

best of planetshifter.com 2016 - willi paul

my emotional
homestead



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racism
starts with
me.

my emotional homestead - eBook 32

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"Burnt Eagle Clan" - New Myth #75 by Willi Paul, Planetshifter.com Media

'Totem poles symbolize characters and events of a myth or the experiences of ancestors or living people. Some of these characters may appear as stylistic representations of objects in nature, while others are more realistically carved or they may represent supernatural beings such as the [Thunderbird](#).'

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. ([Myth Lab](#), W. Paul)

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Burnt Eagle Clan - New Myth #75

A small seed gathering party returns with fruits and seeds from ground cover and bushy plants, using pieces of leather for containers.

3 women lay-out the seeds in a circle to dry them in the Sun.

An elder selects certain seeds for storage, a dry underground chamber that the group dug near the forest edge.

First Mother has lugged water in carved-out wooden bowls at the banks of their glacier-fed creek since 3 Men came into the area and joined the group.

The hunters and gatherers have four camps in the region that they visit depending on the time of year and health of each ecosystem. They use pebbles to make simple pictures and trail markers.

* * * * *

A Boy finds a strange object on the river shore many steps from base camp and uses the log over creek to bring it back to camp.

It was burnt and jagged-edged. Is it a map; a signal? Who did this carving? Is that “Curved Beak”?

The carved and burnt object resonates within the group as spirit animals connected.

She sees the Bird from High Above in the carving with one broken wing.

The group dances around the object, shouting skyward in a prayer song to a higher power.

The feather and fire dance comes later that night, a clan gratitude ring of calls and whirling dust.

The strange object from the river becomes a community compass, placed in the crotch of an old redwood tree, then burned at the next fire circle with the charcoaled faces of the group’s children.

The moment the Girl dragged the object out of the water, a type of magic or shift was activated. One by one, the group was forever changed a little more thru wonder and fear - tested in their ground-felt purpose.

Can we call them the Burnt Eagle Clan now?



“The Permaculture Land Re-distribution and Lottery Act of 2019” - [New Myth #76](#) by Willi Paul, Planetshifter.com Media

The [Dust Bowl](#) (1930's) - With insufficient understanding of the ecology of the plains, farmers had conducted extensive deep plowing of the virgin topsoil of the Great Plains during the previous decade; this had displaced the native, deep-rooted grasses that normally trapped soil and moisture even during periods of drought and high winds. The rapid mechanization of farm equipment, especially small gasoline tractors, and widespread use of the combine harvester contributed to farmers' decisions to convert arid grassland to cultivated cropland.

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Once a regional example of sustainability, the Bay Area is now slowly constricting, a halo-stained [ouroboros](#), from lack of food and housing resources, energy terrorism, deterioration of infrastructure and ongoing graft in both corporate and government sectors.

The Drought Years brought some folks into the streets demanding change while others followed the cyclical “doom and gloom economy” over the cliff. NorCal Permaculturists joined forces with Occupy, the Sierra Club and other land reformist groups to peacefully redistribute land for a new community farm family.

Bumper stickers pillaged: “No cars, No Walgreens”, “Duck GMO!” and “Give Our Children Land!”

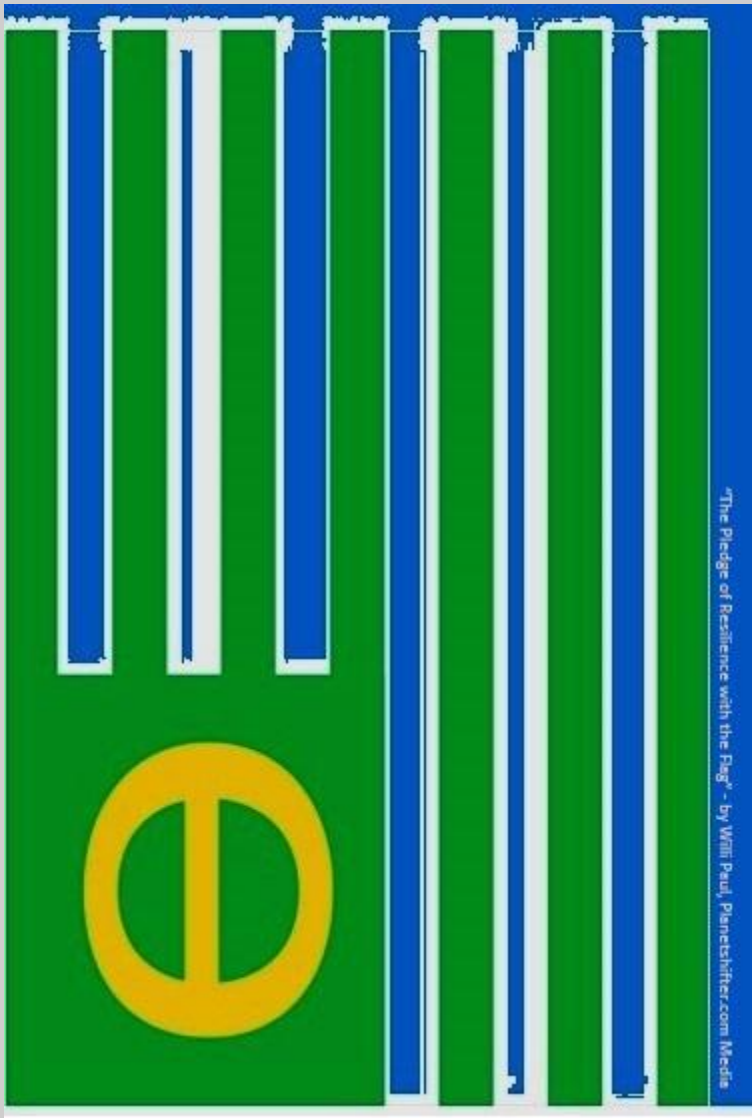
The Permaculture Land Re-distribution and Lottery Act of 2019 brought qualified city gardeners to together to build small-scale agriculture settlements where once huge tractors and pesticide sprayers paved the land for corporate

profiteers like Monsanto and Del Monte. [Care for the community and sharing the harvest](#) ethics were written into law and implemented.

“Going forwards to travel backwards, some claimed!”

Not everyone won land from the lottery.

More urban land was also offered to families and farming organizations throughout the Bay Area by religious groups, schools and corporations in an effort to grow healthy food and train the jobless. One important result from the Act was a renewed sense of neighborliness and community security for all.



“The Pledge of Resilience with the Flag” – [Update](#) by Willi Paul, Planetshifter.com Media

New Vision:

The Pledge of Resilience with the Flag:

“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.”

John McConnell was the founder and creator of [Earth Day](#), and a luminary with a major passion for peace, religion, and science throughout his life. He originated and promoted major ideas to relieve human suffering and promote the common good.

Or this one?

The Pledge of Allegiance to the Flag:

“I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.”

The [Pledge of Allegiance of the United States](#) is an expression of allegiance to the Flag of the United States and the republic of the United States of America, originally composed by Colonel George Balch in 1887, later revised by Francis Bellamy in 1892 and formally adopted by Congress as the pledge in 1942. The official name of The Pledge of Allegiance was adopted in 1945. The last change in language came on Flag Day 1954 when the words "under God" were added.



“Taking the Food Forest to City Hall”

International Permaculture Awareness Week

San Francisco August 21 - 26 2016 Free-for-All

“[Taking the Food Forest to City Hall](#)” - International Permaculture Awareness Week. New Myth #78. Vision by Willi Paul, [Planetshifter.com](#) Media

Prelude -

‘Permaculture has to [get political](#) if it will have a role to play in taking on that unfairness with the urgency it merits, which is impossible unless we develop ways of meeting everyone’s needs while also restoring ecosystem health.’

‘Of course protecting what (permaculturists) value, in ways that are [legal and nonviolent](#), is always first. But if these efforts fail time and time again, then should we mindlessly continue with them? Most people involved in permaculture realize that we need deep and radical political change. Yet no movement in history has achieved any deep, radical change through solely legal and non-violent means.’

“If you find political activism fun, that it’s your passion, by all means go for it. I find that too many people have gone through environmentalist work and hit burn-out. Personally politics is not for me. It’s not joyful for me. I do see that the system is beginning to break-down and I want to concern myself with creating solutions.” David Cody, [Urban Permaculture Institute](#) from: “[Does permaculture scale-up?](#)”

“A [permaculture convergence](#) is by nature a largely secluded affair; I have presented at three to date. The public is invited but it seems that the only the converted attend.” – Willi Paul, “[Pathways to Community Resilience](#).”

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Morning Banter @ Kick-off Rally:

- International Permaculture Awareness Week, SF -

“**Trees on Wheels** just showed up! Did they sign the liability waiver?”

The **GMO-Free** crew wants to spray fake pesticides on the speakers at 1:05 PM. - something about the Monsanto Spies hiding-out by the juicer?

“Is there anybody from the **New Planet Army** ready to speak? The folks dressed in white?”

Sisters from the famous Oakland-based Black **Permaculture Raiders** want more time to haul in their part of the Food Forest demo.

The **SF Pot Club** is missing a shovel. And a kid.

“Parking tickets go to the Mayor’s Office. Have you seen the draft **Seed Library** speech?”

“Is that trout stream from the **Aquaponics** exhibit or a municipal water leak?

“Did the **rocket stove** demo folks get a permit to camp out with the **food trucks**?”

