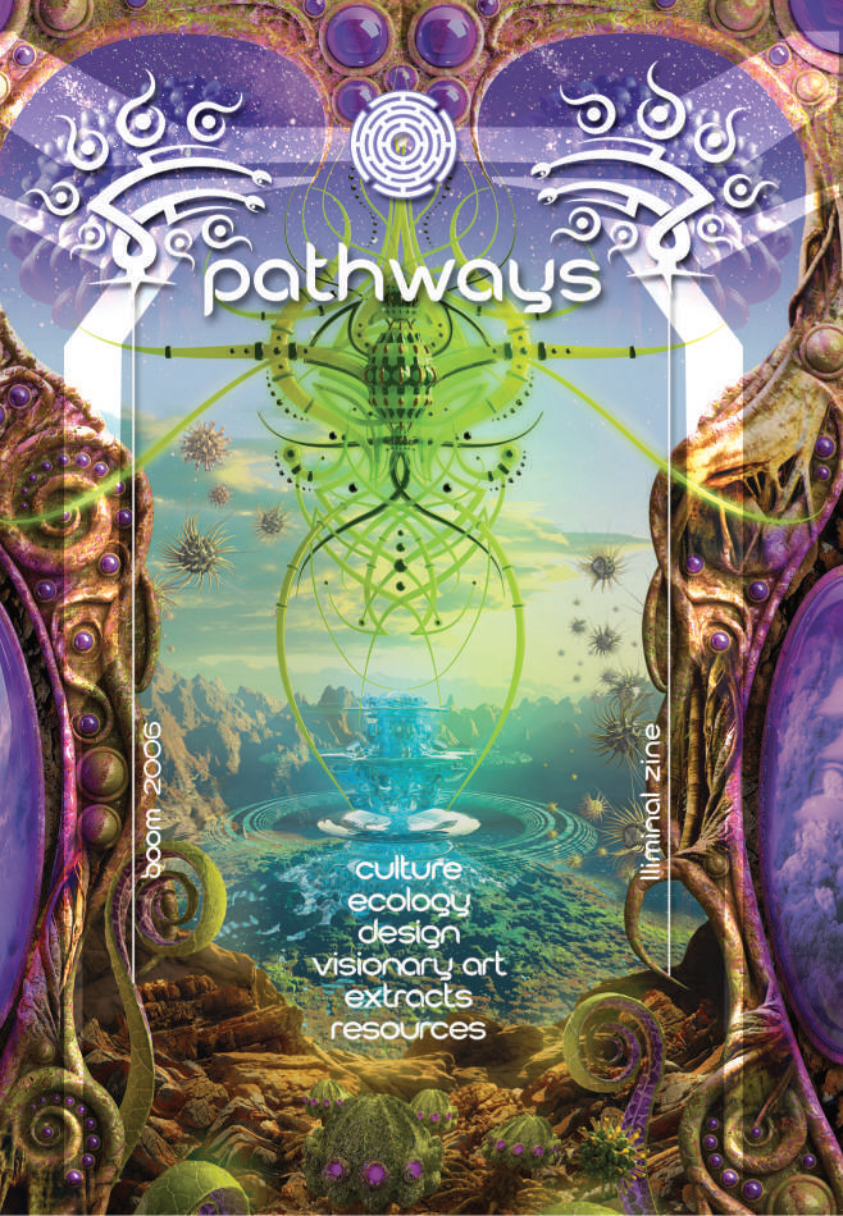




pathways

boom 2006

liminal zine

culture
ecology
design
visionary art
extracts
resources



liminal zine

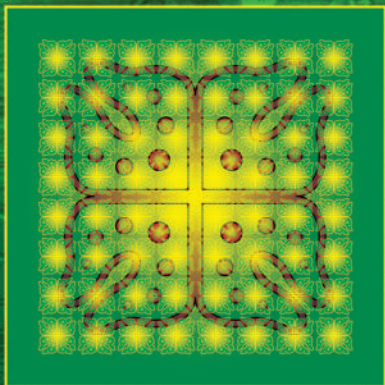
boom festival 06

OBSERVATION : INTEGRATION : APPLICATION
AWARENESS : EXPERIENCE : EVOLUTION
CONSCIOUSNESS : COMMUNICATION : COMMUNITY

inpath

Pathways is about culture at the cusp. It is an interactive media interface that looks at the intersection of nature and culture through design and technology. Printed as a 5000 copy limited edition and distributed freely, Pathways extends the concepts of the Liminal Village and the Boom beyond the festival.

COVER ART BY:
andy thomas- 'cylathorn'



The Great Way has no gate;
there are a thousand paths to it.

