

HOLOS UNIVERSITY GRADUATE SEMINARY

790 Masters Essays and Exam

FOUR ESSAYS ON THE NATURAL SCIENCE OF ORAL TEACHINGS:

- 1) Return of Oral Traditions & Oral Teaching Research - Part 1**
- 2) Introduction and Oral Teaching Research - Part 2**
- 3) Introduction and Return of Oral Teachings Craft**
- 4) Summary of Three Essays: Return of Oral Traditions & Oral Teaching Research - Part 1; Introduction and Oral Teaching Research - Part 2; and Introduction and Return of Oral Teachings Craft.**

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The work reported in these essays is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

Guy Gilleshammer

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I gratefully acknowledge wise direction and abundant assistance from all who have taught me along my many paths--my grandfather, elders, colleagues, mentors, parents, teachers and all my relations who have led me to understand that the eventual depletion of earth's resources will fall out of the management from a money value system to survive. The common quest that will emerge is to track or trace the use of resources from source point to end user. This will require a scorecard to measure for the potential return of resources for earth's regeneration. I acknowledge especially the Metis teachers and the professors of Holos University Graduate Seminary for laying the basis for further understanding of a Whole Sustainability in which the cosmology scorecard includes all life forms!!!

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Four Essays on the Natural Science of Oral Teachings:

The Syllabus for 790 Masters Essays provides that, "In consultation with the Chair, the student chooses a specific topic of interest and writes three, ten-page stand-alone essays based on that topic. These first three essays explore and develop various aspects of the topic in depth and include both adequate references and bibliography. In the fourth essay the student *integrates the material* of the first three essays. This fourth essay is based upon the information in the first three essays and thus, is not a stand-alone essay. In its title, the fourth essay references the titles of the first three essays.

This introduction is a series of four essays on a subject I will call a Natural Science of Oral Teachings. These older lifestyles were often called a religion by academic sciences and to reframe the limiting definition, I will refer to the overall makeup of the Natural Science as a cosmology. An Oral Cosmology is then defined as the overall essence by which an individual or group is wired, orientated, and functions as a Whole. By this definition, an Oral Cosmology is organically generated from the individuals that make up the Whole consciousness of an area as they evolve learning and experiencing life. The essence of these essays is to introduce a Natural Science of Oral Teaching as they are developed into a cosmology.

Why this is important is the emerging trend to return to simpler ways of living with natural transformation as part of the aging process. The Oral Teachings that I present later in the document are the basis for studying the effects on health, happiness, purpose, and a sense of belonging to a greater Whole.

The essays present circular models as a reflection of a cosmology. The purpose is to frame that we are part of a whole circular moving universe but we typically live like it is flat.

1) RETURN OF ORAL TRADITIONS & ORAL TEACHING RESEARCH - PART 1

Oral Teachings are taught during everyday activities while participating in tasks. Over time the repeated use of the teachings creates a tradition. The teachings are tested knowledge in forms of skills, techniques, philosophies, and language. When the knowledge is collected for a craft like carpentry for example, then the title will change to Carpenter and knowledge will be associated to the title. The change in definition from a skill set to a title creates a carpentry tradition that will formulate the skills around the title. This is an example of how an Oral Tradition and the associated cosmology are birthed.

My background in relationship to Oral Traditions, and the purpose for these essays, comes from the Red River Valley. The Red River Valley stretches along the Red River from Winnipeg, Manitoba in Canada to South Dakota and Iowa in the USA.¹ The area is a gathering of peoples from European and American Indian descent drawn together by the trade routes of the river system and the fertile ground for agriculture. Being raised in the Red River Valley on a working grain and potato farm, I was taught orally from several Traditions of Native American, Canadian, Latina, Polish, German, and Scandinavian heritages. Each set of workers had their respective origins, and cosmology from which their knowledge was generated from and related to. We found that to share tasks meant we had to communicate across each person's Oral Tradition using metaphors, symbols, signs, and principles. The second challenge was if the Oral Tradition was closely related to the Whole cosmology of a specific people, then offending someone meant that the reactions would be from the Whole of their people and not just the

individual. The area provided a training ground for learning to communicate across cultural traditions and cosmologies.

Two symbolic examples of an Oral cosmology that come from the Midwest plains, Woodlands and Lakes of the US and Canada are a Spider's Web and a Sky Women's Web. Geometrical in creation, the Sky Women's Web and the Spider's web were used to chart the stars, the earth season, an eco system, and a human compass for hunting, travels, healing, lodging areas, and other forms of natural living. This symbol was commonly referred to while sharing tasks as the web. The symbol worked on the ground by looking at an actual spider's web or into the configurations of stars in the sky. The symbol could easily be scratched on the ground or a piece of paper if needed to show locations with relative proportions. The symbol gave a common symbol to translate without knowing the language of the individual's origin.

The Natural Science of this Oral Teaching provided a reference to the symbol and a position of crossing threads as a viewpoint and then translating the common understanding. By drawing the outline on the ground the symbol became a map for charting progress, creating strategic steps for a task, and profiling a situation. This symbol was also a creation story, spoken as the way we all came together on earth strung together like a web with each rock, plant, animal, and human having a section to experience the Whole. The knowledge of nature's wisdom is woven into the construction of a spider's web! The Natural Science emerges as the spider's web outline is applied to Natural transformation, spiritual healing, religious terms, titles, and languages, producing food, historical records, and finding commonality in foreign territory. It is from this design of the web that the circle, hoop, zero, and medicine wheel can be sourced.

There are three primary cornerstones that make up the Natural Science of Oral Teachings. On the Whole, the cornerstones of Oral Teachings are as follows:

- 1) the science of study,
- 2) the craft of practice, and
- 3) the art of movement

Cornerstones are a metaphor for a geometric formation that can contain energy. In a physical reality they are stones that frame the corners of a contained area. The formation would have a surrounding and an interrelated movement to the Whole energy system. The triangular formation in this example served as a symbol of a research platform by modern definition and often displayed into the design of a community or building.

The first cornerstone of the Natural Science of Oral Teachings is the science of study that accesses and studies the knowledge. The second cornerstone is the craft of practice that converts the holding patterns of knowledge into awareness and understanding. The third cornerstone is the art, which is the integration of knowledge into living experiences.

The Natural Science of researching Oral teachings includes four categories of earth's inhabitants. The positions on the Spider's Web can be seen as a function of the Whole cosmology. They are minerals, plants, animals, and humans. I include minerals as a living form because they have movement and change in compositions which are constant qualities of the Whole.

The natural communications between the four categories required sensory skills developed to the skill level of plants and animals. The sensory skills are hearing, smelling, taste, sight, and touch. The skills were developed by mimicking or role playing

the movements of plants and animals. Once the skills emerged, they were imprinted by ceremonial or task initiations to the satisfaction of designated teachers. The student would then be given permission to practice the craft or task.

The circle is the configuration of choice for researching an oral teaching. A teaching, herb, chant, healing technique, vision, or story may be the application of research. The circle was primarily chosen because of a direct relationship to the circles of trees, nests, animal movements, moon cycles, and so on. Being able to put a replica of the application in the center of a circle and viewing from all varying distances around a circle gave perceptions and degrees of measure to the application.

Return of Oral Teachings

The sign posts emerging from an increasing pressure for sustainable resources point modern societies of science to once again look to Oral Traditions for sustainable answers. Tracking the historical global meetings on the state of sustainability begins previous to the year 2000 and, for purposes of this essay; I will outline some events that started in 2000. At the beginning of this millennium, a World Peace Summit was held and hosted by the United Nations. Spiritual and religious leaders around the globe were invited to attend, representing established Oral Traditions.² Two years later in September 2002 in Johannesburg South Africa, a World Summit on Sustainable Development was held.³ Soon after, Al Gore released a book called “An Inconvenient Truth” and received a Nobel Peace Prize for that work. A decade has passed since that summit and pioneering people and cultures are responding.

Peter Burdon, PhD, wrote in a paper called Wild Law, The Philosophy of Earth Jurisprudence, that the term Anthropocentrism was used to define the severing of the link

between nature and humans.⁴ This definition supports the emerging need for a cosmology to connect this progressive void by current lifestyles of humans.

Some communities of science and academics recognize this disconnect. The Encarta dictionary: English (North America) online defines a term:

1. Anthropocentrism as
 - 1. Treating humans as preeminent or regarding humans as the most important entity.
 - 2. From a point of view of humankind, meaning seeing things in human terms, especially judging things according to human experiences.

Dr Vladimir Dimitrou wrote in an introduction to his book, Wholesome Life Ecology, *“This book is a guide to live Wholesomely, in a healthy and fulfilling way, under the critical conditions of our epoch - an epoch when nature has reached the Point of No Return and the only way to restore its delicate balance and harmony is by freeing itself from the self-destructive actions of the main perpetrator of today's ecological crime – our society and civilization. It illuminates practical insights of vital importance for those who are determined to grow in wisdom and spirit.”*

In New Zealand, Whānau Tuatahi: the Māori community is partnering research using Kaupapa Māori methodology that includes the indigenous wisdom for decisions that will address the consequences of colonization.⁵

A master's thesis written by Yumiko Kawano called "Japanese Indigenous Knowledge and Impacts of Vibrating Energy Pedagogical Implication in Education,"⁶ describes the relation of knowledge to the forest:

*"Traditional forest-related knowledge (TFRK), most often tightly interwoven with traditional religious beliefs, customs, folklore, land-use practices and community-level decision-making, processes, has sustained the cultures, livelihoods, and agricultural resource management systems of local and indigenous communities throughout Asia for centuries. Traditional knowledge systems in Asia, as in the rest of the world, have historically been dynamic, responding and adapting to changing environmental, social, economic and political conditions to ensure that forests and associated agricultural lands continue to provide tangible (foods, medicines, wood and other non-timber forest products, water and fertile soils) and intangible (spiritual, social and psychological health) benefits for present and future."*⁷

The paper gives an overview of the colonization of Japan and the Indigenous peoples' cautions of the lack of balance that is occurring. The paper cites quotations like the previous one about the need for Oral Teachings to become part of the changes needed.

