

diffusor



New Myths 16 – 25
Willi Paul, openmythsource.com

Plus: Journey to Cascadia: Building a New Global
Mythology. For 2012 Study of Myth Symposium Work Shop

diffusor

new myths 16 - 25

eBook 9 by Willi Paul & openmythsource.com

<http://communityalchemy.com/diffusor/diffusor.pdf>

"Willi, I have read through your presentation. You have accumulated an impressive opus to draw on which effectively step-by-step supports your cause. It would have been helpful for me to understand your meaning of "myth" and "mythology" earlier in your presentation. If I am being too academic here, my apologies. Jung or Campbell (I can't remember which/or maybe both) pointed out that you cannot determine tomorrow's collective myth anymore than you can determine your dream tonight. So, I was resistant to your "conscious creation of the new myth."

I am not disputing your intention and focus. I am just saying I got hung up on terminology. If you had introduced your definition of myth, mythology, and the obvious need to create a new collective global myth in today's world earlier in your presentation, I would more readily have "suspended my disbelief" and been more open to your presentation. As you are creating community and intentional myth making, I found your introductory story a delightful beginning to your presentation. If anyone exists who isn't aware of the failure of just about every social system in existence, this story sweeps them up into a new future; a future that is catastrophic and yet contains the potential for extraordinary creation.

In my humble opinion, your work NEEDS to be told. I think you will find Pacifica a very credible platform to get the word out and to support you in furthering your efforts. I hope you find these words helpful and encouraging."

-- **Best wishes, Margo, mythandmore.com**

"Hello, Willi -- Your Cascadia piece is quite comprehensive. My own work is mostly on inner work and sacred journey, but you have a whole environmental gestalt."

-- **Jonathan Young, psychologist and storyteller**

"Willi, your persistence is becoming rather alluring and I'm coming around to seeing that, among other things, a new mythology is needed to help heal the world. You are beginning to capture my imagination. But how do we create a new myth? What are the elements needed, how are those elements connected, how is the story then disseminated, in such a way that it is accepted and understood. Most people probably do not see myth as the exploration of the relation of the Self, of our existential concerns, to reality, but rather just a good (if even that) story. I'm seeing that the reason a lot of "movements" don't have much influence is that they are not able to weave archetypes together into a story that is felt as being meaningful. The movies industry has this figured out, with Star Wars being such classic example. And, the advertising industry has really figured this out, how to use symbols that move around in the unconscious, below our radar, and get us to buy buy buy! Can we counter the myth of the necessity to buy to be a real fulfilled person with a myth that leads to desires of simplifying life? But, I think I previously commented on this, can an effective meaningful myth, one that leads us to change our behavior, actually be created, cobbled together, or does such a myth need to come about organically, to arise, of its own volition out of the collective unconscious and move into the collective conscious. I think you're on the right track Willi, just don't grasp how we can go about this, if it is even the sort of thing that we can consciously will into being. I have no doubt, however, that we need a different story about who we are and what we do."

-- **Christian Gerike, [New Global Mythology Group](#)**

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The **experisland** web site was black until this morning when technicians waved an electronic wand over it. A contest born on a hit and run island. Something about integrating our pasts with the present – and transitioning to an uncertain future?

experisland is a former military shooting range, a trampled paradise off of the southeastern coast of Vietnam. A dry rusty scape that few care to recall or visit these days. Few animals, except migrating nesting sea turtles and a few real estate agents and lawyers have not hit the beach lately (except virtually).

ARC – a former American socialite and start-up cooker, sits alone with his laptop, GPSing the weedy landing strip, dormant docks and mutant palm trees in his new territory, visioning a greener nest ground for life. He wants to ferment a new bio-cultural DNA.

“The listserv is up,” skyped **B.B.**, back at Singapore headquarters.

“Fine,” barked **ARC**. “I’ll log-in in a sec.”

The ½ page ad in the Times caused just the alche-motion that **ARC** planned for.

“2,510 hits in 37 seconds, boss.”

“Right on, post the other ads and let me know when we have 35 applicants in each sector.”

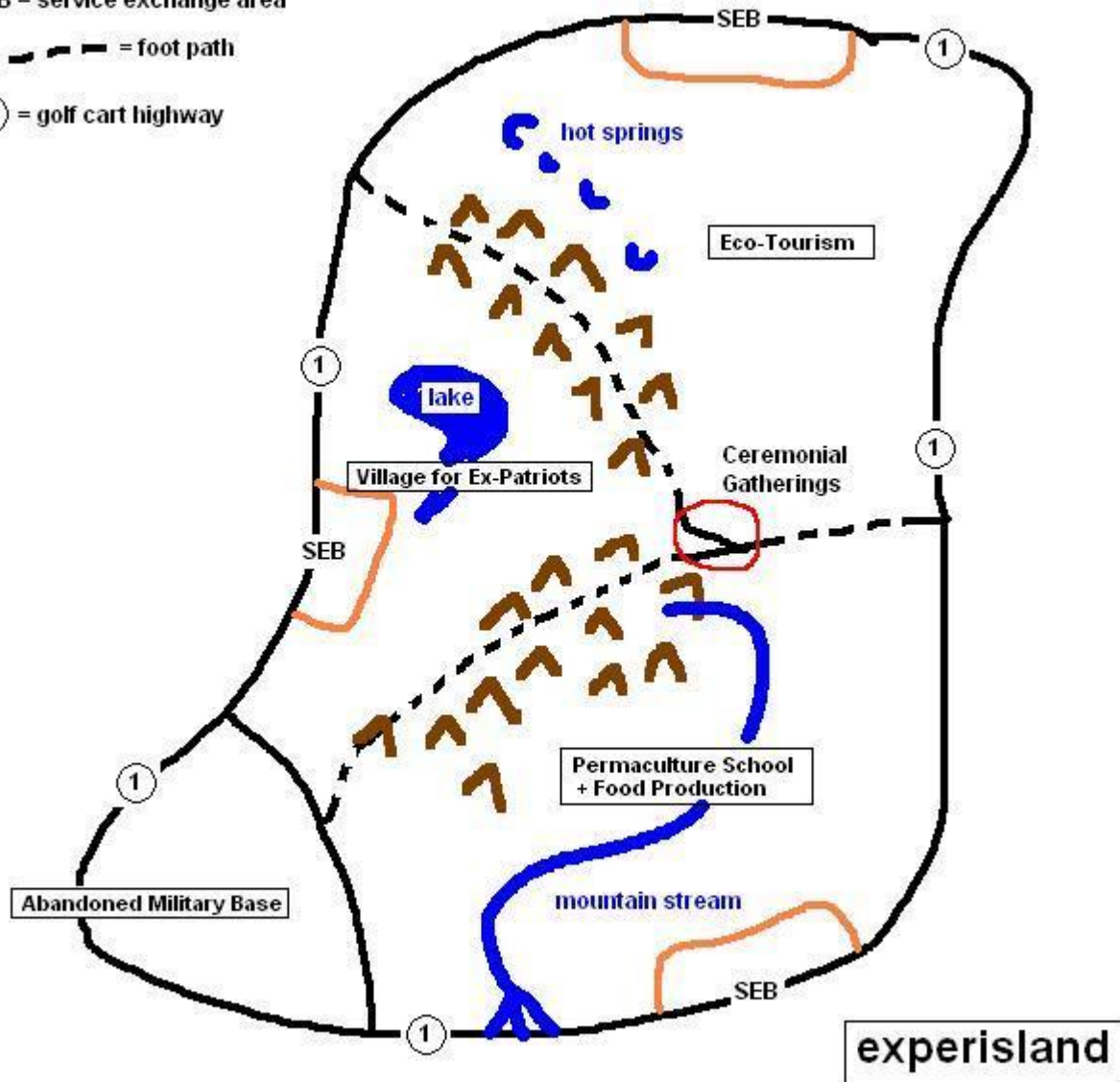
The experisland web is now down-snaking across the planet in quick stages, serving up **ARC’s** contest details to upload a few Vietnamese families, permaculturists, and eco- turistias.

* * * * *

SEB = service exchange area

--- = foot path

① = golf cart highway



ARC's island includes a mound of 2000 ft mountains as a spine running north – south; a cool, deep fresh water lake; a year round stream powered by semi-hidden falls and a clutch of hot springs. Translated: climate moderators, aquaponics and tourist vistas. No wait! There is renewable energy, water for man, beast and fields, and a post-modern trans-shipping hub as a toe. **ARC** divided **experisland** into four sectors or vision components – and the question is how each community will balance stewardship vs. survival in his dirt turning quest for evolution?

"B.B.: Put up this data for the contestants please."

Initial Community Population / Alt-Economic Assessment per Group

Community	People in Each	Culture	Food Producer	Training	Job Openings
Vietnamese Families	35	Yes	Yes	No	No
Permaculture School & Food Garden	Director + 4 staff	Maybe	Yes	Yes	No interns only
Eco-Tourism	Director + 4 staff	Yes	No	Maybe	Labor only
Port & Air Strip	Manager + 2 staff	No	No	Maybe	Labor only

One of **ARC's** preliminary interests in this transition test is how community capacity (48 people) will be maintained in a steady-state economy. Each sub-group needs to address how they will zero sum waste.

"Ya gotta love the resource politics ahead, boss."

“Timebank, man? This is not another survivor episode. We have vendors, visitors, babies and turtles to dial-in.”

* * * * *

ARC’s next update to the contest site came sooner than expected as the minimum number of applications arrived in two weeks. He then opted to close submissions and begin the dance to co-cohabitation.