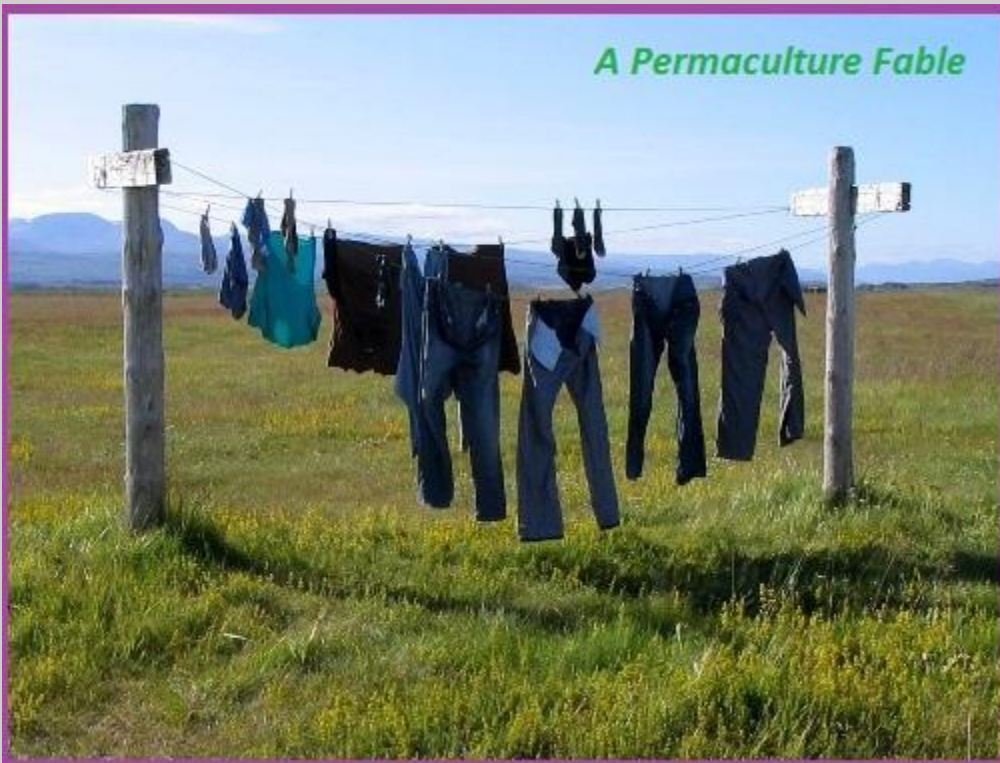
The **Pagans for Spiritual Resilience** are raising hell again.

“Tell the **Permies for Drones** campaign that they cannot photo-bomb the Boy Scouts.”

“**DIY** wants to sit next to the Alameda Alchemists at the potluck. Something about sneaking marketing strategies from the **Transitionists**.”

“Anybody heard from the **Frozen Tofu Man**?”

Amen.



[“The Clothes Line Garden Club”](#) - A Permaculture Fable for Children by Willi Paul, Planetshifter.com

The life cycle of the Clinger family is geared to the Four Seasons

Planting seeds in the Spring

Watering the fields in the Summer

Harvesting crops in the Fall

Canning and repairing in the Winter

Round ‘n’ round they go...!

This spring Mom C. hands each kid a small paper bag of mixed seeds, collected from their farm.

“What’s what in this crazy collection of seeds?” they exclaim.

“We’ll see, won’t we!” smiles Mom.

* * * * *

Each kid gets a small batch of land out back by the clothes line to raise a garden and each ponders how to tell what plants and flowers the seeds will grow. Photos are taken. They even ask Jude, their farm manager, what to do. Right now, they have only so much dirt and so much compost for this journey.

Summer comes quickly to this part of the country and sprouts of various thicknesses, colors and heights are coming through the soil and up to the Sun. The water bucket is busy!

The small paper bags of mixed seeds are now “head scratcher gardens” of tree saplings, flowers, beans, potatoes - and many weeds!

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Mom Clinger helps the little farmers sort and separate the baby trees from the vegetable shoots, and puts the flower starts in the long sun-faded boxes in the front of their house. She teaches them where each type of plant community grows best and congratulates them on their stick-to-it-ness.

“Do you remember which seeds grew up to be what kind of plant?” she laughs.

* * * * *

The Moral:

You may never know what ideas will be important to you until you love them to life! Or: Diversity can come in small paper bags.



[“Giger’s Harvest Tradition @ Root River”](#) - New Myth #79 by Willi Paul, Planetshifter.com Media

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.

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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.

* * * * *

Check-out the [The New Myth Archive!](#)



The Sequestor ([prayer for permaculture](#)) – Text and Spoken Word versions. By Willi Paul, Planetshifter.com

Listen to [Spoken Word version](#) (YouTube)

shredding

mending your wondrous
folding and unfolding ways

emerging

Nature, drum of change
resilience is resistance

sharing

share the surplus
community: Hero

decaying

dirt is just dirt until we touch it
we are the next harvest on the human farm

dissolving

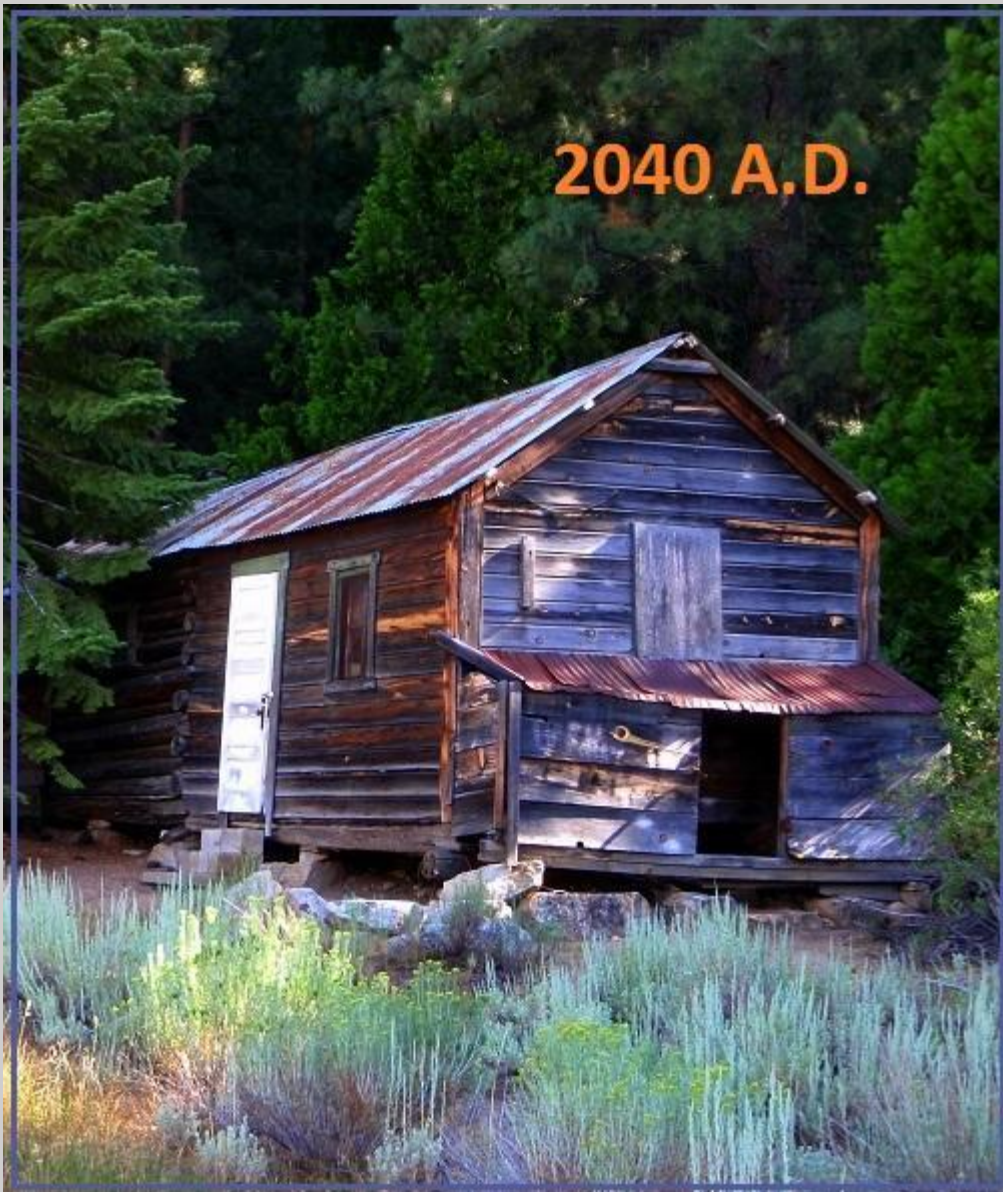
lumberjacks carving up Nature
green pegs in a black hole

sequestering

bleeding hearts
out of time

birthing

seeds for earthlings
not just the banks



"Permanent Convergence" - Freedom Springs Homestead, 2040 A.D. New Myth 81 by Willi Paul, Planetshifter.com

Note: This is Mr. Paul's submission for the ["Writers and Artists Online Roundtable: Visions 2040" - 6/1 – 23](#). Presented by Planetshifter.com.

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Jacob J. Marklee founded a toll bridge crossing the Carson River in 1861. He aimed to tap into the traffic from the silver mining boom at Silver Mountain City. On June 23, 1862, he recorded a land claim of 160 acres in Douglas County, Nevada. A boundary survey took place, and the property ended up being in California. In 1863, Marklee died after being involved in a gunfight. When the Comstock Lode discovery took place, the town of Markleeville was founded on the Marklee property. Today, the Alpine County Courthouse sits on the former property, which is listed as a California Historical Landmark.