A proposed manuscript called "Integrative Science and Two Eyes Seeing" describes this process as transcultural. The authors continue defining as they write and I quote ⁸"By *Integrative* we mean individuals from different cultures recognizing and working with the ontology's, epistemologies, axiology and methodologies in their different worldviews (especially those in the academia, and outside the academy)." The proposed manuscript continues with a grand definition by combining terms to give a flavor of the search for a universal cosmology. An important subtle distinction is identified in this project: "Integrative is not used in the sense of two knowledge systems

merged into one. The latter is not our intent and, moreover, it would hold the door open to knowledge domination and assimilation, an undesirable new form of hegemony. The paper also indicates that “integrative research (1) involves two or more epistemic communities, often with mutually irreconcilable beliefs and (2) requires small, well managed, ephemeral groups and sympathetic regulation.

The awareness around the globe is increasing. The result may be new global sustainable research methods and standards that include all inhabitants of earth as a Whole system like a spider’s web. The Whole system would include the rights of plants, minerals, humans, and animals to co-exist.

The Millennium World Peace Summit of Religions and Spiritual Leaders of 2000 followed by the World Summit in South Africa 2002 clearly documented the views representative of the spiritual decline of peace. Around the globe, leaders are taking action. I have listed resources of these conferences’ assessments in the bibliography.

This World Peace Summit was a historical event with many Oral Teachings represented from around the globe. Francis (Eagleheart) Cree from The Turtle Mountain Chippewa’s reservation was invited to attend the World Peace Summit and shared many of the Oral Teachings that are presented in this essay that he shared at that historical gathering. The exact history of the teachings is unknown as they drifted across the United States and Canada of North America into the Red River Valley of Manitoba, Minnesota, and North Dakota. I encountered the same teachings in Montana and to the north and south along the Rocky Mountains. Some knowledge never became part of any organized Oral Tradition and remains dormant or in Oral Teaching forms. I am confident this would be similar in other areas where cultures have been colonized.

The Oral Teachings and the circles that make up the cosmology presented in this essay were gathered from interactions across the territories previously mentioned.

Before outlining the foundations of research to Oral Teaching, I must note that these circles in figures have been taken out of the Whole cosmology. They will carry foundations of wisdom and can be used in applications on their own. The directions and placement of the attributes assigned will change when put back into the Whole. It is important for this filter to be in place at this time until the Whole cosmology can be provided.

Oral Teaching Research – Part 1

Oral Teaching research and the supporting divisions of strategies, methods, testing standards, and model configurations have individual and collective historical lineages. The introduction of essay two gives a brief summary of the cosmology presented in these essays.

Researching Oral Teachings will vary from tradition to tradition, but the base foundations are usually similar. One common foundation is that the models usually outline the oral languages of nature. On the surface the models will have a cultural title, symbol or language that is translated from nature's communication. The words in these essays have also been translated. The primary function from which the translation is derived is the communication from nature. It could be considered as a form of speaking in tongues.

The wisdom of Oral Teachings that supports the title of a "Natural Science" is that the models are living reflections of nature's intelligence. The living models represented by the following teachings are translated patterns of the night sky called Sky Women's

Web, and patterns found on earth like a Spider's Web and geometric designs in plants, minerals, and animals.

The first language is of an overall orientation to the circle. Orientation is manifested by the placement of numbers and the directional names for positions encircling and within the circles. See Figure 1. There are other functions of the numbers and directional placements and they will be discussed as the complexity of Oral Teaching research evolves.

Twenty Count Cosmology Legend

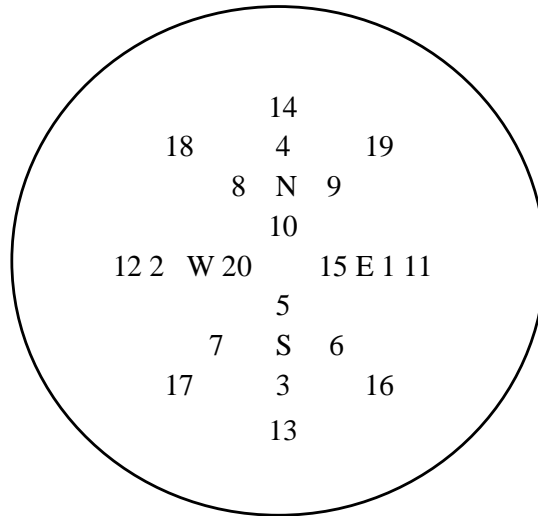


Figure 1

Figure 1. Twenty Count Cosmology Legend

The second language of nature translated is the directional signature. I call this a signature because of the variety of differences between human cultures that model in a circular manner. The signature for figure 1, called the Twenty Count cosmology is also called The Renewal Trails Cosmology as it has been adopted, translated and come to be

held as a Keepership. From this point forward I will refer to the Twenty Count legend as the Renewal Trails Cosmology. Keepership is a title given in Oral Traditions when a body of knowledge has been assembled into a cosmology. The title gives credibility to the knowledge's natural science, craft and art. The knowledge is recorded and stored in a library like form. The form is usually not written in a form that is accessible to all that seek the knowledge. The knowledge can be accessed by years of study and the passing of tests to maintain the integrity. The term signature is the author's original orientation, intentions and sources the presentation. Indigenous people of North America usually call the circle a medicine wheel and speak to the directional position as a power or use a name for the spirit of the direction. What is common across the cultures is that the directional placement is a signature of the cosmology being represented with nature's communication being translated.

Signature Language Translations of Directions

Cultures generally create a geographical orientation when designating the signature to a direction. An example is the Chinese system of martial and healing arts. China's location of a global map has a strong magnetic pulse to the magnetic north pole. This gives good logic to placing the element of water and the season of winter in the north of their circle. Water is a good conductor of magnetic frequencies and the systems follow the yin and yang philosophy of healing and martial arts. Magnetic frequencies create a routing of the Yin (internal) and Yang (external) communications. The two systems of healing and martial arts utilize a circular model for outlining the elements and other signatures as well.

The directional signatures applied in this paper place the element of water in the south position and the season is summer. The logic behind this choice is that Earth is mostly water and the orientation was designated by the earth's relationship to the Milky Way's Sagittarius constellation of stars. What is important is to understand that the designation of a directional signature was for translating into a cosmology that tracked movements in the Whole of the Milky Way and measured by what is called time.

In Figure 2 are the ten positions of headings for language translations of this system.

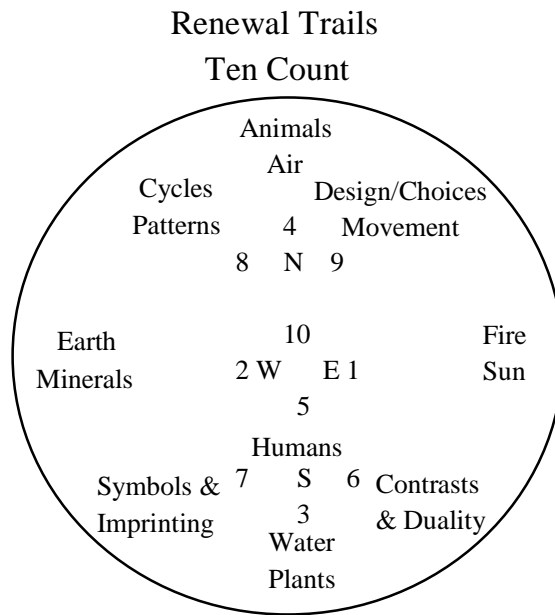


Figure 2

Figure 2. Orientation and Directional Position Signatures

1. East: The Sun is fire that is illuminating or enlightening.
2. West: The Earth is physical minerals that change by a conversion process of one form into another.
3. South: The Plants are mostly water that gives natural energy motion.
4. North: The Animals akin to air for regulatory and enforcing energy flows.

5. South of Center: Catalyst position of sacred human for integrating.
6. Southeast: Contrasts of pluralism, duality, variables, and polarity.
7. Southwest: Symbols, shapes and forms packaged and sealed as open or closed symbols and systems. The packaging and sealing is done naturally by cycles and patterns.
8. Northwest: Cycles and patterns of that are generated from energy streams.
9. Northeast: Pure science of translated languages of Holistic design, and choreography of movement.
10. North of Center: This is where the measure of knowledge (intellect) is gathered and reflected back to all positions on the circle. This position will need a representation of the intent and application when utilized in a researching capacity.

The signatures of directional language translation begin the outlining of Oral Teaching research and the cosmology differences of tribal and indigenous species that inhabit earth.

Summary

Nature's Ways have always been a guiding principle for making choices. This essay is to point to an emerging global and cultural awareness that humans are out of control with the consumption of earth's resources. Therefore the Natural Healing ways of being related to earth's passages is being severed and replaced by alternate guidance. The emerging awareness is that tested knowledge from all voices of earth could be the potential remedy. The education and communication process is gaining momentum and Oral Teachings that created cultural cosmologies can have a great impact if treated in an honoring way. The walls of denial and importance may be slow to melt and yet the

future is well written if we don't correct ourselves. The first essay serves as an entry into a Natural Science of Oral Teaching regardless of a particular tradition.

Conclusion

The information age appears to be approaching a level of maturity since the marker of the World Peace Summit of 2000. Since that historical meeting an emerging awareness is gaining momentum. The emerging awareness is the state of the earth's health and challenges to change the course's pattern. Speedy technology that allows social networking commands quick reaction to issues that in recent history have been silent to the public scrutiny. There is a cost to an increase in dependency on technology as the oceans and human services become the hiding place of consumption's creative processes. Elders and keepers of Oral Knowledge are cautious to speak. That adds to the already present reality that several Oral Traditions cannot trace their Oral history, for the story keepers have passed. Their caution is emphasized brilliantly by the phrase "Cognitive Imperialism."

The main suggestion of Oral Teaching implies that the future is in the reconfiguration of the past patterns of evolution. Further exploration may be needed to understand this statement. It simply means that regenerating the Whole of the earth's inhabitants is like fixing a torn blanket with a lot of holes in it. By mending a blanket the warmth of belonging to the Whole is contained. The Natural Science of Oral Teachings is a bridge across river-like boundaries that can navigate across cosmologies for medicine, research, and communicating with the Whole of the living.