His plan is to select the “Island 48” then discuss and adopt a master plan for the contestants online while the basic infrastructure is built. He will stock food and supplies for one year after which the community is required to be self-sufficient – and self-governing. There will be no hard currency allowed on **experisland**. Permission to stay after the initial one year lease is up is through an evaluation process – augmented by the Islanders themselves – is completed. The evaluation includes his team and outside organizations (TBA).

For those who win the right to live and work on the Island, there is no rent and free health care on the main land for life.

* * * * *

The challenge to you, reader,...

is to submit possible outcomes to this contest. There is no “ending.” All applicable comments, scenarios, issues and resources are welcomed and be added to the end of the contest.



Unstable condition, a symptom of life,
Of mental and environmental change
Atmospheric disturbance, the feverish flux
Of human interface and interchange

Leave out the fiction, the fact is, this friction
Will only be won by persistence
Leave out conditions, courageous convictions
Will drag the dream into existence
"Vital Signs" (edited) - **RUSH**

Introduction

The 24' octagonal community cob oven bears up, a statue on a reshuffled stone base in the middle of center court. The daily alchemy of the Tribe is energized by the cooking, meeting / planning, education, ritualizing, and yoga play around the oven. It serves as central heat, bread cruster and fire spirit.

* * * * *

Straw was born into the bone crunching water crisis in Sacramento back in 2015 and tie-dyed her jeans cutting buds in a Salinas pot farm way back in 2020. A green tea Cali girl who rides a dinged-up 4 foot, mind warped skateboard. History to her boils down to the occupy-fueled NORCAL econo-crash and the firestorm at the Chevron refinery that buried the City Richmond and the telescope folks in the surrounding hills.

In 2020, currency is your word. Tribe labor feeds the collective soul.

In 2021, the Tribe occupied the JP Penny Mall.

The old Pennys Mall lost all of its bargains, security guards and petroleum tentacles long ago and no one cares that the **TransPerm** Tribe explorers took over the center court area in what some call an "eco-observatory." **Straw** keeps inside the Mall property all of the time, relishing the few skylights covered in barbed wire; there are crops to tend on the roof and predators to scan in the militarized zone that once was a parking lot.

Straw's day to day schedule is been fueled by the big cob oven and her continuous initiation by the **Shamanator**:

- **Mornings** – Baking / Study
- **Afternoons** – Yoga / Farming
- **Evenings** - Community Meal / Tribe Meetings

- **Late Nights** – Singing/ Dancing / Myth Writing

The Tribal member who takes the role of the **Shamanator** is debated and elected every seven months and no one can repeat the role unless they there no other interested people. The **Shamanator** is the fire wood captain for the cob oven. He/she is responsible for heating the center court and family places, for the daily bread, warming the young and old muscles at yoga and tickling the sky lights at the late evening rituals.

Inserted into the side of the great cob oven is a plaque that references one of the three original permaculture ethics:

“Care of People.”

Care of People is about ensuring the well being of both individuals and communities. As individuals, we need to look after ourselves and each other so that as a community we can develop environmentally friendly lifestyles. In the poorest parts of the world, this is still about helping people access enough food and clean water, within a safe society. In the post-crash world, it means redesigning our unsustainable systems and replacing them with sustainable ones. This could mean working together to provide efficient energy sources or providing shelter. When people come together, friendships are formed and sustainability becomes possible.

Straw watches **Shamanator** stir the glowing wood inside the oven with ease, as the smoke wisps up and out the covered vent in the roof. This process, often called community alchemy by the Tribe, symbolizes the transmutation of wood, fire and oxygen into local energy and the recycling of elements when burned. It is through transmutations of this sort – physical to chemical to spiritual – that alchemy supports growth in consciousness. As a community, the Tribe participates in all phases of activity and feedback, including honest evaluation.

The mighty cob oven is the primary social engine for adaption and evolution in the re-purposed Mall. The oven’s flame is as sacred to **Straw** as the permaculture team’s inputs and outputs on the roof.

There are few parents and fewer babies in the Tribe. Mentors and friends work with **Shamanator** and the Council to re-write the social codes and psycho babble from the creaking demise of capitalism. Nature is now guide and value-generator; health care, crop engineering and the arts are heavily influenced by Biomimcry. Songs about composting and pesticide-free grains often fill the cob oven arena doing ritualizing. The Mall is the transmutation chamber and the great oven the soul fire.

Straw is rising, the new soulbread from the community heart – in a quest for love and justice in the Permaculture Age.



The Transition River Lovers. New Myth 18 by Willi Paul, openmythsources.com

Striving to endure their first, perhaps bitter taste of the New World, pioneering Quakers awaiting the arrival of William Penn lived in caves dug into the muddy west bank of the Delaware River. Early settlers wintered in these caves in 1681; about one-third of Philadelphia's population was living underground the following year. After Penn's arrival in October, 1682, the caves continued to provide shelter while the settlers built homes close by or farther inland. In some cases, they may have been trying to stake a claim to an advantageous spot on the riverbank at which they hoped to build a house. Quakers in Caves

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Squatters without Lords

They fell in love in a canoe two years ago and had to put out a tricky fire before hitting shore to start digging their cave house. One of the lover's favorite rituals is to strip to naked, run upstream and jump into the current holding wrapping around each other's body in a tumble weed ball and slowly rotate in a slow drift back to the dock by the cave.

Their watershed burrow is on former National Forest land. Free, chaos land now with few people attached. They are miles from the Permaculture Guild Meeting Tree and the former town garage turned Transition Assembly. Mountain bikers infrequent this zone, hunters ran out of bullets years ago. Fences are sporadic patches of poison ivy & rusty barbed wire. The river - a splashy channel for wading, rafting, washing, shiatsu, fishing, & escape.

Meet Jasmine & Ms. Commotion - nick names Jas & Como. Jas isn't a water child or a mariner, more like a corp. farm escapee from South Dakota! "How do we know where the maximum flood level of the river is?" she asked early on.

Dig the Regeneration

After digging out the interior of the cave in the dry season, the women knew they had to support the ceiling in the winter and spring when the water would seep- in. Inverse to their beaver buddies up stream, they relocated and bent small trees in a lattice work that also provides places to hook pots and pans and wet clothes. Venting the small cob stove with an old 6” tin pipe was easy until the thing pops out of the cave and into the air of the mound above. Como fashioned a circle hex of stones from the river to mark the area. She hopes an intruder will trip on a stone before tripping on the “tin hole.”

The interior alchemy includes smaller chambers or ante-rooms for different uses using pieces of cloth bartered at the community flea market. The women positioned a row of dwarf fruit trees in front of the cave mouth to allow air flow while proving some camouflage for wondering spirits and animals.

Wheat grass hangs from the ceiling lattice work in recycled containers in the kitchen, a space that shares the warmth from the centralized cob stove with the living area. All sources of sustenance are sought or created and utilized: bartering, candle making, fishing, and foraging at the old landfill.

Jas is experimenting with a new way to propagate tasty mushrooms while juggling the permaculture principles of integration & setting limits to consumption. She has several varieties of ‘shrooms growing around the inner edge of the cave opening, like a post-crash wreath or something, many are growing upside down. Ms. Commotion calls them “permacites!”

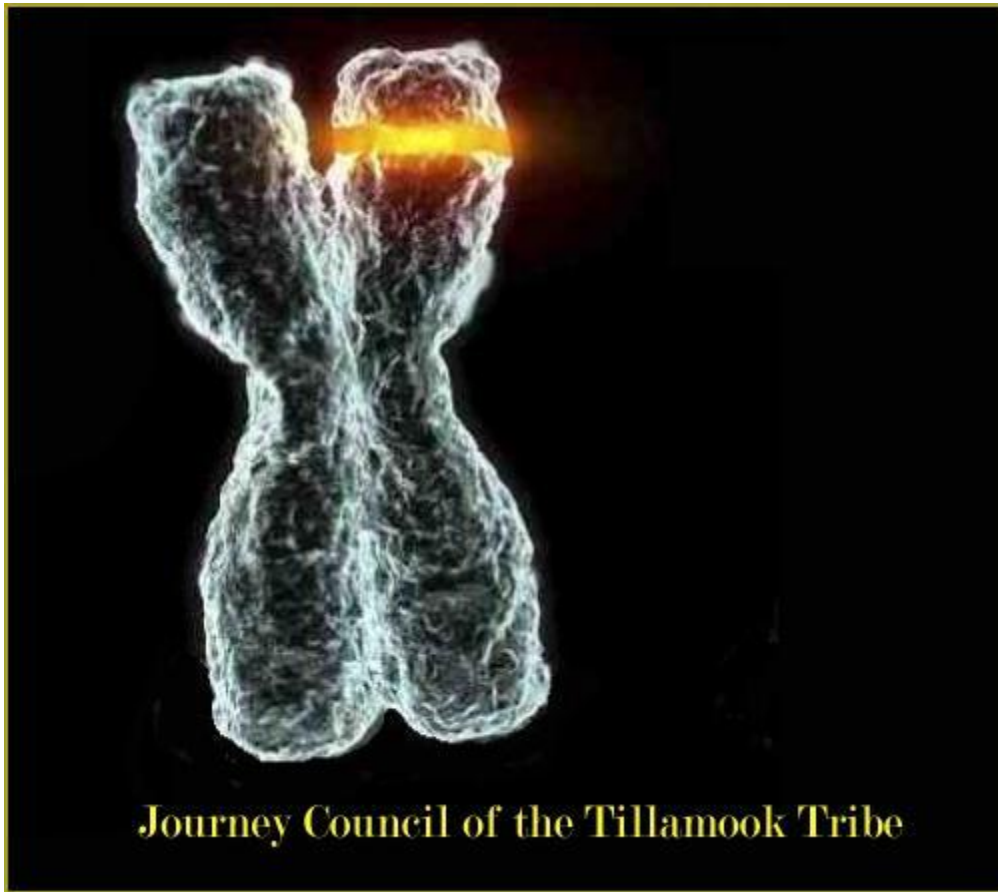
Is their hollowed-out river bank casa an example of biomimcry ? Perhaps just opportunistic? Or more like “survival of the transitionist”?