- Wu Men



*in the landscape between one true thing
and its opposite
(equally true)
a dynamic space is home to
an intricate fluidity
all things contained
nothing held
and it is there that we are waiting patiently for
your formlessness to
brush against our own
birthing activation*

between experience and imagination:

a liminal invocation

The Keepers of this village
welcome you to the Liminal.

Though you may not realize it, you have been here before...as you lay there drifting between awake and asleep, visited by the lucid forms of the dreaming...or that first time you journeyed out on your own, away from anyone who knew you, free from any definition of self or place...in those moments you entered the liminal.

Whether entered into by anthropologists, psychologists, shamans or revolutionaries, the liminal exists in the space between defined aspects of reality, where restrictions and boundaries are dissolved, and where transformation, and magic, can occur. In order to facilitate evolutionary change within tribal rites of passage, the initiate is ritually removed from the order and routine of conventional daily life, and for a period of time exists entirely within the liminal. This deep level of shift cannot occur inside the habitual structures of normal life. That is why, in cultures all across the globe, there are rituals and practices that exist solely for the purpose of entering this activation space. Whether accessed through meditation, intense physical trial, ecstatic dance, or shamanic journey, the potential of liminality is available to all those who seek transformation.



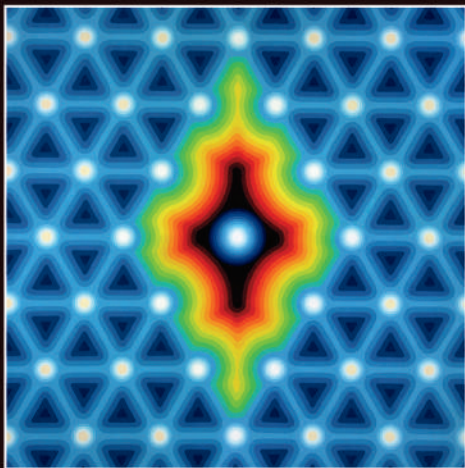
We collectively invoke that space,
here and now.

In this unique historical moment, liminality holds within it an evolutionary potency. This is a moment when structures and systems that people trust to supply security and well-being are being misused and exploited for financial and political gain. When we collectively, mindfully enter the liminal, allowing the blindly accepted rules of society to fall away in the face of our own interdependent autonomy, we take the first step towards reclaiming that power for ourselves. When we begin to see through the illusions of the strategies and answers we have inherited that no longer apply to our world, then we can begin to truly live the questions, allowing each moment to become a portal for discovery and exploration. We begin to trust the authenticity that comes from unmediated experience, from our interactions with those different from ourselves, from our willingness to build meaning from the ground up.

As we journey together into the liminal, know that this is where art is born. This is where the universal data streams of language, design, spiritual practice and entheogenic experience cross-pollinate and merge into a practical imaginal realm where we can speak, dance, listen and learn. It is here that culture becomes a collaborative art project, and life becomes evidence of our evolutionary creativity manifest.

eve the ladyapples

vibrata chromodoris - 'sophia: the thirteen aeon'
www.vibrata.com



Humankind has not woven the web of life.
We are but one thread within it.
Whatever we do to the web, we do to
ourselves.
All things are bound together.
All things connect.

Chief Seattle, 1854

On the edge

global festival culture and the liminal village

Festivals like the Boom are an experiential immersion in liminality. As a dynamic confluence of people, traditions, energy and information, global trance festivals are concentrated hubs of exchange and transformation - open-system interzones between the conventional bounds of time and space. The convergence of communities and cultures from around the world has birthed novel forms of creative expression and collective rituals while retaining a strong connection with ancient practices and timeless states of consciousness. The late Terence McKenna dubbed this phenomena the archaic revival and now, after more than 13 years of cyber-tribal explorations, the integration of time-honored techniques with contemporary technologies have revealed a hidden network of pathways leading deep into uncharted realms of pure imagination. As the novelty-driven momentum of an impending future accelerates, trance culture finds itself on the cusp of a planet-wide evolutionary process which is racing towards an end-of-time transition into a new dimension of the human story. Gatherings like the Boom Festival serve as one of many departure points for this eschatonal 'end of everything as we know it'.