Survival is the new silver. Water is the new Internet.

After the oil trains derailed, and the processed food war was toast, and the reading lights went dark, Alpine County was bankrupt. Four families from the Davis, CA area heard about the mass exodus from Alpine to the cities southwest and

set out for saner existence. "Migration out and migration in." They aimed northeast for Markleeville and the abandoned Grover Hot Springs State Park in search of community and some transitional shelter.

[Grover Hot Springs State Park](#) is located on the east side of the Sierra at the edge of the Great Basin Province, characterized by open pine forest, and sagebrush and meadows. The park has a pool complex with a hot pool and a swimming pool hot springs, a campground, picnic area and hiking trails.

The 18 refugees are Seed Savers, Storytellers, Food Forest Defenders, Permaculture Teachers, Child Care Providers, DIYers, Post-Techie - Post-Hippie Salad Spinners; a few Guardians of the Post-Chaos World.

The grid is now just boot tracks in mud. The New West will not download the Old.

"Why did these people leave this area, Pops?" asked Dillion.

"Panic. Fear. No plans to make the shift away from the unsustainable." Shouted Rob.

The settlers began working with the surrounding land and the hot springs to integrate food crops, cob housing in transition to localized resource sharing and a rushed DIY life. Power poles and lines were re-purposed for shelter, garden edging and clothes lines. They blended water catchment, compostable toilets, food forests, water and pedal-power.

In an act of great cleansing and hope, they buried the former inhabitant's fire arms, cars, trucks, lawn movers and thermostats in the adjacent abandoned rock quarry and constructed a community shelter with the remaining free rocks and boulders by the springs.

The cold pool was converted to a root cellar just before Winter hit and serves the clan well in keeping vegetables and other items from freezing.

Seed balls and rocket stoves, forever, Amen.

At the first supper meeting after the trek up from the Valley, teams were set-up to handle security, food foraging, child care and spiritual support.

"This is our first tradition." Cooed Catherine. "We need to preserve the food that we carried up here and mix it with local edibles."

"Community will be first in our symbolic database; the seasons of Nature our ritual auger." People nodded. They did not consider this journey as a burden or an emergency but a long over-due shift in their consciousness and a change for the better for all of the Planet. They are in it for the long haul.

Certainly the "First 18" benefited from the infrastructure in the State Park but also from the canned food and household items in near-by, abandoned Markleeville homes and businesses.

"We give thanks and prayers for the people who left this place many months ago for an uncertain life in the urban geographies. They left here black and blue from the profit motive but we now choose sharing." Lamented Rob.

"What should we call this camp?" Smiled Jenny.

"How about Freedom Springs?" suggested Wilt.

Freedom Springs, indeed!



[“Phytoncides and the Forest Drip Coop”](#) – [New Myth #82](#) by Willi Paul, Mythologist, Planetshifter.com

Sylvie and Canyon are giving new meaning to the timeless phrase "living off the land"- they are collecting life affirming, naturally occurring biochemicals from their forest canopy called Phytoncides, or “Phyttons,” for naturopathic home remedies.

[Phytoncides](#) are antimicrobial organic compounds derived from plants. They are widely used in Russian, Ukrainian, Chinese and Japanese medicine, including holistic medicine, aromatherapy, and veterinary medicine. More than 5,000 volatile substances defend the surrounding plants from bacteria, fungi and insects. Phytoncides work by preventing the growth of the attacking organism.

Phytoncides are now a Nature-based, cottage industry for the young Montana couple.

* * * * *

Canyon, a former permaculture teacher in Missoula, offers up a science drenched explanation to a neighbor: “Spices, onion, garlic, tea tree, oak, cedar, locust, pine, and many other plants give off Phytoncides. Oak contains a substance called greenery alcohol. Garlic contains disulfides. The shrubby sophora contains sophoraflavanone G. Pine contains myrcene and other terpenes.”

Their business model is much less complex to explain than their science.

To gather the various Phyttons from the trees, the duo invented a stretched and framed cotton sheeting or “nature drip wing” as a land-based fishing net for drops of moisture collected in times of heavy mist or light rain. The diluted liquid is then saved in recycled Bell jars for the processing.

From the wet bark of trees, they also collect Phyttons with cotton wicks or strips for aromatherapy products.

The mixture of Phytoncides and water is then distillation with sunshine to concentrate it. This product can be added directly to the body as a tincture plus lotion mixture or added to a hot tub or bath for slow soak healing.

Sylvie loves to sprinkle the tincture in the pine boughs in their sweat lodge when they enjoy a cleanse.

The Forest Drip Coop is a deep community member and regular at the local Farmer's Market, selling creams, scent sticks and small concentrated liquid vials of Phytons - Nature's finest!



[“The TechNo-Tribe of Palo Alto - 2031 A.D.”](#) New Myth #83 by Mythologist Willi Paul, Planetshifter.com

*[Greywater](#) is gently used water from your bathroom sinks, showers, tubs, and washing machines. It may contain traces of dirt, food, grease, hair, and certain household cleaning products. While greywater may look “dirty,” it is a safe and even beneficial source of irrigation water in a yard. Greywater can also be used to irrigate vegetable plants as long as it doesn’t touch edible parts of the plants. **Big Book, Page 237.***

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A little Draconia; a lot of Indian Summer on University Ave. “Profit is Resilience” is a bad joke around the fire pit. Sharing is everybody’s middle name.

Somebody just started a rumor in the camp: that the year is 2031. Nobody cares. Long days in the gardens and guard duty at night fill up most of each Tribe member’s time in Palo Alto now. It’s 4017 for all they know.

When the class and economic troubles erupted during the global environmental justice wars and crashed their beautiful for-profit tech utopia back in 2029, the PA residents erected an 18’ high barbed wire fence around the City, using material extracted from their own backyards and business plots, an irony that missed by anyone from the age of re-use.

They don’t know who they are keeping in.

The TechNo-Tribe runs a few outdated gadgets with a solar / pedal power wireless HON (hands on network). Many folks have primitive string and cans to talk over the day’s tasks. No shit.

At this stage, they have burned all of the trees in the re-zoned city in a low tech bid to survive and have to find other things to barter for fuel and fuel with the outside. The previous garage-bent civilization, and it's cardboard, is long gone.

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*In Palo Alto, you can post a notice of need on the fence community bulletin board. Bartering is the new dollar bill. **Big Book, Page 7.***

* * * * *

The end of Internet-driven social media has created a new condition in the camp called "buzz down syndrome" that reduces communication between residents to a type of "psycho-babble."

Good Shepherd Church of Silicon Valley has been vandalized and condemned so much that residents are shocked when a small team of anarchists open a rocket stove, bike parts and repair shop in the Nave. The Old Liberty Bank is their current medical clinic and pot club.

Soil tending and control is a big deal in the island as the streets have been torn-up in favor of internment farming with rows of soy beans and peas. Past the torn-out Caltrain rails to the west, Stanfordlands is a post-ag fortress that shelters their seeds for shoes and matches.

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*One of the simplest methods of adding nutritious material to your garden beds is by incorporating well composted vegetation onto and into the soil. [Composting](#) mimics and intensifies nature's recycling plan. The fertility of your soil also can be affected by how often you till the soil and the kinds of mulches you use. A compost pile starts out as a diverse pile of kitchen and garden "waste," and matures into what soil scientists call biologically active organic matter. **Big Book, Page 95.***

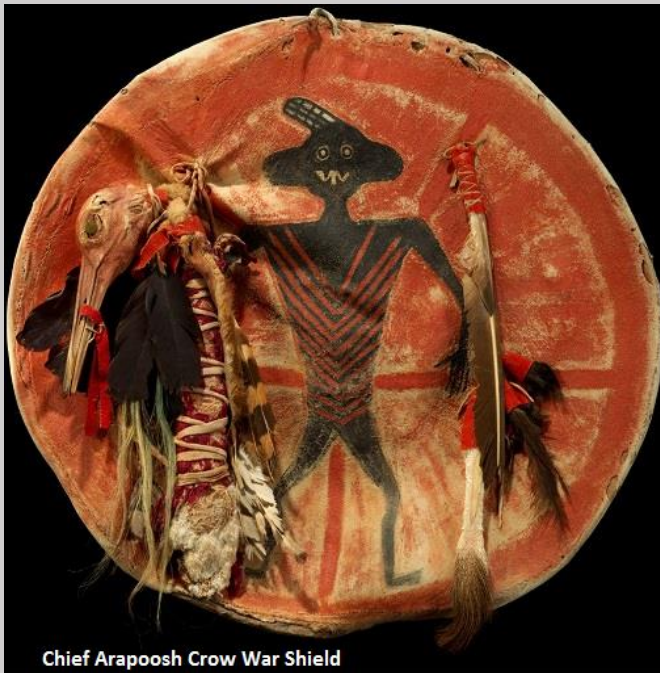
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The Tribe's "Oath of Security" is one big unbent rule. If the community isn't the Hero, maybe the fence is? The razor sharp, shadeless boundary is both ritual and routine, a prayer for a savior and the finger to a non-existent warden. If you believe in Jungian archetypes, the Palo Alto TechnoNo-Tribe has shifted psychically from: "The Internet and Gadgets Will Connect Us All" to "The Fence Will Save Us."

The permaculturists are in a 24/7 surveillance nightmare while their sisters in the Transition Movement have stopped visioning the future to push a local veggie engine. Negative population growth is by default.