A River Mud Cob Love

Around the traditional harvest time, Como loves to cut and fashion an old vine into a 4’ hoop. Her artistic vision wings around the river place - her waist and body in a wamo-esque whirl.

Lying on top of the mound, the ceiling of their mud hut, the tiny “Schumacherian Nature Observatory” fills with bugs and floating pollen, two holding hands as the stars get closer, a local love transition more real than ever.

Jasmine & Ms. Commotion **spiral their spirits together** each day & night with their **Earth Mother: river – sky – soil – fire blend.**



Sun is rising on the water
Light is dancing like a flame
There's no burning where the sun beams
Oh it's such a lovely game

Does the sea dream (I'm sure)
We are here, we attend
We are bells on the shore
where the tolling suspends

Who will decide the shape of things
The shift of being
Who will perceive
When life is new
Shall we divide and become another

Who is due for gift upon gift
Who will decide
Shall we swim over and over
The curve of a wing
Its destination ever changing

Let's go under
Going under

["Going Under"](#) by Patti Smith (ed.)

* * * * *

Henry Smith, the Chief Guide from the Journey Council of the Tillamook Tribe called for quiet in the former town Masonic Hall and declared the meeting open to all. Two years have passed since the 11.7 Pan American Earthquake of 2013 cracked the rest of the corrupt and crumbling county government into pebbles. Many live in former retail shops, schools or tents and are eager to learn the permaculture way.

“We are a critical connection, a living and breathing vision for the future,” he decried. “We support the local struggle to be free to grow what we can and barter for what we cannot. Our values also include working in harmony with the land, mediating community conflicts and embracing Nature’s alchemic wisdom for spiritual guidance. We support the Global Principles.”

“Please - let us all be silent for one moment and focus on our honored young people and their new work.”

The Journey In & Out

Each year the 27 Tribes of the West Coast Region select three young adults to journey north or south to exchange of new urban agricultural tools and techniques but also new stories of community spirit. Not like the old Mormon – the Tribes representatives undertake no canvassing or propagandizing. Typically the youths weave into teaching, community organizing, soil science, visioning or historian roles in their host Tribes.

Melisa, Jon and Rorc stand to receive the destination and the symbol of their journeys.

“Melisa!” You will do the Tribe proud. Your love of the Earth – of farm stories and song – will open many doors at the Santa Barbara Tribe.” Your symbol is the Green Cross. Hear is your pendant - Namaste.

“Jon, be safe on your journey to the Bainbridge Tribe. Stay Dry! We have selected the Crow and this feather set for your penchant for vision as your guide. Peace.”

“Rorc, please take this Kennedy dollar coin as your symbol. We shall look forward to how your economic ideas evolved at the Sedona Tribe.”

The Chief Guide then explained that Jon would travel to his exchange site via boat so he could take supplies for their friends there. Melissa and Rorc will be allocated one strong horse each - and a guard for protection.

“We look forward to exchanging science and lore with our own Tribal guest starting next week,” he called.

Aquarian Light

The young Tribal people who exchange their knowledge and grow local culture on these sharing journeys are seen as the new “ **perma-gene**” of the Transition era. With television gone and the Internet in disrepair, their heroism and determination are critical to building community character and hope.



Pulgas Water Temple - Present Age

Introduction Chat

“The forces of resistance are stronger than the Light right now.”

“And the emotional and physical fences separating the two camps are fragile.”

“How many horses do we have?”

“Approximately 175.”

“And the pigeon corps?”

“Down to about 55. They seem to get lost often and fall on the plates of the dark friends.”

“We need to send messages to the ecogicians, and the pagan enclave; each may have ideas for re-positioning our vision.”

“Traveling through Cascadia is getting too dangerous.”

“Let’s stroll, shall we? Before the soak – and enjoy all of the good things that are happening at the Temple.”

The Historic Water Temple

The Pulgas Water Temple is a stone monument to water in Woodside, California. Designed by architect William G. Merchant. It was erected by the San Francisco Water Department to commemorate the 1934 completion of the Hetch Hetchy Aqueduct and is located at the aqueduct's terminus. The water temple consists of fluted columns arranged in a circle, upon which a large stone masonry ring with the words: "I give waters in the wilderness and rivers in the desert, to give drink to my people" [from Isaiah 43:20] are inscribed. There is a large, tree-lined reflecting pool to the east. Water once made the journey to the Pulgas Water Temple and flowed over a small C-shaped waterfall within the water temple itself where it continued approximately 800 feet down a canal to the west into Upper Crystal Springs Reservoir.

The Revitalized Site

The new hot pools and food forest is a symbol of unity and a spa for transitionites, and friends in the Light Network. The spa and governance center is for community transmutation work and wisdom sharing for the 8 Tribes. The site has been transformed by solar panel arrays and multiple layers of food forests, semi-wild geese and compost heaps. Permaculture designers integrate land, water, sky and plant life as a harmonious way station. Solo rituals often connect with feasts, and political pow wows.

Care of the People and Earth circulate throughout the site.

Where once the water flowed down hill to feed the crops, cattle and citizens of the Bay Area, it's now an uphill climb for the Tribes to peace and unity in a time of the 'great turning.'

Soaking in the Future

The Cascadia Light Network (Monterey, CA to Vancouver, B.C.) and its fledgling post-crash Tribes have eight representatives in the hot pool at the base of the Temple – in healing water up to their shoulders with a crouch.

"Welcome dear friends. What was to be a seed sharing celebration has now become a security strategy session."

Raids from the dark friends have been more frequent this season. Some of the Tribes are concerned that their passive non-violence approach to all themselves and their neighborhoods. It is a common fear that dark forces could soon occupy the Tribes land and force-out the Light.

"The invaders from Vegas Troop are walking right into the camps up north and stealing food, seeds and fowl like we are Safeway!"

“Same in the Bay Area. Food pantries are wiped-out; they are limited only by what they can carry-off on their backs.”

“We only save the horses because we ride them off. But this leaves only women and children to wrestle with the invaders.”

“How many are in the dark troops currently?”

“20 – 25 in Stockton. About the same in Redding. Vegas, East Salem and Renton troop numbers are likely closer to 50 each.

“200 souls.”

“200 students.”

“One map?”

“Let’s hear ideas after dinner.”

Ideas for Peace or War?

- Send a representative to go talk to them, assess needs and attitudes; build trust
- Invite troops for a first supper / meeting at a Tribe camp and share food
- Fortify the 8 tribal lands with tighter security in place at each perimeter
- Establish an intermediate camp between the troops and the Tribes for security and education
- Consolidate the Tribes in one place in Cascadia and install security
- Relocate the Tribes to a new bio region
- Prepare for war with dark troops

Brothers and sisters, return to your Tribes and return in 30 days with feedback. Until then, fasten trip wire from vines and install a security perimeter as best as you can. I am headed to talk to the Vegans with first light.

[**Think Journey, Initiation and Hero. What course of action would you take?**]

Noah's honey rust fortress ("junk yard permaculture"). New Myth #21

by Willi Paul, openmythsources.com



"Have you ever sat near a roaring brook and felt refreshed, been cheered by the vibrant song of a thrush or renewed by a sea breeze? Does a wildflower's fragrance bring you joy, a whale or snow-capped peak charge your senses? You did not take a class to learn to feel these innate joys. We are born with them. As natural beings, that is how we are designed to know life and our life. Dramatically, new sensory nature activities culturally support and reinforce those intelligent, feelingful natural relationships. In natural areas, backyard to back country, the activities create **thoughtful nature-connected moments**. In these enjoyable non-language instants our natural attraction senses safely awaken, play and intensify. Additional activities immediately validate and reinforce each natural sensation as it comes into consciousness. Still other activities guide us to speak from these feelings and thereby create nature-connected stories. These stories become part of our conscious thinking."

– [On Connecting with nature: An Interview with Mike Cohen](#)

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"Are you the resistance or the enforcer?"

"Depends on what you have to loose, girl."

"Up periscope, Noah?"

"Yepper. Now where is that darn critter?"

* * * * *

A circuit of safe huts

Noah's shinny green donut hole of rusting cars and trucks from the occupation world now rings his psyche and permaculture visions like a boa constrictor wrapping around a freaked-out chipmunk. Some folks call the place "D-Troi."

His particular version of the safe hut concept is just one of many designs that were established to help keep leaders and vendors safe as the Transitionites continue rebuilding the people and towns in Cascadia. Zeek and Molly's tree house and vertical garden is next on the path, 12 miles north, fit with pulleys to get up and the across the Blue river.

"None of them dark light bastards can get into my place but that raccoon sure can, he is an egg thief to beat all."

"There he is!"

Noah never meant to be part of the Transition, it just sorta fell on his head. Strange people just started showing up with food and seeds and he bartered his security. He had to make a choice between bad times and better values. His junk car collection is now a 14' high ring of old

gas guzzlers, tires and dead chrome. One has to know where the tunnel is to access the place. He considers himself the king of sheet mulch. The soil in the space is long gone toxic from the rust of old times and technologies.