Somewhere on the frontier of an ever-present hyperspace sits the Liminal Village. Having emerged as an integral zone of the Boom Festival since 2002, this area has been a collaborative cultural experiment for a global community on the edge of the unknown. Bridging worlds, past and future, this place exists as a temporary autonomous zone for festival participants to freely tune in to the applications of altered states and to turn on to the implications of an emerging paradigm shift.

photos & article by:
naasko



Unveiling the Stone >> set, setting and origins

In the spring of 2002 a space was envisioned to host a select number of feature presentations from pioneers in the realm of consciousness, art and culture. Inspired by the Shamanarchy Experiments of Megatripolis in the UK and the Alien Dreamtime event in the US, the Dynamic Mythologies Tent was set up as the main venue for the conference over the 4 days of the festival. Designed as an interactive forum on contemporary global psychedelic culture it brought together the visionary artists Alex Grey and Luke Brown; cultural theorist Erik Davis; spiritual ecologist Dr. Morgan Brent; Trance Dance neo-shaman Wilbert Alix; consciousness researcher Zoe 7; author Charles Hayes; Crystal and Spore; as well as Jon Hanna, organizer of the Mind States Conference series. During the course of the festival the Tent received over a thousand visitors from all over the world who came to share, learn and participate.

Enhancing the Stone >> technique and application

In 2004 the Liminal Village emerged and extended beyond a single venue to become an environment. The area was comprised of the Dynamic Mythologies Tent, Visionary Art Gallery, Healing Zone, Dreamspell School and MAPS sanctuary. The main program included presentations by artists Robert Venosa and Martina Hoffmann; cognitive libertarian Richard Glen Boire; ayahwasca anthropologist Dr. Luis E. Luna; new paradigm physicist Mark Comings; entheo-activist Jon Hanna; and the Crystal and Spore Metamedia Collective. High fidelity visionary art was on display from Luke Brown, Android, Robert Venosa and Martina Hoffmann. In addition, the space also included workshops, a visionary cinema, art installations, and performances. Holistic workshops were offered by people from around the world on a daily basis with 15 different countries represented. Over the duration of the festival, several thousand people passed through the Village.

Beyond the Stone >> synthesis and integration

For 2006 the Liminal Village develops the concept of the sentient environment as a template for exploring notions of sustainable culture, global community and the neo-shamanic paradigm. Expanding the pathways there will be interactive permaculture temple gardens weaving together the Omniplex, Inner Visions Gallery, Solar Healing Matrix, Nectar Temple and other installations. Equipped with a solar and wind powered sound system the Omniplex will host daily workshops, evening presentations and the Metacine - a psy-styled movie hut screening a diverse selection of illuminating films each night of the festival. Featured presenters this year include alternative historian Graham Hancock, cultural commentator Daniel Pinchbeck, permaculturalist Jenny Pell, and the vegetalistas Guillermo Valera and Francois Demange. The Inner Visions Gallery will be spotlighting the work of Android, Xavi, Vibrata Chromodoris, and Carey Thompson as well as a variety of other visionary pieces from artists near and far.

"We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love... and then we return home."
Australian Aboriginal Proverb



In a world out of balance, the Liminal Village is a global interface set up with the intention to seek out remedial strategies and new horizons. Helping to define the contours, inspire the possibilities, and orient the visions of a sustainable future, it is an activated art and cultural hub of the Boom Festival. As an interactive, integrated whole systems environment, the Liminal Village brings together the old and the new, the inner and the outer worlds in order to establish a free zone of exploration and transformation.

From the outer limits of consciousness, the pathway that meanders beyond the festival leads from liminal space back into the material, everyday world of our immediate locale. The process of integration becomes both a personal and a community function of re-evaluation and re-contextualization. From our collective experiences at the edge of everything we can begin to make sense of our unique place in history and to take the important steps towards implementing the evolutionary changes required if humanity and our biosphere are to survive.

Background art and design by:
mario belem - mariobelem.com

leaf world

*ancient pathways
deep history of plants, animals and people
mythic origins dappled in the mystery
(presence of the past in the present)*

by leaf and vine

permaculturing the process



luke brown - 'salvia dalinorum mirror'
www.spectraleyes.com

elementary zone one : remembering

simple applications and access to the information

Permaculture is about creating and maintaining relationships. Developing healthy communities, permaculture people live by sharing resources and supporting each other. It begins with all the plants and animals, buildings and resources that can be found in and around your home. Permaculture is a continuing process exploring the ways in which you can fulfill the needs of the things around you while having your own needs met.

This article intends to open discussions about the state of the world and how we can live in harmony with it. Working to understand the long-term consequences of our actions and considering changing the way we act to better reflect our intentions for a healthy world.