* * * * *

*'In terms of new ongoing cultural connecting themes, rituals and traditions, Latin style barbecues, fire circles and community councils have become a foundational piece of the last Ecological Landscaper Immersion program. These were opportunities where we came together not to learn about things but to deeply connect with each other, provide a space for listening cultural mentorship, healing and celebration. In many ways, it's the glue that keeps these communities together and moving forward on their collective paths.' **Big Book, Page 103.***



Chief Arapoosh Crow War Shield

(Artifact #1 and Myth)



SpiritShield

(Artifact #2 and Pre-Myth)

Introduction –

Raising consciousness is hard work, like transforming the war shield (hate) into a peaceful place (love); we need resilience-centric tools, bottom-up community processes to achieve new rituals and traditions. We seek a spiritual permaculture.

The alchemic sequence: **War Shield > SpiritShield > New Myth** is an artistic, participatory process; a timeline, story board, psychic protector and archetypal projection in the future. As a two-way conduit between the conscious and sub-conscious, the process of creating a new shield is one strategy to design and test new myths, rituals and traditions.

* * * * *

What is a Convergence?

‘A typical [Permaculture Convergence](#) is an inclusive annual weekend-long event. The Convergence brings together a remarkable diversity of people, all with creative approaches for designing living environments, and economic and culture systems that thrive within ecologically sustainable limits. PCC teams-up with local communities for 'Shoulder Events,' supporting our allies with tours, panel discussions, workshops, and classes. Everyone who practices the ideals of Permaculture speaks a common language all over the world.’

Workshop Roles & Nuts & Bolts –

- Group of 12 – 15 participants and a Presenter
- Presenter is the Recorder
- [Work Book](#)
- Whiteboard
- Usually a large outdoor Tent with benches (or a classroom)

The goal, as a group, is to use the mythic tools provided, and the War Shield, to design the SpiritShield - a permaculture artifact and creative foundation for the new myth to come.

SpiritShield Design Process Building Blocks -

[A] [12 Elements of Modern Mythology](#) (W. Paul, 2016) -

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

[B] Myth Engine - [Download Diagram](#) to see integrated design concepts:

1. Creative Wheel – 17 core values in New Mythology Permaculture, Transition Movement and Nature.

2. The Mythic Spark experience is also described as alchemy, a collision of opposites. An “ah hah” moment – a convergence. A leap in human consciousness with potential for evolving current global archetypes. This spark can synergize new symbols.

3. Artifact – The Artifact is a Nature-Human synergy; perhaps historic. Examples include graffiti, hero, a bill board, historic sculpture, and a permaculture garden, with special powers and messages for the neighborhood.

4. Mythic Imprinting – Imprinting is defined as a two-way interaction with a selected Artifact that generates synergistic meaning for both participants and the Artifact. This iterative and initiation process is grounded in the initiation, journey and hero work from Joseph Campbell and is one way that artifacts can help neighbors can be creative.

New Poems, Pictures, Songs, Stories and New Myths are then envisioned, built and shared with the Community.

[C] About the [Chief Arapoosh Crow War Shield](#) (Artifact #1) and Myth –

“Arapoosh, also known as Sore Belly, was a prominent River Crow chief who lived in the first half of the 19th century. As a young man, while fasting, he received a shield, which gave him spiritual protection and the power of prophecy. Apsáalooke (Crow) shields almost always derive from powers of what could be referred to as the Above World.

In Apsáalooke belief, the beings of the sky—the sun, moon, various stars, clouds, and also birds—are very potent. When a warrior had a vision that communicated to him the particular powers of his shield, he would depict those powers, often from the Above World, on the shield. Sometimes they would be represented by the attachment of feathers and bird heads.

This shield was owned by one of the most famous Apsáalooke warriors and leaders, Arapoosh. The shield is interpreted as depicting a hero twin named Thrown into the Spring, who at one time disappeared, taken into the sky. His brother asked several different birds for help, but it was only the cranes who knew where to find Thrown into the Spring so that he could be rescued by his brother.”

* * * * *

Building SpiritShield (Artifact #2) at the Workshop –

Participants consider New Mythology, Permaculture, Transition Movement and Nature elements which are then selected for the SpiritShield search based on their mythic potential and archetypical energy. Final images are silk screened on canvas then glued in place onto the stretched hide. Mythic imprinting helps in their artistic transition from the War Shield to the SpiritShield.

Symbols of the SpiritShield -

- Shield Base -Tanned Elk hide stretched (front) over re-used metal tent poles (rear)
- North, South, East, West signs – Birch twigs
- Lavender Flower Bouquet
- Hillside Food Crops
- Crane (in support of Apsáalooke Myth)
- Southwest Indian Sun symbol
- Soy Beans at Harvest
- Camp Fire
- Seed Balls
- Cob House with Green Roof
- Humans adding compost to soil

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Leveraging the SpiritShield to Build the New Myth

Assignment Questions -

1. How do you compare and contrast the two shields?
2. Which of the 12 Elements of Modern Mythology are pertinent to this New Myth?
3. Do any of these general story themes spark your interest for the SpiritShield Myth to come?
 - a. Spring - Sun - Summer - Fall - Winter
 - b. River - Land - Sun – Sky - Moon
 - c. Soil Renewal - Planting - FAMILY - Tending - Harvesting
4. What design elements on the SpiritShield speak to you?
5. If you built a real, full-size SpiritShield, how and where would you use it?
6. Does the SpiritShield illustrate any specific ethics and values?
7. Has is work changed your definition of spirit in any way?
8. What format would you like to use to create the SpiritShield New Myth (.png, .mov, word, etc.)

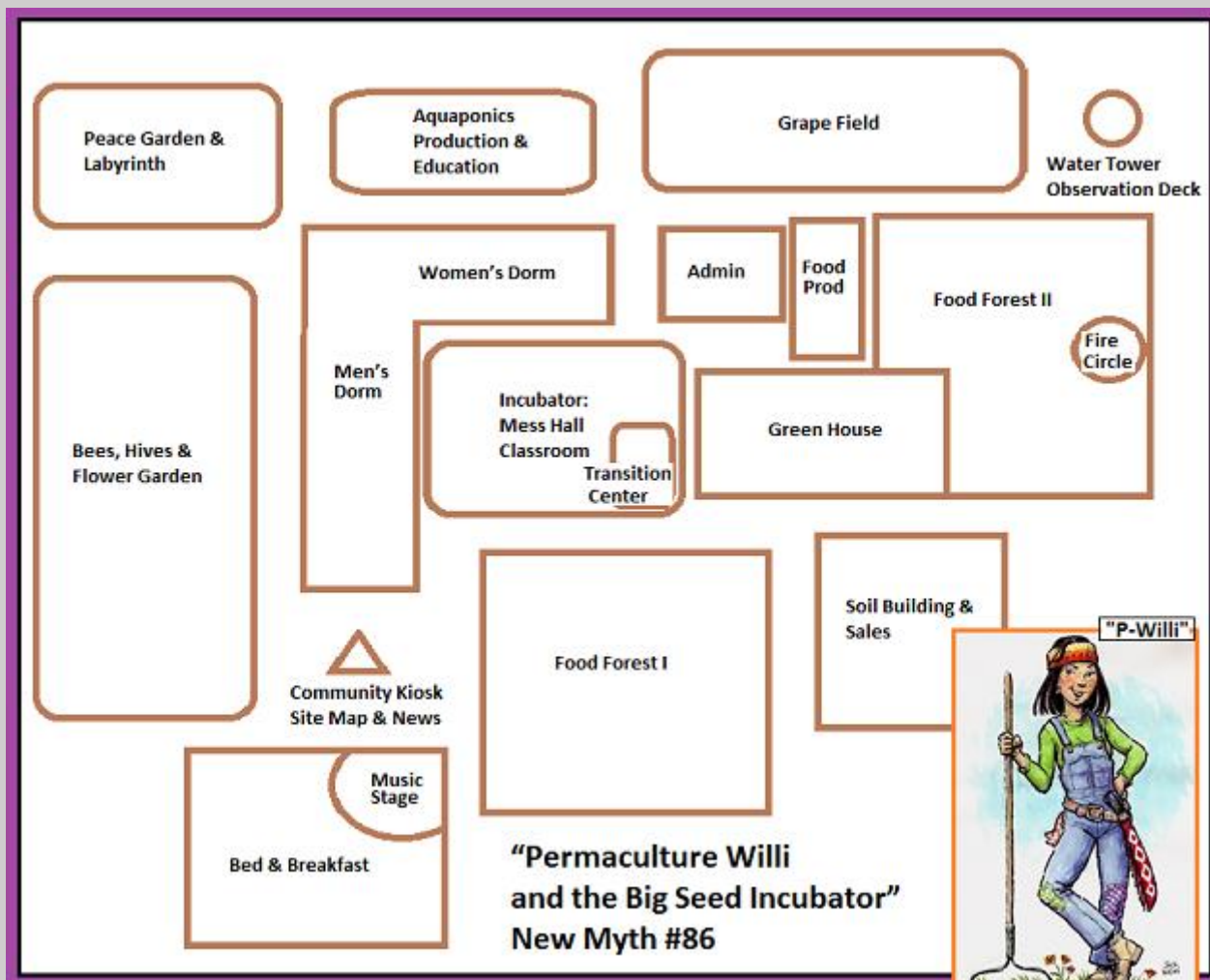
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References:

New Book: "[MythicWarriors: Reader and Myth Engine, Permaculture, Nature, Transition and the New Mythology. Interviews, Articles, New Myths and Messages from a Mythic Journey.](#)" by Willi Paul and Planetshifter.com (iBook & [PDF](#))

Willi's [New Myths](#) on Planetshifter.com

"The Secret Food Forest" – New Myth 72. Inspired by the "Mythology, Spirit and Permaculture" Workshop @ 2015 Northwest Permaculture Convergence. PDF + [Video](#). Willi Paul, Planetshifter.com Media



["The Adventures of Permaculture Willi 4: The Big Seed Incubator"](#) - New Myth #86 by Mythologist Willi Paul, Planetshifter.com

Enjoy the First Three P-Willi Adventures -

The Adventures of Permaculture Willi ("P-Willi") 1: ["The Glowing Labyrinth"](#) - New Myth 55

The Adventures of Permaculture Willi 2: [Contest to ReCreate the Permaculture Logo](#) - New Myth 56

The Adventures of Permaculture Willi 3: ["The Bababerry Trellis Prayer"](#) - New Myth # 57

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["The Adventures of Permaculture Willi 4: The Big Seed Incubator"](#) - New Myth #86. Please see the site map provided.