He trades in honey, wire and hub caps, batteries, fabrics, wind shields, tires and salty stories.

Noah's camp is more like an ameba, built with multiple rings: gnarly steel and mashed-down upholstery; a food forest ring, junk cars, then the commons. A semi-chaotic, semi-integrated / biodegraded ecosystem with bees and honey.

Herbs dangle in old pots and starter plants are snuck into tires. The cob oven smokes up on one end of the commons and solo tents ring the other. Noah can pull a patch work awning over the space if rain wets the place.

Junk yard permaculture – with a sacred twist.

* * * * *

Tires are beat drums, hub caps percussion

While the coon waddled back to his own hole in the woods, other humanoid creatures arrive around dusk for the new Moon ritual. The cob oven is repurposed this night as the heart torch for Nature visions.

The center space is kickin' with dust and whirling ankles.

Chanting, arms entwined in a circle, the howls and imaginations of the dancers boil into One.

A time to revolve, give thanks and spin some Love.

To share the story of future now.

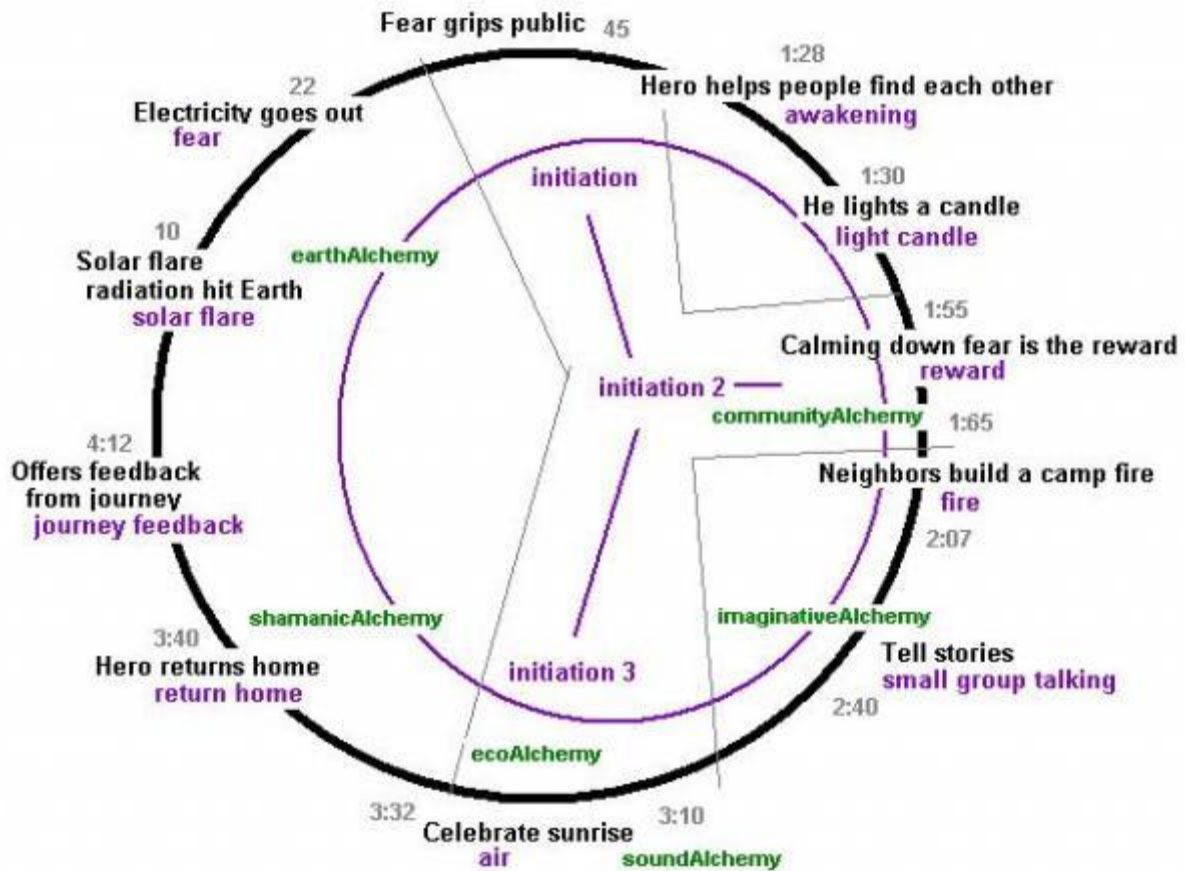


Mythic Narrative:

Solar flare radiation hit Earth
Electricity goes out
Fear grips public
Hero helps people find each other
He lights a candle
Calming down fear is the reward
Neighbors build a camp fire
Tell stories
Celebrate sunrise
Hero returns home
Offers feedback from journey

Sound Symbols:

solar flare
fear
initiation
awakening
light candle
reward
fire
small group talking
air
return home
journey feedback



Ring Key:

[Mythic Narrative]

[Sound Symbols]

[time code]

Mythic Sound Ring - Solar Flare - New Myth 22 by Willi Paul, openmythsources.com

Video: <http://youtu.be/u1oU6lheOKU>

The Permaculture Sprout Cellar Network (A Transition Buckle). New Myth 23 by Willi Paul, [permaculture exchange](#)

In 2015, Northern CA, Oregon & Washington seceded from the United States of America in a sacred *coup d'état* fueled by a feverish localism bent, new agriculture values and Transition spirits. That same year the new Union, called Cascadia, created a network for the protection of non-GMO seeds and other food sources, using decommissioned bomb shelters, root cellars and other protected underground spaces. Only a select few saw the coast to coast civil war with Monsanto Corp. ripping through the rest of the country the following year.



A [fallout shelter](#) is an enclosed space specially designed to protect occupants from radioactive debris or fallout resulting from a nuclear explosion. Many such shelters were constructed as civil defense measures during the Cold War. During a nuclear explosion, matter vaporized in the resulting fireball is exposed to neutrons from the explosion, absorbs them, and becomes radioactive. Although many shelters still exist, many even being used as museums, virtually all fallout shelters have been decommissioned since the fall of the Soviet Union in 1991.



The physical locations of the [seed depositories](#) are closely aligned with the camps that connect the Cascadia regional Light network. This way, most rest stops for messengers and travelers at these sanctuaries can facilitate seed sharing. As they say in permaculture: integrate.

Razor's seed cellar is just off HW 101 a few miles from the former NorCal coast town of Half Moon Bay, which was washed away in the unprecedented 2013 Pacific *tsunami*. Because the former barn had a lower – or sub grade – milking chamber for dairy cows, protecting the Cascadia seed heritage from toxic winds or corporate thuds was as easy as clearing away the upper stories and reusing the beams for a covered chamber. Razor was able to incorporate some old windows into the space as skylights but was careful to add steel bars.



* * * * *

In the last two decades, the majority of the world's family-owned seed companies have been bought out by multinationals such as the [Monsanto and Novartis corporations](#). These companies are not interested in creating sustainable food systems and communities. They are busy replacing carefully bred strains of vegetables and flowers with their own hybrids and patented varieties. We've got to engage with traditional agricultural knowledge, and work to anticipate the needs of future generations.

* * * * *

Vegetables seeds typically saved and traded in the network include:

Asian Greens
Arugula
Bean
Beet
Broccoli
Brussels Sprouts
Cabbage
Carrot
Caterpillar
Cauliflower
Collard

Corn
Cucumber
Eggplant
Endive
Garden Huckleberry
Gourd
Ground Cherry
Kale
Kohlrabi
Leek
Lettuce
Lima Bean
Melon
Okra
Onion
Pea
Pepper
Radish
Runner Bean
Rutabaga
Salsify
Soybean
Spinach
Squash
Sun berry
Swiss Chard
Tomato
Tomatillo
Turnip
Watermelon

Razor puts his seeds where his hoop tents are! While he can sprout many varieties in his cellar, other plants need to begin their journey as pollen and egg, above ground, with some sun and the protection of his .22.



Permaculture and the Bios Factory (A Transition Buckle) New Myth 24 by Willi Paul, openmythsource.com



The Cascadia Tribal Council began transforming the broke and broken rural prison system into the Permaculture Bios System soon after WA, OR and NorCal left the United States for independence.

The leaders designed a way to not simply let all of the inmates go free but to offer them a valuable transition and survival course as a re-entry into the post-carbon landscape. Cascadia choose rural prisons first because urban jails did not have the land required to teach permaculture and grow food forests.



Henry James Robinson was one of thousands trapped in this multi-state prison trap. He was convicted and sentenced to 3 years in the Shutter Creek Correctional Institution near North Bend, OR for growing and selling marijuana that he cultivated in the near-by Eliot State Forest.

All of the necessary infrastructure is already in each prison:

- large fully equipped kitchen
- laundry
- sleeping quarters
- dining hall
- play area
- lounges
- library
- roads
- barb wire as internal forms for cob furniture and ovens
- land for food production and research
- space to install solar panels and biodigesters
- security against raiders



Mr. Robinson tends the fields in the morning and attends classes in the afternoon. Interns and PDC designers work in the new Green Union with the x- cons. He is learning about food, self and reaps barter from their local market day.

