



Desktop Wars - Archetypes in the Chaos Age

Source Book #38 and Study Questions from Willi Paul Studio / Planetshifter.com

- Prelude -

The eastern world, it is explodin',
Violence flarin', bullets loadin',
You're old enough to kill but not for votin',
You don't believe in war, but what's that gun you're totin',
And even the Jordan river has bodies floatin',
But you tell me over and over and over again my friend,
Ah, you don't believe we're on the eve of destruction.

Barry McGuire – “Eve of Destruction”

“... absent a significant adjustment to how billions of humans conduct their lives, parts of the Earth will likely become close to uninhabitable, and other parts horrifically inhospitable, as soon as the end of this century.”

Source: The Uninhabitable Earth by [David Wallace-Wells](#)

Willi: Are we [creating new archetypes and symbols](#) or just adding paint to the existing ones?

Shari: I can see where new symbols emerge because to understand an archetype visually, the symbol has to be relevant to those viewing it for them to gain meaning. As far as archetypes go, I don't believe that new ones are created because of what archetypes are. However, let's say the possibility exists that an archetype that has always been there might not have always been evident to human beings, and that might emerge only at a time when humans are ready to 'get it'. In my view, we see in our current lives the archetypes that have always been, both in the classic ways and as they apply to our situations which we think of as new.

- Contents -

“Permaculture, Carl Jung and the New Archetypes” (+ PDF) by Willi Paul, New Global Mythology Group @ Depth Psychology Alliance”

“Big Bang Mythology” – “Steve Tibbetts and 7 Sound Archetypes”

“Myth Sparks and New Archetypes” – An eGroup “Text Stream” Process for Creative Collaboration”

“Pre-Mythic Symbols and Archetypes” - Biomimicry and the Hunters and Gatherers – Lecture Outline”

“Sound Archetypes and the Four Seasons” – Children’s Video and Documentation”

"song for permaculture" by willi paul – planetshifter.com media”

“Giger’s Harvest Tradition @ Root River” - New Myth #79”

“Geo-Political Archetypes vs. Nature-Sound Archetypes” – Vision”

“Climate Archetypes and Our Emerging Urban - Nature Artifacts” – Plus Study Questions”

“Soul Gate: Symbols and Archetypes in the Chaos Era” – Lesson Plan”

“Nature Points a Gun at Our Heads” – Drought Archetypes and Symbols”

“Beating Wings of the Dusk Archetypes” – Children’s Video”

“Permaculture Age Symbols 3: Colors, Archetypes & New Myths”

“Sound symbols, archetypes & the power of myth: an alchemic journey with Nature begins”

“Instinct + Paranoia = Resilience? Climate change, species extinction and terrorism in the Chaos Era”

“WILDpermaculture“- Mixing ReWilding and Permaculture with Symbols. Lesson Plan”

“Scenario Mapping for New Myths” - Transitionites / Permaculturists, Survivalists and Technologists”

“Garden of Eden 2.0 - The Permaculture Food Forest Mythic Promise”

“River - Land - Sky - Moon – Sun” – The Permaculture SpiritShield Song. Edu-Video + Exercise - New Myth #85”

“Obelisk = Burning Garden” - “Allegory and New Mythology in the Chaos Age” - Study Questions”

“The Mythic Engine Kick-Starts a New Mythology. Conversation with Mythologists Willi Paul and Shari Tarbet”

“Newton's Cradle Syndrome" - A Soundtrack Between Hope & Despair (3:18)”

- Observations and Projections -

“According to [Jungian approach of psychology](#), some highly developed elements of the collective unconscious are called ‘archetypes’. Carl Jung developed an understanding of archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct. They are autonomous and hidden forms which are transformed once they enter consciousness and are given particular expression by individuals and their cultures. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behavior, images, art, myths, religions, or dreams. They are inherited potentials which are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.”

Sound archetypes have shorter, more insightful, creative experiences and therefore are better at making chances at the CON vs UNCON boundary. WONDER, IMAGINATION. These use different symbols and alchemies. Rituals? Traditions?

Archetypes are understood to support our life journey through our stories, births, deaths, celebrations and trials and tribulations.

Sound archetypes are dynamic, circular in expression; whereas Nature archetypes are in segments, one after the other.

The environmental condition where the archetype emerges plays a role. Consider “global synnecrosis” as an experiential archetype as defined as ‘living together of two organisms in a mutually destructive relationship’, as climate change pits Humans vs. Human Changed Nature in a battle for survival. Or understand the power of the archetype another way: “wantonly killing your host for short-term profit.”

We have a set of time-worn, politically damaged religious symbols and stories. Negative values can create toxic symbols that support negative archetypes - and corrupt mythologies. New symbols are desperately required to drive community causes and community heroes. The New Mythology is a symbol-driven tool kit that fosters new stories, rituals and traditions juiced by archetypes.

My gut tells me that fear especially resides in the subconscious – conscious interface and that real change can occur here. My vision for new archetypes is that Permaculture, Transition and the New Mythology lives in this border. I believe that archetypes are malleable forces, often era-centric and their interaction can help support the evolution of human values and our experience together.

Archetypes are sound segways and experience connectors.

The Internet is our primary test pattern and broadcaster for new archetypes, symbols and new myths. Like software code – archetypes are compiled, tested, experienced and transcribed over and over throughout history. Heroes write the code and challenge the data. Archetypes are competing or complementary social catalysts.

Agreeing with Campbell and his view of Creative Mythology, it is clear that artists can and do give us a “sense of the transcendent in a universe apparently empty of meaning.” Indeed, they share their symbols, initiations and journeys on our way to global change. Hence, archetypes are often spiritual, political, and / or universal in how they affect human emotions and the arts.

The often-symbiotic relationship between Permaculture and Nature and their archetypes and symbols is key to deconstructing the process and predicting new ones.

Computers and the internet accelerate global data sharing, symbol building and archetype testing between the collective conscious and collective unconscious.

The sound archetypes were imprinted in ancestor brains by the shamanistic rituals of chanting and dancing. We all carry remnants of these imprints in our genes and in our collective mind. Chanting and dancing still have powerful effects on humans. Kiirtan is a modern version of the sacred dances of the Paleolithic times. The Sufi dances are the same way.

Rhythmic repetitions of certain sounds take us to our beginnings. Basically, we are reaching the deeper layers of our brain, the parts of the brain that deal with raw emotions and even deeper layers, the so-called primitive brain where involuntary body functions are performed. The sound archetypes are to be found at this layer of the brain and in the corresponding layers of the mind which is the collective mind of our species.

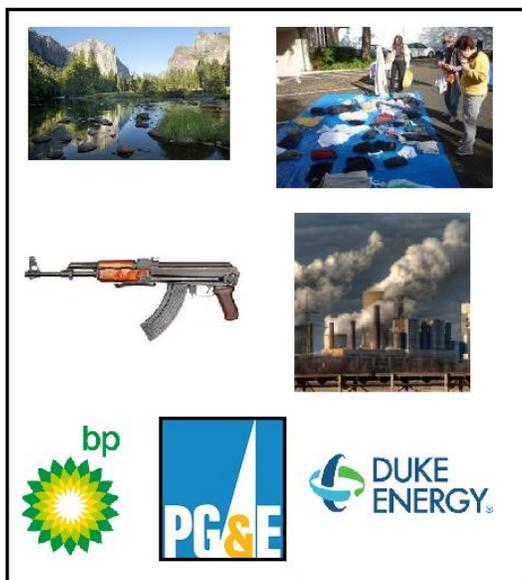
Please understand that this is an archetype-fueled redneck who lives in the “The Inbetween” spaces like the morning fog; the semi-yearly rising and climaxing of the Root flood water; like the sticky smoke from his fire pit; the cries of the old boards falling off the house; and the curvy dirt-spray in the shore line.

- Source Documents -



collective unconscious

Permaculture, Carl Jung and the New Archetypes by W. Paul, 2014



“Permaculture, Carl Jung and the New Archetypes” (+ PDF) by [Willi Paul](#), New Global Mythology Group @ Depth Psychology Alliance

(i.) **Prelude** – excerpt from [Geo's Vision Machine](#) by Willi Paul

"Transformation. Atheist-Episcopalian then bottomland Buddhist, part psycho-engineer, frequent Quaker and eco-maniac depressive poet. Ph.D. finisher in her last three races. Geo is as grandiose as her nickname; she worked the new alchemy-spirit sciences, reinitiating world traditions with high computer techno-séances and transformed pagan menus. John Lilly, Ginsberg, Crazy Horse, Ben Franklin, W.I. Thompson, Jesus Christ. Players. It is this meta-mystical boundary, "door breaking" as she refers to the whole business that keeps Jack biking up here. He has his own plan for the Vision Machine."

(ii.) **Intro** - Creative Mythology

Joseph Campbell's vision for the creation of new myths pits the individual versus the status quo:

[Role of Inherited Legacy of Myth and Symbol](#)

We might well ask if the myths and symbols of the past then serve any purpose. Campbell goes on to say:

"...with what I'm here calling creative myth, which springs from the unpredictable, unprecedented experience-in-illumination of an object by a subject, and the labor, then, of achieving communication of the effect. It is in this second, altogether secondary, technical phase of creative art, communication, that the general treasury, the dictionary so to say, of the world's infinitely rich heritage of symbols, images, myth motives, and hero deeds, may be called upon - either consciously as in Joyce and Mann, or unconsciously, as in dream - to render the message."

Creative Individuals

[Joseph Campbell](#) in his introduction to Creative Mythology writes:

"In the context of traditional mythology, the symbols are presented in socially maintained rites, through which the **individual** is required to experience, or will pretend to have experienced, certain insights, sentiments and commitments. In what I'm calling creative mythology, on the other hand, this order is reversed: the individual has had an experience of his own - of order, horror, beauty, or even mere exhilaration-which he seeks to communicate through signs; **and if his realization has been of a certain depth and import, his communication will have the force and value of living myth-for those, that is to say, who receive and respond to it of themselves, with recognition, uncoerced.**"

But who are these [individuals](#)? Campbell explains:

"...And in youth, though early **imprinted** with one authorized brand or another of the Western religious heritage, in one or another of its known historic states of disintegration, he will have conceived the idea of thinking for himself, peering through his own eyes, heeding the compass of his own heart. Hence the works of the really great of this new age cannot combine in a unified tradition to which followers can then adhere, but are individual and various. They are the works of individuals and, as such, will stand as models for other individuals: **not coercive but evocative.**"

* * * * *

ONE – Scaffolding with Jung

"According to [Jungian approach of psychology](#), some highly developed elements of the collective unconscious are called 'archetypes'. Carl Jung developed an understanding of archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct. They are autonomous and hidden forms which are transformed once they enter consciousness and are given particular expression by individuals and their cultures. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behavior, images, art, myths, religions, or dreams. They are inherited potentials which are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world."

TWO - Permaculture & Nature Symbols

Permaculture & Nature Symbols are playing an active role in creating new archetypes. Here are ten to consider:

Shovel - turning, renewal

Cob bench - community

Pond - water birth, diversity

Sun flower – Nature Steward

Moon - magic, Nature wisdom

Bees - togetherness, eco-business

Lightning – ecoAlchemy - transmutation

Cob feet - dance, new Nature rituals

Broken concrete – reuse – recycling

Butterflies - metamorphosis, freedom

>> **See Top Image** <<

Key in the model (see below) is the interplay between archetypes and their symbols is called transmutation or **alchemy**.

Some archetypes share multiple symbols. Like a quiet volcano, many archetypes remain latent, unexpressed, dying-out and unseen under the cone. When culture-shifting events occur, the volcano explodes and the pool of archetypes are mixed and some get changed into new symbols and archetypes while brand new ones are catalyzed.

THREE – Permaculture Emerges in Partnership with Nature

Permaculture is a new agri-design movement that promotes healing Nature and sustainability with local - global actions. New archetypes come into public conscious thru [permaculture three ethic's](#) or “value lens”:

(+) Care for the Earth

(+) Care for People

(+) Return the Surplus

Unlike the one-way direction championed by Jung, here is a **two-way flow of data** between the collective unconscious and collective conscious as pulsed by symbols and the four emotional connectors (see model). It is through our experience of the collective unconscious and collective conscious and the symbols that classic myths fade from consciousness and new ones emerge. The Permaculture Lens, as a transmutator, recombines new dreams, symbols and archetypes to help individuals experience and share new global myths.

Question: Can old archetypes be destroyed or replaced with the new archetypes? No, new ones are just added. Some old archetypes simply fade from our collective conscious and are “archived.”

>> **See Middle Image** <<

FOUR – Archetype codes and the Internet

It is important to support the model with key metaphors in the computer code and the Internet worlds as these are our global communication tool set. Archetypes can be seen as **conscious and unconscious “code”** to build and advance human evolution. **The Internet** is our primary broadcaster for new archetypes, symbols and new myths. Like software code – it is compiled, tested and re-written over and over throughout history. **Heroes write the code and challenge the data.** Archetypes are competing or complementary **social catalysts**.

Here **fear - mistrust - hope - love** are working as connectors in this dynamic (see 5 new archetypes below).

The role of the following experiences in transmitting archetypes and their symbols between the collective conscious and collective unconscious should be explored further:

- Environmental: real-time, on land experience, verified by experience
- Historical and memories
- Music / Art – evocations from artists (Creative Mythology)
- Memes

FIVE - 5 Proposed Permaculture & Nature Archetypes and their Symbols in 2014

>> **See Bottom Image** <<

A. Permaculture & Nature Archetype: A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

B. Permaculture & Nature Archetype: Our hope is to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages; fights for resources between neighbors and governments

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

C. Permaculture & Nature Archetype: A deep love for freedom to own fire arms; fear of guns and killing.

Symbols: AK-47, US Flag, Scenes from mass shootings, vigils, pawn shops

D. Permaculture & Nature Archetype: Fear that global warming will destroy all life on Earth. Mistrust of business and goal of short-term profits

Symbols: Rising coastal tides, melting polar ice, coal fired power plants.

E. Permaculture & Nature Archetype: Mistrust of energy privatization and corrupt safety practices. Love of the system and blind faith in corporate responsibility

Symbols: BP, PG&E, Duke Energy

SIX – Preliminary Conclusions

(+) Agreeing with Campbell and his Creative Mythology, it is clear that artists can and do give us a “sense of the transcendent in a universe apparently empty of meaning.” Indeed, they share their symbols, initiations and journeys on our way to global change.

(+) Archetypes are often spiritual, political, and / or universal in how they affect human emotions and the arts.

(+) The often-symbiotic relationship between Permaculture and Nature and their archetypes and symbols is key to deconstructing the process and predicting new ones.

(+) Computers and the internet accelerate global data sharing, symbol building and archetype testing between the collective conscious and collective unconscious.

(+) Archetypes, symbols and new myths are one big ecosystem made of multiple critical paths and stories. One corrupted symbol can wreak havoc on the collective unconscious – collective conscious collaboration.

SEVEN - Additional References for Permaculture, Nature Symbols and New Archetypes



“Big Bang Mythology” – “[Steve Tibbetts](#) and 7 Sound Archetypes” by Willi Paul, [Planetshifter.com Magazine](#) (+ pdf version)

Note: Please download the pdf version of this work attached at the bottom of this post.

* * * * *

(I) Prelude -

[I love this!](#) Incredible talent with musical and ... within 20 seconds you go from a sonorous desert to a mosh pit, a Tibetan temple, outer space, frozen tundra, and all with amazing drumming and breathtaking chords!