On Sundays, "P - Willi" works the retail sales counter and cash register in the Transition Center as a part of her internship for the Coop. The Big Seed Incubator is doing magic for young teens like her and her friends. By cross-fertilizing job training, room and board, medical benefits and paying work, the Oakland "black soil and grey water" hub is a growing vision that integrates permaculture ethics with the localizing processes in Transition and a renewed spirit of sustainability and Nature.

"Yes, Ma'am, that's our sweet golden honey, alright!" boasted P-Willi. "I flew with the bees myself!"

“Have a look at the fresh, organic greens from our Food Forests. Our on-site grown and harvested fish is in the cooler.” Turns out that this family is staying in the Big Seed Bed & Breakfast.

“How was the band last light?”

“Nice slow jazzy stuff.” Someone called out by the hemp tees. Music and community education often merge on the B+B stage these days. “I’ll take this olive oil and a bottle of your Incubator Syrah 2015, please.”

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The Transition Center is a mini-incubator of sorts for the roughly 102 live-in residents and city dwelling staffers. Besides the retail and data center, the hiring and the credit/barter systems are run here. If you need to transform something from the old world to the new world, it happens here. The Administration building is thus free to reach out for green business deals and to operate the campus security system.

“Multi-use is a Mantra that all Bigs wear. Take the incubator, it is part mess hall, part classroom and part presentation space, depending on who needs it. It is our 24/7 share.”

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Louie shows up.

“We made some kick-ass salad dressings in Prod this morning from the herbs in the Peace Garden!” he shouted. “These will sell out so call your Mom quick!”

“Can’t wait, buddo.” P-Willi’s afternoon will not be all skate board magic dust and sun tea, however.

“My next dig is at Soil Building churning up the worms with the house compost.” She called out but Louie was off and rolling.

* * * * *

“Yes, Sir, the first 50 lbs. of our enriched soil is free with your own container.”

“Isn’t this whole place,... like a green house?” asked a new customer?

“Yes!” P was ready for this metaphor!

“We are a spirit-driven, plant lovin’ people!” It says on the community kiosk. “Like a green house, natural sources and product flow through the space; wastes are re-recycled and our people and Nature are one. We are an Urban ecosystem.”

“We help each other up and empower folks that come here to ‘live in the future.’ Foster kids, seniors, drop-outs are all most welcome at the Friday night Fire Circle and new member tour.” Explained P-Willi.



Louise Sanchez and the [Neighborhood Resilience Team](#) (NRT) – New Myth #88 by Mythologist Willi Paul, Planetshifter.com

USGA - GoodWill - 4H
Girl Scouts - Red Cross
Chalk Dust - Digital Socks
Apple Cores - Boulevards
[Midwestern Hand Shakes]

* * * * *

Grey Water Collection Service -

Neighborhood Resilience Team Project Manager Louise Sanchez is making the rounds again this morning in her rust-bucket, Robin's egg blue VW bus, a converted Mercedes french fry engine smelling uptown then down. Once she leaves her space at City Hall, her community chore bag of tricks is kick-started and the ecosystem never looks back. From 8:30 to 9:45 AM she responds to water sharers texts who have grey water pick-ups. Her sink and shower to house drains converts surplus grey to garden water. She also is eager to cart away any available rain barrel over-flows.

Block Parties Online -

NRT used to meet at the Lions Club, or a few darkened church basements, or at the Library cellar. Everyone was tapped for fireworks and lectures. But in these Internet days, Louise sees more participation generated online. A wired, mega-pic garage sale is easier, as are DIY trainings, recipe shout-puts and long distance, inter-family celebrations; all are often better attended through a browser. Saving time, money and relocations, ah... resilience.

Journey into Community as Family -

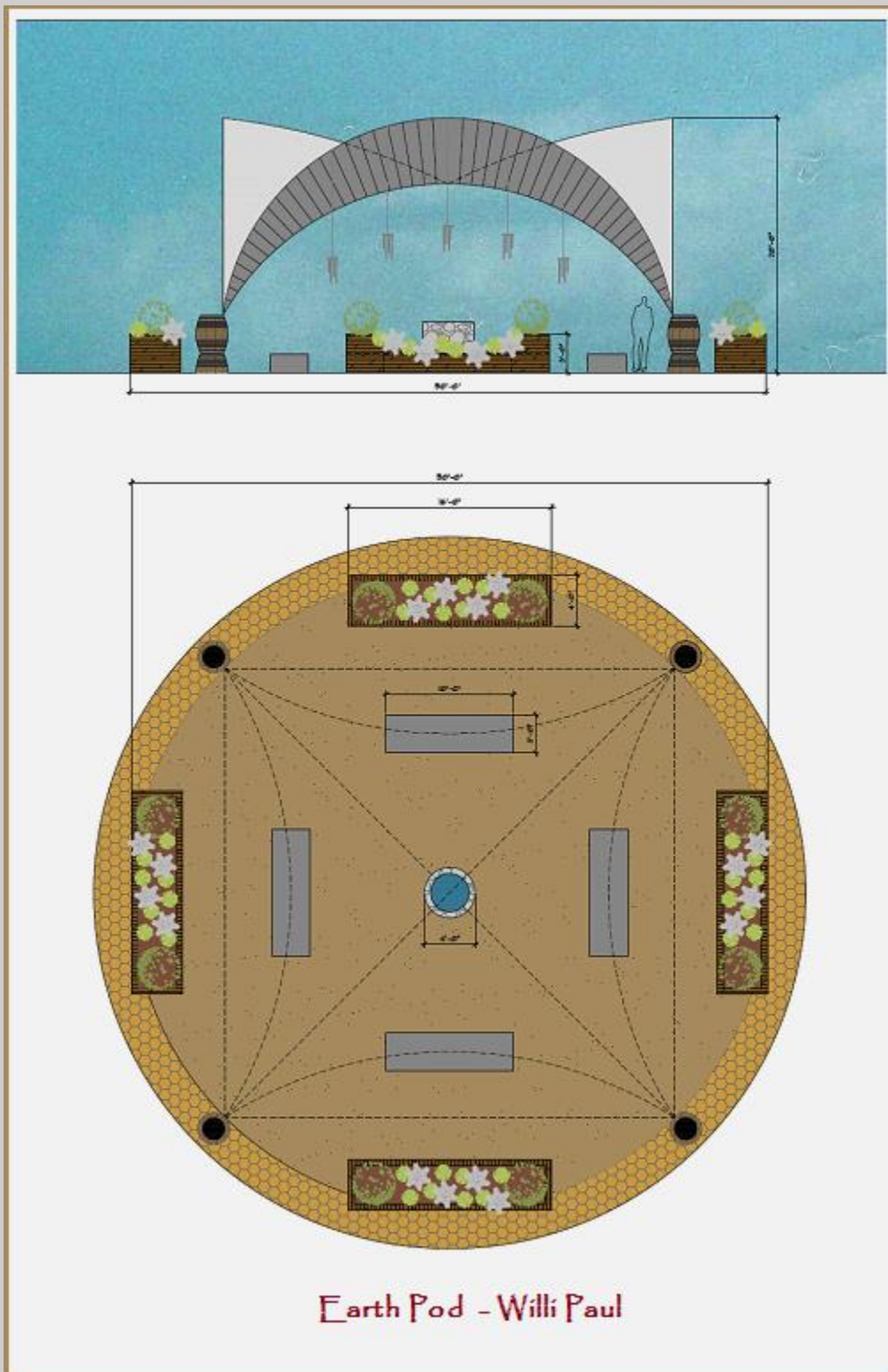
Resilience requires that we now join together as one big family. The town is the new one sink bathroom. Sharing water, recess songs and recycled ship lack. Louise has her ears to the pavement, heart on the tracks. She is a connector.

Not Repair but Transformation -

On her rounds, Mz. Sanchez preaches against the pit stop and the fading emotional land-fill culture, where we have long loved to fix the broken-down, obsolete gear for short-term savings and sentiment. She is educating people for the redefined, the new resilience values where less is really more and green is your salad. A sister idea, sustainability, is also better than band aids, with it, we should support risk, diversity and evolution, not a tailing pond state. In her neighborhood, everybody gets away with fracking-up the status quo.

GardenTime as Resilience -

Neighbors follow life cycle training in human nature's endless run on seed sharing, planting, watering, harvesting, and carbon building. The resilience lessons found in Sanchez's water tanks, pot lucks and couch shares will become the new corner store rituals, dandelion celebrations and soybean pie traditions on an Earth wet for all.