Forgiveness, heart, work... transmutation. **Transition.**

[Care for the Community.](#)

The Cascadia Funnel and the Last 3 Eras on Earth. New Myth 25 by Willi Paul, openmythsources.com

“To our ancient ancestors, the end of the great cycle was for all intents and purposes, the end of time. Astronomers and sages throughout history could only dream of being alive at this time....” — Scott Lampman, writing in [New Global Mythology Group](#) * * * * *

Verg Han has a perplexed look on his face as he returns to his sleepy daughter and their home made yurt from his regular community elders meeting. It wasn't that “too many damn meetings” thing he usually flaps about. Tonight one of the permaculturist pass around a diagram that depicts the next three eras that humans and their planet face.

“Is it about the end of the world papa?” She already had a copy of the graphic that the elders discussed tonight.

“How'd you get it?” he sighed.

“Tanya slipped it through the floor.”

Relli was twitchy, like a fish out of water.

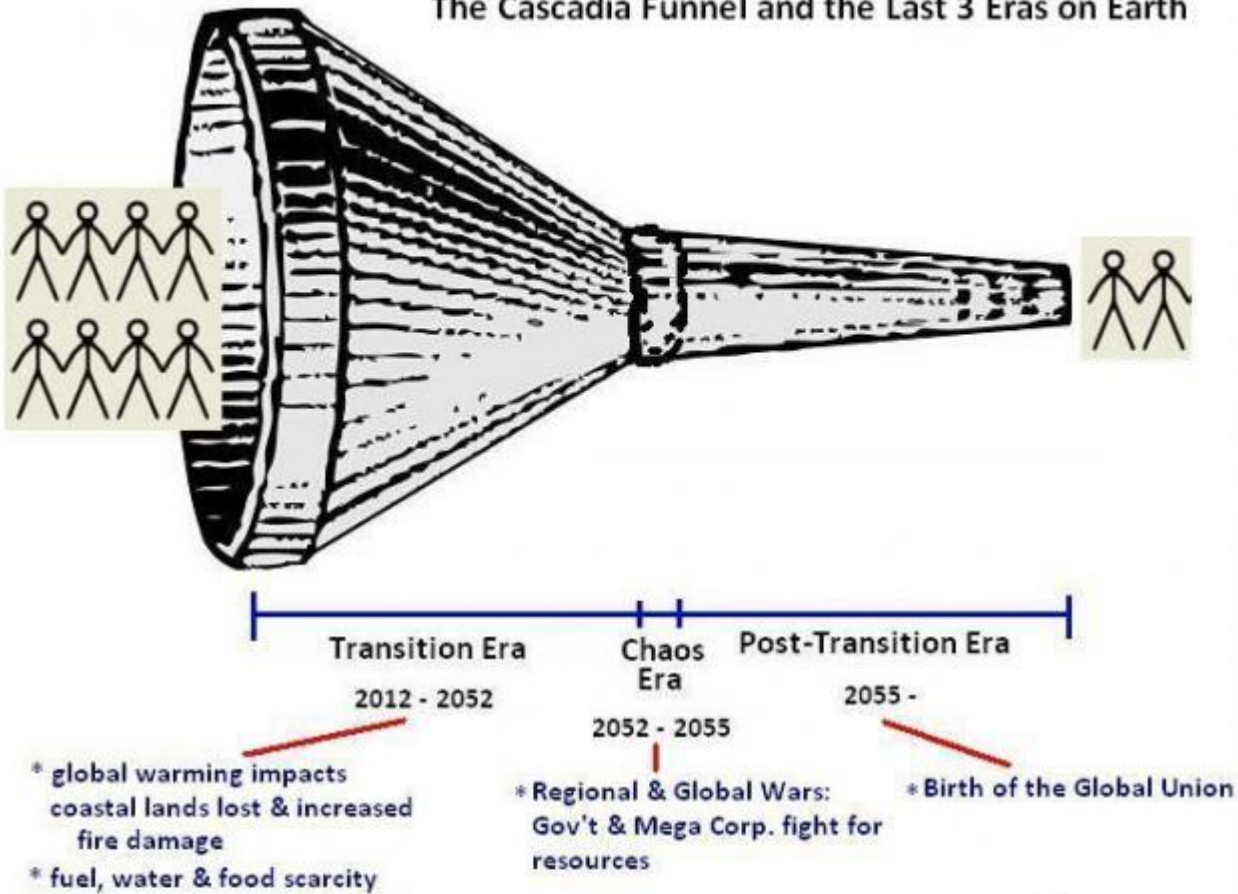
“No, not the end of the world, Honey, more like the beginning of a new one.”

Not the usual stories, poems or a new myth this tonight. This message reads more like a prediction. A foreshadowing with huge implications.

“We are already in the Transition Era, Relli. You know the struggles we have with water and maintaining food supplies. Not to mention the dark forces....

“Yes.”

The Cascadia Funnel and the Last 3 Eras on Earth



time frames?
preparations...
taking sides?
non-violence

Can we
avoid
the
chaos era?

The elders see a “clearing time”, or the Chaos Era, ahead where the old world control structures with fight for control of diminishing resources. It is not clear if the Light Network will have to choose sides and enter this fight.

“What will happen to Cascadia?”

“We are just not sure. We are stronger as a region now and we know that our principles will guide us.”

“Permaculture values, Dad?” And those from Transition and the new mythic elements, too.”

“Yes, remember those ideas from your class – transmutation and of integration — are key. “

“Write down your ideas and concerns on the three eras so your teacher can discuss them with you at school this week.”

“Care for the Planet, Pop.”

“And blessed are the People, Honey. Nite.”

Journey to Cascadia: Building a New Global Mythology



Willi Paul, openmythsources.com © 2012

Designed & Produced for the 2012 Study of Myth Symposium

"Mapping Future Myths for the Transition" Work Shop

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Prelude

New Myth #17: [Shamanator & the Cob Fire Hearts](#)

Unstable condition, a symptom of life,

Of mental and environmental change

Atmospheric disturbance, the feverish flux

Of human interface and interchange

Leave out the fiction, the fact is, this friction

Will only be won by persistence

Leave out conditions, courageous convictions

Will drag the dream into existence

"Vital Signs" (edited) - RUSH

Introduction

The 24' octagonal community cob oven bears up, a statue on a reshuffled stone base in the middle of center court. The daily alchemy of the Tribe is energized by the cooking, meeting / planning, education, ritualizing, and yoga play around the oven. It serves as central heat, bread cruster and fire spirit.

Straw was born into the bone crunching water crisis in Sacramento back in 2015 and tie-dyed her jeans cutting buds in a Salinas pot farm way back in 2020. A green tea Cali girl who rides a dinged-up 4 foot, mind warped skateboard. History to her boils down to the occupy-fueled NORCAL econo-crash and the firestorm at the Chevron refinery that buried the City Richmond and the telescope folks in the surrounding hills. In 2020, currency is your word. Tribe labor feeds the collective soul.

In 2021, the Tribe occupied the JP Penny Mall.

The old Pennys Mall lost all of its bargains, security guards and petroleum tentacles long ago and no one cares that the **TransPerm** Tribe explorers took over the center court area in what some call an “eco-observatory.” **Straw** keeps inside the Mall property all of the time, relishing the few skylights covered in barbed wire; there are crops to tend on the roof and predators to scan in the militarized zone that once was a parking lot.

Straw’s day to day schedule is been fueled by the big cob oven and her continuous initiation by the **Shamanator**:

- **Mornings** – Baking / Study
- **Afternoons** – Yoga / Farming
- **Evenings** - Community Meal / Tribe Meetings
- **Late Nights** – Singing/ Dancing / Myth Writing

The Tribal member who takes the role of the **Shamanator** is debated and elected every seven months and no one can repeat the role unless they there no other interested people. The **Shamanator** is the fire wood captain for the cob oven. He/she is responsible for heating the center court and family places, for the daily bread, warming the young and old muscles at yoga and tickling the sky lights at the late evening rituals.

Inserted into the side of the great cob oven is a plaque that references one of the three original permaculture ethics:

“Care of People.”

Care of People is about ensuring the well being of both individuals and communities. As individuals, we need to look after ourselves and each other so that as a community we can develop environmentally friendly lifestyles. In the poorest parts of the world, this is still about helping people access enough food and clean water, within a safe society. In the post-crash world, it means redesigning our unsustainable systems and replacing them with sustainable ones. This could mean working together to provide efficient energy sources or providing shelter. When people come together, friendships are formed and sustainability becomes possible.

Straw watches **Shamanator** stir the glowing wood inside the oven with ease, as the smoke wisps up and out the covered vent in the roof. This process, often called community alchemy by the Tribe, symbolizes the transmutation of wood, fire and oxygen into local energy and the recycling of elements when burned. It is through transmutations of this sort – physical to chemical to spiritual – that alchemy supports growth in consciousness. As a community, the Tribe participates in all phases of activity and feedback, including honest evaluation.

*The mighty cob oven is the primary social engine for adaption and evolution in the re-purposed Mall. The oven's flame is as sacred to **Straw** as the permaculture team's inputs and outputs on the roof.*

*There are few parents and fewer babies in the Tribe. Mentors and friends work with **Shamanator** and the Council to re-write the social codes and psycho babble from the creaking demise of capitalism. Nature is now guide and value-generator; health care, crop engineering and the arts are heavily influenced by Biomimcry. Songs about composting and pesticide-free grains often fill the cob oven arena doing ritualizing. The Mall is the transmutation chamber and the great oven the soul fire.*

Straw is rising, the new soulbread from the community heart – in a quest for love and justice in the Permaculture Age.