Endnotes:

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- ¹ [http://en.wikipedia.org/wiki/M%C3%A9tis_people_\(United_States\)](http://en.wikipedia.org/wiki/M%C3%A9tis_people_(United_States)) accessed 06/01/2011
<http://www.britannica.com/EBchecked/topic/378694/Metis> accessed 06/17/2011
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 - ⁷ Ibid
 - ⁸ [http://www.integrativescience.ca/uploads/articles/Integrative-Science-Two-Eyed-Seeing-enriching-discussion-framework\(authors-draft\).pdf](http://www.integrativescience.ca/uploads/articles/Integrative-Science-Two-Eyed-Seeing-enriching-discussion-framework(authors-draft).pdf) .P5. Accessed 06/01/2011

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2) INTRODUCTION AND ORAL TEACHING RESEARCH - PART 2

The Natural Science of Oral Teachings is generally similar to other sciences by adopting protocols, philosophies, methods, and standards for researching theory, field trials, and tracking outcomes by the practice of the craft. The makeup of the science is called the substance in the Renewal Trails Cosmology. A Whole system and the associated functions, is what I refer to as a cosmology. The functions define the system by giving entry and exit points throughout the system to which the science is applied. The second essay of this series introduces a set of Oral Teachings that is called the Renewal Trails, when gathered together as a Whole. A Natural Science was developed to create this cosmology. In part, this essay gives a framework of the Oral Teachings that are being made available to the public in this media and have a limited bibliography. The reason for this is simple. The teachings presented were experienced and researched concurrently while training and guiding Natural Transformational processes. This introduction will give an Oral summary of that lineage.

Introduction and Field Research History

The years were 1997 to 2003 AD by a linear time stamp when several people settled in Sandpoint, Idaho to begin the task of researching and practicing Oral Teachings from a broad scope of Theologies.¹ The organization of studies and practice was six years in duration, followed by another eight years of integrating and formulating the knowledge. The co-creation of the Natural Science combined experience from the fields of engineering, education, banking, counseling, military, and software developers, faiths as religions, sports, entertainment, and service industries. The common purpose of natural passages was actualized for a future time when Oral Teachings would become important

in the quest for global peace. The substance of the quest was to learn the Natural healing craft by developing techniques, ceremonies and sensory skills that transcended cultural cosmologies. Natural settings provided the reflections of our questions with answers coded in energy transmissions for the challenges of living between cultures. The answers to our questions have been applied to a co-existing universal cosmology. The example we studied for co-existing was a forest of trees that thrived mixing several species of plant, animals and mineral landscapes.

Strategies for recapitulation of dormant and misplaced knowledge had to be developed to authenticate the Oral Teachings that were acquired during ceremonial events. The challenges became apparent quickly and we found that personal transformation was a prerequisite to the formation of councils for discussions about procedures. We accomplished this by purification gatherings, training lodges, and experiences in and out of natural habitats.

The Integrative Natural Science results that came out of those experiences are kept by the Braided Traditions LLC as a designated custodian. Some of the teachings are in published form and many are not. They are referred to as the Renewal Trails Bundle.² This would be like a mobile library containing the records and knowledge.

Oral Teaching Research--Part 2

The writing in the following essay is intended to be wobbling on an invisible line with one side being a linear literal definition of language and terms and the opposite side being a circular multidimensional flavor definition of language and terms. This is partially intentional. It happens because Oral Teachings are orally communicated verbally, symbolically and in the moment that encompasses all that is in any given

moment. When the moment passes, so does the interpretation. The wisdom behind this Oral protocol of writing to the line is that words put on paper become stagnant and separates the relationship to the earth as a rotating moving guide for decision making.^A

Cardinal Direction Testing Measures of Learning Outcomes

This section of the essay outlines the parameter design of research standards for testing. On Figure 2, the northwest direction function is the cycles and patterns that influence energy motions. This is the position on the cosmology for testing and timing. The testing parameters are Oral standards for learning outcomes will be given in three circles. The first circle is cardinal directions on a circle; the second is non-cardinal directions on a circle and third is a composite of both circles. All three circles are subsets of the northwest direction on Figure 1. Testing requires much more than what will be discussed in this forum. Other areas that are part of the Natural Science are the types of tests, filters, variables, methods for the tests, and a broad range of applications.

The Four cardinal directional measures for learning outcomes are accomplishment, landscape, movement and efficiency. See Figure 3. A fifth position is added for the outcome measure of catalyzing or the integrating of knowledge. On a circle the following positions of the measures would be marked as follows: East of Northwest or 8.1 is accomplishment, West of Northwest or 8.2 is Landscape, South of Northwest or 8.3 is movement, North of Northwest or 8.4 is efficiency and Center of Northwest or 8.5 is catalyst. The numbering example is from the (8) position of the design on Figure 1 and

^A A Renewal Trails Cosmology protocol requires a teaching to be experienced and reflected upon in the field, conceptually symbolized, a demonstration of skill level, and integrated. This is in contrast to a linear teaching model where a teaching is considered accomplished through reading a description and having an understanding. The overlay of Circles discussed in this section requires a continued study to fully understand and integrate the learning's. The description given here is just the doorway to the experience, and should not be considered the complete oral teaching.

then adding the point, number to indicate the position of the testing circle. The position on the spider's web is located by designating a way to read the orientation. An example would be outside to inside read or the opposite being inside to the outside. See Figure 1 and 2 for the base legend.

Cardinal Direction Testing Measures Learning Outcomes

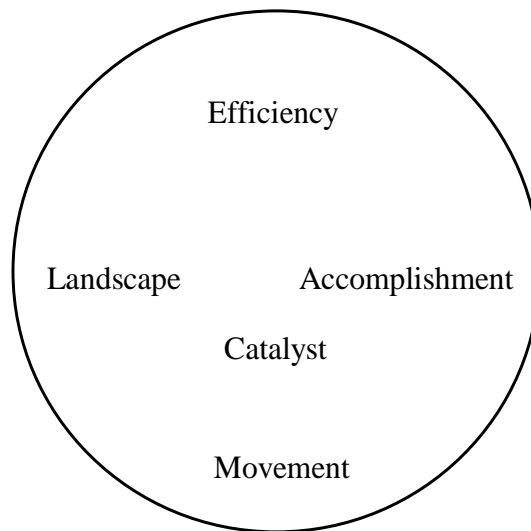


Figure 3

Figure 3. Cardinal Direction Testing Measures Learning Outcomes

Cardinal directions are the stabilizers for circular research. The movement of stabilizing acts like a long inhaling of breath, bringing streams of data into the center for catalyzing. The general descriptions are of the Northwest of Figure 1 are:

1. 8.1, east of Northwest (accomplishment) outcomes are goal orientated. If a student intends to learn how to ride a horse, then staying on the horses back for lengths of time will be the outcome of accomplishment. An accomplishment outcome will

require fixed patterns of research and training. Fixed patterns are ritualistic repetitions that add variables from time to time to test the integrity of the repetition for predictable accomplishment outcomes. An accomplishment outcome will need standards for measurement all along the learning path that will give a degree of accomplishment to the application.

2. 8.2, west of Northwest (landscape) are the terrain; shaping and conditions present along the cyclic, and patterned testing trials. The landscape holds and then responds to the stimuli like elemental volumes, weather changes, and applications. The landscapes may be rocky, sloping hills, flat, and many combinations thereof. Texture is an important factor of land and determines mineral contents and availability. These types of criteria come into the parameter design in an Oral setting.
3. 8.3, south of Northwest (movement) outcomes are measured by degrees of flow rates. Movement of the elements is a source to measure, as well as the elemental movement all along a pattern until a full cycle has been reached. Natural movement is governed or directed by the directional signatures discussed in later essays. An Oral Teaching that measures the speed and rates of movement was the placement and naming of muses on patterns of a cycle. For instance spring wasn't titled as a season of the earth's yearly cycle around the sun by the Chippewa tribe (Sun Bear 1991). It is titled as Waubun and known as the spirit keeper of the east. It is a marker on the cycle when the ice and snow begins to move. The English language calls this spring.

4. 8.4, north of Northwest (efficiency) parameter can be measured vertically and horizontal. A good example is a tree. Studies of trees are excellent examples of efficiency for the purposes of this essay, because trees can be examined in relationship to humans as in personal home sites and to the Whole of nature. The Whole of nature includes the four-- plants, minerals, animals, and humans. A tree thrives to be efficient giving oxygen while receiving carbon emissions; gives shade, shelter, contrasts of color, stores heat, provides compost, food, fragrance, and color ambiance. These qualities alone reveal the efficiency of a tree. The goal is not to be the largest or smallest tree. Efficiency (8.4) position is accomplished.
5. 8.5, south of Center of the Northwest is a catalyst position. This position can either be a participant or a mirror position of an application. Catalyzing is the integrating process of all input and outputs. Measuring the catalyzing requires all the directional measures to be utilized to be monitored equally. The patterns of energy streaming into the central area will display an absence of other measures when the cycle of catalyzing has completed. An example would be absence of structured time for humans.

Non-Cardinal Direction Testing Measures of Learning Outcomes

When experiencing the circle model, there are layers under the visible surface of the circle. Often when a sensitive participant moves through a non-cardinal direction, subtler layers can be distracting and also enriching. When viewing on a flat surface like this writing subroutines of layers are invisible to the eye and visible to the imagination. Learning subroutines of directions is ideal in a natural living model that filters out

variables from unnatural influences. The cardinal directions act like an inhaling breath stabilizing energy flows, and the non-cardinal directions act like an exhale of energy. Movement goes in and out of the circle as well as traveling around in directional streams that can be choreographed by design and aligned to location. See Figure 4 for the non-cardinal measures.

Non-Cardinal Direction Testing Measures of Learning Outcomes

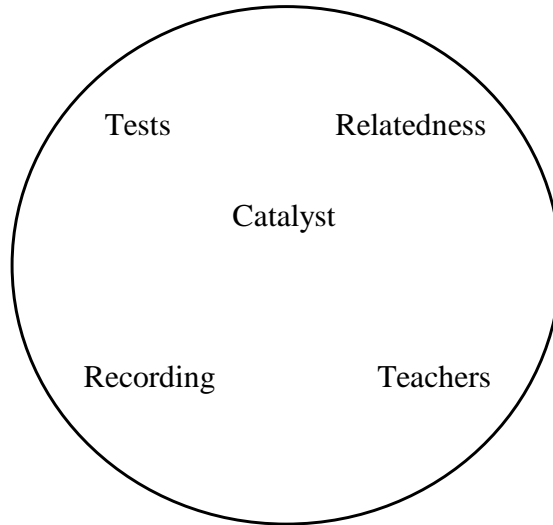


Figure 4

Figure 4. Non-Cardinal Direction Testing Measures of Learning Outcomes

The four non-cardinal transitional measures are Northeast (relatedness), Southeast (teachers), Southwest (recording), and Northwest (testing). The north of Center is for the catalyst for the measure of intellect of an application.