How can we, as individuals,
help to address pressing
ecological issues in our
living space?

by delvin solKinson

There are three jewels in permaculture : observe, integrate, apply. Observing the world around us is a way of connecting with the features of the place where our design will be created. First we make a map of the territory. Integrating this information we are able to mark the resources, objects, plants and animals that are already present where our design will take place. If we spend enough time observing, then we can include sun, wind, rain and shade patterns illustrating the movement of energy at different times of year. Applying our integrated observations means building a number of possible design plans. The application process gently guides us towards our goals and utilizes local resources to save us time and energy. From this set of maps we can evaluate the design path we wish to follow. Looking at efficient ways to organize elements, we can then proceed to apply our designs and create our structures. Moving slowly and with great intention, the permaculture process promotes long term planning and conscious development.



sheet mulching

Once your garden design is in place, map the area where you have placed beds to be built. Remove any useful plants and cut other vegetation down to below a foot or two above the ground, leaving any organic materials on the ground where it is cut down. Put down a thick layer of non-glossy newspaper and plain cardboard between 2-4 inches thick, watering it down as you go. The layer will stop all light from reaching the weeds and weed seeds on the ground over which it has been placed, returning all plant material to the earth. The sheet mulch will decompose over a couple month period drawing many worms and beneficial decomposers up into the new garden. All the newspaper and cardboard is transformed into worm castings and high nutrient materials that can be accessed by plant roots as a rich food source.

LOCAL ISSUES

- MONOCROPPING
- DISPOSAL CONTAINERS
- DUMP FILLS
- OCEANIC TOXIFICATION
- WASTE CULTURE
- ENERGY CRISIS
- ENVIRONMENTAL ISSUES

POTENTIAL SOLUTIONS

- ORGANIC FOOD
- REUSING AND RECYCLING
- COMPOSTING
- NON-TOXIC CLEANERS
- BIODEGRADABLE PRODUCTS
- ENERGY CONSERVATION
- LOW-IMPACT LIVING

*Like the little stream
Making its way
Through the mossy paths
I, too, quietly
Turn clear and transparent.*

- ryokan

vine world

*natural pathways
community network link hub
protecting the global watershed
(life stewarding life)*

elementary zone two : experiencing

complex applications and integrated information systems

Permaculture is a process of growing awareness. Linking people with plants, permaculture promotes conscious living, sustainable development and resource conservation. It is a response to the industrial urbanization of the Earth and resulting toxification of the biosphere. The permaculture path opens dialogues about finding creative solutions for problems in the present.

This article is exploring the implications of our current ecological healing crisis and how we can reduce our negative impact on the environment. Being part of the solution means actively working to heal our homeworld.

How can we, as a community, help to address pressing ecological issues in our bioregion?

robert venosa - 'tres flores'
www.venosa.com



The living world is a gentle ecology of interconnected and interdependent elements striving to survive by sharing energy sustainably. Working together, people and plants create harmonic communities generating health and abundance. Permaculture nurtures an awareness of our role and place in the community of life that exists around us. Recognizing the symbiotic circle that connects all things, permaculture values polyfunctional relationships which support a dynamic of roles and functions within the larger ecology. The permaculture plant path is a medicine journey setting up ho-

listic relationships between everything in our environment. Exploring the garden as a template for any process of development, permaculture can be applied to any system of organization. You can use permaculture to streamline your business, vacation plans or interpersonal dynamics. It's an open paradigm for conscious decision making and intentional development. Seeing how problems contain their own solutions, permaculture opens dialogues about the state of our world, considering how our lifestyles and cultural practices can help to heal the whole.

BIOREGIONAL ISSUES

- DEFORESTATION
- INDUSTRIAL AGRICULTURE
- MINING
- FISH FARMING
- TERMINATOR GENES
- RADIATION LEAKS
- CONSUMER CULTURE

POTENTIAL SOLUTIONS

- SILVICULTURE
- BIODYNAMICS
- LAND RESOURCE MANAGEMENT
- CONSCIOUS CONSUMPTION
- SEED BANKS
- BIOREMEDIATION
- LOCAL CO-OP BUSINESS

hugelKultur



After you have sheet mulched your design area, place any heavy wood, fruit pits or other slow decomposing organic materials onto the cardboard and newspaper at least 1-2 feet from the outside edge. This allows you to use up materials that would not have been able to go into the compost since they would decompose so much slower than other elements. On top of this heavy wood layer can go prickly vines, or woody shrub material. Add some soil and water the whole area. Decomposing wood holds water, making the bed drought resistant for a few years. The next layer of organic material can be any partially decomposed compost material including grass, hay, or leaves. This will also serve to keep the bed warm. The final layer which covers the whole pile is made of good soil. It is now ready for planting.