* * * * *

The Road to Cascadia

As a green certified business and sustainability consultant, I launched [PlanetShifter.com Magazine](http://PlanetShifter.com) on Earth Day 2009 to build a database of interviews and articles about innovation, sustainability, and the mystic arts. My bliss was renewed in 2011 when I designed openmythsources.com to produce new mythic stories with modern alchemies. My work now focuses on what is sacred is to us, the community building power of permaculture and the transformative energy in the new alchemy (ex: soil, sound, digital) and global mythologies. Please see my ground breaking Myth Blog for the [Joseph Campbell Foundation](http://JosephCampbellFoundation.org) and [pioneering videos](#) on YouTube. Key initiations as I prepare for my workshop at the 2012 The Study of Myth Symposium include: [Mythic Map: A Transition Tool for Creating Culture](#), [Chrysalis Songs for The Permaculture Age](#): Transmuting the New Myth, Alchemy, Symbols & Sacred, and [Mythic Mandate](#): online workshop & documentary. My 24 [new myths](#) champion permaculture heroes in transition on mythic journeys in Cascadia.

Bed Rock

[Rees' assertion](#) is that we are trapped in a collective cultural mythology oriented around the idea of boundless economic growth, and that the powerful narrative of this mythology has behaviorally, institutionally, politically and socially disabled us from honestly confronting the foundations of global un-sustainability. Therefore, he argues, we only come up with diversionary, gimmicky, peripheral or subsidiary ways of dealing with the challenge – because our primary motivations are precisely wedded at a deeper level to a cultural mythology that itself is at odds with sustainability... when what we really need is a **fundamental paradigm shift**.

[The mythology of sustainability](#), unlike the classic myths, was created with an electronic, mediated backbone or **Internet**. Not in My Backyard (NIMB) is now Not on My Earth (NOME); watch it on You Tube. Sustainability is fueling a shift in global consciousness and may create a new set of fears and songs and stories that could be just what the new mythologists ordered. Indeed, the practice of sustainability could be seen as quasi-religious to many. Why? Because so many of us have ditched our birthright religions with nothing else to substitute for the Sunday

mass. Or because protecting Mother Nature is now a priority of such grand proportion causing some to blend a “hybrid of Wicca and Quakerism” in attempt to fuel a **new set of global spiritual rites of initiations, traditions and “holy passages”**.

Journey to Cascadia is grounded in the alchemies from the post-1960’s: anti-war, eco-friendly, Occupy – and in the present **Apocalyptic Era** (see New Global Mythology Model (version 1.0)). Key to this journey is that I **do not give much (if any) power to biblical or classical myths**, acknowledging some symbols and conflicts. Cascadia is the result of the the global ecological disaster that is now underway: water shortages, war for oil, toxic seeds and greed at all levels in society. The primary vision underpinning my [24 new myths](#) is that a **post-apocalyptic survival** awaits us and we need to be prepared. We desperately need new triggers and **heroes** to undertake community **initiations** and **journeys** to start the chapter of eco-human!

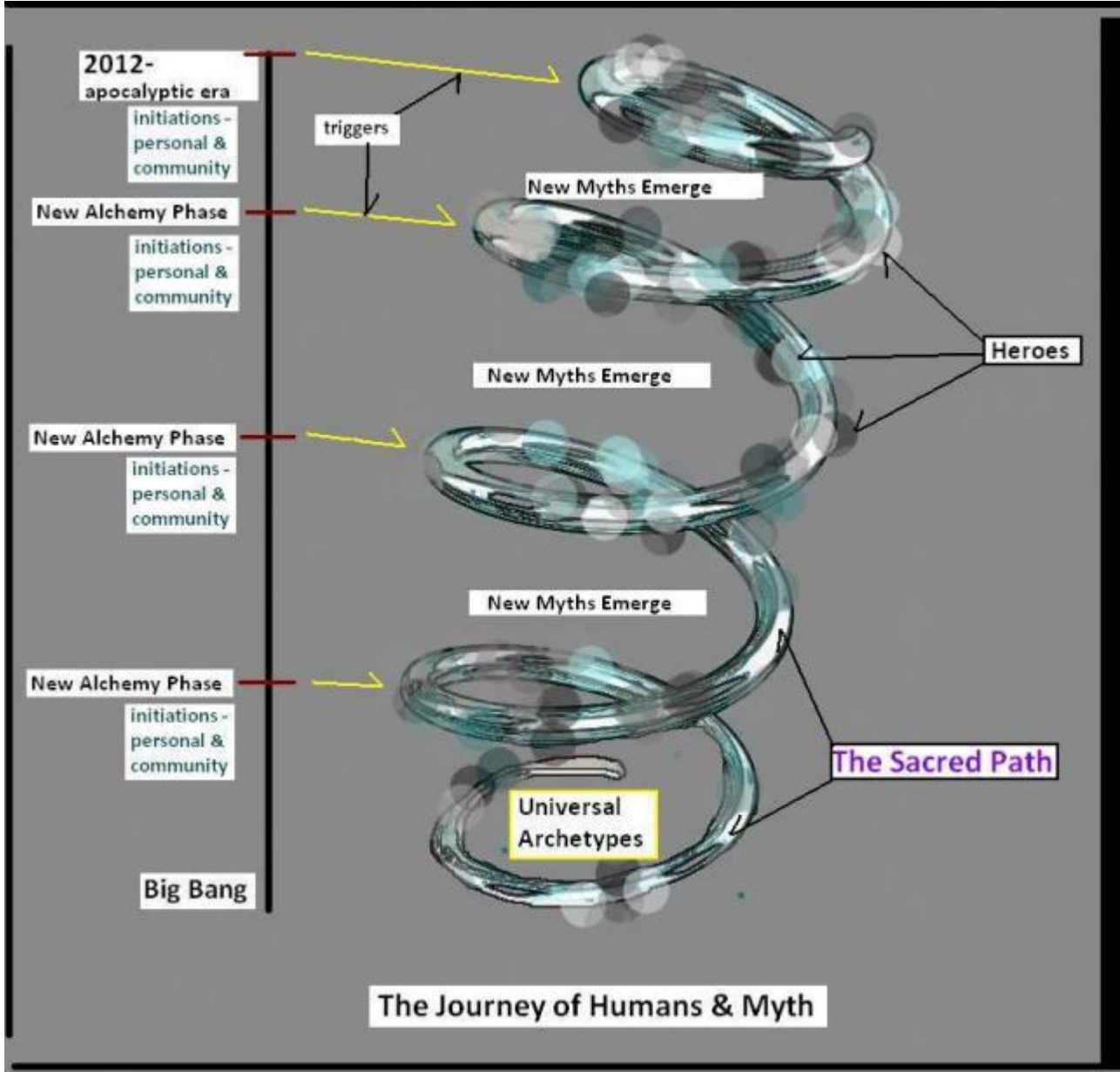
The term “[mythology](#)” can refer either to the study of myths (e.g., comparative mythology), or to a collection of myths (a mythos, e.g., Inca mythology). In folklore, a myth is a sacred narrative usually explaining how the world or humankind came to be in its present form, although, in a very broad sense, the word can refer to any traditional story. Myths typically involve supernatural characters and are endorsed by rulers or priests. They may arise as over-elaborated accounts of historical events, as allegory for or personification of natural phenomena, or as an explanation of ritual. Myths are transmitted to convey religious or idealized experience, to establish behavioral models, and to teach.

The New Global Mythology Model that is building Cascadia uses most of the functionality in the definitions above but adds several important updates in this over-mediated, **unsacred**, and Nature-at-risk Apocalyptic Era. The New Global Mythology Model also facilitates the creation of new myths by both individuals and communities with new initiations and five new alchemies. Mythology, whether in the form of new poems, stories, or songs, requires a new spiritual search engine to go with the Universal archetypes. The journey is supported by mythic elements from rock music, permaculture, the Transition movement, localization and dark green religion – and the support of the **sacred** that comes with them. Whether or not the new myths from Cascadia are “positive” or “negative”, it is clear that critical lessons from present conditions on Earth – **and honest, realistic visions of the future** – are revealed.