6. 8.6, southeast of Northwest (teachers) is a way of conceptualizing the application as a reflection of the challenges. This type of conceptualization opens the application for the

learning outcome standards rather than closing the application into a restriction. An example is how the healing paradigm of human transformation occurs when a diagnosis gives a containment term to an ailment like cancer. If the patient thinks cancer, the cancer will speed up and persist. If the patient views cancer as a teacher then discovery for an open result can potentially manifest. In the application of a terminal illness, death is not a closed experience unless taught to be so. The term Teacher refers to any form reflecting a learning energy communication that the application is reacting to.

7. 8.7, southwest of Northwest (recording) is how the Whole energy system packages and prepares the experience into a symbolic imprint for recording. Experiences are packaged in geometric shapes that are determined by the degree of completion and measures like pressure, duration of time, volume, depth, and repetition. I refer to a metaphor of packaging imprints because the process acts much like preparing a package for shipping or mailing. The encoding of a symbol is the reduction of all components into a form that is transportable and the unpacking is a decoding.

8. 8.8, northwest of Northwest (testing) is like walking hills and valleys. There are challenges that test the integrity of alignment to universal laws. One such law is known as the law of gravity. Anyone who has walked up a steep hill knows this force. The test is to stay in integrity by walking in alignment with the strengths and weaknesses of the landscape with personal abilities within a range of control without breaking down or diminishing the performance. A running animal that can run up or down a hill at consistent speed will retain integrity. Athletes know this well when training in high

altitudes. The question becomes whether the runner exhibits control, style, and a look that maintains integrity. I use these symbolic experiences to express examples of testing.

There are many of these laws that are categorized as natural in Oral Traditions.

9. 8.9, northeast of Northwest (relatedness) is the testing of designs. Intents of tests are applied to all relative components of the application. Each component's intent of the Whole application is tracked for relatedness to the Whole system. The tested design and choreography of energy motions must be able to reach a similar measurement radiating inside the application and outside of the application. An example of a tree's intent to thrive has relatedness to its environment inside the form and under the surface of the ground and above the ground.

10. 8.10, north of Center of Northwest is a catalyst position for testing the application by a replication of the application in field trials. It is the place of measuring the totality of intellect. Two examples in Oral Traditions woven into an art form are India's famed Mandala sand paintings and the Native American Hopi tribe's sand paintings. In a ceremonial healing, the sand paintings are composite cosmologies of abstract images, colors, and shapes for the potentials of the application. This would represent the measure of intellect of the cosmology.

The way the measures are read starts with the main circle on Figure 1 which has ten positions. Next is to overlay Figure 2 on Figure 1. The position marked by the number ten is north of center and defined as the measure of intellect. Ten is a combination of numbers one through nine and therefore contains all the other values inside of the ten.

Therefore the measure of intellect position is the sum of the parts. Now add an overlay of Figure 5. With the three layered circles interfaced and combining the attributes of each layer, then reading from the measure of intellect would be coded as (10.1) would be the measure of intellect from accomplishment. (10.2) would be the measure of intellect from the landscape. (10.3) would be the measure of intellect from the movement, (10.4) would be the measure of intellect from the efficiency. (10.5) would be the measure of intellect from the catalyzing. (10.6) would be the measure of intellect from the teachers. (10.7) would be the measure of intellect from the recording. (10.8) would be the measure of intellect from the tests. (10.9) would be the measure of intellect from the relatedness.

The composite Figure 5 of measures of learning outcomes can be further understood by creating a subroutine as mentioned earlier.

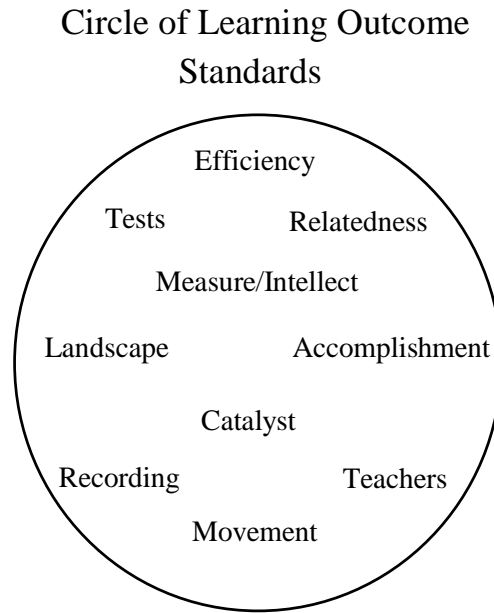


Figure 5

Figure 5. Circles of Learning Outcome Standards

A subroutine can be viewed by overlaying Figure 5 on any directional position creating a mini or sub circle of the larger circle. The results create a string of ten criteria for each position for a sum total of one hundred points. An example can be described by overlaying the Figure 5 over the northeast/ nine position of Figure 5. The subroutine would read as follows.

Relatedness (9) to (9.1) would be relatedness of accomplishment, (9.2) relatedness of the landscape, (9.3) relatedness of movement, (9.4) relatedness to efficiency, (9.5) relatedness of catalyzing, (9.6) relatedness of teachers, (9.7) relatedness of recording, (9.8) relatedness of testing, (9.9) relatedness of relatedness, (9.10) relatedness of Intellect/Application.

Both examples are replicas for every position around the circle. The result is a one hundred point measuring circle of learning outcomes for research of Oral teaching before being assembled into an existing cosmology.

Locations for research of Oral Teachings have very specific criteria. To the casual eye, the criteria may be dismissed by an interpretation of being just a ritual or ceremony. To understand this point, I outline the pattern of an Oral Teaching's evolution into a cosmology. The pattern usually begins with a dream, vision, or experience that is an out of the ordinary pattern of everyday activities. The story would then be taken to a spiritual advisor who is recognized for wisdom on these kinds of matters. The advisor would then decide whether the story was from an intervening source. If so, the story would be researched in a ceremonial or purposeful way for the Oral Teaching contained in the story. A ceremonial way would mean that strict protocols would be enforced to insure the validity of the results. If the research proved the teaching to have value then it would be

given to a special society that practiced a craft for further research. The special society was chosen applying the efficiency measure for where the teaching may have a direct application. This would be like field trials in agriculture. If the teaching displayed value after field trials it would then be integrated into the cosmology of a culture. Over time it would become part of the tradition. This is generally the selection pattern that filters out the authenticity of an Oral Teaching.

Signatures of Imprints

Imprinting is a function of the southwest on Figure 2. It is referred to as the packaging of symbols or experiences in a time orientated code called an imprint. The actual imprinting into a physical form occurs in the catalyst position in this cosmology. The signature is the source of the symbol that generates the compressed wrapping of an experience. There are two styles of Imprints: an open symbol has energy flowing through and around the imprint, or a closed symbol that is restricted and ranges in restriction from marginally closed to fully closed from penetrating energy. A closed symbol becomes non-functioning or restricted by various degrees of compression. Compression is a key word and will be referred to several times as a function of nature that influences every day activities. The packaging of an imprint utilizes all sensory skills, the elements to seal the conditions of an experience. The source of the signature usually will have a time measure, a highlighted memory of the time period and a primal point where a stimulus delivers an opening message to the genetic codes. Nature has messengers that deliver the stimuli to open coded information in all living forms. The messengers are the four elements, and their kin expressions. The elements and kin expressions are discussed in a latter essay. What is important to know is that communication to earth's inhabitants is

always constant from the Whole to all the components of Whole. The communications carry coded information. The initial signatures are inside the code. There are several types of signatures for identification, delivery instructions, intended hosts and the sensory keys for collecting, unlocking and manifesting the information.

This section of the essay speaks to the kinds of imprints for purposes of the Oral Teachings science. The Whole of the codes would require extensive research and experience to publish.

Now back to the Natural Science of the farm, alternative healing, and theology! The pattern that strings together all imprints is the measure of pressure applied to an application. The pressure creates a compression that will open or close the imprint. Pressures can be weather related like barometric pressure, soil compaction, hard rains, flooding, and other elemental extremes or stressors of erratic changes in lifestyles and resource availability to survive. The natural transformation styles that have ceremonial events in natural settings apply pressure to confront dormant fears to open imprints. The masters of these arts will have follow up care to assist the purification of the imprints. These stressors affect plants, animals, and humans.

A good example of the above definition of Imprints is in planting a garden, house plant, or a field of produce. The plant is the open or closed symbol in these examples. The type of soil, plant, location, and weather changes are all needed to determine the right combination of air, fire (heat), earth (soil texture), and water (ph measure). If the elements create too much pressure then the plant will close and eventually die. Not enough pressure creates a loose foundation and will falter under any natural changes and

close. Somewhere in the middle is the most efficient range of pressure to keep the symbol open and thriving.

Nature has been sending, authenticating, delivering, and translating way before humans arrived on earth. The recorded imprints of history are an important discovery for many sciences and should consider the students of natural theologies and science's a part of the Whole science.

Signatures of Time Imprinting

Oral Traditions that include Vision Quest ceremonies and other dreamy, trancelike states outside of a measure of time often experience communications from realities and voices that are not identifiable, and therefore lack logical credibility for making decisions being from more of an intuitive essence. What is usually missing is the source of the communication and the reality/viewpoint it is generated from. Science standards accept carbon dating technology in the field of archeology to solve much of this time source authenticating. Oral Teachings from Oral Traditions that use trance inducing herbs, songs, chants, body postures, and dance and ceremonial steps to manifest a vision, access communications from other realities, and required testing for a time authentication. This was accomplished by establishing a position on the Spider's Web that designated the origin and then finding the physical imprint in nature. This could be in a variety of forms from a living tree to a pressured or fossilized bird buried in the earth. By tracing the route from the spirit world origin (trance or vision) and finding the physical manifestation on earth, then the patterns linking the two positions could be studied for predictability. The following will add definition to the previous examples:

- When a scientist uncovers an object from excavations of earth, the inhabitants of the area in the earth are released into current time. A time stamp is verified and the components of that era are considered for analysis.
- When an agricultural producer/ farmer digs into the compressed earth by plow or shovel the inhabitants are released into the current time. There is a release of smells, tastes, images, sounds, and textures from the layering of compressed soil.
- When a healer digs into the energy field of a client there is a release of dormant records. The records may be experienced by the senses like a farmer digging into fresh earth but the healer calls them spirits. The records may need time to expand before interpretation and translation. The results, when interpretation and translation is possible, can then filter through the teacher (southeast) standard of learning outcomes. Many diseases like a cancer are a compression of experiences that lack any life force energy to vibrate through the area. One method of analysis for developing a strategy is to dig into the earth of the client's body of records, find the origin of the time stamp and release the almost dormant spirits of the era. The result is the information that can be translated into a current timeline of their life. Finding and interpreting a signature of time does not necessarily mean a past life experience in which the client was a full participant. It only means that the body was a record keeper.