"The alchemical process is a physical ritual that projects an inner state onto physical elements." "Yes, I believe I understand how alchemy can work in the sound and visual arts; what's just as clear is that today's technology has definitely upped the ante." Source: PlanetShifter.com Magazine Interview with [Stephen Gerringer](#), Joseph Campbell Foundation

“Who would know anything about sounds from pre-history? By definition, they would be unknowable. I do like folding in the sounds of chanting in such a way that they lurk just under other sonic features: cymbals, drums, and so on. It gives a sort of "voice" to the instruments. These sorts of sounds rest just under the threshold of consciousness. It's fun to play with perception in that way. I don't actively sample nature. However, in sampling gongs and other instruments in Bali, I

found that the sounds of frogs, bugs, and chickens were also recorded. I left those sounds in. It gives the samples a nice organic buzz on the top.” From an [interview with Steve Tibbetts](#) by Willi, 7/2010.

* * * * *

(II) Introduction –

[Origins of Sound Archetypes](#)

Origins of sound archetypes go back to the Paleolithic period when all humans were hunter-gatherers. In this long period humans were closer to nature and their understanding of the “sacred” was very different from the current understanding of the sacred in the western culture. The sacred concepts in the form of ancestor spirits, first hunter spirit or the animal spirits were part of their daily lives and dreams. They communicated with these spirits in their dreams. Their self-consciousness and intellect were not as developed but their minds processed the symbols much better than us. They were myth-makers; they needed myths to survive and to understand the world around them. As part of the myth-making process, they communicated through symbols.

The sound archetypes were imprinted in ancestor brains by the shamanistic rituals of chanting and dancing. We all carry remnants of these imprints in our genes and in our collective mind. Chanting and dancing still have powerful effects on humans. Kiirtan is a modern version of the sacred dances of the Paleolithic times. The Sufi dances are the same way. Rhythmic repetitions of certain sounds take us to our beginnings. Basically we are reaching the deeper layers of our brain, the parts of the brain that deal with raw emotions and even deeper layers, the so-called primitive brain where involuntary body functions are performed. The sound archetypes are to be found at this layer of the brain and in the corresponding layers of the mind which is the collective mind of our species.

* * * * *

(III) Surfacing with the Primordial Images –

‘As many writers have discussed in PlanetShifter.com Magazine interviews, this sound is an alchemical or transmutation process, where the recombining of elements and the interactive process is more important than the product. Also examine myth as soundscape – or how the imagination of each listener both creates and recombines a story and how the meanings evolve as each collaboration changes the forces. These fragments can be re-mixed as each new group is created.

Differing from other musical composition, here sound is no longer the background but the foreground as the evolving sound collage drives the listener experience; sound is now a new story that we process and interpret individually and collectively.’

Source: [Building a new sound symbol library for global community storytelling. Videos \(3\) + Lesson Planning + PDF.](#)

* * * * *

[Steve Tibbetts](#) (born 1954) is a St. Paul, Minnesota-based American guitarist known for an original approach to both composing and sound-forming. Tibbetts views the recording studio as a tool for creating sounds. Most of his releases include world percussionist Marc Anderson.

There are no new sound archetypes, just new renditions or surfacings. Sound archetypes are re-called, re-powered and re-forged with reference to present day cultural traditions, rituals, images, symbols, machines and instruments, voices, costumes, drugs, initiations, values by a small pool of artists and alchemists.

Big Bang Mythology is the unique vision of the author, and is not endorsed by the Mr. Tibbetts. Primordial images are passages, connectors, and / or sonic frames – and not entire songs that are based on my journey and initiations to date.

Primordial sounds are Nature-borne forces that are expressed through our subconscious to the conscious. Archetypal sounds are the key to human evolution on earth and are the source of mythology throughout the ages.

For me, Tibbetts' music is a catalyst to the primordial coil or anima, especially in his live performances.

(IV) 7 Sound Archetypes in Steve Tibbett's Guitar-

1. Album Title / Song Title: **Yr / Sphexes**

Primordial Image: Do no fear the **moan hiss kisses** from the monkey clan as they have plenty of smaller, slower prey to feed on

Sound Archetype 1 ([Listen](#))

2. Album Title / Song Title: **A Man About a Horse / Lochana**

Primordial Image: As the volcano mountain spills lava into sea below, **boom hiss bang**, new soil will come forth with seeds sprouting

Sound Archetype 2 ([Listen](#))

3. Album Title / Song Title: **Yr / Ten Years**

Primordial Image: Sonar talk in the dolphin pack, **poing zip zing poing**, communicates and protects the family

Sound Archetype 3 ([Listen](#))

4. Album Title / Song Title: **Exploded View / Your Cat**

Primordial Image: Melting snow fuels the spring creeks and lakes, **gurgle drip drip splash**, recharging nutrients with sunshine

Sound Archetype 4 ([Listen](#))

5. Album Title / Song Title: **The Fall of Us All / HellBound Train**

Primordial Image: Strong winds, **swoosh swoosh**, are working up dust out on the plains

Sound Archetype 5 ([Listen](#))

6. Album Title / Song Title: **Exploded View / Name Everything**

Primordial Image: Great Spirit cries thunder: **wack bang wackkkkkkkkkk BAM!**

Sound Archetype 6 ([Listen](#))

7. Album Title / Song Title: **Exploded View / Metal Summer**

Primordial Image: The first human being **breaks through** the atmosphere and **crashes** on the beach Sound Archetype 7 ([Listen](#))

Not all New Mythologies are sound-driven. And whether or not you feel that Tibbett's has captured and revitalized the primordial in the 7 sound archetypes above, there are many other artists that we can explore in the mythic, like U2's "Bullet the Blue Sky" and Jane's Addiction's "Mountain Song".

It is up to all of us to learn to tap the unconscious / conscious for new chants, spoken poems, trance songs and rituals that we desperately need to evolve.

* * * * *

(V) Big Bang Mythology Resources –

1. Questions -

- a. If we can feel the power of myth from storytellers, then why not from sound archetypes?
- b. Can a "Sound Myth" be a series of integrated Sound Archetypes that have a universal theme and message?
- c. How do we translate or transmute sound archetypes into visual cues, messages, initiations and global meanings?
- d. Describe the relationship between sound archetypes and ritual?
- e. How do you know when you hear / feel a sound archetype?
- f. Are sound archetypes connected to memories and new feelings?
- g. What is a mythic experience?
- h. Can a sound archetypes help to create a new language, code, or artistic key?
- i. Can silence be a sound archetype?

2. Sound Symbol Archetype Myth Work by Willi Paul –

3. Myth Lab and Creating New Myths –

To date, participants have utilized several methods to produce New Myths, including Mythic Imprinting and Artifacts in a five-stage process at the [Myth Lab](#).

Here is the current list of elements or influences that can be developed to produce New Myths:

1. Para-normal
2. Universal struggle / message
3. Journey, Initiation, Hero / Community
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision

- 9. Future-based
- 10. Sound Archetypes

4. Two Steve Tibbetts Interviews by Willi Paul -

[Pedal Flower Steve Tibbetts: Interview & CD Review of "Natural Causes."](#)

[Lucid Dreams, Sonic Cocoon](#), Tibbetts/Anderson interview

5. [Steve's Bio](#) -

Tibbetts plays acoustic and electric guitar as well as exotic percussive instruments such as the kendang and kalimba. His musical compositions span several genres and styles including experimental, jazz, rock, ambient, and world music. He has self-described his music as "post-modern neo-primitivism". Often more than one genre or style is found in a single composition. A variety of techniques may be used with the guitar such as a string-bending technique sonically imitating a sarangi with a 12-string guitar while also alternating between ambient soundscape and Hendrix-like distorted and feed-backed leads with an electric guitar. He incorporates field-recordings such as the footsteps in the track "Running" from Safe Journey, or the chanting of Nepalese villagers from the last tracks of Big Map Idea.

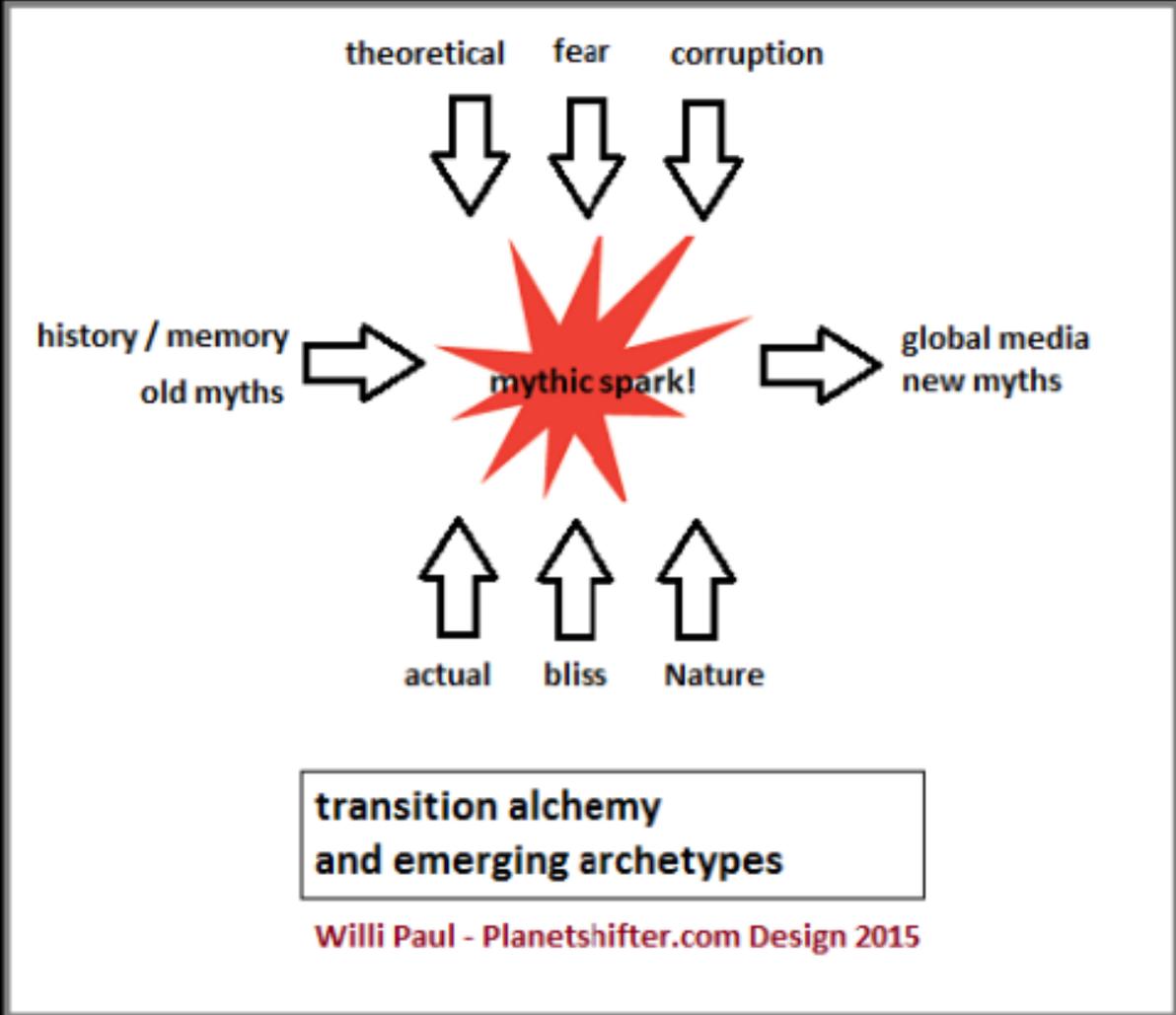
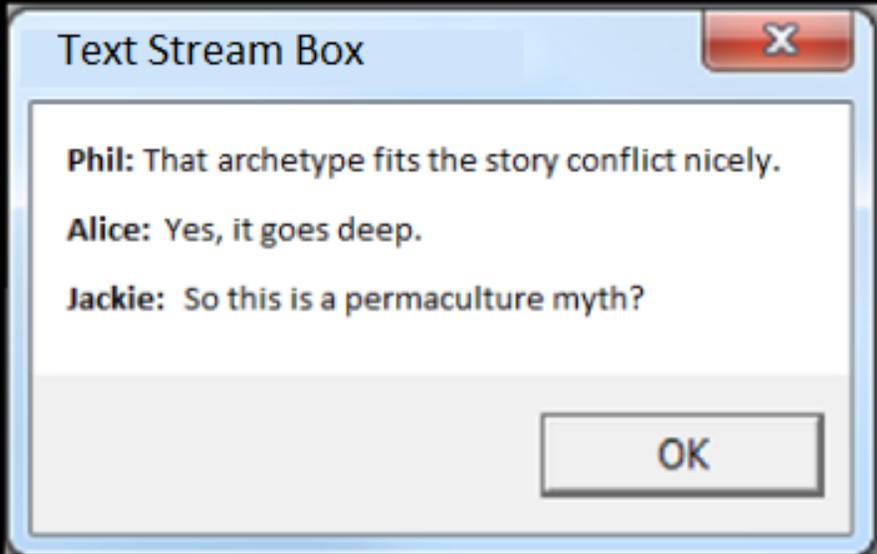
Tibbetts' recordings often include percussion by St Paul's Marc Anderson.

AllMusic states Tibbetts music is like "mosaics of world music doused in Tibbetts' particular brand of gasoline; not many explosions, but rather a steady wall of flame." The BBC noted Tibbetts' music as a "rich atmospheric brew" and "brilliant individual music making." Rolling Stone described the 1994 The Fall of Us All as "a trip of another, more explosive and enriching kind, a dynamic study of Eastern modality and universal spiritualism driven by rock & roll ambition." Stereophile promoted A Man About a Horse as "album of the month" January 2003.

Tibbetts also uses recording and editing as a creative process. The album A Man About a Horse features many tracks based on rhythms built from acoustic drumming recorded at various tape controlled pitches and speeds. These recordings were then sampled, sequenced and looped on synthesizers. He states, "I go back and forth between the sampler and tape machine so much--looping, cutting, offsetting, and layering--that eventually I don't know where the sounds come from." A collection of his loops and sound textures entitled Friendly Fire were released 2002 by Sonic Foundry for their Acid Loops series.

* * * * *

"Creative myths are wonderfully cathartic because they cast on the primordial screen of our imaginations archetypal echoes and immense personifications of our hopes and capacities. Mythology bridges the gap between science and spirituality through a kind of mythological methodology: a subjective method of scientific inquiry using archetypal psychology as a vehicle toward discovery." **Source:** Gary Z McGee on ["Our Self-inflicted Mythology"](#).



[“Myth Sparks and New Archetypes”](#) – An eGroup “Text Stream” Process for Creative Collaboration. Willi Paul, Planetshifter.com Design +PDF

“We envision the future of the social web as an ecosystem of collaborative tools designed to enable communities, guilds, and loosely affiliated groups everywhere to collaborate, share resources, sensemake and create at a scale. These tools will rise as a way to stabilize and rejuvenate the commons, and more efficiently distribute resources to the parts of the network that need them most, rather than concentrating the resources in the hands of a few.” - [Doing more together, together: seeding a Collaborative Technology Alliance -2015](#)

. . . . **Joseph Campbell Meet Steve Jobs: Mystics in the Machine**

* * * * *

STAGE ONE

Tools and Strategies

The online process calls on multiple participants to work together in one text stream box (please see top illustration). All participants have equal access and rights to the content in a flat and temporary organization. 5 – 12 total participants. Collaborative journey with a minimal technical expertise required. This is a creative writing task not a code writing exercise. An initiation community.