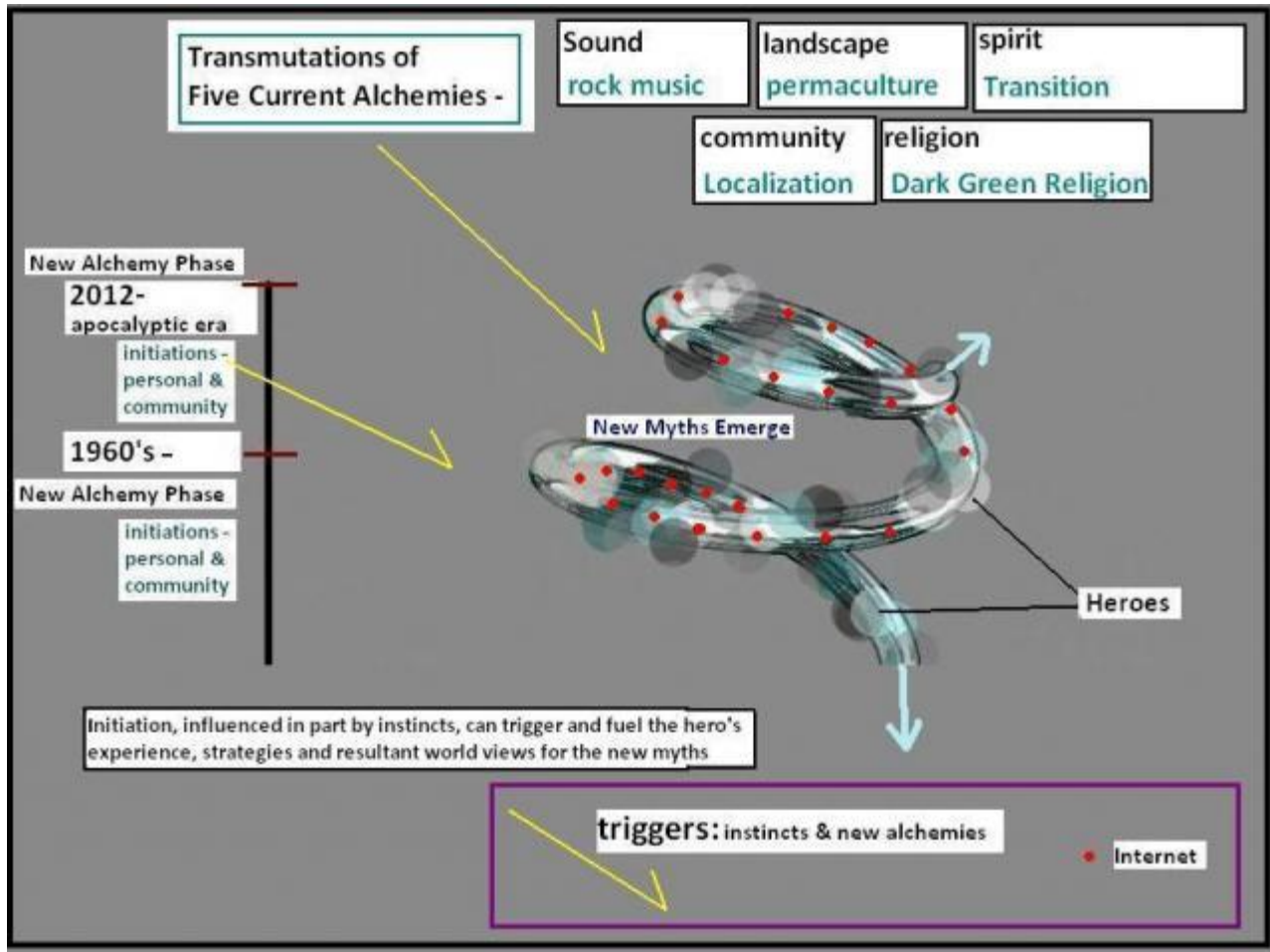
[Cascadia](#)

“In 2015, Northern CA, Oregon & Washington seceded from the United States of America in a sacred *coup d’état* fueled by a feverish localism bent, new agriculture values and Transition spirits. That same year the new Union, called Cascadia, created a network for the protection of non-GMO seeds and other food sources, using decommissioned bomb shelters, root cellars and other protected underground spaces. Only a select few saw the coast to coast civil war with Monsanto Corp. ripping through the rest of the country the following year.”

Overview & Detail



Detail:



The Mythic Elements

[A] The Five New Alchemies and their Transmutations

By **alchemy**, I mean the [transmutation of ideas and spirit into action](#). By recharging and sharing a new set of alchemies, we can support collaboration, visioning and planning for the Permaculture Age. Each new alchemy guides us at various tasks and emotional levels: from the individual to group to the planet. I feel that there is a recognizable spirit-charge or alchemy supporting permaculture principles across all cultures. Many experience the process of alchemy through sound and visual art. Look for new songs, dances and rituals based on permaculture practices.

There is [no new mythology without alchemy](#). As our consciousness is raised and the elements connected, transmutation is possible. Alchemy can be mediated, voice activated, and Nature-fueled. It is love in action, the glue that makes myth universal. Powerful myths are shared fights and common solutions to the Big Challenges. Myths are also road maps or clues (examples) for the seekers and visionaries. We need to understand the power of the five alchemies in the new myths before "hearing" them. This journey to Cascadia or back to Oakland is precisely what Campbell advocated and is the hard work that we cannot afford to shun. It is dangerous to decry a Hero before the sweat is spilled and the information tested and shared.

[1] Sound: [Rock Music](#)

As for rock music, we hear and see symbols through rock music and art. Band names and titles of records and songs contain important cues, many political or humorous, but some for “mythic punch.” Album art work is the first to be interpreted and often carries the same meaning all over the world. When musicians combine song lyrics with complimentary symbols, mythic meanings are reinforced and deepened. Symbols and metaphors are the seeds, our invitation to the feast. And many symbols, like numbers and colors, have ancient meanings and universal power. Joseph Campbell might have asked at this point: Do we know the power of these symbols? Have we lost our connections to the mythic reservoir?

I now wish to build upon the powerful ideas of Joseph Campbell with the New Global Mythology Model that allows us to create, sing and share new myths that support the post-apocalypse.

[2] Landscape: Permaculture

[Permaculture](#) draws from several disciplines including organic farming, agroforestry, integrated farming, sustainable development, and applied ecology. The primary agenda of the movement has been to assist people to become more self reliant. Permaculture is both an emerging global social building tool and alchemic augur for the new Cascadian myths. I earned my PDC or permaculture design certificate in San Francisco during the summer of 2011.

The following core principles of permaculture also weave a scared thread in Nature for many adopters:

Care of the Earth: Provision for all life systems to continue and multiply.

Care of People: Provision for people to access those resources necessary for their existence.

Setting Limits to Population and Consumption: By governing our own needs, we can set resources aside to further the above principles.

[3] Spirit: Transition Movement

[The Transition Movement](#) is a vibrant, grassroots movement that seeks to build community resilience in the face of such challenges as peak oil, climate change and the economic crisis. Transition alchemy represents one of the most promising ways to engage people in strengthening their communities against the effects of these challenges, resulting in a life that is more abundant, fulfilling, equitable and socially connected.

Recently [several key themes](#) have emerged from Transition:

Seriousness and urgency. There is a growing and indisputable recognition that our collective predicament is far more serious and more urgent than many of us had been willing to actively contemplate.

Emergence or what Christopher Alexander calls “Unfolding,” the evolutionary process by which the universe itself self-organizes, finding profound and practical lessons in how to catalyze Transition alchemy in our communities. I am in the process of learning about what is emerging in the Transition movement itself. In my community and groups, we’re discovering what is emerging in – and *through*- us.

Self-organization. I am also beginning to learn the meaning of “self-organization,” which is actually a core principle of Transition, though little discussed. I am discovering that catalyzing self-organization of a community around re-localization or Transition is entirely different from *community organizing*!

Permaculture principles and ethics. We’re also beginning to understand how essential the principles and ethics of permaculture alchemy are to the Transition process. This alchemic translation will become increasingly important over time, because Permaculture is based on a very deep understanding of how life works.

New Cosmology/Universe Story. Many of us are also diving deep into the story of the evolution of the Universe, of the Earth, and of life itself. As Thomas Berry explains, this New Cosmology “explores the contemporary, scientific story of the origin, nature and function of the Universe from its beginning, through its galactic phase, its supernova events, the shaping of the solar system, Earth, life, human life and self-reflective consciousness as a single, unbroken series of events.” Alchemic transmutation on a grand scale. New Cosmology is helping us to recover our sense of the **sacredness** of life itself, and our fundamental connectedness with the processes that make life possible.

Pattern Language. As an important adjunct to the New Cosmology, we’re beginning to discover the importance of *the patterns of evolution itself* – the alchemy and patterns of wholeness and healing.

Inner Transition/Heart & Soul. Finally, I appreciate the alchemy of *Inner Transition*, what is frequently called “Heart & Soul”, the recognition that Transition in the outer world cannot occur without an Inner Transition.

[4] Community: [Localization](#)

Key ideas in the localization of community include:

Healthy Food. This is all about my backyard and working with other urban gardeners! Our food needs to be fresh, healthy, and locally produced and marketed.

Personal Responsibility. Localization mandates increasing levels of self-sufficiency, to the betterment of my family, neighborhood and town. It is now our challenge to support local ventures and local talent.

Shifting Politics and Capital. I can now exert some influence on my local schools and businesses. This produces a significant portion of the goods, services, food, and energy they consume from its own local endowment of financial, natural, and human capital. Regional and local funders must loan more to area businesses, keeping the community and feedback in mind. Localization alchemy hopes to restore an efficient balance between local production and imports.

Environmental Impacts. I need to focus on local and community vs. larger, national efforts and projects. Not just about reducing greenhouse gas emissions, but how the human and natural eco systems support each other on a daily basis.

[5] Religion: Dark Green Religion

“Since the publication of Rachael Carson’s Silent Spring in 1962, environmental alarm has intensified and become increasingly apocalyptic. Meanwhile, nature-related religion has been rekindled, invented, spread, and ecologized. A great deal of this religious creativity has been dark green, flowing from a deep sense of belonging to and connectedness in nature, while perceiving the earth and its living systems to be sacred and interconnected. Dark green religion is generally deep ecological, bio-centric, or eco-centric, considering all species to be intrinsically valuable, that is, valuable apart from their usefulness to human beings.

“[This \(dark green\) value system](#) is generally:

- (1) based on a felt kinship with the rest of life, often derived from a Darwinian understanding that all forms of life have evolved from a common ancestor and are therefore related;
- (2) accompanied by feelings of humility and a corresponding critique of human moral superiority, often inspired or reinforced by a science-based cosmology that reveals how tiny human beings are in the universe; and
- (3) reinforced by metaphysics of interconnection and the idea of interdependence (mutual influence and reciprocal.”