What I have learned from working with a variety of sensitive people who have been introduced to (or have been accepting of) a reincarnation concept is the fantasy of being a heroic or victim persona from historical past life interpretations. I have found that the persona is usually the time signature and not that the person was that personality in another life. For example, the 1990's was an era of economic, environmental, and military media headlines.

Recently in the history of the USA it is widely known that an economic crash of values occurred during the U.S. President George W. Bush administration. President Bush being the highlighted persona gives a time signature to the era in which the economy collapsed. People whose portfolios vanished during the experience and take no personal responsibility will record the memory as a closed symbolic imprint with George W. Bush's image, a sound of a voice, a smell from the era, a taste that was present during the era, and a texture of touch. These components would make up the time signature.

The use of a literal tense like past, present, or future is helpful in designating the position within a human aura field often referred to as a timeline. The term past lives is derived from the placement of the imprint and a time stamp signature for linear cosmology understanding. The term concurrent reality also works to designate a position of an imprint in the orbiting layers of the human energy system. This being so, then the reality is concurrent and accessible. In this interpretation the layers of the aura are an orbiting revolving library. These terms when used in healing practices can be destructive if the designation of the imprinting avoids personal accountability. If personal accountability is avoided and the imprinted reality has been opened by some form of identification of being the persona of the time signature, the knowledge can become a

fantasy, myth, and escape. The result may be the progressive compression of memory symbols that over time become a life-threatening disease. There is a lot to say about this myth, and the advantages and disadvantages. The science of Oral Teachings provides for these kinds of outcomes by viewing the choices as teachers and not diseases. An Oral Tradition's viewpoint is that the healing or acceptance of the decision is necessary. The risks of not resolving the choices can increase if the participant cannot integrate multiple realities into a current lifestyle.

Signatures of Ancestral Agreements

An example from the art of producing food whether by nature or human gives a profound insight into the ancestral agreements and the future. A plant like a potato starts a growing season with a seed. The seed is created by cutting the existing potato into two ounce pieces with three to five eyes on each piece. That potato that is cut for seed is composed of all potatoes previous history, its genetic ancestors, and the signature genetic codes of imprinted growing data that preceded. Therefore the seed I would plant will become an individual expression of the ancestral collection of potatoes in that lineage history. This would be an example of an ancestral agreement. There are more complexities to agreements when there is a history of living being disassociated. For purposes of this essay it is important to understand the concept.

The concept of ancestral agreements is evident in animals and has long been the guiding principle of breeding partners. Nature operates the same way in the wild as well as domestic. This same ancestral agreement concept follows humans as well. The Oral Teaching is that humans are not any different from the plants and animals. Our genetic

structures and codes are an extension of previous ancestries and the individual personalities made up of the ancestral memories are constructed into expressions. The modification of seedless produce is the destruction of a natural evolving future. Is this acceptable?

Summary

The essence of this essay is to introduce the testing categories for a natural science of Oral Teaching Research. The essay does not attempt to define the science or the ways the science functions. The second essay gives a skeleton blueprint to the design of a circular research model. The knowledge gathered has foundational practices producing results in agriculture and translated over to human services of natural transformation. The bibliography gives references to the studies of metaphysical and earth wisdom gathered from ceremonial teachers. The focus on the signatures of energy Imprinting and the Testing for Learning Outcomes in this essay also opens a doorway of an understanding into the craft of decoding and encoding of earth imprints.

Conclusion

Science and Spirituality have long been a co-existing natural lifestyle. The testing of spiritual components for signature origins was a fundamental foundation that contemporary sciences have at their origins. The origins of science and spiritual endeavors sought answers for the interfacing and translations across cultural cosmologies. Today, the earth's resources are being unearthed and consumed at record speeds that release historical knowledge into the realms of subconscious access. The Oral Teaching and Traditions of aboriginal, indigenous, and people of earthly orientations have the knowledge to filter and translate information in natural settings that can be a

precursor to organized scientific research. That knowledge can be used to build a universal cosmology and start the educating process. The circle is superior to any linear model for research, education, and lifestyle for sustainability of earth as a Whole.

Endnotes

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3) INTRODUCTION AND RETURN OF ORAL TEACHINGS CRAFT

Introduction

This essay in the series continues to outline the components of the Twenty Count foundation of the Renewal Trails Cosmology. The Renewal Trails Cosmology was generated for the purposes of translating across cultural cosmology boundaries. The creation process is an example of the Natural Science of Oral Teachings. The focus of the third essay is the center mixing and sorting area or catalyst positions of the circular models (Figure 6) with an emphasis on the human energy system. The catalyst positions are Human, Measure of Intellect – the application, Collective Human Consciousness, and Great Mystery. The five positions called ‘human’ becomes ‘sacred human’ when tethered to the Whole cosmology.

An important flexibility of a circular model dedicated for research is that the circle can be adjusted into a sphere like earth. Nature has many teaching examples of mixing zones that catalyze designated positions of this cosmology like brackish water where the sea meets the fresh water of the earth. The mixing zone unites the consciousness of the sea water and the fresh water as individualized intelligence and collective consciousness. There is a uniting and sorting of data and then a retreat into individualized consciousness and expression. The common expression of this magic is high and low tide. This is an example of the catalyst zone of the circular models being outlined in these essays.

Return of Oral Teachings Craft

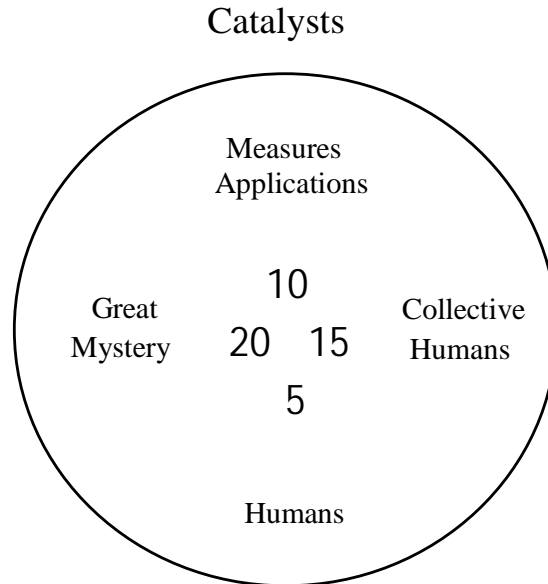


Figure 6

Figure 6. Catalyst Positions

This section will point to the zone of mixing knowledge called the catalyzing. The Twenty Count model gives four positions for catalyzing. The four positions act more like viewing points rather than a location with designated skill. The four positions south of center are the humans, north of center is the application or measure of intellect, east of center are the collective humans, and west of center is the Great Mystery. The mixing zone is vital and pivotal for the Natural Science of Oral Teachings. This zone can be found everywhere in nature and human creations. Examples of catalyst zones are central parks, city squares, and the council meeting grounds of tribal villages. Examples for Oral Teaching crafts like dreaming/ healing the client is placed in the center of the circle,

festivals and ceremonies keep the center open for mixing, or warrior training had a circular area for practice. See Figure 6.

This zone becomes very important to understand as a function the Whole cosmology. Without the integration of understanding the catalyst zone, breaking out the positions for further definition is like seedless fruit because the future is not connected. One important understanding is the foundational purpose of humans in a Natural cosmology. The model shown in Figure 2, positions the humans south of center with a numerical designation of five. This implies that humans are a sum of the sun (1), earth (2), plants (3), and animals (4). This would make humans the children of the previous four positions and in a positional purpose of catalyzing the knowledge of positions one through four. Metaphorically human parents would then be sun, earth, plants, animals and the associated elements. See Figure 2.

This is not a theory to people of the earth. It is more of a lifestyle. This approach can create an opposing viewpoint to several theologies of modern religion and business practices. This cosmology model strongly suggests that Humans are in a form of catalyzing and collecting the components of the Whole. A biblical translation of this position may be that humans have dominion over the other children like the plants and animals. The Renewal Trails cosmology implies that humans, being a catalyst, would be a reflection of the Whole of nature's health.

The functions of the catalyst zone are the primary understanding in the order of teaching this section. Functions are the mixing of knowledge of all directions and the inhabitants of each position on Figure 2 and Figure 10. Figure 10 is discussed in essay four. The carriers of the knowledge gained from experiences are the elements of fire,

earth, water, and air. The four elements make up the center of all living forms of earth. These are nature's messengers throughout all experiences. The elements exchange, sort, accept and reject individual and collective knowledge.

The catalyzing functions are to exchange, sort, accept and reject which are often symbolical of harvesting a crop. The functions of each catalyst position are the same and meet catalyze the individual positions signature intention. Measure of Learning Outcomes discussed in essay 2. The functions are individualized to each of the four external positions of the catalyst zone, as well as, remaining a constant collective and individual consciousness in the catalyst zone. The insight that the Natural Science of this model secures is the relationship to the Whole. This can be imagined by expanding a catalyst zone and over laying the zone over any perimeter of space and time.

When viewing the catalyst zone from the human position the elements can be viewed all together like when an athlete is in the zone of mastery or experiencing the expressions fully and equally. The next two areas of the catalyst zone are outlined for definition. They are the four elements and four expressions of those elements.

