International Advisory Board of noted individuals from all walks of life.

IEI develops educational materials such as the *poster of the Dine (Navajo) Universe, CD of Navajo Astronomy Stars Over Dine Bikeyah,* and a cross cultural astronomy book: *Sharing the Skies: Navajo Astronomy - A Cross Cultural View*, with comparisons of Navajo, Greek and NASA Space Science worldviews.

It has also developed the Cosmic Model for Strategic Planning and Evaluation in accordance with the Natural Order as perceived by the Navajo. IEI is known for development of curriculum relevant to Indigenous communities, such as "Traditional Indigenous Geography," a traditional Indigenous introduction to GIS technology.

The work of IEI is focused on the boundaries between traditional Indigenous science and western science, sometimes places of tension, but also places where the most fruitful exchange of knowledge can take place. It is centred on the task of helping young native people find their own sense of self-identity and self-esteem in the world today, based on a firm foundation of thousands of years of cultural knowledge.

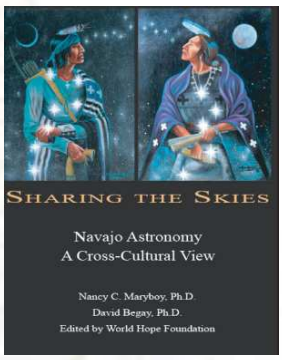
Find out more about the work of The Indigenous Education Institute on **www.indigenouseducation.org** and **www.sharingtheskies.com**

Navajo Hogan - photo by Nancy Maryboy and Troy Cline

Wisdom

Indigenous wisdom has evolved from the teachings and principles inherent in such a moving, dynamic world. Wisdom does not just appear in a void. In the Indigenous way wisdom is based on generations of knowledge, close observation of natural order, and a cultural and spiritual consciousness articulated through traditional holistic language. From this construct develops an indigenous consciousness specific to place and time. A highly complex cultural knowledge develops from this evolution, and from this knowledge, wisdom is generated.

Dr. Maryboy, Dr. Begay and Mr. Lee Nichol. Paradox and Transformation



Sharing the Skies
Native Astronomy: A Cross Cultural View

by Nancy Maryboy Ph.D and David Begay, Ph.D

166-color pages comparing Navajo Astronomy with Greek Astronomy and Western Science

Published May 2008

The Isha Foundation

Sadhguru Jaggi Vasudev, the founder of The Isha Foundation in Southern India, is a visionary humanitarian and a prominent spiritual leader with a unique perspective on bridging ancient wisdom with modern living. He speaks at some of the world's most prominent international leadership forums. In January 2007, he participated in four panels at the World Economic Forum and spoke on issues ranging from diplomacy and economic development, to education and the environment. In 2006, he addressed the World Economic Forum, the Tallberg Forum in Sweden, and the Australian Leadership Retreat. He has also served as a delegate to the United Nations Millennium Peace Summit and the World Peace Congress.

'The first and most fundamental responsibility for a human being is to become a joyous human being; because no matter what you are doing, is doesn't matter what you are pursuing in your life, whether its' business, money, power, education, service or whatever else you wish to do, you are doing it because somewhere deep inside you know that this will bring you happiness. Somebody is willing to give his life away to another person, even that he does because that is what brings him happiness. Every single action that man performs on this planet is seeking happiness. Today that we are seeking happiness so vigorously that they very life of the planet is being threatened.

In the last hundred years, with the aid of science and technology, much has been done on this planet. There are many conveniences and comforts that could never have been dreamt of a hundred years ago. What royalty did not have a hundred years ago, today ordinary citizens have in terms of comforts and conveniences. In spite of that, it cannot be said that humanity is any happier than what it was a hundred years ago. It cannot be said that humanity is any more peaceful or loving that it was a hundred years ago. So it does not matter with what intentions you do any act, still, fundamentally, you are only creating what you are. If man does not take up this project in his life—that he changes himself into a joyous human being by his own nature, not because of something or somebody else—then unknowingly, with good intentions, he will cause much damage to everything around him...