"Earth Pod" - A Permaculture Oasis. Rendering: Leane Eberhart. Vision & [Chime Song](#): Willi Paul, Mythologist, Planetshifter.com (see PDF)

'Seed balls are really simple to make and are great for use in farming, bush regeneration or an easy every day guerrilla gardening technique. They are comprised of sieved compost, clay, seed and water. The idea is to throw them wherever you want to use them. Once your seed balls are dry, thrown them out to the areas where they are needed. There they'll sit until the right conditions are met for [germination](#).'

Earth Pod Description – Please see Site and Elevation Drawings in PDF for larger images

* * * * *

A teaching [Space and Sanctuary](#) space promoting local sacredness.

Past the temporary classroom trailers, past the dumpsters, behind the rear parking lot, a winged installation smiles up to hold us. A [walkabout oasis prayer](#) to heal Nature from the ravages of man-hardened drought and his toxic seeds.

The entire site is an integrated earth inspired clapse; a starting destination within a transmutative resilience. More than working with Nature. A spirit channel and vision. An environmental sculpture fueled by SpiritNature from [Planetshifter's 2016 iBook](#).

Swim in a meditation chime song then gleam with us under a new myth moon.

* * * * *

- An Opening Night SpiritShare -

8 Elements by 7 Artists:

"WindZone" - Sound perimeter
(Chimes hanging off 4 wings)

"Chime Song" (Water & Wind Chimes) -
[Listen](#)

"Orbit" – At grade 3-foot wide path
(circular stone mosaic as guide-edge to 4 entrances)

"Sacred Well" - Center piece
(48" high, 32" diameter, stone)

"Painted Rain" - 4 Re-Cycled Wine Barrels for Rain Capture
(1/3 cut barrel as pedestal)

"Roof Wings" - Sloped Re-Used Parachute Roof and Four Troughs
(channel water to barrels)

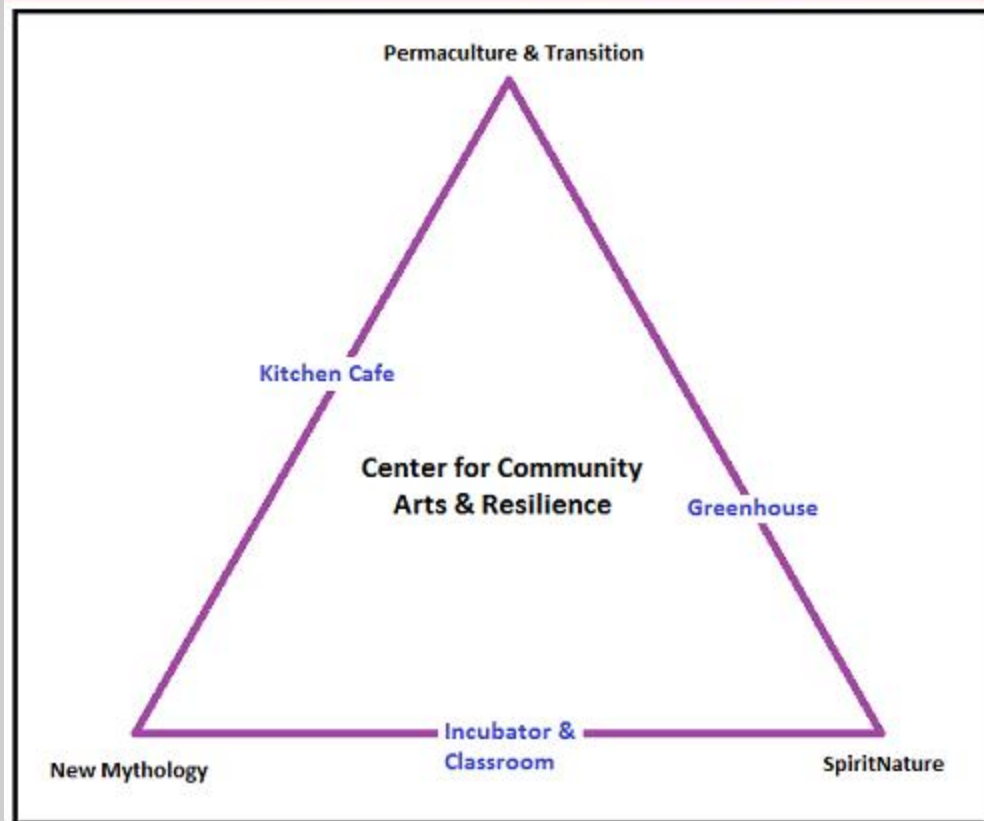
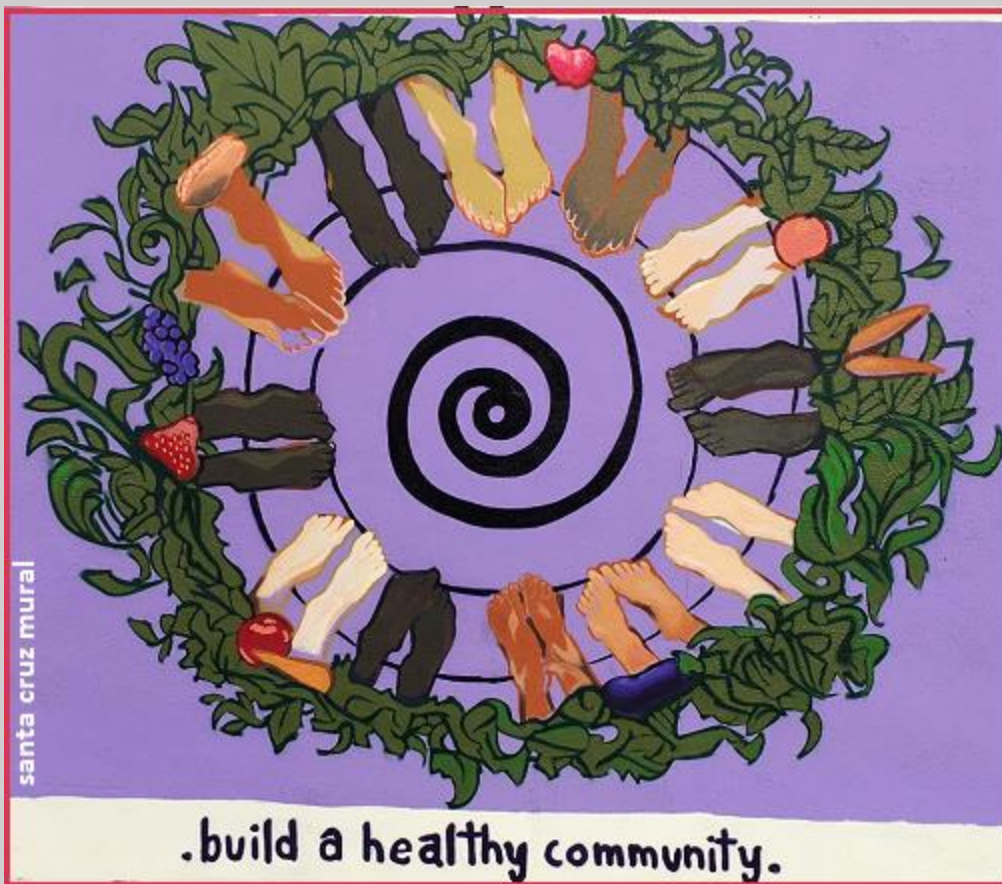
"Flower Walls" - Low walls with Drought Tolerant Species
(reclaimed lumber)

"Community Chairs" - 4 Meditation benches
(poured, speckled polished concrete)

Attachment

Size

[Earth Pod - A Permaculture Oasis - Willi Paul.pdf](#) 532.64 KB



Permaculture Willi (PW) steps into the front door of the Center for Community Arts & Resilience (CCAR) and straps on a pair of [VR goggles](#) as orientation instantly becomes an initiation of edu-tech, stinky compost and deli treats. How to integrate the programs and tools with her own vision?

The 12-minute VR tour of the Center drives an engine of potentials. Each department is illuminated and prior student work is highlighted. The **New Mythology** wing supports both individual and community story writing classes with an eye towards [new global myth making](#). This is a rich database that supports “Cave Man to Norse to American Indian to our Post Chaos-Era” songs, poetry and stories. [Story Seeds.org](#) is a creative partner.

The second VR walk is hallowed ground for PW. The **Permaculture & Transition** wing is more like a [think tank](#) where resilience program and policies are debated. Students and guests address localization themes surrounding energy ownership, conservation measures and alternative, decentralized governments.

PW’s virtualized attention span is now directed at the **SpiritNature** wing, an [alchemic blend](#) of Nature, symbology and sounds. Many of the incoming students in PW’s class have signed-up with this focus as their major. There is a keen interest at CCAR to fire up new sounds and stories with music as the key bridge.

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Virtual Reality phases into just “plain old meet and greet” for Permaculture Willi and the new students and parents. The **Kitchen Café** not only supports the Center staff and students but sells healthy food to the greater community who are always welcome. Drought resistant plants and non-GMO seeds are cultivated in the CCAR **Greenhouse** where the growing cycle and soil are turned into song and dance each quarter.

Orientation winds up in the center of the building, under a huge glazed roof. Herbs are hanging from the edges, drying to be processed and sold. Students present their work in this space and use it as an **incubator and classroom**.