*This world of dew
is only a world of dew -
and yet*

- issa

elementary zone three : planning

poly world

future pathways
pan-ecology habitat rings
gaian culture manifestation rites
(planetary permaculture possibilities)

abstract applications and poly-paradigm consciousness

Permaculture consciousness delves into the deep spirit of the space, enhancing our ability to work with the maps and travel across the worlds. It looks towards saving energy, conserving resources and forming long-term interdependent relationships with whole communities of living things. Permaculture develops applied understandings of the subtle implications and felt impacts of our actions on the world around us. This whole system design perspective can help us to streamline the way we plan the course of human development.

This article is a series of planting templates for redesigning how you interact with your world. It's an educational foray into the micro and macrobiologies of the whole earth ecology, integrating the influences of solar and galactic bodies on global growth patterns, climates and cultures.

How can we, as a civilization, help to address pressing ecological issues on our planet?



andy thomas - 'cylathorn'
www.android.net.au

PLANETARY ISSUES

- DISEASE
- PEAK OIL
- GLOBAL WARMING
- NUCLEAR THREAT
- SPECIES EXTINCTION
- BIOSPHERIC COLLAPSE
- CORPORATE CULTURE

POTENTIAL SOLUTIONS

- MERGING MEDICINE PATHS
- BIODIESEL
- LOWERING EMISSIONS
- PEACE MAKING
- HABITAT CONSERVATION
- ECO-REMEDIATION
- GAIAN POST-CIVILIZATION

Permaculture is evolving what it means to be human in a more than human world. It is a polyplatform toolset of techniques and strategies emerging as an active dialogue about the current planetary crisis. A polynarrative of plot lines, lineages and matrixes, permaculture seeks to link land and landscape, seamlessly merging nature with culture. Utilizing integrated curriculums, permaculture incorporates experiential learning about ecology and earth stewardship into the mainstream education system. Developing living classrooms as well as setting up lineage gardens in schools, clearcuts and urban centers, these paradigms are spreading across the globe. The Liminal Village in Boom 2006 features 'the Temple Gardens', an integrated demonstration site illustrating sheet mulching, hugelkultur, and guild planting as well as crystal gridwork geomancy, dry land gardening, biodynamics

and edible landscaping. Permaculture consciousness recognizes that the greatest biodiversity happens at the edges, connecting different systems together, a liminal meeting ground for all manner of lifeforms and elements. Flourishing at the cusp of the current culture, these paths can help humans overgrow the modern industrial paradigm rapping resources and spilling toxic by-products into the biosphere. Whole earth citizenship means applying the three jewels : observing what is happening in the world around us and integrating that information into an applied design strategy for healing our home. Permaculture permeates the possibilities of our collective destiny. It is a medicine path leading us into the post-civilization. Supporting the sustainable growth of a viable planetary culture, together we are all guides and guardians of our collective future.



plant guilds

Now we can create guilds and plant communities to live in our healthy hugelkultur beds. Layering utilizes horizontal space, on the bottom layer it starts with root plants and ground covers. Then it integrates multi-level herbs, shrubs, bushes or trees and has vines growing up through the layers. Permaculturalists often prefer perennial plants which live year round or self-seeding annuals. They also garden using 'succession', placing plants growing in different seasons together. With this in mind choose a bunch of plants that will live well in your climate, and which can play complimentary roles in the guild. Having at least one plant that feeds nutrients into the soil, one that draws out toxins, one that repels pests, one that attracts beneficial insects and one that provides habitat for other symbiotic plants or animals can help create a harmonic ecology. Adding food and medicine plants helps support the humans caring for the bed. Some plants with spike roots or tubers would help break down wood in our hugelkultur beds. You could consult a biodynamic calendar for planting times or just plant in a way that reduces the amount of impact or shock that may happen during transplanting, or better yet, do it all from seed.

*The rain has stopped, the clouds have drifted away,
and the weather is clear again.
If your heart is pure,
then all things in your world are pure.
Abandon this fleeting world, abandon yourself.
Then the moon and flowers will guide you along the way.*

- ryokan





xavi - podular manifestations :
www.artbyxavi.com



DESIGNING NORMALLY REQUIRES CONSIDERING AESTHETIC, FUNCTIONAL, AND MANY OTHER ASPECTS OF AN OBJECT, WHICH USUALLY REQUIRES CONSIDERABLE RESEARCH, THOUGHT, MODELLING, ITERATIVE ADJUSTMENT, AND RE-DESIGN.

the design paradigm

promoting the intention

design of the times

This book is about intentionally designing the future, helping to re: encode culture with an increased ability to see ourselves as visionaries and creators of the world. Through inspirational imagery and text, ideas are embedded in the pages. From permaculture, to deep digital technology, layers are being implemented as a means to inspire whole systems consciousness. This book uses technology and media to explore pathways beyond them.