Now the spiritual process is to just create the right kind of chemistry, where you are naturally peaceful, naturally joyous. When you are joyous by your own nature, when you don't have to do anything to be happy, then the very dimension of your life, the very way you perceive and express yourself in the world will change. The very way you experience your life will change.

Sadhguru Jaggi Vasudev—Encounter with the Enlightened, 2003 Published by Wisdom Tree

"Every human being aspires for health and well-being. True health fundamentally means to be in tune with nature; both the inner and outer"

Sadhguru

The Isha Foundation is run by thousands of volunteers worldwide and has developed a personal development course called 'Inner Engineeering'. Please refer to the website for details.

www.ishafoundation.org

Isha Global Initiatives

HEALTH

Action for Rural Regeneration

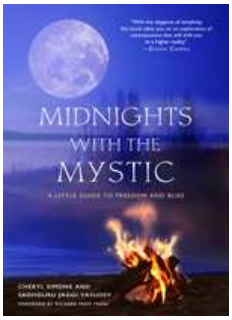
EDUCATION

Isha Vidyha

ENVIRONMENT

Project GreenHands

www.ishafoundation.org



A fascinating series of late night conversations around a camp fire between Cheryl Simone and Sadhguru Vasudev. Just published and already highly acclaimed.

The Pachamamma Alliance

AWAKENING THE DREAMER - CHANGING THE DREAM

"How can you buy or sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of the earth is sacred to my people... If we sell you our land, remember that the air is precious to us that the air shares its spirit with all the life that it supports. ... Teach your children what we have taught our children–that the earth is our mother. Whatever befalls the earth befalls the sons and daughters of the earth. If men spit upon the ground, they spit upon themselves. This we know. The earth does not belong to us; we belong to the earth. This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the sons and daughters of the earth. We did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves...

Chief Seattle

The Pachamama Alliance is a U.S. based not-for-profit organization that was born out of a relationship developed between a group of people from the modern world and the leaders of remote indigenous groups in the Amazon region of Ecuador. This relationship was actually initiated by the indigenous elders and shamans themselves who, out of their deep concern for the growing threat to their ancient way of life, and their recognition that the roots of this threat lay far beyond their rainforest home, actively sought the partnership of committed individuals living in the modern world.

According to a majority of the world's experts, there is now overwhelming evidence that our modern society is headed for a catastrophe. Leading scientists are telling us that the impact of our industrial system, and the sudden expansion of humanity's ability to harvest the common bounty of our planet for short-term gain, may actually be upsetting the balance of our highly complex and fragile web of life. It is as if we are living inside of a dream, sleepwalking toward oblivion, while self-serving, short-sighted interests encourage our slumber with managed news, celebrity culture and other weapons of mass distraction.

It has become clear that our political and commercial institutions are unable to effectively address this crisis, primarily because they don't realize that they are looking at an interconnected world through a fragmented lens. The villain here is not Big Business, the corporate media, the military-industrial complex, or even those who for personal profit seek to clearcut our forests, overfish our oceans, pollute our atmosphere or drain our aquifers. The villain is an outmoded worldview - a way of seeing the world in which such unthinkable acts appear reasonable, sensible, and even intelligent.

Indigenous people of South America, who still live in their traditional Earth-honoring ways, refer to our modern worldview as our "dream" and have urged us, for the sake of all life, to "change the dream of the North." Well, it appears that changing this collective dream of ours will be a do-it-yourself-together project. It will be accomplished by committed individuals working in concert with one another, tens of millions of us, each willing to think and act in a whole new way.

This is one of the generating principles behind our Awakening the Dreamer, Changing the Dream Symposiums. The Symposiums explore the link between three of humanity's most critical concerns: environmental sustainability, social justice and spiritual fulfilment. Using video clips from some of the world's most respected thinkers, along with inspiring short films, leading edge information and dynamic group interactions, the Symposiums allow participants to gain a new insight into the very nature of our time, and the opportunity we have to shape and impact the direction of our world with our everyday choices and action. The aim of the Symposiums is not merely to learn more about the world, but to grapple and come to grips with the very assumptions that underlie the way we ourselves see the world and our place in it, and with what each of us can do - both individually and cooperatively - to move the world in this new direction.