Contributions to the story can come from anyone at any time during the event. There is no pecking order or hand raising. The event is 5-8 hours in duration. Each participant has full access to the Internet, their own work, research and books. Key to the program is that each contribution must recognize, consider (and embellish if possible), the contribution prior to contributing their idea.

STAGE TWO

Myth Lab Structure

It is important for artists and mentors spend time online together to analyze a pre-selected Artifact and produce a New Myth. For example, [New Myth # 42](#) includes a song by [Steve Tibbetts](#) and 12 paintings by [Simon Haiduk](#). The New Myth is a video from the duo’s merged content.

A process model is included that illustrates mythic imprinting with more depth. The goal is to integrate permaculture, transition, Nature and the new mythology with the values and struggles in this Chaos Age. The Myth Lab is designed as an interactive, open source and iterative experience that enhances the community-driven at the [Mythic Roundtable](#).

One goal is clear: we need to build our own messages, songs and myths to support new food, security and governance systems.

* * * * *

Process Terms and Themes from Myth Lab (W. Paul) -

Artifact – The Imprintable Artifact is a Nature-Human combination; examples include graffiti, a bill board, historic sculpture, and a permaculture garden, with special powers and messages to the neighborhood.

Mythos - The pattern of basic values and attitudes of a people characteristically transmitted through myths and the arts.

Mythic Imprinting - Imprinting is defined as a two-way interaction with a selected Artifact that generates synergistic meaning for all participants and the Artifact. Called "mythic imprinting" in the Myth Lab, this iterative and transmutative process is grounded in the initiation, journey and hero work from Joseph Campbell and is one way that neighborhood artifacts can help neighbors generate new songs, poems and myths.

12 Elements of Modern Myths (W. Paul) -

1. Para-normal
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future/ Sci Fi-based
10. Permaculture and Transition
11. New ritual and tradition
12. Rewilding

STAGE THREE

Mythic Spark

The Mythic Spark experience (please see bottom illustration) is also described as alchemy, a collision of opposites with new archetypes possible. An "ah hah" moment – a convergence. A leap in human initiation with potential for evolving current global archetypes. This spark synergizes and pushes the speed, integration and open source in our globally connected internet media.

The Mystic Spark could include, for example, a new ritual or a symbol for the New Myth.

"According to [Jungian approach of psychology](#), some highly developed elements of the collective unconscious are called 'archetypes'. Carl Jung developed an understanding of archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct. They are autonomous and hidden forms which are transformed once they enter consciousness and are given particular expression by individuals and their cultures. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behavior, images, art, myths, religions, or dreams. They are inherited potentials which are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world."

Here the archetype building and transfer between participants is seen is a live, mediated, and conscious exchange. Please see another scheme to understand current archetypes [here](#).

How the Mythic Spark works?

1. Each participant selects images or sounds (opposite dyads) and posts them to a project web page for group critique.
2. Reactions are shared. Elements of New Myths and archetypes are debated and reconciled.
3. Selected ideas are then incorporated into STAGE FOUR

Emerging Archetypes 2015 (proposed) -

New Archetype: Anxiety to Integrate Nature and Agriculture for Survival

Mass Movement: Permaculture

Symbol: Large tree roots to canopy next to farm field and settlement

New Archetype: Reverse engineer corporate control through localizing resources

Mass Movement: Transition Movement

Symbol: Neighborhood Sharing Event

New Archetype: "Back and Forward" to build a Global Nature

Mass Movement: Rewinding

Symbol: DIY huts and living off the land

New Archetype: A new spirituality driven by Reduce / Reuse / Recycle

Mass Movement: Sustainability

Symbol: Green Earth with 3 R's Triangle

New Archetype: Community as Hero

Mass Movement: New Mythology

Symbol: City Repair Project Logo (PDX)

STAGE FOUR

Text Stream to Draft Story

1. The initial Text Stream collaborative event is closed to further submissions
2. Participants generate main characters, conflict, and scene(s), and main plot
3. Draft story is drafted and shared

STAGE FIVE

Iteration, Integration, Final Edits

1. Plot elements, archetypes and conflicts are checked for meaning and integrity

STAGE SIX

Illustration

1. Illustration(s) are debated, prototyped and approved

STAGE SEVEN

Final Product

1. Words and illustrations are formatted (html and pdf) for multiple sites and lists
2. The New Myth is published to the community, discussed and archived

* * * * *



**Symbols of Hunter Gatherers
+ Biomimicry (W. Paul)**

INDEX -

- Prelude
- Introduction
- Foundation Data
- Pre-Mythic Symbols of Hunter Gatherers with a Biomimicry Lens
- Implications for the Past, Present and Beyond

Resources -

- “Burnt Eagle Clan” - New Myth #75 by Willi Paul
- Emerging Archetypes of Hunter-Gatherers (at the unconscious – conscious border)
- 12 Elements of Modern Myths
- Planetshifter.com Articles
- Study Questions

* * * * *

Prelude -

Willi Paul - “I am interested in "pre-mythic time," so to speak. [Sounds](#) must have played a role in hunters and gatherers symbology and signals and stories? Why can't we imagine this epoch and active dream?”

Helen Beers - “Ah, I agree that sound must have played its part - it is fundamental to shamanism, isn't it? Rhythm, pattern and vibration all underlie life and so, from the beginning, these have to have been central. I think it might be possible to access information about our past through active dreaming and imagination since these come out of the body and that is a living record of our genetic journey. I think it would be fun to try. Only thing is it's gonna be hard to untangle what is genetic memory and what results from current context.” – [LinkedIn Discussion](#) - Jungian (Analytical) Psychology Group, 2015)

* * * * *

Introduction –

“Humans are Hunter and Gatherers again!” With or without our finger powered devices, hybrid cars and nuclear centrifuges, we are all seeking honest data, non-toxic farm land, spiritual connections and global peace. With all of its scientific rationales, biomimicry brings art, a pattern language and spirit to our understanding of symbols in Nature.

Pre-myth - and modern symbols - are assessable and enhanced by biomimicry. What are the linkages between pre-mythic symbols, primitive archetypes and emerging archetypes? Have Nature-inspired symbols and archetypes played a role in the development of higher human consciousness?

Finally, enjoy [“Burnt Eagle Clan” - New Myth #75](#) and grapple and investigate the following thesis. Image what the days and nights were like in the remote hunting shelters of Hunter and Gatherers?

* * * * *

Foundation Data –

[The hunter-gatherer people of 10,000 BC](#) used stone, wood, bone and antlers for their weapons and implements. Some groups practiced primitive mining, or more strictly quarrying, for flint, digging shallow pits and trenches a man might live all his life without meeting anyone from another group or tribe. This meant that ideas and techniques spread very slowly, taking lifetimes to travel long distances. This was a world where change was imperceptible. But this did not mean that it was not taking place.

After the [appearance of farming](#) it was only gradually that hunter-gatherers were absorbed into, or eliminated by, the encroachment of agriculture. A few hunter gatherer peoples survive to this day, but the world of the hunter gatherers, in which most ancient people followed this mode of life, is long gone, disappearing in the millennia following 10,000 BC.

[Biomimicry](#) is the imitation of the models, systems, and elements of nature for the purpose of solving complex human problems. Living organisms have evolved well-adapted structures and materials over geological time through natural selection. Biomimicry has given rise to new technologies inspired by biological solutions at macro and nanoscales. Humans have looked at nature for answers to problems throughout our existence. Nature has solved engineering problems such as self-healing abilities, environmental exposure tolerance and resistance, hydrophobicity, self-assembly, and harnessing solar energy.

“[Myths have been used to transmit](#) oral history, natural phenomenon, to tell of important people--they are based on fact and are as important and valid as any "history" we fill our libraries with today. They are at once common and uncommon, natural and supernatural.”]

Artifact – The Artifact is a Nature-Human combination; examples include graffiti, a bill board, historic sculpture, and a permaculture garden, with special powers and messages to the neighborhood.

Mythos - The pattern of basic values and attitudes of a people characteristically transmitted through myths and the arts.

* * * * *

Pre-Mythic Symbols of Hunter and Gatherers with a Biomimicry Lens (see illustration) -

Feather –

Ornamentation; Value Exchange; Story Prop; Signaling

Fur –

Shelter; Clothing

Animal Horns –

Story Telling; Supernatural

Lightning-based Fire –

Fear; Evidence of a Higher Power; Heat and Cooking Source

Mud –

Body Painting; Sun Burn Help

River Pebbles –

Counting System; Path Marking

Pine Pitch –

Fire Starter; Binder for Roofs

Seed Ponds –

Utensils; Ship Making (Dug-out Canoe); Pattern Making

Sun –

Moon; Round; Heat; Cycle of Day and Night; Seasons

Fire Circle –

Community Gatherings; Cooking, Defense, Light

Smoke Signals –

Warning System; Early Language Development

Tree Boughs –

Lean-to Roofs and Bedding; Camouflage

Charcoal –

Death and Rebirth; Camouflage

Wood Log Bridge –

Journey Making; Return; Clan Connector

* * * * *

Implications for the Past, Present and Beyond -

Biomimicry taps into multi-layers of our “spirit / tech DNA”, and can provide insights into how early humans lived and evolved. Biomimicry not only works with Nature symbols and processes but can also support emerging symbolic languages and culture building.

Hunting and gathering was an evolutionary strategy and an active influence of the rise of pre-myth archetypes around 10,000 B.C.

Primitive symbols of the land, animals and the sacred helped power the evolution of human beings.

Biomimicry, as a cultural and evolutionary change agent, is one the earliest examples of eco-alchemy.

As to my assertion that there was a “Pre-Myth” period, more debate us welcome. It would seem logical that early symbols and their emerging archetypes helped the Hunters and Gatherers elevate simple survival technologies, Nature forces and fire circle chants to what Campbell came to label: “The Power of Myth.”

* * * * *

Resources –

[1] [“Burnt Eagle Clan” - New Myth #75](#)

[2] **Emerging Archetypes of Hunter-Gatherers**

At the unconscious – conscious border

Seasonal Travel -

Primary connection to Nature as geo-emotional map; initiation migration (smells, tastes, temperature); Seasons as Spiritual Guide

Nomadic as Unquestioned Reality -

The “way of life” or Zen. Never staying in one place but having a network of places per season

Multiple, strategic located camping huts for the cyclical hunting and gathering season -

Abandon and occupy, repair abandon and occupy

Fear of cold and starvation -

Getting basic needs met as major uncertainty; Nature as boom or bust

Love Hate relationship with fire -

Must keep the Clan warm; can’t carry it; hunt and gather fire like all things

Language developed thru multiple primitive channels -

Smoke signals, voice (baby cries, direction calls, pain); charcoal and blood drawings

Loneliness is not part of psyche -

If you don’t know what loneliness is then you can’t get lonely

Horizon is end – and the start - of the world -

Foraging for food, security and shelter

* * * * *

[3] **12 Elements of Modern Myths (W. Paul) –**

1. Para-normal
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future/ Sci Fi-based
10. Permaculture and Transition

11. New ritual and tradition

12. Rewilding

* * * * *



[“Sound Archetypes and the Four Seasons”](#) – [Children’s Video](#) and Documentation by Willi Paul, Planetshifter.com Media (+PDF)

Document: <http://www.planetshifter.com/node/2340>

Video: https://youtu.be/j_UtSeKkTwY

* * * * *

In a strange game
I saw myself as you knew me
When the change came
And you had a chance to see through me
Though the other side is just the same
You can tell my dream is real
Because I love you, ... can you feel it now?

[“On the Way Home”](#) by Neil Young

“Change the (sound) archetypes and change the world.” But how? - Willi

* * * * *

Archetype and Sound Archetype: a constantly recurring symbol, sound or motif in literature, music, painting, or mythology that works at the dream and sub-conscious – conscious boundary ([adapted](#)) that drives fears, joys and imagination. Is it a matter of debate as to whether archetypes can be changed (or added) since pre-historic time.

I believe that archetypes are malleable forces, often era-centric and their interaction can help support the evolution of human values and our experience together.

Archetypes are sound segways and emotive connectors.

* * * * *

In the [children's video](#), I combine **text, visuals and sound** to call-out the archetypes of the Four Seasons. Archetypes, including Sound Archetypes, are critical elements in the creation of new stories, rituals, traditions and global Mythology.

Permaculture and Transition are new movements that are bringing us new global symbols and values with their new archetypes, challenging us at sub-conscious - conscious boarder.

* * * * *

Sound Archetypes and the Four Seasons -

Spring:

Symbols – Planting Seed Crops, Cool Rain, Digging the Rows

Archetypes of Procreation: Renewal, Prayer

Sound Archetypes – Digging in the Soil

Summer:

Symbols – Weeding / Irrigating the Fields

Archetypes of Gestation / Incubation: Growth, Watching the weather as Crops Grow

Sound Archetypes – Channeling Water

Fall:

Symbols – Harvest Basket, Compost Pile

Archetypes of Community: Collecting, Celebrating, Soil Building

Sound Archetypes – Women Celebrate Harvest

Winter:

Symbols - Cracking Ice on a Frozen Lake, Canned Foods, Dried Fish

Archetypes of Transition: Decay, Meditation, Repair, Hibernation, Preparation

Sound Archetypes – Ice Breaking on River

song for permaculture

landing 1:04

walking on two hands 1:35

two thumbs war :50

the pledge of resilience with the flag :26

"[song for permaculture](#)" by willi paul – planetshifter.com media

song for permaculture -
<https://youtu.be/3rKgtITE56U>

landing
walking on two hands
two thumbs war
the pledge of resilience with the flag

* * * * *

The Pledge of Resilience with the Flag -

<http://planetshifter.com/node/2335>

“I pledge to work for environmental justice for Planet Earth, in all her bioregions, in support of eco-diversity everywhere. One Planet, under the Milk Way, indivisible, with GMO free food for all.”

* * * * *

thank you, freesound artists -

#1 segment

metamorphmuses
shraymul.wav

mauhen
Dusty

jurpobiltema
Oil barrel

Grotelue
Ship Horn.mp3

Dynamicell
Earth_SETI_pulses_NASA.aif

Sonic Sculptor
haunting space3.wav

#2 segment

IFartInUrGeneralDirection
birds chirping 4.mp3

vumseplutten1709
Reverse laughter.wav

Ramston
coyote calls.wav

mhtaylor67
Stream Running Into Pond

YOH
Construction Site Ambience in Thailand .WAV

kangaroovindaloo
Gong Garden - Planet Gongs Atmos

#3 segment

maycuddlepie
Siren

theblockofsound235
Synthesized Air Raid Siren with Delay.wav

guitarguy1985
bettendorfsirens.wav

digifishmusic
Infinite Storm.wav

booluhui
HK_HospitalEnv.wav

primeval_polypod
door_slam.wav

#4 segment

jamesabduhrahman
Vinyl snap, crackle and pop redux



Fire is now



Giger, former Prep Cook and L.A. Antiquer, now the ageless handy man at the “last resort” called OddFellows Park, cited between Forestville and Guerneville, Sonoma County, CA. Son of Merle and Biff Stormgate, he was born in 1958 in Stevens Point, Wisconsin. Besides a broken down stop sign and a shady grey 25 cent wash’n’dry, this Redwood bend in the road offers a boat dock for the tourists where Giger launches his annual fall trip to the family ruin on the Root River.

A pontoon boat decked out with Grateful Dead stickers and a propane stoked kitchenette and a blow-up sleeping pad; an oar and a tiny outboard propeller to navigate the flood prone Root.