Design is practically inescapable, a mindstate, an ongoing process that touches almost every aspect of our existence. Being a designer advances the idea of being an artist by applying artistic sensibility to the development of structures and systems of our daily world. Our lives become an extended art project. Designers manifest ideas giving them context and form. They create, envision and devise, while applying whole systems: Everything from toothbrushes to aeroplanes. The global culture is becoming, more than ever, a design culture, where crafting our experiences, in numerous media, has become the worldwide norm.

by sijay james

DESIGN MEDIA

- SOIL
- SOUND
- FILM
- PRINT

USUALLY CONSIDERED IN THE CONTEXT OF THE APPLIED ARTS, ENGINEERING, ARCHITECTURE, AND OTHER SUCH CREATIVE ENDEAVOURS, "DESIGN" IS USED AS BOTH A NOUN AND A VERB. "DESIGN" AS A VERB REFERS TO THE PROCESS OF ORIGINATING AND DEVELOPING A PLAN FOR A NEW OBJECT (MACHINE, BUILDING, PRODUCT, ETC.). AS A NOUN, "DESIGN" IS USED BOTH FOR THE FINAL PLAN OR PROPOSAL (A DRAWING, MODEL, OR OTHER DESCRIPTION), OR THE RESULT OF IMPLEMENTING THAT PLAN OR PROPOSAL (THE OBJECT PRODUCED).

DEFINITIONS FROM: ANSWERS.COM

of conscious evolution

purifying the process

Becoming a designer means taking an active role in the evolution of the creative process itself. This is our ultimate empowerment in a world where everything is commodified and packaged in a way to influence us as consumers. Our role as cultural creators has been diminished. It's easy to feel overwhelmed and powerless in a world where everything has been created for you : a maze with billboarded walls. The bottom line has become money. Design has become a means of generating wealth, but not necessarily value. Corporations depend upon the consumer being powerless to create their own products. Are you creating life, or is life creating you? Intentional design aims to bring real value back to the design. This is not about dollars, it's about survival. It's about creating products which reflect a sustainable process. In a overindustrialized world, eliminating excessive or wasteful process may be part of the future design plans.

NATURAL DESIGN

- MYCELIAL NETWORKS
- ECOSYSTEMS
- FLOWERS
- MYCHORRIZA

crystal and spore interactive tool:



Perhaps the most potent forms of change we can make are implementing design strategies which return us to less mediated forms of experience in the world. The archaic revival of Terence McKenna's utopic imagination heralds a return to a more ancient connection with the Gaian design. Employing Delvin Solkinson's three jewels of permaculture - observe, integrate, apply - we can watch the grand systems of the natural world and intentionally build our own environments based on their efficiency and effectiveness. Watching the context ultimately helps us evolve the content.

>>

onbeyondmetamedia.splashpage:
www.onbeyondmetamedia.com



planning the planet

Moving towards a future of unspeakable intensity, it is clear that we have to have some sort of plan. Simply going with the flow may not be enough for the world in crisis. If we do not make it ourselves, we are owned by those who design culture for us. Applying an integrated approach is as simple as crafting elements of daily life. Moving beyond a dependence on the machine to provide what you need can be as simple as making your own supper, as complex as building your own spaceship.

Empowering ourselves as visionary creators requires seeing where the best places to apply our vision might be.



spacepod design
eyesonhorizon

This involves re:thinking and re:shaping culture from the inside out, starting with ourselves. The ideas we have, and how we communicate them, shape the fabric of our cultural landscape. Design, as a medium for transformative information, helps contextualize and deliver the message. We design experience. What do we want to create?

The global dance music community, through festivals and conferences, is stepping into its role in environmental design, utilizing everything from architecture to permaculture to weave intelligence into the fabric of its world-spanning events. Festivals like the Boom demonstrate how teams of people can plan and implement an entire city for 5 days. Every 2 years Boom re:creates itself, integrating and applying what it has learned from previous festivals. Its design reflects a deep commitment to evolving experience and raising the level while attempting to be sustainable as a future endeavour. The event is a microcosm of an intentional cultural lifestyle and approach, placing music, art and peaceful celebration as the highest valued outcomes. Participants experience what it's like to be immersed in a whole system designed to stimulate awareness, encourage interactivity, and increase inspiration.

APPLICATIONS

- ECOVILLAGES
- BIO VEHICLES
- SOLAR FESTIVALS
- SMART FIBRES



galactic trading card
www.elvism.net

21

crafting the liferafts

The modern world offers increasing opportunities for cultural creation. Perhaps too little is thought of the future implications of what is produced. This is what separates the intentional design from marketing and advertising. Tribal festival culture is promoting and proliferating the products and craft of the people within its communities. These products reflect the integrity of the process that went into them. The "intention", ideally, is to establish a more sustainable culture by being less dependant on corporate commodities. The process helps evolve the whole community. A symbiotic, synergetic network is created which applies its visions and considers the future culture that will be its legacy.