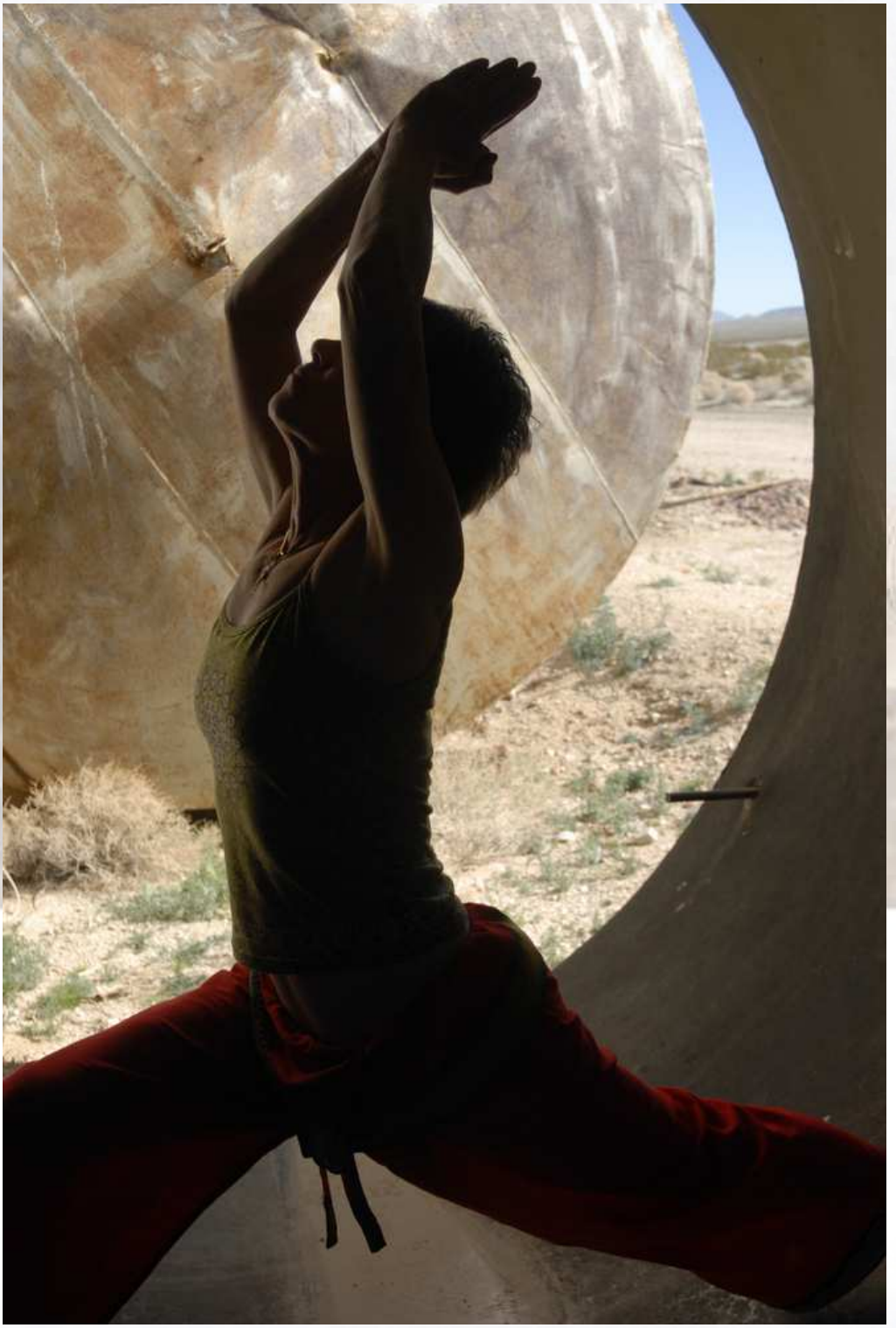
if you are ready to be disturbed, inspired and moved to action, if you are ready to be introduced to a thriving community of like-hearted, deeply committed cohorts who are actively engaged in awakening from and changing the dream of our modern industrial culture, we invite you to come to the next Symposium.