It’s time-off for Giger, 3 miles downstream at the old Stormgate summer McMansion, a food forest and berry batch is weighted with apples, peaches and blackberries. His rituals dance in a submerged dock; the fire pit and the river’s shoreline. All give face to the Harvest Tradition.

A tradition, weaving time:

“**The River is the future.** Water is the one thing we count on around here for the crops and wine.” He calls to the Black Bird on this bow. But the NorCal drought of the last 7 years and counting has almost killed what little farming forecasting he has culminated.

“I love that fire pit.” Giger is a grass burner, in more ways than one. “**Fire is now.**”

Mumbling now, he dribbles out something like: “That fucking old House.” These days **Giger’s past** is more akin to a barn yard rummage sale running down his paint peeled heart.

* * * * *

Please understand that this is an archetype-fueled redneck who lives in the “**The Inbetween**” spaces like the morning fog; the semi-yearly rising and climaxing of the Root flood water; like the sticky smoke from his fire pit; the cries of the old boards falling off the house; and the curvy dirt-spray in the shore line.

Giger knows all about this nature / conscious – unconscious border stuff.

His Symbols? “River - Shore / Bank - Fire Pit – House.” **Artifacts.**

He dreams about his geography. He would explain what he thinks is his calling: that his life’s **Journey is also is his Tradition.**

And throw in a few easy rituals for glue.

* * * * *

In many ways, Giger is like his old boat dock, sunken and decaying. A nice, old riparian growth. He loves to tell tour guests how the River is more akin to Time Travel – she gives us escape and shadow; a cool dive into mystery. He claims that the Root is the real Hero and thee Human / Nature interchange. Don’t we all get that the River is multi-channel; a wildlife corridor?

But you must know that wondrous feeling from jumping off the edge of the boat and hitting the shore? 1 second of suspended life. Understand the transition between River and land. This is Giger’s bioregion.

The pontoon party of one bangs all birds and beers to the bottom of the boat.

Let the rituals begin.

* * * * *

Traditions are usually built on the backs of short-term, often seasonal rituals. Nature powered, often fire started.

Giger throws his fresh fish on the bank and ties up the boat with an old blue plastic rope. Over the next two days he will be busy with the **harvest ritual**: picking the fruit from the food forest and the berries from the co-starring thorny bushes. All are sealed in large ziplocks while the stems and leaves are piled next to the fire pit.

Evenings feature the **burning ritual**. The fire pit as caldron and alchemist. Dried grasses, leaves, old house debris and fish bones are up in flame and smoke. Giger gives thanks and sleeps next to the coals.

Fire Alchemy is the binder or spirit glue between “The Artifact, the Archetype and the Human.” The burnt and crusted Fire Pit material is a delayed compost – next year all these elements create a potent soil compost which Giger takes home to his garden.

Last year’ pit coal ritual is this years’ soil - bagged prize for the return.

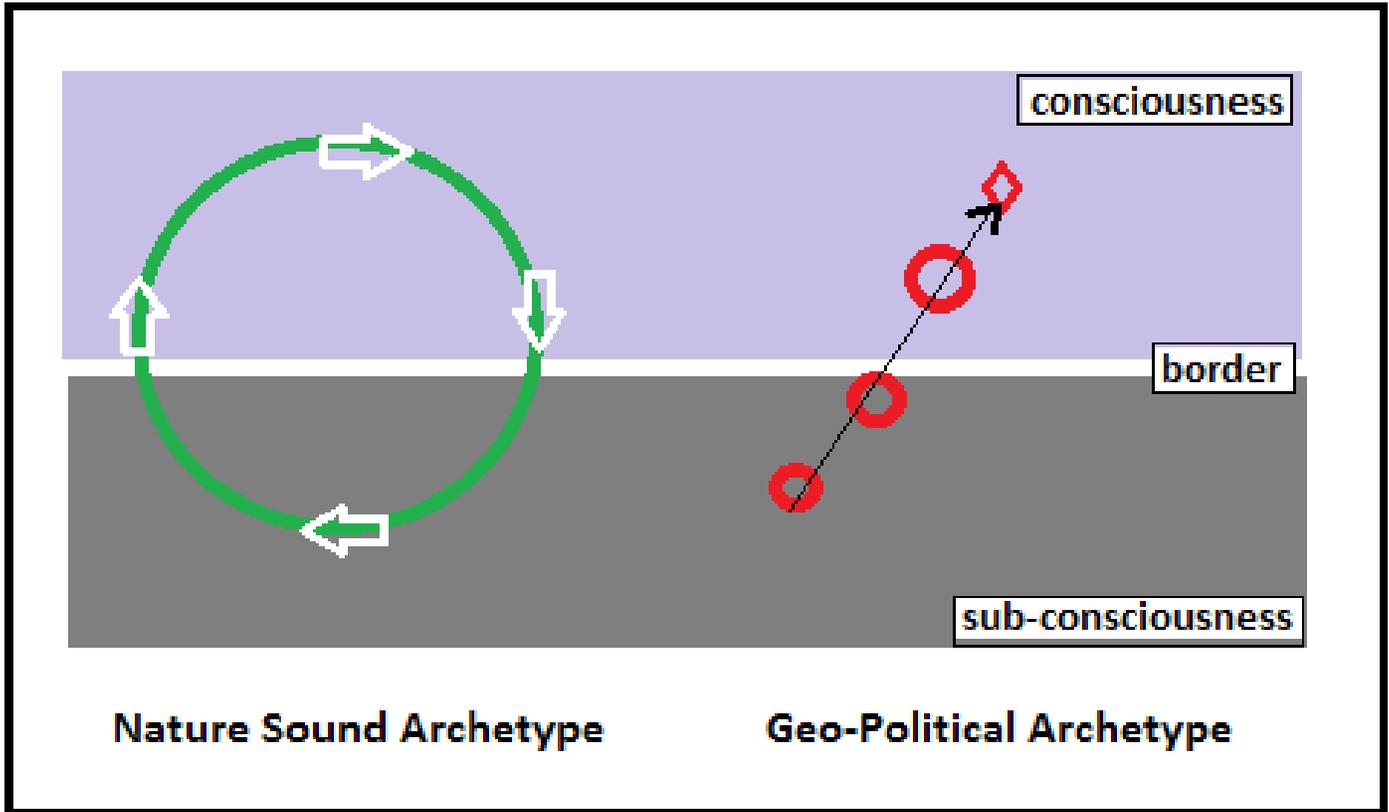
In the **final ritual**, Giger lights a candle in the old house to gives thanks for a bountiful harvest and renewed spirit with a prayer for another safe river run next year.

He mutters: “Tradition is Hope is Connectedness is Binding Nature with Human Kindness...”

* * * * *

The Root River pontoon outboard engine wails. Giger? Refreshed.

Preserving a little **Spiritual Echo** until he repeats this Harvest Tradition Circle next year.



[“Geo-Political Archetypes vs. Nature-Sound Archetypes”](#) - Vision by Mythologist Willi Paul, Planetshifter.com Media

1. Introduction

The [sound archetypes](#) were imprinted in ancestor brains by the shamanistic rituals of chanting and dancing. We all carry remnants of these imprints in our genes and in our collective mind. Chanting and dancing still have powerful effects on humans. Kirtan is a modern version of the sacred dances of the Paleolithic times. The Sufi dances are the same way. Rhythmic repetitions of certain sounds take us to our beginnings. Basically, we are reaching the deeper layers of our brain, the parts of the brain that deal with raw emotions and even deeper layers, the so-called primitive brain where involuntary body functions are performed. The sound archetypes are to be found at this layer of the brain and in the corresponding layers of the mind which is the collective brain of our species.

My work has often been focused at the what I call the "conscious - unconscious border." See this piece as one example: [“Pre-Mythic Symbols and Archetypes” - Biomimicry and the Hunters and Gatherers – Lecture Outline.](#)” My gut tells me that fear especially resides here and that real change can occur here. My vision for new archetypes and Permaculture, Transition and the New Mythology lives in this border.” - Willi

* * * * *

2. Geo-Political Archetypes Compared to Sound Archetypes

Sound Archetypes -

- + Rotate / circulate in both consciousness & sub-consciousness
- + Sonic, vibrational, active!
- + Catalysts for change
- + Power to create

Geo-Political Archetypes -

- + Can start in the sub-consciousness but reside and quickly fade in consciousness
- + Passive - like watching TV
- + Add little to creativity and evolution
- + Power to judge, opionate or separate

3. Sound Archetypes & Geo-Political Archetypes: Examples of Their Symbols and Expressions

Four Seasonal Sound Archetypes and the Symbols

Archetypes of Procreation: Renewal, Prayer

Symbols – Planting Seed Crops, Cool Rain, Digging the Rows

Sound Archetype in Spring – Digging in the Soil

Archetypes of Gestation / Incubation: Growth, Watching the weather as Crops Grow

Symbols – Weeding / Irrigating the Fields

Sound Archetype in Summer – Channeling Water

Archetypes of Community: Collecting, Celebrating, Soil Building

Symbols – Harvest Basket, Compost Pile

Sound Archetype in Fall – Women Celebrate a Harvest Song

Archetypes of Transition: Decay, Meditation, Repair, Hibernation, Preparation

Symbols - Cracking Ice on a Frozen Lake, Canned Foods, Dried Fish

Sound Archetype in Winter – Ice Breaking on River

Geo-Political Archetypes and their Symbols

Archetype: The love to preserve unique landscapes for future generations.

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

Expression of archetype: Mistrust of greedy, short-term land and energy developers

Archetype: The hope to build sustainable systems in our local neighborhoods and towns

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

Expression of archetype: Fear of food and fuel shortages; fights for resources between neighbors and governments

Archetype: The fear that global warming will destroy all life on Earth.

Symbols: Rising coastal tides, melting polar ice, coal fired power plants

Expression of archetype: Mistrust of business and goal of short-term profits

* * * * *

4. In the Border

Clearly archetypes come from somewhere! Two promising paths are the Transition Movement's [localization](#) of public resources and in [permaculture three ethic's](#):

- (a) Care for the Earth
- (b) Care for People
- (c) Return of the Surplus

Agreeing with Campbell and his Creative Mythology, it is clear that artists can and do give us a “sense of the transcendent in a universe apparently empty of meaning.” Indeed, they share their symbols, initiations and journeys on our way to new archetypes and global change.

Archetypes are often spiritual and / or universal in how they affect human emotions and the arts.

The often symbiotic relationship between Permaculture and Nature and their symbols and archetypes is key to understanding current archetypes and welcoming new ones.

Computers and the internet accelerate global data sharing, symbol building and archetype testing between the collective conscious and collective unconscious.

Archetypes, symbols and new myths are one big ecosystem made of multiple critical paths and stories. One corrupted symbol, time worn myth or archetype can wreak havoc on the collective unconscious – collective conscious transmission.



Backyard Swimming Pool



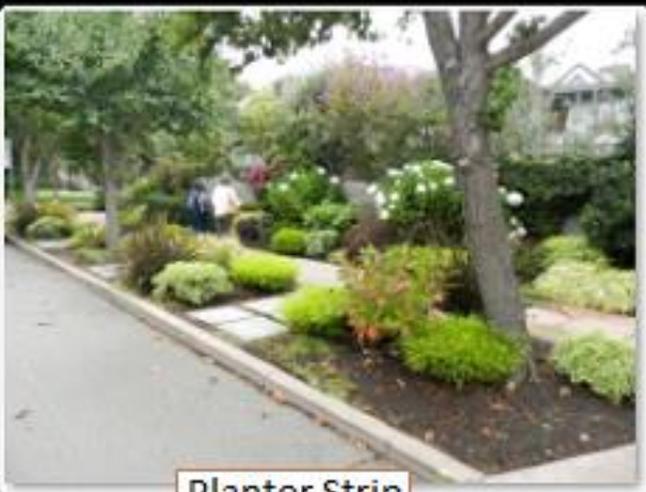
Barn Owl Hoot



Small Vegetable Garden



Mowing the Lawn



Planter Strip



Bird Feeder

Urban - Nature Artifacts

Prelude -

“Vitality ... is when you see vigorous signs of life. A vital community is one which you only have to walk into to see that people are engaged and active in creating resilience: front lawns growing food, shared yards without fences, housing coops, locally-owned stores offering basic services and accepting local currency, people sharing cars/tools/large appliances, "Street Repair" as in [Portland](#) with many vibrant community gathering places, food growing in public places, free health clinics, farm animals at work in the community”

Source: [“Not greed and oil.”](#) Interview with Transition Albany (CA) Leader Catherine Sutton (RIP) by Willi Paul

* * * * *

Introduction -

Humans and wildlife are now under increased stress, including extinction, as inhospitable weather, pollution loading, species die-off and fears concerning rising sea levels and temperatures increase. Our archetypes and Urban - Nature artifacts reflect these concerns. A parallel concern in this Chaos Era is to continue to create and share new life-enriching art and mythologies.

Artifacts are indicators of both healthy and dying civilizations.

Definition of Urban - Nature Artifacts (W. Paul, 2017) -

An Urban - Nature artifact mimics (or mirrors) a natural space in an urban setting, like a pond (i.e. - swimming pool) or a farm field edge (i.e. - neighborhood street planter strip), that is designed, built and maintained by humans and supported by local utilities. A Urban - Nature artifact can also be understood as a [“eco-metaphor”](#) (i.e. - barn owl) for a specific nature - human interaction (i.e. - small vegetable garden). Urban - Nature artifacts are man-made and often unsustainable and/or cosmetic.

There are no natural or “Nature” artifacts.

* * * * *

Six Examples of Urban - Nature Artifacts (see illustration) -

1. Backyard Swimming Pool
2. Barn Owl Hoot
3. Small Vegetable Garden
4. Mowing the Lawn
5. Planter Strip
6. Bird Feeder

Climate Archetypes -

Climate Archetype: Sadness as historically valued landscaping elements are abandoned and lands deteriorates

Urban - Nature Artifact: Backyard Swimming Pool, Mowing the Lawn

Climate Archetype: Fear of un-hospitable weather and the end of local resources (i.e. - self-sufficiency)

Urban - Nature Artifact: Planter Strip

Climate Archetype: Anxiety as corporations control more and more land with an increase in toxic air, water and soil

Urban - Nature Artifact: Small Vegetable Garden

Climate Archetype: Global hopelessness for Nature's dwindling diversity as species die-off daily

Urban - Nature Artifact: Barn Owl Hoot, Bird Feeder

* * * * *

Study Questions -

+ Can Urban - Nature artifacts (i.e. - metaphors or symbols) connect our memories to our fears?

+ Can Urban - Nature artifacts help create to design solutions?

+ Name some additional artifacts that you can see and touch in your neighborhood? When were they built? Who maintains them? Are they "alive?"

+ Why are you mowing your lawn?

+ Do you think corporate executives consider archetypes and artifacts in their profit schemes?

+ Can you connect any Urban - Nature artifacts to the human extinction crisis now underway on Earth?

+ As new artifacts emerge from our artists and into our daily experience - from the subconsciousness into consciousness living - can they change your routines and create new songs and stories?

+ Do you know any myths that incorporate Urban - Nature artifacts and archetypes?



[“Soul Gate: Symbols and Archetypes in the Chaos Era” – Lesson Plan](#) from [Willi Paul Studio](#) / [Planetshifter.com](#)

* * * * *

Contents -

Prelude - Symbols of Myth-tech from Silicon Valley

Introduction

Symbol Data from 12 Organizations

- Observations

Archetypes

- List of Proposed Archetypes

Questions

Additional symbol and archetype resources

* * * * *

Prelude -

Willi: What are some key symbols of myth-tech from Silicon Valley?