Elements - Nature's Messengers

1. Fire akin to the sun and suns of the Whole.
2. Earth akin to the minerals and minerals of the Whole.
3. Water akin to plants and the plants of the Whole.
4. Air akin to the animals and animals of the Whole.³

Circle of Elements

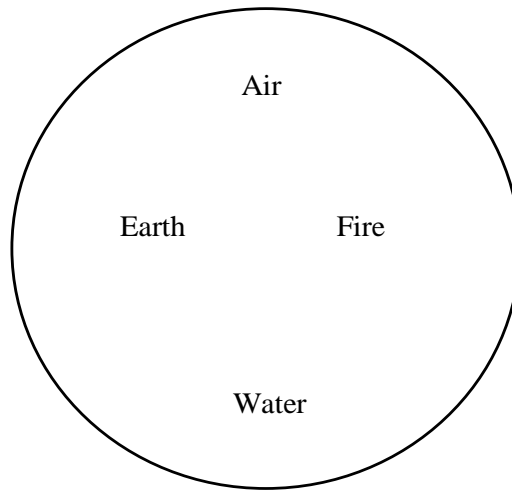


Figure 7

Figure 7. Circle of Elements

Expressions of Catalyzed Knowledge

1. Spirit akin to individual consciousness and the collective consciousness of the Whole. This is an expression of the fires of the sun and the stars.
2. Physical akin to the individual container of records and the collective containers of records of the Whole. This position also expresses the earth as the physical containment made up from the minerals of earth.
3. Motion akin to energy in motion and the collective energy in motion of the Whole. This position also expresses water and the waters of the plants as the givers of energy motions.
4. Mental akin to individual geometric pathways and the collective geometric pathways of the Whole.⁴ This position also expresses the air as a breath that travels the mental pathways.

Circle of Expressions

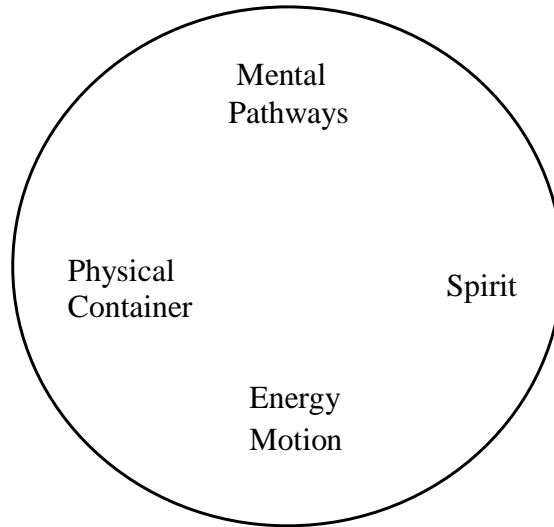


Figure 8

Figure 8. Circle of Expressions

The phrase Expressions of Catalyzed Knowledge is a functional phrase that is used in place of symbolic terms from other specific Cosmologies that generally call these expressions powers. The purpose here is to translate without dismantling the traditions of the regional or cultural cosmologies.

There are two very important points of viewing for a reader to continuously consider before continuing.

The first point is the next teaching called the Nine Faces of Authentic self which is an exit from the Whole cosmology being presented. The exit is the first step of a human beginning an individual expression. The Nine Faces of Authentic self has layered applications for translating across cultural boundaries. The application described is an

entry like a doorway into a natural transformational lifestyle without venturing beyond the scope of this essay. I will define it as a first step in becoming an individual expression from the indigenous Oral Teachings listed in the bibliography.

The second point is that the preceding essays have been following a vertical descent in a linear fashion following an invisible guideline of the numbers ten to five on Figure 2.

This is difficult to maintain as the reader continues. It is necessary to broaden and encompass the Whole cosmology being created without a measurement of time and the knowledge experienced simultaneously. It would be like being able to hold consciousness across a distance of space without any measure of time. Another example would be like holding full awareness of equal distances around a physical container while witnessing a minimum of nine lifetimes/storylines all existing concurrently for extended durations.

The teaching is called the Nine Faces of Authentic Self. See Figure 9. The Nine Faces of The Authentic Self gets its title from an interpretive function from one cosmology to another. This can be understood by laying the Figure 9 circle over the Renewal Trails ten or twenty count. See figures 2 and 10. The Oral Teaching translation comes into view from the Whole first with all directional signatures and then sliding the circle (Figure 9) to encompass the individual human only. The Oral Teaching then reveals the relationship to the other ancestors from the human viewpoint on the web. For example, the north or guardian would be the animal in the human; the provider would be the plant in the human; the scout would be the sun or spirit in the human; and the keeper would be the earth in the human. The non-cardinal directions would be combinations of the two cardinal directions of either side of the position being defined. The teaching is

used in a variety of ways to translate across cosmologies humans, animals, plants and minerals whether they are of a collective eco-system or individual.

Renewal Trails
Nine Faces Authentic Self

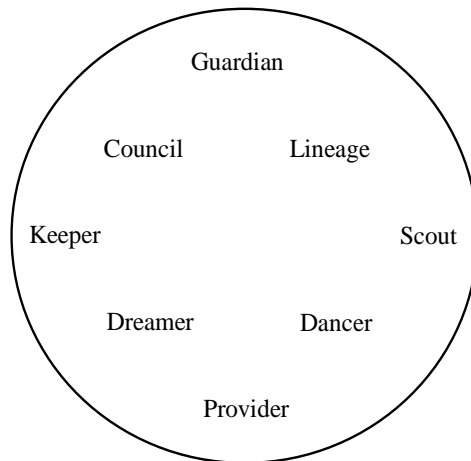


Figure 9

Figure 9. Renewal Trail's Nine Faces Authentic Self

Nine Faces of Authentic Self

1. East position is the scout that has capabilities of going to a destination with or without a physical form to travel within. The functions are scanning, scouting, stalking or a less focused version called browsing.
2. West position is the keeper that holds and transforms records like a modern day library. The human body is a keeper of the historical records of all human experiences that preceded the current form.

3. South position is the provider that gives emotional expression to experiences. Emotions are movement either in contraction or expansion. Movement is one of the Measures of Learning Outcomes for Nature's Ways and Oral Teachings.
4. North position is the guardian that regulates and enforces the Measures of Learning Outcomes. This face is often viewed within human social models only. The point for this face is to view the guardian from beyond the human social laws by including all inhabitants of nature or the Whole intelligence of earth.
5. South of center Catalyst position is where experience and knowledge mix into the form of a human. If the form is too tight to integrate a larger experience then a subtraction of limited areas will need to be addressed.
6. Southeast position is the dancer which symbolically dances or experiences an action in a perimeter of what is called time.
7. Southwest position is the dreamer of the symbols within time on earth. The dreamer expands consciousness into the time and space of forms and realities. Expansion never severs or excludes the prior realities and often is interpreted as imagination.
8. Northwest position is the council of the Whole that decides what choices are ethical to the cosmology of the Whole.
9. Northeast position is the lineage or link to the design of the Whole. This function designs the string like pathways for continuity and collective consciousness.
10. North of center position called the measure of intellect catalyzes the previous nine positions that are connected to the Whole cosmology.

The Nine Faces of Authentic Self is the first breakout circle of humans of the Whole cosmology into individualized groups, cultures, and personal orientations. The translation usually encounters symbolic signatures for identity, ranking, geographical roots, or tasks. From this translation, from symbol to title to function, the movement can continue to subdivide into comprehensive circles for natural transformation, travel, research, healing, and other functions of a community. A beauty of the Nine Faces model when viewed as a beginning point is that it expands as the Authentic self reclaims itself. The model also encompasses a current reality and when the consciousness expands to embrace the subconscious and unconscious so does the model.

To understand the flexibility of the Nine Faces of Authentic Self circle, the puberty rite of passage in a natural lifestyle is examined. A young man or woman who is approaching puberty is in a period when hormones awaken. The transition of awakening the hormones is called a Rite of Passage in several Oral Traditions. The passage is a becoming of an individual expression by the installing of what is called the four expressions/powers of the creator. These four powers are known as the power to birth, the power to give life, the power of conversion by death, and the power of rebirth. These four powers require a connected relationship to the cosmology of the Whole for guidance of mastering these powers. Grandfather Eagle Heart taught this way and would add that this is how humans have experiences of the creator. By using this template and applying the functions to the titles can cultural cosmologies be translated? This is accomplished differently, depending upon the application; however, generally the link to nature's intelligence as a guide is done by a representation to reflect the function. The

representation will have a physical symbol with a name and then a name for the spirits or spirit that dwells inside or around the area. Many Oral traditions create symbolic art in forms as a physical container or home in sculptures, paintings, drawings, buildings, and temples. Some common terms for the spirits that dwell in the container are Totems, Kachinas, Manitou's, Angels, and Gods. The collection of the spirits will carry a name for identification of the spirits that have contracted to the way of living as well as any individual physical form.

Contemporary examples of this model can be found by translating the titles to the function of the role. Groups that gather for discussions like family, committees, communities, or summit conferences will all find their position on the circle and often change positions or express from a number of positions. My early experience in developing the model was to interact with several ancestries that spoke of religious and spiritual names. For example, some Dakota Sioux would call the collective spirit of the plants, White Buffalo Calf Woman, because she provided the abundance of forgiveness and life's resources. Christian folks called this providing for the forgiveness of sins by absorbing the sins of others as a function of Jesus. This is what the plant world of nature does by taking in carbon emissions and giving oxygen. Another example of crossing cosmologies using this template is the Chippewa system, as published by Sun Bear, which uses animals as a totem for the functions of the circle. This may differ from each person to another but the function of the animal assigned will translate into common understanding. This is a very enormous concept to explain. When an Oral teaching goes into publishing on an electronic or paper medium the gap of translating is wide and often misdirected from the origin of the Teaching. This occurs when an Oral Teaching is put

into a How to Transform kind of publication. Oral Teachings do not have a fixed pattern of learning. For an example, the book “Earth Astrology” by Sun Bear of Chippewa decent, sources astrology charts of an individual and then translates them into an animal totem with similar personality traits. The Oral Teaching comes from a region in Minnesota. This will work for transformation applications when an individual mentally agrees with the astrology charts fixed patterns of light waves at the time of entering the earthly life.

The original Oral Teaching was that the totems were given at the moment of birth by witnessing the presences in nature at the time of birth and the alliances made between birth and puberty. This is a living type of mentoring that cannot be predetermined. The Nine Faces Teaching serves to translate across the distorted voids from the original wisdom to the contemporary publications of tracks of paper or computer screens.

Summary

The circular models and definitions in the third essay are to set the parameters of living and researching questions of Oral Teachings. The special focus is on the central zone. The Whole circle is a zone of mixing data and the central area is the eye of the mixing like an eye of a hurricane. It can be calm or the point of generating movement. It is an area of catalyzing, integrating, and expression of elements. The four elements in this model are the direct contact points to Nature and the influences that govern the movement of earth.