Find out about the Pachamamma Symposiums on

www.awakeningthedream.org

"Don't ask yourself what the world needs - ask yourself what makes you come alive, and then go do it. Because what the world needs is people who have come alive."

- Harold Thurman Whitman -



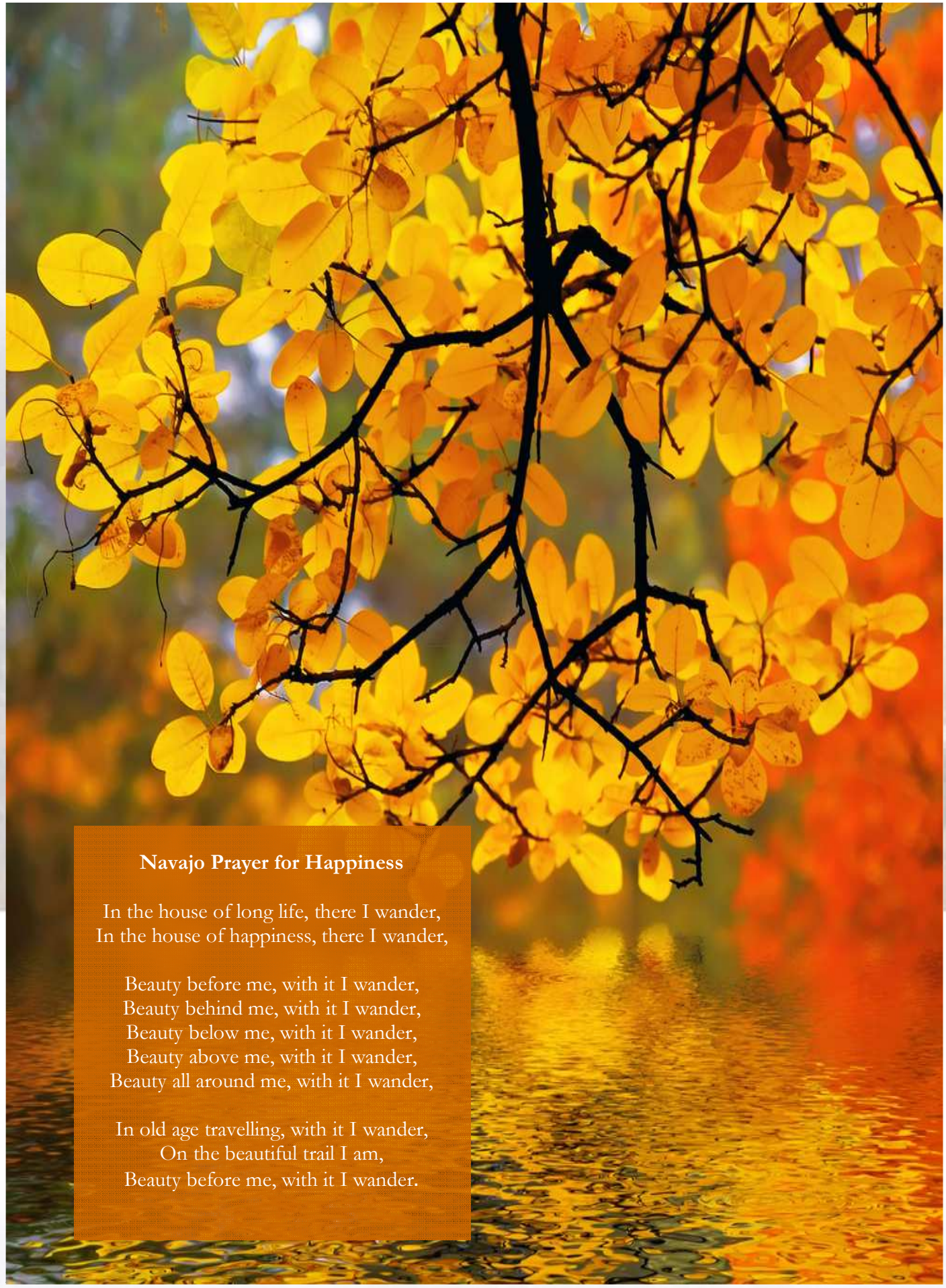
Ubuntu

Ubuntu ''is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours'