Tim Hinchliffe: These symbols appear everywhere, but they are not always recognized. We seem to have a collective amnesia that researchers like Graham Hancock and psycho-analysts like Immanuel Velikovsky speak about. This amnesia, often by way of catastrophe, has made us forget about the interconnectedness of all things. Business logos are symbols that harken back to Babylon, and we see logos with circles, gods, pyramids, and stars, but we have forgotten where they originated. But to speak of key symbols of myth-tech from Silicon Valley, you have flying chariots in Amazon Delivery drones, and the Internet as a repository of our collective knowledge can be likened to Prometheus in his quest to bring the light of knowledge to the people -- the proverbial fire. Technology can be likened to magic talismans of myth that helps the hero in his journey of self-discovery. Developers are the modern demigods that create magic with their mysterious language of code. Entrepreneurs can be the new gods of creation as well. There are many, many symbols of myth-tech in Silicon Valley.

Source: "[Selling the Myth-Tech Code](#)" - Article and Interview: Tim Hinchliffe (Sociable.co) - by Willi Paul (Planetshifter.com)

* * * * *

Introduction -

The study of values and symbols is a complex affair, even for the mythically-inclined. In this investigation, 12 large organizations (see illustration) are analyzed. Names, logos and slogans can have symbolic power. Ask yourself: does the organization practice what it's symbol preaches?

Each organization, whether for-profit or not-for profit, is scrutinized by 6 data points:

Organization, Focus, Slogan/Motto, Symbol Description, Nature Values, and Sacredness

* * * * *

Symbol Data -

[ONE]

Organization: ADT Home Security

Focus: Security Technology

Slogan / Motto: Making sure that your family and personal stuff are secure and there is no threat to your home

Symbol Description: Pill or Shield

Nature Values: None

Materialism: High **Sacredness:** Low

[TWO]

Organization: Apple

Focus: Entertainment and Communications Technology
Slogan / Motto: Anything you can do, you can do better
Symbol Description: Partially Eaten Fruit
Nature Values: Experience Recorder Technology
Materialism: High **Sacredness:** Low

[THREE]

Organization: Dropbox
Focus: Data Storage
Slogan / Motto: Securely share, sync, and collaborate
Symbol Description: Empty. Pen Blue Box
Nature Values: None
Materialism: High **Sacredness:** Low

[FOUR]

Organization: Sierra Club
Slogan / Motto: Explore, enjoy and protect the planet
Focus: Protection of Nature
Symbol Description: Yosemite and Tree
Nature Values: High – Protection of Natural Resources
Materialism: Low **Sacredness:** High

[FIVE]

Organization: John Deere
Focus: Residential and Commercial Property Maintenance Technology
Slogan / Motto: Nothing runs like a deere
Symbol Description: Jumping Male Deer with Antlers
Nature Values: Low – Manipulation of Natural Resources
Materialism: High **Sacredness:** Low

[SIX]

Organization: Cisco Spark Depot - Webex
Focus: Business Collaboration Software
Slogan / Motto: Integrations and Bots
Symbol Description: Simple Knot or Inter-locking Circles
Nature Values: Low
Materialism: High **Sacredness:** Low

[SEVEN]

Organization: Monsanto
Focus: Bio Technology
Slogan / Motto: innovation collaboration speed
Symbol Description: DNA Manipulated Seedling
Nature Values: Low
Materialism: High **Sacredness:** Low

[EIGHT]

Organization: Microsoft
Focus: Personal and Business Software

Slogan / Motto: Be What's Next
Symbol Description: Organization Chart
Nature Values: Low
Materialism: High **Sacredness:** Low

[NINE]

Organization: Natural Resources Defense Council (NRDC)
Focus: Protection of Nature
Slogan / Motto: The Earth's Best Defense
Symbol Description: Bear in Green Forest
Nature Values: High
Materialism: Low **Sacredness:** High

[TEN]

Organization: Shell
Focus: Oil and Gas
Slogan / Motto: Securely share, sync, and collaborate
Symbol Description: Yellow cartoon ocean shell
Nature Values: Low
Materialism: High **Sacredness:** Low

[ELEVEN]

Organization: Lockheed Martin
Focus: Military Weaponry
Slogan / Motto: We never forget who we're working for
Symbol Description: Mobile Rocket Launcher at War
Nature Values: Low
Materialism: High **Sacredness:** Low

[TWELVE]

Organization: Wells Fargo
Focus: Personal and Institutional Finance
Slogan / Motto: Diversity and Inclusion
Symbol Description: Old West Stage Couch
Nature Values: Low
Materialism: High **Sacredness:** Low

Observations -

Symbols lie.

But how do you know?

The main psychological message resulting from the data surrounds the unending fight between the capitalists (exploiters) and the protectors (healers). Lockheed Martin, Shell, Monsanto and John Deere all rank low on sacred and high on materialism. It could be argued that often corporate America is pushing cartoon symbols, sloganeering in peaceful tones, but waging war on humans, the environment, or both. The groups fighting them score high on Nature and scared values.

This symbolic schism is important as we channel modern archetypes in the next section. When a symbol misrepresents your true mission and values, this information can be transmitted and stored in the subconscious through the conscious mind.

Negative values can create toxic symbols that contribute to negative archetypes. And corrupt mythologies.

* * * * *

Archetypes -

The [concept of Archetypes](#) has been around since at least the time of Plato, who believed that archetypal patterns were imprinted upon the soul at the time of birth, and that the soul then played out these patterns.

How do we hear or see archetypes? The messages are feelings through poems, images, and music video. Content with dynamic mystery that transmutes from the permeable boundary between the subconscious and consciousness - “the compost of the archetypes.”

Today, computers and the internet accelerate global data sharing, symbolic messages and archetype translation and expression between the collective conscious and collective unconscious. Symbols can carry deeper messages and may connect us back to older messages or ferment new visions.

Apple’s once bit corporate symbol could lead one to Eve’s role in the Garden of Eden or the rainbow swag of the Pride movement? Do you care? How about the stage coach and the horses on the Well Fargo logo? Has this image changed your point of view on the bank’s ongoing criminal activities? Do you trust the them less now?

One could argue that the 12 symbols selected for this investigation have obvious meanings at face value. Do clever slogans/mottos conjure up deeper meanings from the archetype pool? Or is it that some citizens have lost the ability to grasp this information while others are manipulating it? Are archetypes bound with the trademarks?

In compassion to instinct (an individual experience), archetypes come from a power source that connects us to pre-human times and beyond and be expressed through the internal dialogue of an artistic encounter or the enjoyment of Nature.

Lost or corrupt archetypes break the connection to our shared unconsciousness and ultimately to our souls. What happens when we misrepresent our symbols and archetypes and promote a corrupt consciousness?

Global chaos.

List of Proposed Archetypes (positive and negative) -

1. The ancient fight between “good and evil” is now “profit taking by a few and dwindling, polluted resources for the rest”
2. For-profit advertisers are serving-up corrupt values to clueless consumers through false narratives
3. The lack of a global climate action plan is deepening our depression and our hope for a livable future

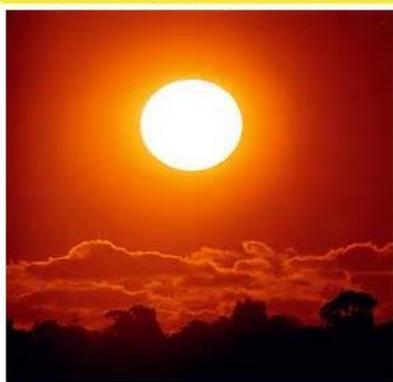
4. Smart phones, space rockets and hybrid cars will save us (but who afford them?)
5. Christianity vs. Muslim are on the apocalypse channel
5. We can respect Nature and share the harvest surplus with permaculture values
6. People don't kill people, drones kill people
7. We are powerless to the evils of Trump
8. Screens are an extension of our brains and the Internet never lies



Salmon – An indicator species



Empty reservoirs



The Sun



Ground Water Wars

Symbols of Drought - Willi Paul

“Nature Points a Gun at Our Heads” – Drought Archetypes and Symbols by Mythologist Willi Paul, Planetshifter.com
[Design](http://Planetshifter.com)

The drought in California and other places is cooking powerful , Nature-based archetypes with symbols of spiritual desiccation as well as an eminent environmental disaster. Drought conditions are spreading like hot lava with a growing cadre of farmer fights, corporate grey water and half-baked, poorly enforced rationing programs. Sustainability, and many other recent eco-community gains, and benefits to rising human consciousness, could be lost in the sand as profits - and the wealthy - dig in to save “their plots.”

Drought archetypes and symbols are value portals, tools and building blocks for folk tales, rock songs and new global myths. Symbols can be the stitches between our bubbling conscious and unconscious, for new water rituals and potential changes in consumption.

The [four archetypes](#) that follow are taken from “Permaculture, Carl Jung and the New Archetypes” (+ PDF) by Willi Paul, New Global Mythology Group @ [Depth Psychology Alliance](#)

Drought Archetypes and Symbols (see graphic for selected symbols) -

Transition & Nature Archetype I: A love to preserve unique landscapes for future generations. Mistrust of greedy, land and energy developers

-- **Symbols:**

Salmon – indicator species

Bad water smell and taste in East Bay MUD

Government’s mandatory 25% reduction

Transition & Nature Archetype II: Our hope is to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages; fights for resources between neighbors and governments

-- **Symbols:**

Looking for water on Mars

The Sun

Empty reservoirs

Water is ask for only in restaurants

Transition & Nature Archetype III: Fear that global warming will destroy all life on Earth. Mistrust of business and goal of short-term profits

-- **Symbols:**

Bottled water - Private water

No rain

Transition & Nature Archetype IV: Mistrust of energy privatization and corrupt safety practices. Love of the system and blind faith in corporate responsibility

-- **Symbols:**

Tumble Weeds and Blowing Soil in the Dust Bowl

Ground Water Wars



[“Beating Wings of the Dusk Archetypes”](#) – Children’s Video by Willi Paul, Planetshifter.com

[Experience the Video](#)

* * * * *

Sound Symbol Interpretations -

dusk call
changing water
flying paws
pots and pans
canopy horns
chatter

Title Image by [Simon Haiduk](#)

Freesound.org Sound Samples Credits -

rope Lano 3.wav
J.Zazvurek

Creepy dream call
lavik89

Posh dinner party.wav

7by7

con drums-1.mp3
pycckuu20032003

Distorted Temple Speaker.wav
genghis attenborough

Permaculture Age Symbols 3:
Colors, Archetypes & New Myths
Willi Paul, openmythsources.com



Protection / Eco-Blending



Dreams / Transmutation of
Spirit & Natural Elements



Fertility



Mixing / Joining



Protection



Sustenance / Historic Record



Companionship / Reward



New Passions



Wonderment / Hope



Sustainability / Love for Others



Natural Value / Protection



Sacred / One Earth

“Hey Willi - I really enjoy your New Myths, they provide a great future-imagining process, thanks for adding them to the conversation. My gut feel is that the community simply needs stories at the moment – future dreaming myths like yours, project experiences, course learning’s, reports from guild meetings, the stuff of community sharing and belonging. I think discussions will eventually naturally flow when people are motivated by what they are doing, what others are doing around them, or what they dream of. For me, photos and videos of actual projects make a great start as they provide a strong visual inspiration (at least for me J) and potential conversation starter.”

- Jesse VW, Permaculture Hub

* * * * *

Transitions of the magnitude that we are visioning together now will not happen without new tools, values and myths. Consider the following 12 colors and what we can build with them - with our parents and children in the Permaculture Age. Additional resources in symbol, archetype and the new myths follow this post.

White

Polar Bear

Protection / Eco-Blending

Black

Night

Dreams / Transmutation of Spirit & Natural Elements

Brown

Soil

Fertility

Grey

Delta

Mixing / Joining

Gold

Frog

Protection

Yellow

Corn

Sustenance / Historic Record

Orange

Mushroom

Companionship / Reward

Red

Apple

New Passions

Light Blue

Daytime Skies

Wonderment / Hope

Deep Blue

Oceans

Sustainability / Love for Others

Silver

Trout Belly

Natural Value / Protection

Purple

Lilly

Sacred / One Earth

Sound Symbols:

spirit

water

sunny

work

seed

soil-land

compost

Sound symbols, archetypes & the power of myth: an alchemic journey with Nature begins, Willi Paul, planetshifter.com

See the [Complete Illustrated Work at planetshifter.com](http://planetshifter.com)

Introduction:

- * If we can get the power of myth from storytellers and the printed page, then why not from soundscapes?
- * how to interpret an integrated set of sound symbols as a myth?
- * sound symbols or textures connected to memories and new feelings, please

* not like songs – like meditations

* what is a mythic experience?

* requires a new language, code, key

* silence is a sound symbol

* * * * *



Instinct + Paranoia = Resilience? Climate change, species extinction and terrorism in the Chaos Era. By Willi Paul, CommunityAlchemy.com

[1] **Three Definitions -**

A behavior is instinctive if it is performed without being based upon prior experience (that is, in the absence of learning), and is therefore an expression of innate biological factors.

Paranoia is a thought process believed to be heavily influenced by anxiety or fear, often to the point of irrationality and delusion. Making false accusations and the general distrust of others also frequently accompany paranoia.

Psychological resilience is defined as an individual's ability to properly adapt to stress and adversity. It can be learned and developed by virtually anyone. Resilience should be considered a "learned behavior."

* * * * *

[2] First, let's consider the general impact of the equation on **three global concerns -**

Climate Change: Moderate public paranoia with little instinctual solutions (avoidance). Low Resilience.

Species Extinction: Low public paranoia and little instinctive behavior to reverse course. Low Resilience.

Terrorism: High public paranoia with "kill or be killed" instincts. Moderate Resilience.

* * * * *

[3] According to [Jungian approach of psychology](#) , some highly developed elements of the collective unconscious are called ‘archetypes’. Carl Jung developed an understanding of archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct.

How does this definition of resilience influence both current and potentially new archetypes?

A. **Permaculture & Nature Archetype:** A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

B. **Permaculture & Nature Archetype:** Our hope is to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages; fights for resources between neighbors and governments

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

C. **Permaculture & Nature Archetype:** A deep love for freedom to own fire arms; fear of guns and killing.

Symbols: AK-47, US Flag, Scenes from mass shootings, vigils, pawn shops

D. **Permaculture & Nature Archetype:** Fear that global warming will destroy all life on Earth. Mistrust of business and goal of short-term profits

Symbols: Rising coastal tides, melting polar ice, coal fired power plants.

E. **Permaculture & Nature Archetype:** Mistrust of energy privatization and corrupt safety practices. Love of the system and blind faith in corporate responsibility

Symbols: BP, PG&E, Duke Energy

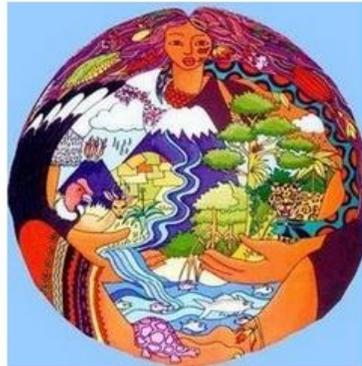
- [5 Proposed Permaculture & Nature Archetypes and their Symbols in 2014, by Willi Paul](#)

* * * * *

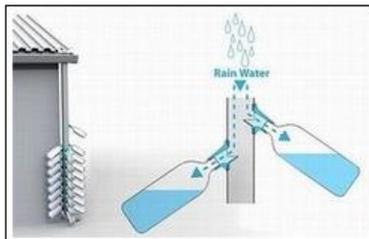
[4] Next Step -

How would a “resilience app” work?