The Nine Faces of Authentic Self model is used in the Renewal Trails Cosmology as the first breakout of the human position when tracking a personal transformation. I have used the model when communicating to the spirits of an eco-system. It serves as a

beginning or ending point of separating from a natural transforming relationship to the Whole cosmology. The Nine Faces teaching within the Whole, positioned in the number five location operates as part of the Whole. When humans create a religion, lifestyle or custom that governs itself with rules, values and laws for social, civil and religious order the link to the rules, values and laws that govern the Whole is reduced. The Nine Faces then serves as a translating entry to open the link to the Whole. This is often provided in earth type ceremonies that would include other passage rites/applications such as: marriage (bonding), death (funeral), divorce, festivals, and healing. It is a seductive conclusion to classify these types of examples as ministerial services. That would be the linear translation the exploratory ancestors made when they encountered new cultures. That would be counterproductive to these ways of Oral Teaching Science. The ceremonies are more of the ways of living Whole. The function of the Nine Faces of Authentic Self is to integrate the road away and back to the Whole of Nature. A rite of passage ceremony that is grounded into nature is so that nature is the witness to the transition. The foundational premise is that a human birth carries the expressions of nature's elements and therefore cannot ever be linear in composition.

Conclusion

The natural science of Oral Teaching requires the inclusion of pioneering lineages that define the craft. The models that have been presented are variations from the Oral Teaching given to me over my years in the craft. They have been altered only to keep the cosmology they came from intact as a Whole. The terms have been neutralized from title reference to any particular culture for the purpose of relatedness to the Whole of earth. This is not a dishonor in any way. In the present form, the tools interface to other

cosmologies of language for communication and interpretation. This allows the tools to be a vehicle for global unification of Earth's inhabitants and honor restored. In conclusion the Oral Teachings do not represent any faith or religion in an exclusive or dominion manner over the earth. Oral teachings are birthed out of everyday activities of life and therefore require a science of translating. The Oral Teachings of the Renewal Trails Cosmology that are presented here also do not imply a stewardship of the earth either. The cosmology as a Whole, suggests we are earth and in a partnering relationship that requires accountability.

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4) SUMMARY OF THREE ESSAYS: RETURN OF ORAL TRADITIONS & ORAL TEACHING RESEARCH - PART 1; INTRODUCTION AND ORAL TEACHING RESEARCH - PART 2; AND INTRODUCTION AND RETURN OF ORAL TEACHINGS CRAFT.

Introduction

The World Millennium Peace Summit of 2000 was a crucial Passage on a world stage that marked the need for a collective wisdom from all cultures. We are waking up to the state of other inhabitants of the earth, as a result of the focus on global warming. Does this mean we will continue to watch or communicate with Nature?

The evidence seems clear that a Re-Genesis with Nature's Ways will not be avoided. This series of essays serve to bring a light to an emerging trend to re-establish the geometric and conscious networking between Nature and all of the inhabitants that reside within. The Renewal Trails Cosmology called the Twenty Count model surrounds the Whole of the components of the first three essays. The networking patterns will be difficult to trace as distortions have replaced the natural mediums and the remedies will certainly be scrutinized until the personalized processes reach transformation. It may take generations to manifest global change. The message from nature's shift in patterns is clear. The time of seeding the future's research standards has arrived. The following essay is focused to give a framing perimeter to a doorway-like entrance in each position of the Whole as seen in Figure 1. Figure 2 mapped the positions by numbers one through ten with the directional names on a circle. The next set of positions, numbers eleven through twenty, represent the collective voices or spirits that gather in a designated position. This is referred to as a collective consciousness of the signature. It is important

to view the Whole cosmology as natural languages influenced by individualized categories and collective categories.

Twenty Count

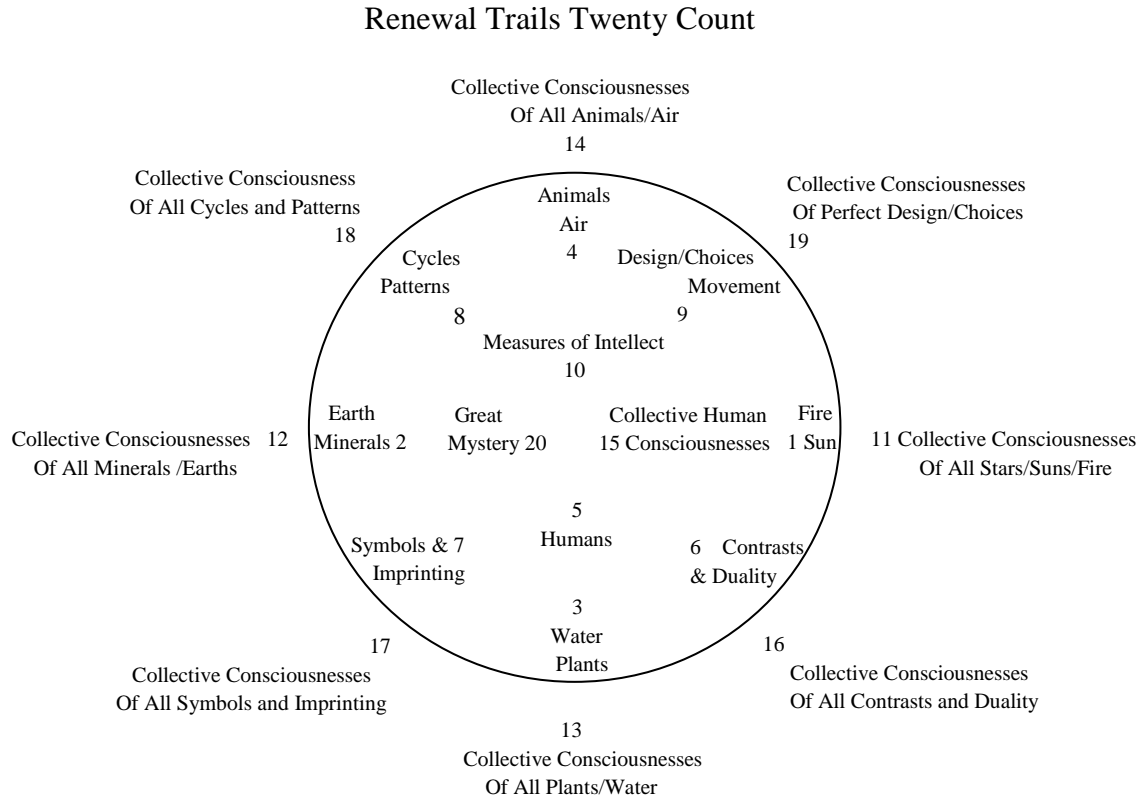


Figure 10. Renewal Trail’s Cosmology Twenty Count

Oral Teachings hold the languages of Nature like a song to a musician. Keepers of this type of tradition will from time to time open the puzzle for pointing to a marked trail that others have followed. The Twenty Count is that kind of trail that has been traveled in discovery and research. This presentation of the Twenty Count is to bond the relationship

of directional positions as a collection of individual consciousness and the individual consciousness standing alone. The relatedness bond is measured by ten increments which is the measure of intellect. The model is created as a zero sphere or spider web shape representing the earth as a flow through position in space. The placement of human is south of center. The sensors for access of the Whole are ten fingers for sensors above the ground and ten toe sensors to connect under the ground.

A challenge of writing from an Oral Tradition presents itself as I introduce the Twenty Count as positional and natural languages. The languages of The Twenty Count as I am presenting may require more evolution for clarity and may drift in and out of current scientific trends and terms until the translation occurs.

In the following paragraphs I will point to the language of the directional signatures only. The legend of directions and numbers for the positions are from Figure 1. Note that the number ten on the Renewal Trails Twenty Count is named Measure of Intellect and would also be the placement of an application.

20/10 Language of the Great Mystery - Discovering Whole Research

Two movements cited in these essays are about the Oral Traditions of Maori people in New Zealand and the Integrative Science “Two Eyes Seeing” in Canada. Both examples embody the pioneering spirit of discovering Whole research. The Twenty Count Cosmology is a Whole map, compass, scorecard, navigator, and languages of Natural Science. It is a Creation Story, Cosmology, Psychology Profiler, Eco system analyst, Theology translator and communicating link to the forces of creation. These specific uses of the Twenty Count are what people of the earth call Great Spirit. For purposes of this essay, I prefer the title Great Mystery. The Great Mystery designated by

the number twenty of Figure 10 sets the perimeters for the Oral Teachings held within Oral Traditions. Twenty is the composite total of all of the other numbers. The Ten position is the catalyst position where the measure of wisdom is reflected from the numbered positions one through nine of the circle that represent the Measure of Intellect at the time of monitoring. The next measure is from the ten, proceeding with eleven to the twenty, gathering in the twenty positions the collective consciousness Intellect. If I set the application of Earth's health in the ten positions then some of the following interpretations will have more clarity. At the time of this writing several earthquakes have occurred in Japan, and within the US on opposite coasts within 24 hours, as well as, flooding in the Midwest and a major hurricane along the entire east coast of the United States..

The driving quest of this paper is to point to opening doors that could include the Whole in research and lifestyle for some corrections of these natural events. Since it is the mothering life force energy that is generated from the natural interactions on earth, it is safe to say that nature gives life, thought, and a place for consciousness to exist. The point is that a movement towards Whole research is not a faith, religion or supremacy of corporate dominion. It is simply being connected to the source of existing. Humans cannot continue to buy mother earth's land, water, and air and regulate the spirits that inhabit on earth from other humans. If they are to continue using a measuring system of paper money, then buy the elements from the earth and not each other. This would be a step towards the Whole.

When assisting human transformation, a vital first step is the grieving of identity, status and lifestyle change. Transformation for the purpose of regeneration on a global

and universal scale may require a similar step. The Elisabeth Kübler-Ross & David Kessler model of a grief process has five stages. They are Denial, Anger, Bargaining, Depression, and Acceptance. The model focuses on the loss of a loved one in a visible form, but the same stages take place whether loss is visible or not. Could the collective Whole consciousness of earth be in a grief process which includes the stage of denial? It appears to fit.

The following is a brief entry into the positions and directions of the Whole Twenty Count Cosmology. The data stream of consciousness flows from the collective consciousness of all through all fractals to the individual consciousness for each direction. The data stream also flows from the individual to the collective through all fractal units that carry similar form.