"*The West has achieved a great deal through individual initiative and ingenuity and must be commended for these often spectacular achievements. But the cost may have been high. All this has permitted a culture of achievement and success to evolve, assiduously encouraging the rat-race mentality. The awful consequence is that persons tend then not to be valued in and for themselves with a worth that is intrinsic. In Africa we have something called ubuntu in Nguni languages, or botho in Sotho, which is difficult to translate into English. It is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion.*

A person with ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole and are diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are. It gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanise them. It means it is not a great good to be successful through being aggressively competitive, that our purpose is social and communal harmony and well-being."

An extract from the book *The Essential DESMOND TUTU*



Navajo Prayer for Happiness

In the house of long life, there I wander,
In the house of happiness, there I wander,

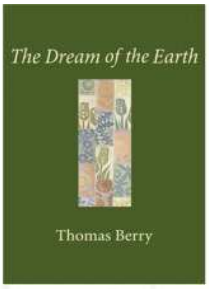
Beauty before me, with it I wander,
Beauty behind me, with it I wander,
Beauty below me, with it I wander,
Beauty above me, with it I wander,
Beauty all around me, with it I wander,

In old age travelling, with it I wander,
On the beautiful trail I am,
Beauty before me, with it I wander.

Ancient Wisdom Books

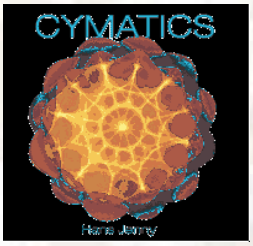
'We have to admire in humility the beautiful harmony of the structure of this world as far as we can grasp it. That is all.'

Albert Einstein, 1954 letter to an enquirer, after searching for a Theory of Everything for almost three decades



The Dream of the Earth, by Thomas Berry
The Dream of the Earth provides the insights, inspiration, and ethical guidance we need to move beyond exploitation or disengagement toward a transcendent vision of a restorative, creative relationship with the natural world. Drawing upon the wisdom of thinkers from Buddha and Plato to Teilhard de Chardin and E F Schumacher, from ancient Chinese philosophy and Native American shamanism to contemporary astrophysics, Berry forges a balanced, deeply felt declaration of planetary independence from the sociological, psychological, and intellectual conditioning that threatens the death of nature, offering a path that will avert ecological catastrophe and move our traumatized planet toward health.

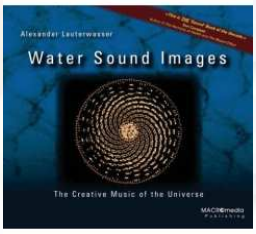
The Spell of the Sensuous, by David Abram
Abram draws on sources as diverse as the philosophy of Merleau-Ponty, Balinese shamanism, Apache storytelling, and his own experience as an accomplished sleight-of-hand magician to reveal the subtle dependence of human cognition on the natural environment. He explores the character of perception and excavates the sensual foundations of language, which--even at its most abstract--echoes the calls and cries of the earth. On every page of this lyrical work, Abram weaves his arguments with passion and intellectual daring.



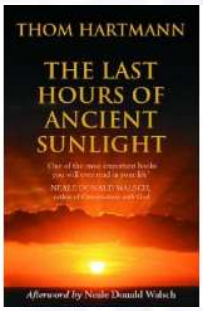
Cymatics—A Study of Wave Phenomena, by Hans Jenny

Dr. Jenny's cymatic images are truly awe-inspiring, not only for their visual beauty in portraying the inherent res-ponsiveness of matter to sound (vibration) but because they inspire a deep recognition that we, too, are part and parcel of this same complex and intricate vibrational matrix – the music of the spheres. These pages illumine the very principles which inspired the ancient Greek philosophers Heraclitus, Pythagoras and Plato, and cosmologists Giordano Bruno and Johannes Kepler.