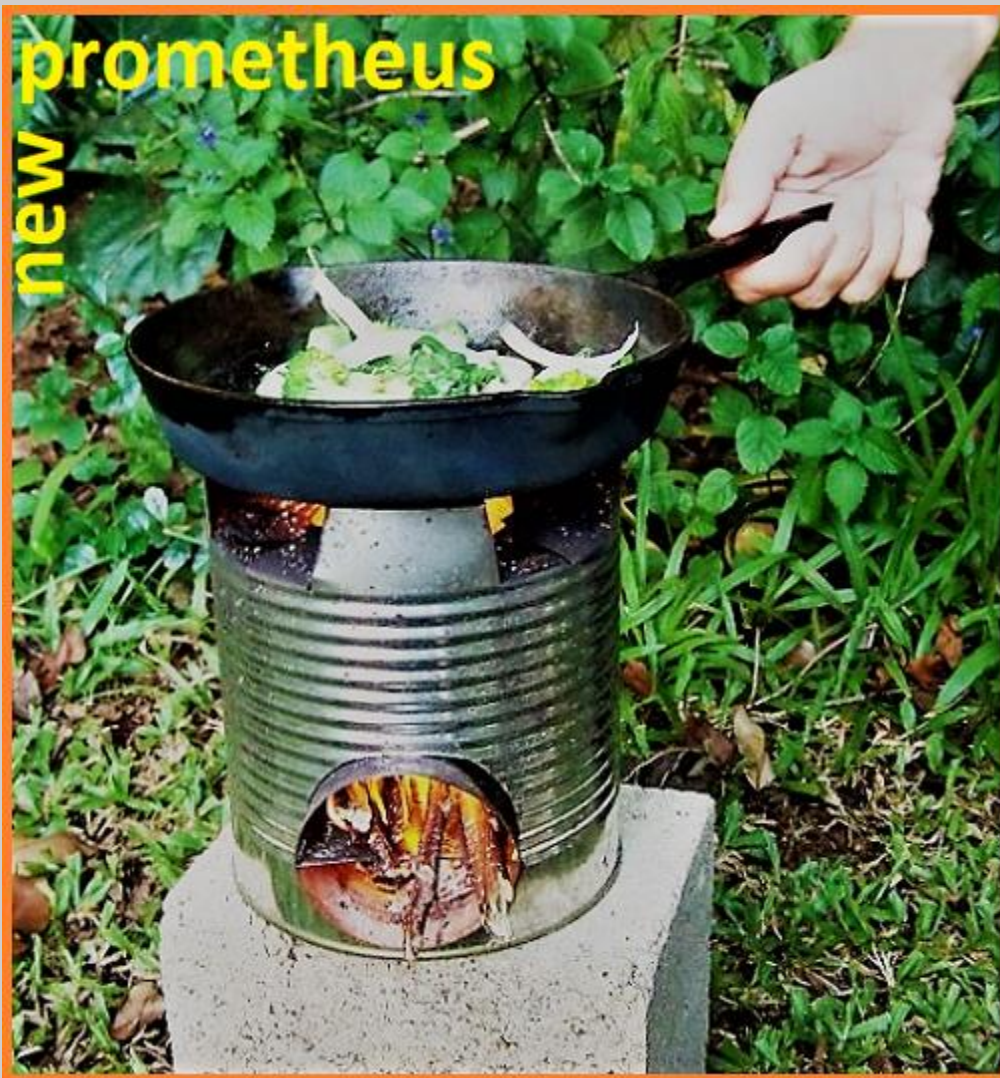
A large banner hangs over the Permaculture & Transition wing entrance that shouts:

“Blend.”

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Enjoy the first four Permaculture Willi:

- * [The Adventures of Permaculture Willi \(“P-Willi”\): The Glowing Labyrinth](#). New Myth #55
- * [The Adventures of Permaculture Willi 2: Contest to ReCreate the Permaculture Logo](#). New Myth #56
- * [The Adventures of Permaculture Willi 3: The Bababerry Trellis Prayer](#). New Myth #57
- * [The Adventures of Permaculture Willi 4: The Big Seed Incubator](#) - New Myth #86



[“Permaculture and the Rocket Stove Myth”](#) - Light Fuel for the New Prometheus” - by Willi Paul, Mythologist, Planetshifter.com

“A [rocket stove](#) is an efficient and hot burning portable stove using small diameter wood fuel. Fuel is burned in a simple combustion chamber containing an insulated vertical chimney, which ensures almost complete combustion prior to the flames' reaching the cooking surface.” *Also called Rocket Stove because of its huge potential to bring people together and to accelerate planetary consciousness.* (W. Paul)

* * * * *

The Classic Myth: “How Prometheus Gave Fire to Men” -

Written by [James Baldwin](#), based on Greek mythology

Many years ago, according to the stories told by the people of ancient Greece, there lived two brothers who were not like other men, or like the gods and goddesses of Mount Olympus. They were the sons of one of the Titans who had fought against Zeus and been sent in chains to the prison of the Lower World.

The name of the elder of these brothers was Prometheus (which means Forethought). Prometheus was always thinking of the future and making things ready for what might happen tomorrow, or next week, or next year, or even in a hundred years' time. The younger was called Epimetheus (which means Afterthought). Epimetheus was always so busy

thinking of yesterday, or last year, or a hundred years ago, that he never worried at all about what might come to pass in the future.

Prometheus did not want to live amongst the clouds on Mount Olympus. He was too busy for that. While the gods were spending their time in idleness, drinking nectar and eating ambrosia, he was planning how to make the world wiser and better than it had ever been before.

So instead of living on Olympus, Prometheus went out amongst men to live with them and help them and he quickly noticed that they were no longer happy as they had been during the golden days when Kronos, the titan, was king. He found them living in caves and in holes of the earth, shivering with the cold because there was no fire, dying of starvation, hunted by wild beasts and by one another—the most miserable of all living creatures.

"If they only had fire," said Prometheus to himself, "they could at least warm themselves and cook their food; and after a while they could learn to make tools and build themselves houses. Without fire, they are worse off than the beasts."

Prometheus went boldly to Zeus and begged him to give fire to the people, so that so they might have a little comfort through the long, dreary months of winter.

"I will not!" said Zeus, "Not one spark will I share with them! For if men had fire they might become strong and wise like us, and after a while they would drive us out of our kingdom. Besides, fire is a dangerous tool and they are too poor and ignorant to be trusted with it. It is better that we on Mount Olympus rule the world without threat so all can be happy."

Prometheus didn't answer, but he had set his heart on helping mankind, and he did not give up. As he was walking by the seashore he found a tall stalk of fennel. He broke it off and then saw that its hollow center was filled with a dry, soft substance which would burn slowly and stay alight for a long time. He carried the stalk with him as he began a long journey to the top of Mount Olympus.

"Mankind shall have fire, despite what Zeus has decided," he said to himself. And with that thought, he snuck quietly into Zeus' domain and stole a spark from Zeus' own lightning bolt. Prometheus touched the end of the long reed to the spark, and the dry substance within it caught on fire and burned slowly. Prometheus hurried back to his own land, carrying with him the precious spark hidden in the hollow center of the plant.

When he reached home, he called some of the shivering people from their caves and built a fire for them, and showed them how to warm themselves by it and use it to cook their food. Men and women gathered round the fire and were warm and happy, and thankful to Prometheus for the wonderful gift which he had brought to them.

One chilly winter evening, Zeus gazed down from Mount Olympus and noticed fires burning cheerfully at the hearths of men and women in every village across the land. It did not take him long to realize that Prometheus had disobeyed him and given fire to men.

Zeus was very angry and ordered that Prometheus be chained to the side of a mountain to suffer there for all eternity. And there Prometheus stayed, thinking of the future, happy in the knowledge that he had given fire to men until he was one day rescued by Hercules, the mortal son of Zeus.

* * * * *

I have two [rocket stoves](#) that I love to cook on, and part of the enjoyment is simply managing the fire, much like a guy at a campfire poking the wood.

Permaculture's Mythic Tool Kit -

I. [10 Elements of Modern Myths](#) (W. Paul, updated 2016) -

1. Sci-Fi & Para-normal experiences
2. Universal struggle
3. Journey, Initiation, Community as Hero
4. Permaculture and Transition Values and Symbols
5. Eco-Alchemy
6. Nature is Sacred
7. Threat of apocalypse
8. Artifact Initiated
9. New rituals and traditions
10. Rewilding

II. Rocket Stove Symbols -

Rocket Stove is a symbol of re-use, resilience, pride, community, energy-saving. Its fire provides warmth, and is visually soothing. Its light is a beacon of hope.

III. Rocket Stove Alchemy -

(transformation from one state to a new one)

As a portable burner, the Rocket Stove cooks raw food by rendering unburnt wood to charcoal. The Rocket Stove, through a political lens, can facilitate awareness of pressing social issues by bring folks together at community sharing events.

IV. The Rocket Stove as the Artifact -

The Artifact serves as a metaphor of a specific nature - human synergy and as a new story catalyst. Examples can include graffiti, a highway bill board, an historic sculpture, or a permaculture garden, that include special messages for the neighborhood.

V. [Rocket Stoves and Archetypes](#) -

One: 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

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

Symbols: Crude oil on rails, GMO; Convergence and sharing expo events; neighborhood plans and [new rituals](#)

Fire is one of the basic elements, the nucleus of camp life, and fuels many DIY (back to basics) crafts for new neighborly sharing and commerce. The rocket stove is also a symbol of appropriate / sustainable technology, including the use of recycled materials in a cradle to grave ethic. It can be used for signaling over distances and deployed for local security.

As an alt-campfire, the Rocket Stove brings people together for discussion and song and supports the “Community as Hero” idea: heat for all!

“In many ... [old legends, told around the campfire or a roaring hearth](#), can be heard the approach of galloping horses, the whispers of phantoms in ghost towns, the far-off sounds of pistols blazing, and the sighing moans of the winds drifting through the ancient trees of hunting, mining, and cowboy camps. American History is filled with folklore, Native American mythology, and real truths that make for wonderful campfire tales.”