Rewilding Symbols



Permaculture Symbols



Introduction –

Willi - *Tell me about your experience with Joseph Campbell's initiation, journey and hero process?*

Dan - ... *As I searched and worked through his wisdom teachings, audio lectures, online materials, I eventually found a circular diagram of the hero's journey around the same time I was working with a shaman of the Peruvian Quechua tradition. I found the deep significance that the medicine wheel of the Quechua, north American shamanic, and Joseph Campbell's conception all showing the growth of life through the 4 directions of the circle, and that indeed we never return. And, because it is a spiral, not a circle, we keep moving forward never to "return" to the same exact place of the past, but indeed there are similar themes of season, time, age, and location.*

-- "[Kids, Rewilding and the New Mythology](#)" - A conversation with Dan De Lion, ReturntoNature.us and Willi Paul, Planetshifter.com Media (+PDF)

Mixing ReWilding + Permaculture values and tools = "WILDpermaculture."

* * * * *

Definitions –

Symbols - Pieces of a grand puzzle; metaphors; sensory converters; emotional visual cues; soul scaffolding. Combinations of symbols and narrative reveal old and new patterns and pathways.

Permaculture: a system of cultivation intended to maintain permanent agriculture or horticulture by relying on renewable resources and a self-sustaining ecosystem.

Rewilding means to return to a more wild or natural state; it is the process of un-doing domestication. The term emerged from the green anarchism and anarcho-primitivism political theories, in which humans are believed to be "civilized" or "domesticated" by industrial and agricultural progress. Supporters of rewilding argue that through the process of domestication, human wildness has been altered by force.

Rewilding is considered a holistic approach to living, as opposed to skills, practices or a specific set of knowledge.

* * * * *

Interpreting the Rewilding Symbols -

Trekking – hiking with, not on top of, the Land

Minimalist Shelters – temporary, light impact on Nature housing

Instinct – opposite of “technology will save you”

Gaia – Nature as a partner and Holistic Spirit

Native Indian Traditions – going back and staying with ancestors

Interpreting the Permaculture Symbols -

Fire Circle – flame shared is soul kindled

Old Garden Tools – 14 fingers on two knees

Water Catchment – reservoirs in your hands

* * * * *

WILDpermaculture Values -

(a) Science-based design becomes Nature Lore

(b) Live with the land vs. engineering the land

(c) Land as Spiritual Experience and less as survival

Conclusions –

1. Using symbols can create hybrid ideas – even movements – that stir-up the imagination and challenge the status quo.
1. We need to (re) combine permaculture with other movements to see what elements can best support human survival.
2. We have a set of time-worn, politically damaged religious symbols and stories. New symbols are desperately required to drive community causes and community heroes.
3. The [New Mythology](#) is the symbol-driven tool kit that fosters new stories, rituals and traditions.
4. New archetypes and alchemies are possible as new symbols support global creativity in our hearts and minds.

[Emerging Archetypes 2015](#) (proposed) -

New Archetype-: Anxiety to Integrate Nature and Agriculture for Survival

Mass Movement-: Permaculture

Symbol- Large tree roots to canopy next to farm field and settlement

New Archetype-: Reverse engineer corporate control through localizing resources

Mass Movement-: Transition Movement

Symbol-: Neighborhood Sharing Event

New Archetype-: “Back and Forward” to build a Global Nature

Mass Movement-: Rewinding

Symbol-: DIY huts and living off the land

New Archetype-: A new spirituality driven by Reduce / Reuse / Recycle

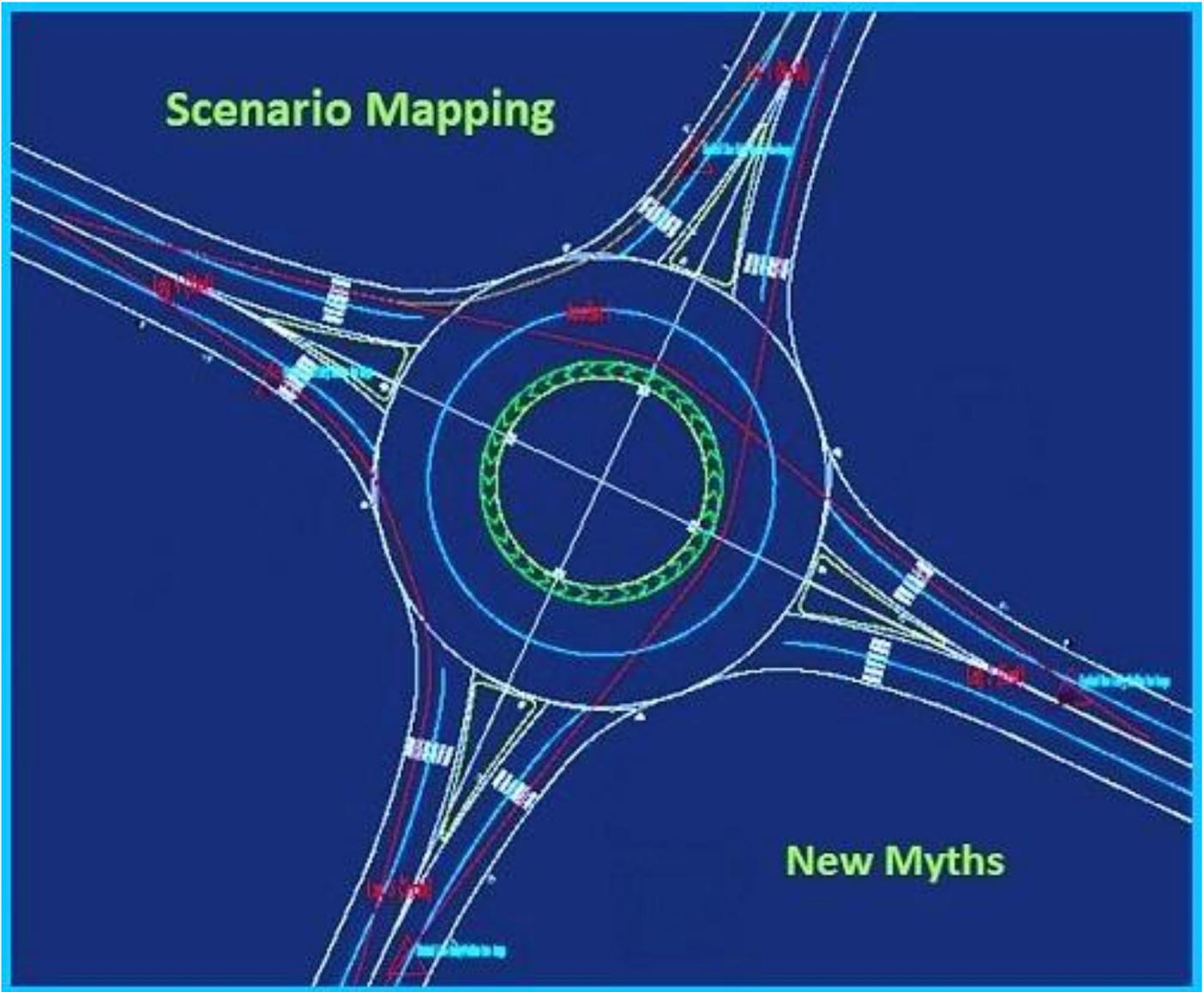
Mass Movement-: Sustainability

Symbol-: Green Earth with 3 R’s Triangle

New Archetype-: Community as Hero

Mass Movement-: New Mythology

Symbol-: City Repair Project Logo (PDX)



“Scenario Mapping for New Myths” - Transitionites / Permaculturists, Survivalists and Technologists. By Willi Paul, Mythologist, Planetshifter.com

Introduction -

By teaming with [Human Computer Interface](#) design approaches, **Scenario Mapping for New Myths** aims to bring mythology increased relevance and participation. But make no doubt, the need to take the journey, to make the commitment, remains. Mythologists must embrace disruption, despair (personally and globally) and the embrace of the negative. Start with the Soul not with solutions.

As such, scenarios are preliminary visions or plot lines that are triggered by symbols and archetypes, and influenced by current social values and movements. We have much more in common in the future than we know now, and we can learn this from writing scenarios and new myths.

Perhaps we will see a new field emerge called: “Computer Human Myth Interface?”

* * * * *

What is scenario mapping for the new mythologist and the [computer scientist](#) team? Here is a blended definition: A mythic scenario is like baking a cake, a creative process that produces a new myth scenario through three defined stages:

Socio-Cultural Inventory + 12 Elements of Modern Mythology + Foundation Q+A = Scenario Map for New Myths

The mythologist's ultimate task is to write the actual new myth using his or her experience integrating the mythic data and the scenario map.

* * * * *

Socio-Cultural Inventory -

Transitionites / Permaculturists -

Values: Re-use, re-recycle, reduce; Localism is Resilience; Work with Nature and re-Build Community; Spiritualists

Symbol: Fountain @ Town Square

Guiding Archetype: Nature and Community Will Save Us

Survivalists -

Values: The End is Coming (we're ready!); Stock-pile is Resilience; Prepare for the worst and call it the best; Pragmatists; Living off the land

Symbol: Underground Bunker

Guiding Archetype: Nothing Can Save Us Now

Technologists -

Values: Products; Profit is Resilience; innovation; investment; Wall Street; Materialists

Symbol: Fence

Guiding Archetype: The Internet and Gadgets Will Connect Us All

12 Elements of Modern Mythology (W. Paul, 2015) -

1. Para-normal
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Symbols
5. Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Digital - Non-Digital Collision
9. Future/ Sci-Fi-based
10. Permaculture and Transition
11. New ritual and tradition
12. Rewilding

Foundation Q+A -

What might the Three Camps have in Common?

Green or Sustainable Technologies - Solar Cells, Power Storage (batteries), Water Production, Community

What are possible conflicts?

Inflation; corporate and governmental instability; Nefarious or bogus technologies and corrupt capitalism may not be adopted by all camps but what replaces these if they do?

How do they solve problems?

Via corporate rules and hierarchy; community consensus; managing for the short-term under extreme pessimism.

When do they celebrate?

The old Judaeo-Christian holidays and pagan rituals; the tradition of "stay alive to live another day."

Are they taking a journey and creating new mythologies?

Maybe, all camps are in survival mode where myths are often defined as lies, not global stories.

Scenario Maps for 3 Camps -

Transitionites / Permaculturists Scenario Map—

The green bee community adopts a scattered, or random style garden plot location design hoping to have some food left after the invader tribes blitzkrieg their harvests. Whatever technology that runs on solar power is kept local, under "teepee and key."

Survivalists / Apocalyptic Scenario Map –

The paranoia people desperately want to "get out of their cave", un-trap their lives for even an hour or so each day - so families develop a new night time ritual that mixes yoga with meditation and howling.

Technologists Scenario Map –

The Techno-Tribe, a group formerly living in the former City of Palo Alto, raises an 18-foot perimeter fence to keep out intruders and runs its outdated computers gadgets with a solar powered HON (hands on network). But to their despair, they burn all of the trees in the city in a low tech bid to survive. Withdrawal from social media has created a new condition in the camp called "buzz down syndrome" that limits normal conversation between people to psycho-babble.

Scenario Map to New Myth -

Scenarios prepare the ground work for the final new myths to come. Myth writers can employ the following story design elements to complete their visions:

- Setting
- Protagonist(s)
- Antagonist(s)
- Artifact
- Conflict(s)
- Outcomes / Solution(s)
- New Myth



Garden of

Eden 2.0

[“Garden of Eden 2.0 - The Permaculture Food Forest Mythic Promise”](#) - by Willi Paul, Mythologist, Planetshifter.com

Prelude

The Garden of Eden Myth 1.0 -

Much like records of the great flood, creation story and confusion of languages, [the story of Eden](#) echoes the Mesopotamian myth of a king, as a primordial man, who is placed in a divine garden to guard the tree of life. In the Hebrew Bible, Adam and Eve are depicted as walking around the Garden of Eden naked due to their innocence. Eden and its rivers may signify the real Jerusalem, the Temple of Solomon, or the Promised Land. It may also represent the

divine garden on Zion, and the mountain of God, which was also Jerusalem. The imagery of the Garden, with its serpent and cherubs, has been compared to the images of the Solomonic Temple with its copper serpent (the nehushtan) and guardian cherubs.

God created the first man Adam and then created the first woman, Eve. God put Adam and Eve in the Garden of Eden to care and nurture the land. He told Adam and Eve that they could eat from any fruit from the trees except for the tree of good and evil. God warned them that if they ate from the tree they would die.

[One day Satan came disguised as a snake](#) and spoke to Eve, convincing her to eat the fruit from the tree of good and evil. Eve told the serpent that God said they should not eat it and they would die if they did, but Satan tempted Eve to eat saying that she would become like God if she did. Eve believed the lie and took a bite of the fruit. She then gave some to Adam for him to eat. Adam and Eve, now knowing that they had sinned, immediately felt ashamed and tried to hide from God.

* * * * *

Introduction

My thesis is that the “original Eden and cast of characters” are no longer vibrating, and of little value. But a transmuted Eden is a potential block buster. A new mythology is required for the Harvest. Apple is a technology company. Adam and Eve, God and Satan are re-runs.

Eden 2.0 is a working sanctuary; a new myth machine. Sacred. A mythological and spiritual forest temple with thousands of similar sites all over the world. The food forest is the dawning spiritual body of Human + Nature.

I asked Scott Wells in [our recent interview](#) if there a place in the present age that is like the Garden of Eden? Is this place just a fading metaphor for Mother Nature? His reply:

“When we speak of the “garden” in our mythology we are referring to the garden of Eden which is a metaphor for when we lived within a simpler range of awareness before we were able to conceive of duality. Being able to question our own nature is an expansion in awareness. So, eating the apple is actually symbolic of the growth in our mental ability to ask if we are inherently good or evil. What we are arriving at now collectively is to see beyond good & evil, to see that polarity is created from one source. Our challenge is to remember that we are one with this source.”

While I agree with Arthur George from our July 2014 [Planetshifte.com interview](#) that: “the Eden story is really about the elevation of our consciousness, which is a continuing historical process,” I do not support his assertion that “any attempt to recreate and live in any new “Eden” would be regressive. Rather, human consciousness must move forward and upward, further from Eden. It would be best for modern myths to be oriented in this direction, as was the main line of the original Eden myth in my interpretation.”

Permaculture (and its agents) are far from regressive. Just ask us. Eden 2.0 is a vision fueled by resilience and spiritual rebirth; a community creation story.

Elements of a Permaculture Food Forest: SpiritNature and Community

- [Permaculture Courses](#), Plans, Ethics and Values
- Sun and Rain
- [Seeds](#)
- Fruits and Vegetables for the Harvest

- Home and Food for Animals
- [Fire Circle](#) - Alchemy and Spirit
- Tool Shack
- [Compost Piles](#)
- Enriched Soil
- Water Source
- Gardeners and Teachers
- Food Sharing Systems
- [Rocket Stoves](#)

Mythic Elements and the Search for Garden of Eden 2.0

Campbell's classic mythological vision has now evolved to emphasize the community over the individual: community initiation, community journey and the community hero (W. Paul, 2017). Today, there is more resources and power in the group and often too much short-term gaining and corruption with individuals. Remember: "Power to the People?"