Water Sound Images: The Creative Music of the Universe (Hardcover) by Alexander Lauterwasser

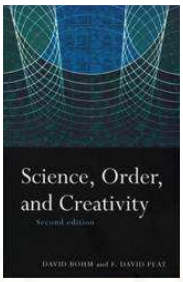


Inspired by the work of Ernst Chladni and Hans Jenny in cymatics, Alexander Lauterwasser has produced a book of stunning imagery showing the effects of sound in water. In the eighteenth century, Chladni developed the technique of drawing a violin bow across a metal plate of sand and observing the patterns that formed. In this book, Lauterwasser extends the idea to more complex and moving sounds in water, ranging from pure sine waves to music by Beethoven, Stockhausen and overtone chanting. The results have been beautifully photographed and provide remarkable insights into natural patterns in our world.



The Last Hours of Ancient Sunlight, by Thom Hartmann
Ecology and spirituality are deftly intertwined in this well-written discussion of how we can save and preserve life on Earth. Vermont author Thom Hartman offers a highly persuasive argument for adopting the spiritual values of our ancient ancestors, which means living with a strong connection to the earth as well as the sun that nourishes us all. Nowadays, humans often perceive themselves as separate from nature and born to dominate it, says Hartman who lays out some frightening, albeit thorough, research on the destruction of the planet. But as the book progresses, he guides readers into a convincing and intelligent vision for reversing our destructive ways.

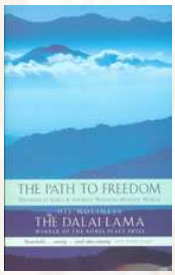
"We are all linked by a fabric of unseen connections.
This fabric is constantly changing and evolving.
This field is directly structured and influenced by our behavior and by our understanding."
- David Bohm -



Science, Order and Creativity (New edition), by David Peat

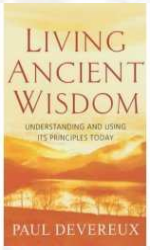
Science was born out of the awe men and women have long felt for the universe and their place in it. In this thought-provoking new book, two of today's foremost scientific thinkers contend that science has lost its bearings in the last century in favour of a narrow, abstracted, fragmented approach to nature and reality. Dr. David Bohm, who has worked alongside Oppenheimer and Einstein, and Dr. F. David Peat, author of *Synchronicity: The Bridge Between Matter and Mind*, propose a return to greater creativity and communication in the sciences. They ask for a renewed emphasis on ideas rather than formulae, on the whole rather than fragments, on meaning rather than mere mechanics.

Tracing the history of science from Aristotle to Einstein, form the Pythagorean theorem to quantum mechanics, the authors offer intriguing new insights into how scientific theories come into being, how to eliminate blocks to creativity and how science can lead to a deeper understanding of society, the human condition and the human mind itself. Science Order and Creativity looks to the future of science with elegance, hope and enthusiasm. And it shows how each of us can work creatively in our own lives to help bring new meaning and order to the universe we share.



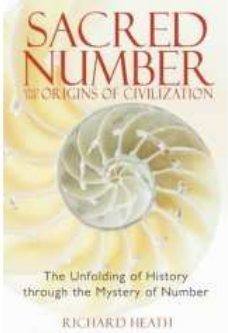
Freedom in Exile & Ancient Wisdom, Modern World, by the Dalai Lama

Two books in one volume - Freedom in Exile, the autobiography of the Dalai Lama, plus Ancient Wisdom, Modern World: Ethics for the New Millenium -the bestselling book by the Dalai Lama, in which he calls for a spiritual revolution. With wit, insight and good sense he demonstrates that there are universal principles we can draw on which transcend the dilemma of belief and disbelief. In the first instance, he says, a spiritual revolution entails an ethical revolution, and whilst many are content to speak of spiritual matters as something mysterious or evanescent, the Dalai Lama explains his approach in terms that are as clear and concise as they are compelling.