Permaculture as New Prometheus -

The classic Prometheus myth is not supporting any headlines in today’s run and gun world. It is simplistic and unconnected and requires an update.

Now use the Prometheus myth as a story template to see how Permaculture can revive it for modern meaning and implementations. Permaculture as the new Prometheus – bringing new ideas thru its Rocket Stove and Design with Nature values. Is not the underlying message of the emerging Rocket Stove myth about sharing - not stealing?

People and technology have changed but fire hasn’t. And the need for more community sharing has never been more critical. Why can we not connect the divorced twins, Survivalists and Permaculturists, through a little camp stove to share the feast?

Can you write the Rocket Stove Myth?

* * * * *

“... the [downside of clinging so fiercely to old myths](#) is that we can lose sight of a more compelling and timely ideal. What would that new cultural myth look like? I'm not sure, exactly, but I think it would celebrate the rich diversity of a country that values its flexibility and enthusiasm about the future; that can innovate its way out of a jam and absorb changes in the world while keeping its collective mind, culture, and commitment to freedom and opportunity open and intact. Anybody can be afraid of change. It takes an exceptional culture to manage evolving and complex social problems and embrace a changing demographic face,”

* * * * *

Also, please enjoy these New Myths by W. Paul –

[Permaculture Propaganda Lab @ old seed bomb factory](#). New Myth #54. By Willi Paul

[The Permaculture Sprout Cellar Network \(A Transition Buckle\)](#). New Myth #23. By Willi Paul

[The Hillsborough Alliance for Local Food Security](#) - New Myth #87. Dedicated to 2016 Fall Permaculture Convergences in Fort Flagler, WA and Hopland, CA. By Willi Paul



“Christmas Trees for Sale: Dead or Alive” - [Our Disrupted Mythology](#) by Willi Paul, Mythologist, Planetshifter.com

O Christmas Tree (O Tannenbaum)

O Christmas tree, O Christmas tree,
Thy candles shine out brightly!
Each bough doth hold its tiny light,
That makes each toy to sparkle bright.
O Christmas tree, O Christmas tree,
Thy candles shine out brightly!

O Christmas tree, O Christmas tree,
Much pleasure dost thou bring me!

" [O Tannenbaum](#) " is a fir tree and a ... traditional folk song, it became associated with the traditional Christmas tree by the early 20th century and sung as a Christmas carol. The lyrics do not actually refer to Christmas, or describe a decorated Christmas tree. Instead, they refer to the fir's evergreen qualities **as a symbol of constancy and faithfulness.**"

* * * * *

A [ritual](#) is a semi-regular gathering of family or community members that share a Nature-based experience, value or dream often associated with local roles and traditions.

The Christmas Tree Ritual Then: Connecting with Nature's Cycles

Dating back [centuries before Christ](#), cultures brought evergreen trees, plants, and leaves into their homes upon the arrival of the winter solstice, which occurs in the northern hemisphere between December 21st and 22nd. Although the specific practices were different in each country and culture, the symbolization was generally the same: **to celebrate the return of life at the beginning of winter's decline.**

In the mid 1500's, **Germans began using evergreen trees** as a symbol of hope for the coming of spring. This practice is likely to have gradually evolved from pagan rituals of past, and merged with the celebration of Christmas leading to the tree's **Christian beginnings.**

Bethlehem, PA appears to have had the [first decorated Christmas tree](#) in 1747 at the German Moravian Church settlement, however it was made by putting evergreen branches on a wooden pyramid!

The Christmas Tree Ritual Today: The carnival tent in a make-shift market square -

The modern ritual has four parts: I. Growing the trees for Christmas sales; II. Selling the trees; 3. Decorating the tree for the home, and IV. tree disposal.

I. Growing the trees for X-Mas sales

[Tree farming](#) is the process of planting a large number of saplings and waiting for them to grow into trees. These trees are then harvested for wood and more saplings, which can be used to grow another generation of trees. This can be repeated indefinitely, yielding a regular supply of logs without the hassle of covering large areas of terrain. A secondary benefit of tree farming is that it allows conservation of the surrounding environment. The use of bone meal can speed the process, or you can just plant your saplings and go do something else while they grow.

II. Selling the tree -

We had the large carnival tent at El Camino @ Trousdale Drive under casual surveillance for a several weeks before parking next to the [christmas tree sales lot](#). Not a bad choice for a location - the hospital and a mall are across the street. There were about 75 trees on display, all on [gallows-like](#) stands of two-bys and steel straps. A worker was releasing the travel netting (see picture #1) or binding that helps to compress and ship the trees without damage; another guy was spraying 6 footers with white paint. A cheesy coating for the indoor snowless. I took pictures then left.

After years of opting for live trees at Christmas, we fell for another [best friend: a robust, deep-green Norfolk Pine](#), at Orchard.

III. Decorating the tree for the home (a menu) -

- * Select a tree at an urban tree lot or cut a tree down in Nature and drag it to the car and tie it to the top
Or put a living tree carefully in your car for the trip home
- * Insert the cut tree into a stand and water or water the living tree in its container then pile presents under the tree
- * Lights on the tree, ornaments old and new, with meaning and without, hang on the tree; a star or a plastic angel on top
- * The needles fall and the tree is a mess in January
Or the living tree is placed outside, to rejoin Nature
The cut tree gets undecorated and put out on the curb for pick-up

IV. Christmas Tree Disposal -

[2015/2016 Holiday Tree Recycling Guide](#) -

- Rules and Regs -

- Flocked trees cannot be composted at all facilities.
- Do not bag your tree. If you do, it will not be recycled.
- Place trees at the curbside on your regular yard waste or compost service day.
- Remove stands, lights, tinsel, ornaments and other decorations.
- Cut them into shorter lengths if they are larger than the lengths specified below in the how to prepare column.
- Multi-family residents must call Customer Service to arrange a location on site for tree pick up.

* * * * *

What does a Christmas Tree symbolize today?

What the does the tree symbolize? A winter time; a holiday focus; good will; sharing; getting; over-eating.

Ask yourself, are the lights - not the tree - the real focus of our gaze? Bling bling. In your living room, Nature succumbs to the LED blinking bulb massacre, that white flocking, the coating, and the extra charges.

Is the tree protecting the presents underneath? Like a bear cuddling its young? Or keeping them warm like eggs of a sitting penguin? Neither?

What does the **tree size** symbolize? How about its girth and height? Any *treemen* out there?

Then there is the fire in the fireplace. More competing symbols. Yet another: those over-stuffed red socks?

Two Christmas Tree [Archetypes](#) -

Here the power of opposites, an ageless Jungian idea and archetype fuel, is in play:

**Tree is masculine (penetrating the ground) vs. -
Decoration is female (her sexy dress)**

A second dominant archetype source and opposite is the source of the tree:

**The living tree, to be returned to the wild vs.
The cut tree, Dragging the kill. Killing the sacred.**

Consuming Christmas Trees: A Disrupted Mythology -

"I've never seen the term "disruptive mythology" before (neither has google), but I'd say each generation's or age's mythology could call out the hypocrisies of the previous'. Depending on how attached or entrenched the previous mythology is, this could be seen as disruptive. To give a more interesting answer, the etymology of the word 'disruptive' comes from rupture, or rip. Meaning to break apart. I think any good myth should break down some of the core ideas and challenge them. ... A good proto-symbol for this would be: if a myth is to be remembered, it must first be dismembered or dismember us while in it. Then later it should re-member and stitch us back together in a meaningful way." - **Richard Schwab, email to WP, 2016**

The trophy symbolism of the modern Christmas Tree and ritual in the larger X-Mas myth has indeed desensitized and dismembered our values surrounding Nature. We are dulled by blind faith rituals, dumb pet tricks and goofy Trump stares.

"Slashed Open" - What happens to the cut tree when the season passes? Cut trees will dry-out and become a severe fire hazard. That's bad alchemy. Is the cutting of trees ethical? Sustainable? Loving? The cut tree, grown for 5 years, is then dried out after 3 weeks of fun and then burned, abandoned curb-side or chipped to bits.

"Dismembered" and illogical - killing trees because your father did it and because your neighbor is doing it. Hey, Joe – "It's on Facebook."

Planting and harvesting trees in bad soil, in neat rows, like in a killing field; a commoditized cemetery to come. "Killing trees - and our souls - in a ritual slaughter."

I call for healing: to return to the fir's evergreen qualities as a symbol of constancy and faithfulness. To end the holiday of forced giving, the green carcasses, and the meshed body bags on our annual sale.

Some ideas on creating a new Christmas Tree ritual -

1. Raise a lot more food instead of trees in 4 – 5 years.
2. Trim your own local branches and bows, and place the creation on a wooden frame (as mentioned above).

3. Make wreaths (and jobs) – using green materials and for an “alt-spirit” for your dwelling
4. Celebrate in community settings (parks) to maximize resources and minimize cutting trees
5. Create new stories and myths by learning from other rituals and festivals from global cultures.
6. See: [Lake County Gifting a Tree Project](#) -

Buy a live, potted Christmas tree at one of 10 participating nurseries in Sonoma, Lake or Mendocino counties. Return it to the nursery after you’re done. Volunteers will then pick them up and distribute them to homeowners whose land was blackened by the fires. Residents who would like the trees should sign up by emailing the organizers or messaging them through the Lake County Gifting a Tree Project page on Facebook. Trees will be picked up from nurseries in January and made available in mid-February for pick-up by their new owners.

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Also, please review: [“Nature is not a Ritual” – Online Roundtable Topic](#) by Willi Paul, CommunityAlchemy.com

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