[Permaculture & Nature Symbols](#) are key elements in our archetypes, story building and our values and practices:

- **Shovel** - turning, renewal
- **Cob bench** - community
- **Pond** - water birth, diversity
- **Sun flower** – Nature Steward
- **Moon** - magic, Nature wisdom
- **Bees** - togetherness, eco-business
- **Lightning** - ecoAlchemy - transmutation
- **Cob feet** - dance, new Nature rituals
- **Broken concrete** - reuse – recycling
- **Butterflies** - metamorphosis, freedom

Archetypes impact the age that they persist in. Archetypes morph and fade.

[Archetypes](#) support and challenge our life journey through the stories, births, deaths, celebrations, trials and tribulations. Consider the following:

A. **Permaculture & Nature Archetype**: A love to preserve unique landscapes for future generations. Mistrust of greedy, short-term land and energy developers

Symbols: Tree of Life, Permaculture logo, Yosemite, Seeds, Amazon Rain Forest, US Gulf Coast

B. **Permaculture & Nature Archetype**: Our hope is to build sustainable systems in our local neighborhoods and towns. Fear of food and fuel shortages; fights for resources between neighbors and governments

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and new rituals

C. **Permaculture & Nature Archetype**: A deep love for freedom to own fire arms; fear of guns and killing.

Symbols: AK-47, US Flag, Scenes from mass shootings, vigils, pawn shops

D. **Permaculture & Nature Archetype**: Fear that global warming will destroy all life on Earth. Mistrust of business and goal of short-term profits

Symbols: Rising coastal tides, melting polar ice, coal fired power plants.

E. Permaculture & Nature Archetype: Mistrust of energy privatization and corrupt safety practices. Love of the system and blind faith in corporate responsibility

Symbols: BP, PG&E, Duke Energy

In addition, [consider the following sound archetypes and their role in the Four Seasons:](#)

Spring:

Symbols - Planting Seed Crops, Cool Rain, Digging the Rows

Archetypes of Procreation: Renewal, Prayer

Sound Archetypes – Digging in the Soil

Summer:

Symbols - Weeding / Irrigating the Fields

Archetypes of Gestation / Incubation: Growth, Watching the weather as Crops Grow

Sound Archetypes – Channeling Water

Fall:

Symbols - Harvest Basket, Compost Pile

Archetypes of Community: Collecting, Celebrating, Soil Building

Sound Archetypes – Women Celebrate Harvest

Winter:

Symbols - Cracking Ice on a Frozen Lake, Canned Foods, Dried Fish

Archetypes of Transition: Decay, Meditation, Repair, Hibernation, Preparation

Sound Archetypes – Ice Breaking on River

* * * * *

Conclusions

Psychologists and mythologists often see the world through the power of opposites. Dark - light; sane - insane, etc. There are numerous examples of this in the Chaos Age. Destroying Nature for short-term corporate profit as Bayer-Monsanto is doing is the evil opposite of a green, locally-nurtured Eden.

The opposites are stark:

Bayer-Monsanto = GMO - poison fruit - toxic seeds - killing-off small farms ...

vs.

Permaculture = Caring for Nature and building healthy communities ...

One group is growing a healthy space - the other is tearing it down. Permaculture is about expanding our consciousness; Bayer-Monsanto rules through capricious capitalism, a dark force that only cares about resource privatization and legal control.

God is warning us again.

Which Eden 2.0 is next?

River - Land - Sky - Moon - Sun
The Permaculture SpiritShield Song



“River - Land - Sky - Moon – Sun” – [The Permaculture SpiritShield Song](#). Edu-Video + Student Exercise and New Myth #85 by Willi Paul, Planetshifter.com

[A] Description -

“River - Land - Sky - Moon - Sun” – [The Permaculture SpiritShield Song](#) is an integrated media vision that extends the alchemy and archetypes from New Myth #84: “[SpiritShield: Mythology in Transition at the Permaculture Convergence](#)”.

The “**sound poem**” is a pairing of graphic symbols with a five broad subjects incorporating graphics, text and sounds in a YouTube channel:

Old War Shield > New SpiritShield > Permaculture SpiritShield Song

[B] The open-ended story theme that organizes the song is -

“River - Land - Sky - Moon - Sun”

[C] Dominant Archetype –

Consider “global synnecrosis” as the experiential archetype for this work as defined as ‘living together of two organisms in a mutually destructive relationship’, as **climate change pits Humans vs. Human Changed Nature** in a battle for survival. Or the archetype put another way: wantonly killing your host for short-term profit.

[D] SpiritShield Symbols and Interpretations -

Shield Base -

Stretched Tanned Elk hide (front) – re-purposing + **Metal Tent Poles** (rear) - recycling

Birch twigs - beauty and multi-use

Lavender Flower Bouquet - a present

Hillside Food Crops - permaculture in Nature

Crane (in support of Apsáalooke Myth) - magic

Southwest Indian Sun symbol - four directions

Soy Beans at Harvest - sustainable food source

Cob House with Green Roof - green building

Humans adding compost to soil - enrichment

[E] Tools –

MS Paint - create text boxes, captions

Audacity - sound building

HTML - code for post

Movie Maker - Video

Web Search - Selecting Images

You Tube

[F] FreeSound.org Credits

Glaneur de sons

riviere-river.ogg

irad

earthM3.aif

shinshi

Into the Sun.wav

FoolBoyMedia

Sky Loop

the_very_Real_Horst

2510-Tibetan-Bell-Ashlesha_Moon-Mercury-Pluto-03Min.wav



[“Obelisk = Burning Garden”](#) - [“Allegory and New Mythology in the Chaos Age”](#) - Study Questions - by [Willi Paul Studio](#) / [Planetshifter.com](#)

Some philosophers argued that many myths had to be [interpreted allegorically](#). Allegory is used rather generally to mean that, beneath the apparent meaning of a story is concealed another, more important meaning. Some theories propose that myths began as allegories for [natural phenomena](#).

* * * * *

In Stanley Kubrick’s classic film, [“2001: A Space Odyssey”](#), a tall, shiny-black Obelisk reappears at multiple times during human evolution. At the pre-historic or dawn of the tool age; the space race; and then lastly with the birth of the cosmic child.

Where might we find the Obelisk if it returned today? Who sent it? What would it mean?

* * * * *

Possible Nature or Tech-Related [Allegories](#) for Kubrick’s Obelisk -

- + Smoke Plume
- + Burnt Tree
- + Charred Abandoned Cabin Chimney
- + Sentinel (a time stamp, a marker)
- + Medium (technological or psychological) - between the subconscious and the conscious
- + Transmitter – walkie talkie
- + Receiver (radio antennae) – scripting subconscious fears unknown vs. conscious fears

+ Invention or Door to Sustainability

+ The “last supper”

+ Extinction

+ Intervention

+ Computer Hard Drive plus Code

+ Evolution

+ Community Table

+ Warning Siren

+ Nature’s Cry

+ Black Block Fist-up

The best Chaos Age allegory for the Obelisk is a burning garden or food forest, one set ablaze by corporate criminals, religious or civic infighting, drought or even lightning.

* * * * *

How can we write new universal Earth myths using allegory, symbol, alchemy, archetype and artifacts from the following permaculture / transition ideas?

1. [Fair Trade](#)

2. [Organic Farming](#)

3. [Farm-to-Table](#)

4. [Localized Economy](#)

5. [Food Forest](#)

6. [Tiny Homes](#)

7. [DIY](#)

8. [Green Tech](#)

Perhaps you should start the community story at the dinner table?

* * * * *

* * * * *

New Myths by Planetshifter.com -

[“Glen Rose Perm-Tech Incubator” - New Myth #97](#)

SunOil is long gone, bankrupt for eons, who left the Rose dusted with toxic soil and crooked smiles, easy prey to the green fangs in Austin. Everyone wants a solution for the decaying gothic gas station dissolving at the intersection of Smith Rd. and HW 13. Good bones but no guts. Fossil Rim Wildlife Center and Dinosaur Valley State Park are attracting less and less screen toting tourists these days and the high school kids want to do something now for their lost generation.

A lefty coalition including the Senior High School Solar Engineering Group, 4H, Somervell County Ag Agency, The Dallas Metro Chapter of the Sierra Club, the Wednesday Night Book Club at the YWCA, plus tons of townies put an initiative on the local ballet for a permaculture-based solution for the gas station. Because SunOil forfeited the building and land, the City welcomed the hands and contributed to the improvements.

As a force of change, Permaculture has its share of baggage. While many practitioners see a global food strategy, many others pass it off as new hippie gardening. It's ethics and principles preach building community and sharing the harvest. But you also hear that it's a top-down, white man's game too often. But no one in Glen Rose is worried about the color of your skin, just how thick it is.

As an artifact in dire need of initiation and a new story, the mosaic-laden building skeleton is deemed sound by the City engineer. The design and construction committee found and installed recycled windows from a Fort Worth skyscraper failure. The floor is now a cool, polished concrete slab with decorative stones from nearby Big Rocks Park. Once a community eye-sore, the station is now all heart; a Hero. The kids packed a new corner stone with CD's, email memos and southern rock memorabilia for Earth Day 3000. The local paper declared the Glen Rose Perm-Tech Incubator sacred ground. A State of Texas historic designation sealed it.

The Town voted to include that the history and technology of the oil industry should be leveraged for a new, greener path forward. The coalition arrived at the startling goal of not stopping at tool rentals and cooking classes and went beyond an initial soil remediation patent to see how this hybrid technology could help clean the polluted air of refineries and other corporate polluters in Texas. The “Perm-Tech Compost Spinner” was invented at the Incubator to clean and separate bad soil and then blend it with refined compost and recycled computer parts. This substance is now added to green air filter technology to scrub CO2 and other airborne toxins from factory towers.

The buzz at this Sunday's pot luck picnic is not the article about the Incubator in Nano-Permaculture Magazine or the girls' softball team win at State, but the Tuesday visit from the Tesla Innovation Team.

Everybody is wearing green.

* * * * *

[“White Board Democracy: A New Community Ritual for the Farmer's Market?” - New Myth #94](#)

The large white board at the front entrance to the Saturday Farmer's Market is already jumping!

One shopper wrote: “A farmer's market requires re-visioning, re-purposing, redefining. What are the needs and benefits to the community?”

Another community voice scrawled: This needs more integration with citizens, kids and seniors - and the poor - in this town."

Another lament: "How is a farmer's market resilient? Why not talk about a "living incubator for permaculture and related job training?"

And this zinger: "Who is the community?"

A new ritual for an old tradition:

The Tradition is the farmer coming "to town" to sell produce and meat to City folks.

The new ritual is to raise issues during the market on the white board and then discuss them together in a town meeting at the close of business. Education and politics shared live between all people.

The promise is to transform the market into an agora for local democracy and localization.

What is sacred here? The harvest?

City Hall?

* * * * *

"The Tower of Fire and The Resilient Human, AD 2029" - New Myth #93

Gomani pulls the chain and rides the hoist to the fire pit, high atop the old steel electrical tower. Fire wood follows right behind, dangling just under his seat. He usually brings 3 or 4 log / kindling bundles up to the tower top as his dusk routine begins.

He packs away the burnt material from the last Light. He will take it down with him after his chores are down this eve. He thinks the pulley is a symbol of temporary ascension.

He lights the fire and speaks aloud a mantra he wrote:

- + Light Above
- + Below
- + Light Within
- + Give Us Direction

The fire burns bright for many minutes, an awareness message ("we are safe"), then Gomani sends a smoke signal message concerning the event for his neighbors tomorrow:

"COME AT MID-AFTERNOON" > "BLACK MAGIC DANCE" > "SAFE JOURNEY"

The idea to make a bruised farm land home using the old electrical tower as chimney, sentinel and gigantic clothes line was as resilient as it was pragmatic. The utility had mowed down a wide corridor around the thing for years and now the land said: "Plant here." From atop the structure, one could see unobstructed miles; enemies and friends, alike.

This valley contains several small band of permies, pagans and Nature freaks, bound together by dirty DIY hands and transition hearts. They salvage and scrap and dig with their tools and grow food. This creates community and sharing. A soil circle.

* * * * *

Horses pull their friends from the southern lands on make-shift, flat-bed carts with big black truck tires. Children, seniors and men and women and dogs coming. Food from their harvest plus the bags of the black magic roll gently in the back. There is no track on the land, just a bee line to a picnic and a soil cheering.

The community meal is shared around the fire circle, kids running and seniors chasing. This gathering has been a tradition between the camps for years. Somebody muttered about Thanksgiving but most here would agree that such a money-bent and consumerist holiday was long gone. The ritual that binds the folks to the extended community and to each other here pertains to the mixing of the each other's biochar-compost, that Black Magic.

A large tarp is spread-out on the ground and the teenagers from the two groups shovel this year's biochar, compost and wood chip concoction into a central pile for others to mix. Alchemy indeed!

Both tribe's use the ritual's high nutrient soil as a green start for the next year's planting.

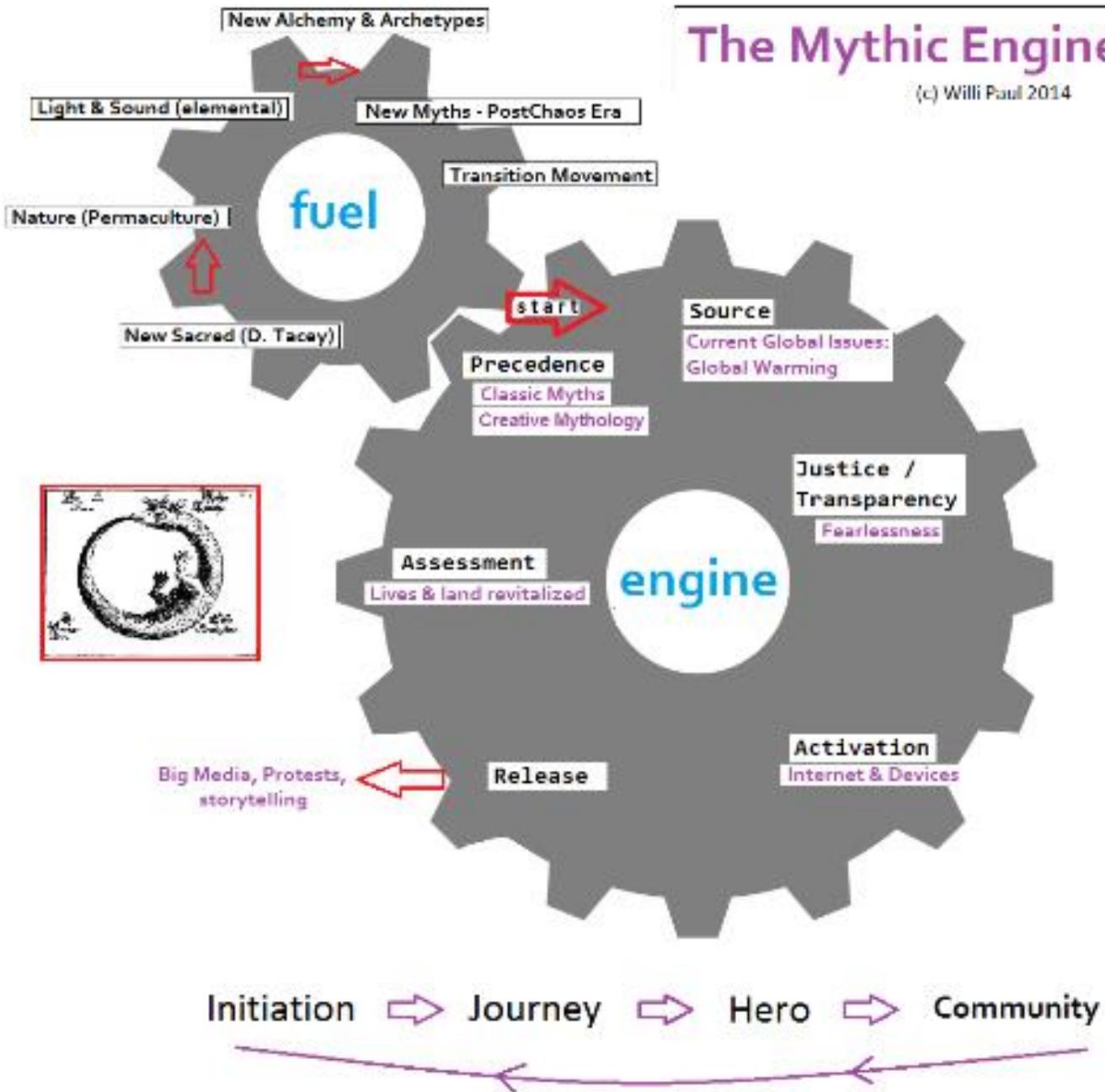
* * * * *

Under the tower of fire, the community, not the individual, is the value-laden stakeholder in the Post-Chaos Era. And the community has the power to create traditions and rituals based on the sacred lands and recycled machines that litter it. AMEN 2.