Living Ancient Wisdom: Understanding and Using Its Principles Today (Paperback) , by Paul Devereux

This text aims to bring the secrets of the ancients to life, showing how we can benefit from their knowledge today. Earth mysteries expert Paul Devereux considers the key concepts of the ancient world, including sacred centres, pilgrimage, sacred geography and divination. He also looks at important world sites related to these key concepts, the ancient practices connected to these sites and what these reveal about the people that performed them. The author continues to investigate practical means through which we can enter the ancient mindset and benefit by experiencng the world toady from a radically different persective.



Sacred Number and the Origins of Civilisation, by Richard Heath

The use of certain sacred numbers and ratios can be found throughout history, influencing everything from art and architecture to the development of religion and secret societies. In "Sacred Number and the Origins Of Civilization", Richard Heath reveals the origins, widespread influences and deeper meaning of these synchronous numerical occurrences and how they were left within our planetary environment during the creation of the earth, the moon and our solar system. Exploring astronomy, harmony, geomancy, sacred centres and myth, Heath reveals the secret use of sacred number knowledge in the building of Gothic cathedrals and the important influence of sacred numbers in the founding of modern Western culture. .

"For the world is not painted or adorned, but is from the beginning beautiful;
and God has not made some beautiful things, but Beauty is the creator of the universe."
-- Ralph Waldo Emerson

Megalithamania Conference

Glastonbury Assemby Rooms

17th—18th May 2008

Premier UK Conference on
Stone Circles and Megalithic Science

www.megalithamania.co.uk

Scientific and Medical Network

Cross Cultural Understandings
of Subtle Energy

Bath Spa University, UK
22nd to 24th August 2008

www.scimednet.org

Snowchange 2008 with the Maori Peoples

The next international Conference of the Snowchange Cooperative will be with the Maori peoples of New Zealand in December 2008. In coincide with the conclusion of the International Polar Year 2007 – 2008 and celebrates the Indigenous peoples of North and South coming together.

www.snowchange.org

WORLD INDIGENOUS PEOPLES CONFERENCE ON EDUCATION

MELBOURNE, AUSTRALIA, 7TH TO 11TH Dec 2008

The World Indigenous Peoples Conference: Education (WIPC:E) is a triennial conference of international significance that attracts peoples from around the globe to celebrate and share diverse cultures, traditions and knowledge with a focus on world Indigenous education. The purpose of WIPC:E is to provide a forum to come together, share and learn and promote best practice in Indigenous education policies, programs and practice.

CPAK 5th Annual Conference on Precession and Ancient Knowledge.

University of California, San Diego, Oct 4th&5th 2008

CPAK will again bring together a cadre of authors, scientists and independent researchers to explore the ancient idea that consciousness and history move in a vast cycle of time with alternating Dark and Golden Ages, a cycle Plato called: The Great Year.

Climate Change and Indigenous Peoples, 2008 Annual Meeting, Association of American Geographers

April 15th to19th, Boston, Massachusetts

The Indigenous Peoples Specialty Group (IPSG) of the Association of American Geographers (AAG) invites papers for the session, "Climate Change and Indigenous Peoples". This session or series of sessions invites scholars working on climate change with Indigenous peoples to present papers on their work. Papers on any aspect of this topic will be welcome, as organizers look to see the range of scholarship being done in this important area.

"... at this point in history, the most radical, pervasive, and earth-shaking transformation would occur simply if everybody truly evolved to a mature, rational, and responsible ego, capable of freely participating in the open exchange of mutual self-esteem. There is the "edge of history." There would be a real New Age."

-Ken Wilber, Up From Eden

OUROBOROS FRIENDS

When you become a friend of the Ouroboros Trust, you join an international network of individuals dedicated to increasing an appreciation of ancient and indigenous wisdom. You share a mutual concern for the rapid and worldwide loss of wisdom traditions. You join the call to recognize the field of Ancient and Indigenous Wisdom Studies as having great relevance and value to 21st century problems and progress, and particularly to our need to create a more sustainable future

We think that through the work of the Trust we can help share some really important understanding about nature's own processes and man's own longing for meaning and fulfilment. Rather than seeing our Friends as an exclusive club of members, we feel it important that we establish ways of bringing energy into the work of the Trust that is aligned with the principles that we are trying to demonstrate. Nature is inclusive, dynamic and co-creative. In that spirit we invite everyone to become co-creative Friends, willing to help us share and disseminate some of the wonderful knowledge and teaching that has come to us from our studies of Ancient and Indigenous Wisdom.