In the age of information, the skillsets necessary to manifest entire cultural systems is at the fingertips. As access to digital media increases, the average person will have more options to select and shape the type of experiences they wish to have. Designer lifestyles are the wave of mainstream desire. This brings us to a critical ethical dilemma in choosing our future pathways as individuals, communities and cultures. The intention we set for the type of world we wish to design will be reflected not only in the outcome, but the process of its manifestation. What we do, is what we get.

The CEO's and the advertisers would have us believe that the world is an unlimited resource. The loss of habitat, the destruction of bio-organic life on the planet increases exponentially to show us the limitations of production. Ideas are unlimited but the environment may not be. Humanity is not immediately inclined to return to the ancient days before cellphones and fast food and yet, almost insurmountable issues face our growing population. The global mind is designed. Awareness of our potentials should be tempered with increased understanding of the implications of our creations. We ascend towards the infinite, but it remains uncertain whether or not humanity will survive the impending apocalypse ahead. Design consciousness can allow for foresight and planning, integrated strategies aimed at not only survival, but intentional evolution. How involved do you want to be?

the design paradigm



McKenna extracts

Terence

When I think of a psychedelic society, that notion implies creating a society which lives in light of the Mystery of Being. In other words, problems and solutions should be displaced from the central role they have had in social organizations, and Mysteries - irreducible Mysteries - should be in their place.

What blinds us, or makes historical process very difficult, is our lack of awareness that our beliefs have grown obsolete and should be put aside. A psychedelic society would abandon belief systems for direct experience. This is I think much of the problem of the modern dilemma: direct experience has been discounted, and in its place all kinds of belief systems have been erected. The increased availability of information in the world have actually made possible the evolution of new information states which never existed before. We are processing these new opportunities at a very slow rate because we are hindered by ideology.

Our ability to destroy ourselves is the mirror image of our ability to save ourselves. What is lacking is a clear vision of what should be done. What needs to be done is that our fundamental ontological conceptions of reality have to be remade. We need a new language, and in order to have a new language we must have a new reality. It's a bootstrap situation. A new reality will generate a new language. A new language will make a new reality legitimate and a part of this reality.

"A problem can not be solved with the same consciousness that created it."

- Albert Einstein



martina hoffmann - 'la chacruna'
www.martinahoffmann.com

What we are caught up in is the transforming of information. We have not physically changed in the last forty thousand years. The human type was established well before the end of the last glaciation. Change which previously operated in the biological realm is now operating in the realm of culture. And we are shedding cultural assumptions concerning our vision of the unitary mystery at a faster and faster rate as we try to accommodate ourselves to the unfolding of that mystery which lies ahead of us in time. We must transcend the historical moment and become exemplars of humanity at the End of Time. We need to claim our freedom - to take advantage of the tiny moment between immense abysses of unknowability; perhaps death, perhaps other reincarnations, perhaps transitions into other life forms. These things we don't know or understand but in the moment of being human we have a unique opportunity to figure them out.

The mysterious Mama matrix is the universe, and there's no escaping that fact. But I think the engineering mentality, which will seek to change man into machines, will have to be counterpoised by the psychedelic, earth-oriented, imagination-oriented side of consciousness, which will create then the potential for the spiritual marriage that will be the alchemical incubation of a new form of humanity; and this is not far away. It can't be far away. It is a personal responsibility incumbent upon all of us to act to help create it. There is a definite obligation to examine the possibility of action, and to think clearly about self and other, language and world, past and future. There is no standing still. There is only risk and commitment to these millennial aspirations and cultural goals, goals that have the potential to restore meaning and direction to our civilization.

extracted from the article 'Psychedelic Society'
 - Entheogens and the Future of Religion (1997)



robert venosa- 'yage guide'
www.venosa.com



robert venosa- 'DM Tree'
www.venosa.com

Dennis

We have identified potential therapeutic applications for ayahuasca and the role that it may some day find in healing the physical and spiritual wounds of individuals, if it is ever afforded its rightful place in medical practice. Ethnographically, my colleagues and I have made contributions to an understanding of the central role that ayahuasca already has in the context of Amazonian shamanism and ethnomedicine. We have described, and written about, its status as a window into the sacred cosmology of magic, witchcraft, transcendent experience, and healing that permeates and defines the practices of Mestizo ethnomedicine.