(Excerpt from Dark Green Religion by Bron Taylor, p. 13)

[B] Universal Archetypes

An archetype is always some sort of structuring principle that lies outside of everyday consciousness and, when it emerges suddenly, exceeds all of my subjective expectations. Archetypes guide my perceptions and behavior, often without my awareness.

“Archetypes are found everywhere, as their symbols are a language of the mind, taken to different frequencies of thought and connected to each other by the collective unconsciousness. There are individual and universal archetypes. You become aware of them in meditation, dreamtime, remote viewing or other out-of-body experiences, when you doodle on a pad, crop circles or landscape art, other art forms, jewelry, hieroglyphs, a logo, on a billboard, anywhere at all. Archetypes can also be auditory, a tone, a series of notes, a harmonic. Reality is a series of metaphors set into motion by the synchronicity of archetypes we experience.” Christian Gerike, [New Global Mythology Group](#)

[C] The Hero

[The Hero’s Journey](#) is a pattern of narrative identified by the American scholar Joseph Campbell that appears in drama, storytelling, myth, religious ritual, and psychological development. Campbell describes the typical adventure of the **archetype** known as The Hero, as the person who goes out and achieves great deeds on behalf of the group, tribe, or civilization. The hero who [accepts the call to enter a strange](#)

world must face tasks and trials, either alone or with assistance. In the most intense versions of the narrative, the hero must survive a severe challenge, often with help. If the hero survives, he may achieve a great gift or “boon.” The hero must then decide whether to return to the ordinary world with this boon. If the hero does decide to return, he or she often faces challenges on the return journey. If the hero returns successfully, the boon or gift may be used to improve the world.

[D] Initiation – Personal & Community

In all five active alchemies in the apocalypse era, both personal and community initiations are necessary in the New Global Mythology Model. Initiation is change: from one geographic place to a new place or moving from an old perspective to a new one, initiations are often difficult to understand and execute. A new political campaign or permaculture event may involve a community initiation!

Key Questions: if there is no initiation, am I learning anything? What does risk have to do with initiation? Who is controlling the initiation?

[E] Instincts

In 1919, Jung wrote: “Instincts are typical modes of action”, while “archetypes are typical modes of apprehension”; instinct and archetype “determine one another”. The instinct drives the behavior pattern, while the archetype apprehends the environmental and/or physiological conditions under which the instinctual behavior is an appropriate response. No instinctual behavior will be initiated unless its archetype “apprehends” the necessary conditions.

[F] Triggers

An archetype triggers an instinct. Some personal and community initiations can also trigger instincts. Instincts also help create new alchemies for each era.

[G] The Internet

The Internet has speeded up the rate of initiation and mythic element creation and sharing since the 1980's. The Internet has also speed-up up global consciousness raising and distribution and story synthesis. I have written 24 new myths I less than a year and many have read them.

[H] The Sacred Path

“I have long been of the opinion, based on my anthropological knowledge of tribal rituals, that it is the information that maintains life that is the sacred, i.e., **sacred = life -maintaining information**; and, the relationships that maintain life are the sacred, i.e., sacred = life-maintaining relationships. In communications systems theory, very simplified, there is a sender, a transmission channel, and a receiver. When those elements are engaged in the transmission of information regarding life-maintaining relationships, there is a sacred experience. So I would say

that when we are engaged in this communication process, the sender/receiver/transmission channel/information are the quantification of the sacred, the tools if you will, and the actual relationships are the qualitative of the sacred, the feeling – the numinous, the experience of the One/All.” **Christian Gerike**, [New Global Mythology Group](#)

[I] Symbols

Consider these Permaculture Symbols -

Here is a tool kit from Nature so you can create new songs, stories, poems and smiles. Can we grow new myths for the Permaculture Age together?

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



turning, renewal



cob bench community



water birth, diversity



Nature Steward



magic, Nature wisdom



togetherness, eco-business



ecoAlchemy - transmutation



dance, new Nature rituals



reuse - recycling

Permaculture
Symbols #2
Willi Paul
openmythsources.com
New Songs, Poems,
Art and Myths



metamorphosis, freedom

* * * * *

New Myth #21: [Noah's honey rust fortress \("junk yard permaculture"\)](#)

*"Have you ever sat near a roaring brook and felt refreshed, been cheered by the vibrant song of a thrush or renewed by a sea breeze? Does a wildflower's fragrance bring you joy, a whale or snow-capped peak charge your senses? You did not take a class to learn to feel these innate joys. We are born with them. As natural beings, that is how we are designed to know life and our life. Dramatically, new sensory nature activities culturally support and reinforce those intelligent, feelingful natural relationships. In natural areas, backyard to back country, the activities create **thoughtful nature-connected moments**. In these enjoyable non-language instants our natural attraction senses safely awaken, play and intensify. Additional activities immediately validate and reinforce each natural sensation as it comes into consciousness. Still other activities guide us to speak from these feelings and thereby create nature-connected stories. These stories become part of our conscious thinking."* – [On Connecting with nature: An Interview with Mike Cohen](#)

* * * * *

"Are you the resistance or the enforcer?"

"Depends on what you have to loose, girl."

"Up periscope, Noah?"

"Yepper. Now where is that darn critter?"

* * * * *

A circuit of safe huts

Noah's shinny green donut hole of rusting cars and trucks from the occupation world now rings his psyche and permaculture visions like a boa constrictor wrapping around a freaked-out chipmunk. Some folks call the place "D-Troi."

His particular version of the safe hut concept is just one of many designs that were established to help keep leaders and vendors safe as the Transitionites continue rebuilding the people and towns in Cascadia. Zeek and Molly's tree house and vertical garden is next on the path, 12 miles north, fit with pulleys to get up and the across the Blue river.

"None of them dark light bastards can get into my place but that raccoon sure can, he is an egg thief to beat all."

"There he is!"

Noah never meant to be part of the Transition, it just sorta fell on his head. Strange people just started showing up with food and seeds and he bartered his security. He had to make a choice between bad times and better values. His junk car collection is now a 14' high ring of old gas guzzlers, tires and dead chrome. One has to know where the tunnel is to access the place. He considers himself the king of sheet mulch. The soil in the space is long gone toxic from the rust of old times and technologies.

He trades in honey, wire and hub caps, batteries, fabrics, wind shields, tires and salty stories.

Noah's camp is more like an ameba, built with multiple rings: gnarly steel and mashed-down upholstery; a food forest ring, junk cars, then the commons. A semi-chaotic, semi-integrated / biodegraded ecosystem with bees and honey.

Herbs dangle in old pots and starter plants are snuck into tires. The cob oven smokes up on one end of the commons and solo tents ring the other. Noah can pull a patch work awning over the space if rain wets the place.

Junk yard permaculture – with a sacred twist.

* * * * *

Tires are beat drums, hub caps percussion

While the coon waddled back to his own hole in the woods, other humanoid creatures arrive around dusk for the new Moon ritual. The cob oven is repurposed this night as the heart torch for Nature visions.

The center space is kickin' with dust and whirling ankles.

Chanting, arms entwined in a circle, the howls and imaginations of the dancers boil into One.

A time to revolve, give thanks and spin some Love.

To share the story of future now.

* * * * *

Resources

(A) Join New Global mythology Group discussion: <http://www.depthpsychologyalliance.com/>

(B) The first 24 new myths: <http://www.planetshifter.com/node/1855>

(C) Five Methods to Write New Global Myths:

[1] The openmythsource.com first online workshop: http://www.youtube.com/watch?v=AuGQKFe_d4A&p=0FAEA97D12725FB0

[2] The first face-to-face openmythsource.com workshop: <http://planetshifter.com/node/1948>

[3] "The Mythic Sound Scape Constructor Process:"

<http://openmythsource.com/2012/05/20/sound-symbols-archetypes-the-power-of-myth-an-alchemic-journey-with-nature-begins-willi-paul-openmythsource-com/>

[4] Stanley Krippner's presentation Jung and Neuroscience video-conference at Sonoma State University (sponsored by the Psychology Department):

A Neuromythological Approach to Working with Dream: Myths Evolve

1) The prevailing myth is outmoded.

2) A counter-myth emerges, challenging prevailing myth.

3) Dialectic between the old myth and the counter myth emerges a new myth which embodies the best elements of both.

4) And is synthesized into a new guiding myth, presented as a single statement.

5) Translated into real life.

The new myth is stronger as it embodies the positive elements of the old and the new; the old myth can sabotage the new myth due to the grip that the old myth has on us.

[5] Community Mythology Project

Community Mythology Project (CMP) is about us taking control of the stories that influence our behavior. Too often we are consumers of the stories of others — Hollywood, cultural legacy myths, the media, ideology and political myths. We let ourselves be programmed with attitudes and behavior that fuel a lifestyle, economy, aesthetic sensitivity and spirituality that may not be optimal. We also opt out of participating in a fundamental human right — the privilege of being creative, active, hands on in consciously shaping our future according to our values. With a CMP this is done as a group with everyone contributing. As we exercise our creativity, we recognize the rights of others to create. We learn to appreciate art, literature, poetry, performances and in the process learn about each other through our varied responses to a common myth framework.

(D) Willi's eBooks

Book One – openmythsources.com – Activating the New Alchemy and Mythologies for the Sustainability Age – Thought Leader Interviews

by Willi Paul and David Metcalfe <http://communityalchemy.com/eBooks/3ebooks.html>

Book 2 – openmythsources.com – Activating the New Alchemy and Mythologies for the Sustainability Age - New Myth Series & Foundation

Articles by Willi Paul and David Metcalfe <http://communityalchemy.com/eBooks/3ebooks.html>

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