* * * * *

The Mythic Engine

(c) Willi Paul 2014



The Mythic Engine Kick-Starts a New Mythology. Conversation with Mythologists Willi Paul and Shari Tarbet. + PDF from Planetshifter.com Media

Please enjoy a better graphic in the **PDF version**, located for download at the end of the piece.

Introduction (email to Willi, 10/14)

"I've thought about your invitation and want to tell you why I haven't responded and often don't engage with the projects that you're creating. You and I seem to be on the same page about the type of world that we want. My husband and I manage our little place in the desert according to permaculture principles, for example. But I don't think that we can set out to create a myth. I think they emerge from corners of the cultural psyche that are not directly controlled by

us... certainly we can shine light on the things that we see emerging and encourage the themes that we value but it's not something we choose and craft in my view. That is more of an ideology in my opinion. Anyway, there aren't a lot of us working social change and mythology so I wanted you to know where I'm coming from. Onward:-“

Dr. Catherine Svehla, Mojo-maker and Creativity Catalyst at [Mythic Mojo](#)

* * * * *

Conversation with Mythologists [Sheri Tarbet](#)

Willi: Has storytelling changed? How?

Shari: Evolved for sure, but I don't know if I would say changed. However, these two words just might be degree. In structure, I don't think storytelling has changed, but it has been enhanced. It has moved from the totally oral to the addition of drawings, books, movies, photographs, music, sculpture, ritual, all art, electronic special effects, dance. I venture to guess, though, that all these come from the same creative source. Again, I recommend reading [The Artist's Way](#).

Willi: Can we assess old and new myths in a quantitative way?

Shari: It certainly has been done. One mythologist who did this was [Levi-Strauss](#). I hated how he broke down, analyzed, and tried to explain myth in this way. To me, the meaning in myth was completely lost through this approach. But there are those who highly regard it.

Willi: The Mythic Engine is a cyclical tool and journey for both individuals and communities seeking universal truth(s) and change. How are mythic lessons shared with the community now?

Shari: I can't speak to all communities, but here is what I am aware of. As of now, mythic lessons are shared in the classrooms of public schools to greater and lesser degrees as well as the community college and university levels. The lesser degree would be teaching the myths themselves. The greater degree would be when the instructor, such as myself, takes it to the next level, showing students how those myths operated for the student individually and how the myths operated for the larger community from neighborhood to globe.

Of course, examples I can cite are the following; How I taught Comparative World Mythology at the high school where I taught; how I incorporate mythic lessons in the reading and speech classes I teach at Dine college. One other example that is coming about as we speak is something called the **Messenger Project**. I'm a consultant on this project which is a multi-media event presenting the presence of spiritual messengers (some would call angels) who help/inspire us on what is essentially our own Hero's Journey. Once it premieres, it will go on tour. At least that's the vision.

Willi: How does the cloud (re: mass digital storage) support or disrupt the Mythic Engine?

Gosh, I really don't know. I am very suspicious of the Cloud and other such storages because, as I understand them, they can be hacked and/or corrupted. Beyond that, they are mechanistic, and in Campbell's discussion of the Hero's Journey, the Problem is that of living a mechanistic life that is maintained by the community/society. I am not a Luddite, but any time information can be gathered into one place like the Cloud there is the likelihood of it being used to control rather than inform. So, following that line of argument, I would venture an answer of it disrupting the Mythic Engine.

Willi: But there is no reason to believe that will have cloud storage in the future. It depends on electricity and the electricity grid may falter and fail! The mythic engine is just as viable around a campfire as an e-whiteboard.

Willi: What do you think of the fossil fuel metaphor?!

Shari: I need an explanation here of what you mean by fossil fuel metaphor.

Willi: My use of the 2 gears is from a combustion engine.

Shari: OH! Okay. I think the machine cogs (which when I look at them I'm always reminded of Charlie Chapin's movie about a [futuristic city](#) in which we are all just cogs in the machine) works. When I first looked at it I thought that it was an interesting way to visualize your vision.

Willi: Are we [creating new archetypes and symbols](#) or just adding paint to the existing ones?

Shari: I can see where new symbols emerge because to understand an archetype visually, the symbol has to be relevant to those viewing it for them to gain meaning. As far as archetypes go, I don't believe that new ones are created because of what archetypes are. However, let's say the possibility exists that an archetype that has always been there might not have always been evident to human beings, and that might emerge only at a time when humans are ready to 'get it'. In my view we see in our current lives the archetypes that have always been, both in the classic ways and as they apply to our situations which we think of as new.

Willi: Creative Mythology is key here. How many mythologists do you estimate are actively using Campbell's [Creative Mythology](#)?

Shari: How many? I can't give a definite answer here. Everyone I know who has attended and/or graduated from [Pacifica Graduate Institute's](#) myth program actively uses Campbell's Creative Mythology one way or another. When one is working on one's dissertation one can choose for it to be a Creation, with a supporting paper. I considered doing this. I also know there is now a Grad school in New York that teaches what they call a practical approach to mythology which includes through creativity which is what Campbell's focus is, i.e. that it's the artists who are the modern shamans of myth. I contend that we are all artistic (re: The Artist's Way). Beyond this I can't really say. One thing I can say about How I engage creatively with myth is a belly dance show I co-produced that presented different goddesses. I wrote all the poems that accompanied the dances and was one of the performers. I was [Athena](#).

Willi: Do you see my SCORE (see 6 pieces under workshop) and Myth Lab processes as a distraction or viable myth making processes?

SCORE: 6 Sound / Myth Designs -
<http://communityalchemy.com/>

Myth Lab -
<http://PlanetShifter.com/myth-lab/>

Both the Myth Lab and SCORE select an artifact that is used to guide the process of new myth making. SCORE carries this work further by adding sound. Finally, all of my new myths are grounded in current issues and many new archetypes and symbols.

Shari: Okay, I looked at this and I just don't understand it. It just doesn't resonate with me.

Willi: Please consider and respond to David Tacey, "[The Sacred from Below: the ecological spirit of our time](#)":

Our civilization is at the edge of a new experience of the sacred. The sacred is about to be realized where it is not 'supposed' to be, in the realm of nature, earth, embodiment and physicality. This is a momentous change not only for the West, but insofar as a Western-style mentality has infiltrated every corner of the world, for the entire globe. The shift is a relocation of the sacred from the heavens to the earth, from the higher cosmic realm to the natural realm 'below'.

Typically, in the three major monotheisms of Christianity, Judaism and Islam, the divine has been located in the realm 'above', in the empyrean of starry space and distant skies. In symbolic terms, the figure of a Heavenly Father has ruled over our apprehension of the sacred for millennia. But the Sky God has expired, 'God is dead', and the divine effulgence appears to have fallen to earth, lighting up the world of nature with an otherworldly glow.

Shari: I agree with this. The book **The Hearing Trumpet** is an excellent example of this very thing. This change has been taking place, slowly for sure, for some time. Many readings from the Mythological Studies program at Pacifica deal with this very thing. I don't think the Sky God is dead though, any more than the Monotheisms and their priests believed they had killed the Goddess. First, there is a great deal of backlash against this change. We can see it in the 'conservative' politicians in our government at all levels, particularly the federal level.

When this new experience of the sacred is realized I believe that part of it will be that the Sky God will not be destroyed or expired but will find a more balanced, integrated, and proper place within this experience. I have had a vision of this. It came to me just about two years ago. In this vision were an eagle and a dove. The eagle, to me, was the masculine/solar, and the dove was the feminine/lunar. In the vision the two merged into a synthesis, into a new species of bird.

Willi: If sacred is being re-designed, why not try new methods to make new mythology?

Shari: I wouldn't use the term re-designed. I would say it's more a **case of recovery**. What is known of the earliest worship of the Sacred Masculine arrives in agricultural areas from either the Russian Steppes (Indo-European peoples) or from the south (Semitic peoples) who were pastoral and worshiped thunder warrior gods as pre-eminent in their pantheon. As they moved into settled areas and took over, they re-defined the local myths to support their thunder god and demonize the Sacred Feminine. Basically I don't know what new methods there could be to make new mythology because myth springs from a place that could be called spiritual, could be called the unconscious, or could be called a higher consciousness, all of which reside within each of us and is carried in both the collective unconscious and even genetic memory. On the other hand, I do see the possibility of creating new rituals.

It's new rituals, in my mind, that keeps spirituality from becoming fossilized as religion where everything becomes set, codified, and made orthodox. As someone who participates in ritual, I have learned that what is necessary at a particular time in terms of ritual isn't always the same from situation to situation, and so it is wise to keep open to the steps, objects, prayers, etc. that come to one as what would work in a particular incident. I listen to what my heart and soul tells me and know it's right; if for no other reason than the result bears it out.

Willi: Why do you suppose I put the [Ouroboros](#) on the drawing? It often symbolizes self-reflexivity or cyclicity, especially in the sense of something constantly re-creating itself, the eternal return - something existing in or persisting from the beginning with such force or qualities it cannot be extinguished.

Shari: Oh, I love that. And let's not forget its expression as [Ragnarok](#) in Norse myth. I think you answered your own question, and I saw it as symbolic of how you see the two cogs working.

Willi: Can the community be the Hero?

Shari: No. In every hero's journey myth and fairy tale I know, the Hero archetype is about the individual taking that journey in order to come to one's true, authentic self that has, in fact, been hidden by the individual's community. The Hero has to separate from the community and its standards as taught to the individual by parents in order to find her/his true self. Then one returns to the community to share this wisdom with others.

It is possible for a community to have many individuals who have taken that journey (and more than once) and returned, and are living as their authentic selves. Examples: Scrooge, Frodo, Odysseus, Rapunzel, the central character in Ceremony, Hercules, Snow White, Hansel and Gretel, Neo, the girl in 'V', the girl in Pirates of the Caribbean, to name a few. A community populated with such heroes would be very interesting.

Willi: I disagree. There are numerous examples in the permaculture and sustainability sectors of entire neighborhoods, food forests and towns being initiated by causes and ending up transformed through a shared journey. [Daily Acts](#) is a journey engine!

* * * * *

Connections

Shari Tarbet

[Sheri Tarbet](#) LinkedIn
satarbet.02 at gmail.com

Willi Paul

New Mythologist & Transition Entrepreneur
@planetshifter @openmythsourcesource @PermacultureXch

Mr. Paul's Online Community Groups:

Depth Psychology Alliance - New Global Mythology Group Founder -
<http://www.depthpsychologyalliance.com/>

LinkedIn - New Mythology, Permaculture and Transition Group Founder -
https://www.linkedin.com/groups?home=&gid=5080106&trk=my_groups-tile-grp

Common Ground Center (Santa Cruz, CA) - The Transition Movement Founder -
<http://commonground.ning.com/group/the-transition-movement>



Newton's Cradle Syndrome

[Newton's Cradle Syndrome](#)" – A Soundtrack Between Hope & Despair (3:18) by [Willi Paul Studio](#) / [Planetshifter.com](#)

- [Watch the Video](#) -

- **Sound Fragments** -

bell clang 1
strong wind
piercing me
inbetween
war
wind + bells
scream (J. Lennon)
bell clang 2

- **Freesound.org credits** -

Wind, Synthesized, A.wav
InspectorJ

aWindchimes113014LincolnNe24Degrees75Hi.mp3
bmccoy2

Dark Ambience
PatrickLieberkind

wind3.wav
eliasheuininck

Pommitus, ilmahälytys / Bombing, air raid alarm, mix
YleArkisto

Infinite Storm.wav
digifishmusic

Air Raid Soundscape.flac
CGEffex

asynth 30 bomb.wav
ERH

Jaaaaa Hurraaaaa.wav
Davidox

Dusk Atmos with Cicadas
kangaroovindaloo

bells_SMP_close.flac
RCA

- Questions -

Can you predict the next archetype(s)?

Do we experience Nature's archetypes as more romantic, political, environmental, and in real-time?

Are archetypes considered to "healthy" or "damaged"? Are there harmful emotional / psychological toxins generated by technology? War?

Do we generate archetypes or experience them from internal forces?

What is the relationship between symbols and archetypes?

Are archetypes, symbols and new myths seen as one big emotive ecosystem made of multiple critical feelings, memes, values, lessons and stories?

Can one corrupted symbol wreak havoc on the collective unconscious – collective consciousness? Example?

How do we determine what is useful – or sacred - for Nature?

How can we utilize biomimicry and the Hunter Gatherers symbols to create new songs, poems and myths for the Post-Chaos Age?

Did the Hunters and Gatherers practice ReWilding with the support of archetypes – or did they invent it?

If we can feel the power of myth from storytellers, then why not from sound archetypes?

Can a "Sound Myth" be a series of integrated Sound Archetypes that have a universal theme and message?

How do we translate or transmute sound archetypes into visual cues, messages, initiations and global meanings?

Describe the relationship between sound archetypes and ritual?

How do you know when you hear / feel a sound archetype?

Are sound archetypes connected to memories and new feelings?

What is a mythic experience?

Can a sound archetype help to create a new language / code, or artistic vision?

Is silence a sound archetype?

Archetypes, symbols and new myths are one big ecosystem made of multiple critical feelings, values, lessons and stories.

Can one corrupted symbol wreak havoc on the collective unconscious – collective consciousness? Example?

What are the values and symbol(s) in your neighborhood?

Is paranoia a necessary trigger or stimuli for adaption and evolution? Can we teach it?

How is [duck and cover](#) expressed, taught and implemented now?

Is instinct a [mythic trigger](#)?

Is paranoia an archetype trigger and/or the gut check of an individual or a social movement?

Is [surveillance](#) increasing paranoia and weakening resilience?

Is the next evolutionary leap backward or forward? Inward?

Pre-Historic vs. Post-Historic? Where are we now?

Are there really any new symbols? Archetypes?

Can you experience a story without a storyteller and an audience?

What are the values and symbols in Nature? In agriculture?

Do we need more sacred companies, goods and services?

How are symbols and archetypes helping to create the new mythology? Consider this stream:

values > symbols > traditions & rites > archetypes > initiation > journey > community hero > mythology > values 2.0 ...

Are we justifying destroying Nature by using corrupt archetypes? Examples?

When do cultural artifacts act like symbols?

How to change paranoia behavior to instinctive behavior?

If we update our global symbols, what are the possible benefits?

- Contact -



[Willi Paul](#), Principal

[Willi Paul Studio](#)

planetshifter.com/

[willipaul1 at gmail.com](mailto:willipaul1@gmail.com)