The visionary paintings of Peruvian shaman and artist Pablo Amaringo, brought so beautifully to the attention of the world by Dr. Luis Eduardo Luna, has helped to make that tradition accessible to many who would otherwise have seen it (if they were aware of it at all) as alien, exotic, and incomprehensible. To an extent, our work has shed some small light on the more contemporary role of ayahuasca as the sacramental vehicle of syncretic religious movements that originated in Brasil and now are reaching out globally, if incrementally, to embrace a sick and wounded world that desperately yearns for the healing that this mind/body/spirit medicine can offer.

We assume that we dominate nature; that we are somehow separate from, and superior to, nature, even as we set about busily undermining and wrecking the very homeostatic global mechanisms that have kept our earth stable and hospitable to life for the last four and a half billion years. We devastate the rainforests of the world; we are responsible for the greatest loss of habitat and the greatest decimation of species, since the asteroid impacts of the Permian-Triassic boundary, 250 million years ago; we rip the guts out of the earth and burn them, spewing toxic chemicals into the atmosphere; at the same time we slash and burn the woody forests that may be the only hope for sequestration of the carbon dioxide that is rapidly building to dangerous and possibly uncontrollable levels. For the first time in the history of our species, and indeed of our planet, we are forced to confront the possibility that thoughtless and unsustainable human activity may be posing a real threat to our species' survival, and possibly the survival of all life on the planet.

And suddenly, and literally, "out of the Amazon," one of the most impacted parts of our wounded planet, ayahuasca emerges as an emissary of trans-species sentience, to bring this lesson: You monkeys only think you're running things. In a wider sense, the import of this lesson is that we need to wake up to what is happening to us and to the planet.

Our spiritual institutions have devolved into hollow shells, perverted to the agendas of rapacious governments and fanatic fundamentalisms, no longer capable of providing balm to the wounded spirit of our species; and as the world goes up in flames we benumb ourselves with consumerism and mindless entertainment, the decadent distractions of gadgets and gewgaws, the frantic but ultimately meaningless pursuits of a civilization that has lost its compass. And at this cusp in human history, there emerges a gentle emissary, the conduit to a body of profoundly ancient genetic and evolutionary wisdom that has long abided in the cosmologies of the indigenous peoples of the Amazon who have guarded and protected this knowledge for millennia, who learned long ago that the human role is not to be the master of nature, but its stewards. Our destiny, if we are to survive, is to nurture nature and to learn from it how to nurture ourselves and our fellow beings. This is the lesson that we can learn from ayahuasca, if only we pay attention. Ayahuasca has the same message for us now that it has always had, since the beginning of its symbiotic relationship with humanity. Are we willing to listen? Only time will tell.

extracted from the article
'Ayahuasca and Human Destiny'
Journal of Psychoactive Drugs (June 2005; 37, 2)

McKenna
extracts



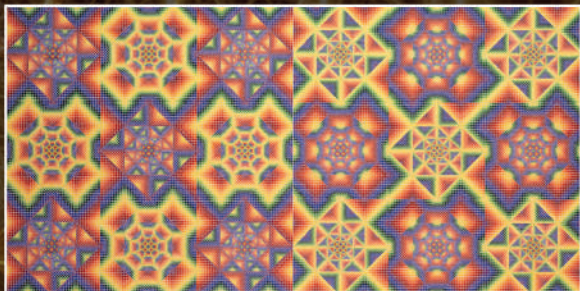
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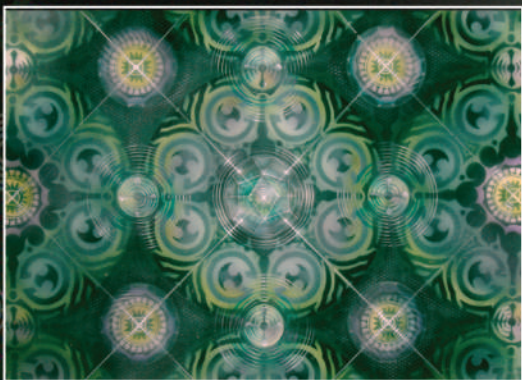
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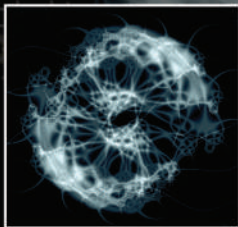
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*"All paths lead nowhere, so it is important to
choose a path that has heart"*
carlos casteneda

outpath

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'In today's highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves. We need one another. We must therefore develop a sense of universal responsibility to protect and nurture the global family, to support its weaker members, and to preserve and tend to the environment in which we all live.'

- The Dalai Lama