Like any living system the Trust needs energy in order to grow. We are asking our Friends to help us secure the necessary resources through an annual membership fee of £25. This will ensure that we have a firm foundation and can grown organically, celebrating the company and assistance of those that wish to help us. Friends will receive discounted prices for all talks and workshops. For those wishing to make a more substantial commitment we suggest a one off Lifelong membership of £500 with subsequent free access to all talks and the possibility of more direct contact with AIWS researchers.

We very much hope that you will want to join us. You can do so online through the website or by sending in the form below.

OUROBOROS CIRCLE OF FRIENDS

I would like to join the Ouroboros Circle of Friends and enclose a cheque for £25
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I am a UK tax payer and would like The Ouroboros Trust to reclaim tax on any subsciption/donations that I make from the date of this declaration, until I notify you otherwise. I have paid the amount of income or capital gains tax equal to any tax claimed in the tax year.

Date ...../...../.....

Signature.....

The Ouroboros Research and Education Trust Charity Number 1113141

This magazine has been produced at minimum cost to be freely available online. We encourage you to share it with others.

The Trust is running the lecture series 'Living Ancient Wisdom' throughout the year. Please see the website for details. Robin Heath is also offering a Sky and Landscape workshop at Kinnersley Castle in September.

The website has now been redeveloped and provides information on AIWS activities around the world. Although we have some wonderful patrons and supporters, we remain a small and voluntarily run charity and maintain as many activities as we can with very limited resources. During 2008 we hope to develop our Friends Programme so that we can bring in the funds to continue our development and maintain our mission of promoting a deeper understanding of Ancient and Indigenous wisdom. We think that, at a time when humanity is seeking a worldview that fundamentally redefines how we move forward, our own activities may help inform and shape this very essential debate.

'Worldviews, and the ways of knowing that produce and sustain them, structure our perceptions and define how we experience ourselves in relation to the universe. They determine how we relate to each other and to the Earth itself, how we find satisfaction, and how we come to terms with the ultimate questions of living and dying. For these reasons, there is no matter of greater significance than which worldview, or paradigm, is ascendant in our society.'

John E Mack

Mind Before Matter, 2007

WISDOM CORNER

Voices from leading thinkers

"As we enter the 21st century, we observe a wide-spread awakening to the wonder of the Earth. This we can observe in the writing of naturalists and environmental organizations dedicated to preserving the integrity of the planet. The human venture depends absolutely on this quality of awe and reverence and joy in the Earth. As soon as we isolate ourselves from these currents of life and from the profound mood that these engender within us, then our basic life-satisfactions are diminished."

Thmas Berry, The Great Work

"If we can open the windows of our being to the underlying matrix of creation through our insights, intuitions and creative actions we will be sustained by the organizing, implicate order of the universe."

David La Chapelle, Navigating the Tides of Change

"We are all linked by a fabric of unseen connections. This fabric is constantly changing and evolving. This field is directly structured and influenced by our behavior and by our understanding."

- David Bohm -

"What we see in the lights overhead is the itinerary of cosmic order. Because it governs everything, it is reflected in the entire world. t is the core of our consciousness. It defines what is sacred and makes the sky the domain of the gods."

Ed Krupp, Director Griffith Observatory

Our lives begin to end the day we become silent about things that matter.
Rev. Dr. Martin Luther King Jr. (1929-1968)

The Ouroboros Trust welcomes all donations and expressions of support. Please contact us either via the website or at the address shown.

Ouroboros Research and Education Trust
Kinnersley Castle
Kinnersley, Hereford, HR3 6QF
United Kingdom
Registered Charity No: 1113141

Phone: +44 (0) 1544 327 927
E-mail: info@ouroborostrust.org