19/9 Language of Pure Design of Movement

The pure science of architectural design is the collective position that symbolically collects like a radar dish. What is collected is referred to as spirits, voices, or songs of the universe. The design is that a collection occurs and creates a collective consciousness that is the summary of the spirits collected. Then the collective consciousness feeds the individual expression of the collection. These are the numbers one through ten on Figure 10.

The positions either collective or individual could be designated as a domain for its overriding consciousness. Examples of other terms in the human language of English descent that give a sensation of authority are listed below. The terms can interface into the positions of the Twenty Count for translating across cosmologies.

Examples of terms that give a domain or containment authority:

- Therapists: use words like personalities, disorders and behaviors.
- The science of Medicine use words like conditions, disease or symptoms for a domain area in a physical body.
- Mathematical science uses words like fractals, prime and Whole numbers as a domain.
- Oral Teachings use terms like spirit, powers or imaginative sensations that give symbolic relationships to an animal or plant for a domain.
- Religions generally use terms like soul, spirit with reference to a right or wrong action within the Whole that lend an authority to the domain.
- Indigenous people generally use terms like circle, hoop or wheel that refers to the Whole of a domain.
- Computers use the words domain and address, which gives the location from which the experience is generated.
- Colonization refers to a domain or area of dominion by an overriding authority.

Each category mentioned creates a cosmology design of collective consciousness. A language and terms for the functions within the cosmology soon follows to maintain order and productivity. Nature creates in the same way. The examples point to a progression of separation from the Whole and with independent rules and laws that can quickly distort communications. A universal cosmology would include and does not exclude in the design and natural science of Oral Teachings. Keep in mind that subtractions would be necessary for a balanced eco-system and are not exclusion.

18/8 Language of Cycles and Patterns

The language of nature expressed by cycles and patterns functions by what modern science calls the law of magnetic. Electromagnetic properties of expression have two basic actions - attraction and repulsion. All life forms on earth radiate energy that has attraction properties that string motion together or repulse the properties of motion. This concept is evident in the creation of the Multi Resonance Imaging machine used by the science of medicine. The machine replaces skills that we have naturally. Regardless, WebMD defines the technique used by the machine as:¹ "A test that uses a magnetic field and pulses of radio wave energy to make pictures of organs and structures inside the body". In many cases a MRI gives different information about structures in the body than can be seen with an [X-ray](#), [ultrasound](#), or [computed tomography \(CT\) scan](#) and may show problems that cannot be seen with other imaging methods.

For an MRI test, the area of the body being studied is placed inside a special machine that contains a strong magnet. Pictures from an MRI scan are digital images that can be saved and stored on a computer for more study. The images also can be reviewed remotely, such as in a clinic or an operating room. In some cases, [contrast material](#) may be used during the MRI scan to show certain structures more clearly.

The magnetic properties bond or resist emotions, images, thoughts, and routes throughout a physical body. When humans are focused in prayers, ritual, ceremonies, behaviors, medicine, therapies, or computers and other activities, all components have an attraction magnetic to the pattern manifested into the application. The opposite or repulsion also occurs whereby the emotions, images, thoughts and body language can

seek hiding places along the course of the process of becoming focused into an application. Traditional martial arts and Chinese medicine both have utilized this wisdom without the science of magnetic properties. Oral Teachings referenced the cycles and patterns of nature as councils and governing powers. Collective and Individual consciousness of celestial movements were studied for the intelligence and practiced in research replications. The applications were often the studies of behaviors in plants, animals and humans. The magnetic properties of cycles and patterns were titled with names for the spirit of the motions at junctures of the cycles and the patterns within. Eventually the titles would be woven into the designated cultural cosmology.

17/7 Language of Open and Closed Systems

I have used the term cosmology quite often in these writings. The point was to give a wrap around seal to identify each position as a sub-unit or domain within the greater unit. This would be a cosmology within a cosmology, or wheels within wheels. By this application of the term cosmology that refers to the Whole, all movements of energy within the Whole can be understood as a collective and individual consciousness. The Whole can be everything that exists or a Whole within the Whole. The next understanding is to examine the southwest position as an open or closed symbolic imprint. Oral Teachings called a symbol open if it is flowing with life force through and around the symbol and closed if the symbol is not flowing fully. Applying the open and closed symbol to a system is picked up in the subroutine of the Cycles and Patterns numbered 18/8. Symbols are an Oral way of creating a language and the continuous tracks of the symbols being like a sentence. Symbols by general definition in Oral

Traditions are any form like ponds, forests, trees, animals, humans, rocks or dwellings. Therefore a symbol contains components called codes.

The language of the Open and Closed systems can be understood as a collection of consciousness or eighteen on the Twenty Count that creates an individual expression of consciousness designated as eight on the Twenty Count.

An example of this would be a person going through a transforming experience like a death of a loved one. The collective consciousness is the people gathered to assist the grief of an individual. The individual and the collection of people will all have open fluidity and closed off emotions until having a good cry to open the closed system. This would be a therapeutic example of these positions. The process of getting to the good cry is measured by the scale of ten within numbers seven to seventeen.

16/6 Language of Opposites, Duality and Contrasts

This position of the Twenty Count Cosmology accesses the languages of opposites, contrasts and duality of nature. Examples are light and dark, hot and cold, thick and thin, and the variable degrees in between the perimeter extremes. To understand this language it is important to remove the exact definition of terms when using a noun based communication that expects a preconceived outcome. Oral Teachings call it the Dance. One purpose of calling it a dance is because the perimeters of opposites continually change with experience. An example is if you put your hand in water that is cold several times you will adjust and can hold your hand in colder water than the previous times. The same happens on the hot side of the opposite perimeter of the dance. Dipping a hand in cold or hot water is a dance with the water.

I attended a gathering in Pala Alto, California (1996) sponsored by The Mind Being Research Foundation. Dan Moonhawk Alford PhD presented his studies of linguistics with the Cheyenne people.² The presentation discussed a probable dead end in advancing Quantum Physics to the next level, because of the use of nouns in the English language. His examples centered on the need to have an experience before describing it. When using nouns like saying “that is a tree” there is an expected outcome of the experience of a tree. The discussions made reference to the Algonquian language of the Cheyenne people as an alternative. The language is of phrase like sentences, verbs and function sounds for communicating. My own experience is with the Algonquian language also. It is impressive to sit in circle with people who speak with a minimum of nouns. The communications never stop in one person, but move seamlessly from one person onto another person interconnected and always related. It is a stream of consciousness that only forms a complete discussion when everyone has participated. It is truly an ancestral dance, as each person is an open symbol channeling the voices of their respective lineage.

We can accomplish a phrase-like flavor similar to the Algonquian language with groups of nouns or by placing functional nouns in a circle or zero. The variety of eight to ten nouns gives flavor, and movement can suggest a Whole perspective rather than a literal translation of one position on a circle. This kind of presenting takes a little practice.

This natural language is what gives a guided expression to a collective or individual consciousness. The seasonal changes of nature exhibit the dance of light and dark by colors and their shades. Chinese medicine reveals this language in the external and

internal called Yin and Yang. A tree is similar in expression below and above the ground level. The English language falls short in this experience by creating a collective consciousness around a definition when applying nouns to an application. This creates a closed symbol by a collective agreement. Oral Teachings call this a collective consciousness when the spirits agree to the definition. The definition may or not be an open or closed system.

When researching an Oral Teaching the language of opposites, dualism, and contrasts is an important variable to factor. A beautiful example of an ancient community that architecturally designed the layout utilizing light and dark is Chaco Canyon in New Mexico of the USA. The ancient people known as Pueblos designed the community to track time by the sun, moon, seasons, and celestial planets utilizing light and dark duality. Some references to publications are in the bibliography.

15/5 Language of Catalysts

The Twenty Count model positions the individual humans and the collective consciousness of humans as catalysts. This designation is a catalyst placement in the central area of the circular model and the placement was determined by humans being the children born of the animals, plants, earth's minerals and the elements of these forms. The premise is that the elements of fire, water, earth, and air birthed the minerals, plants, and animals and from this collective intelligence the human form was born. This is the Oral Teaching behind the position. The Oral Teaching views the parental forms as elders.

The model symbolically defines the collective consciousness of humans as the souls and spirits of all humans. The individual human is defined as sacred human when the Whole of the Twenty Count Cosmology is honored as a living partnership.

The catalyst position is given for a reflection of the status of the human maturity. Humans are a measure of the relationship to the Whole. This is an entry point for profiling a healing or strategizing a treatment plan for transformative purposes.

14/4 Language of Animals/Air

The next four directions of the 14/4, 13/3, 12/2, and 11/1 are know in several Oral Traditions as the Elders, parents and the combination thereof is an essence that is referred to as mother life.

The Oral Teaching is that of the collective and individual consciousness of the animals and their direct kinship to the element of air. The placement of the 14/4 in the Twenty Count Cosmology is in the north near the element of air and the expression of mental pathways that channel thoughts. This is a receiver quality like a radar picking up data streams with natural sensory skills kin to the animals. The expression of the receiving quality is the creation of mental geometric pathways that network information. The communication is expressed by the spirit as it gathers the thoughts traveling through the pathways. In rural and remote areas in nature, a collection of animals communicate together as one consciousness and each individual species act in accordance to their roles and functions of the area. For the Whole cosmology the language of animals is one of watching and guarding as masters of these skills. The relatedness of the animals as elder to humans can be understood and defined in the similar skills of the animals. This definition is beyond the scope of this paper; however the Oral Teaching that connects this link is in the primal instincts of humanity. History of human evolution overrides this link by behavior modification for cooperative communities and family units. This point can

be easily experienced by removing the individual from other human interaction and spending a few months in a wilderness setting.

13/3 Language of Plants/Water

The language of plants and water is a giving expressed as energy in motion. Oral traditions generally speak to water as the blood of the earth while the plants are the children that cleanse and provide the cleansing. It is well documented that trees clean the carbon from the air and return oxygen. This is an example of a cleansing system. The water as a blood can be understood metaphorically as a delivery system that has intelligence by the volume and weight to move, evaporate and redistribute the water by rainfall, floods, runoff and underground aquifers and river.

The Whole collective consciousness of plants or water can be experienced in eco-systems that are regional or on earth as a Whole. This statement suggests that the reader consider that the whole collective consciousness may extend to include other solar systems as well. Solar in this statement applies to the numbers eleven through twenty of the Renewal Trails Cosmology. Regional system examples are the oceans, lakes, ponds, rivers, and streams that provide homes for the associated plants.

12/2 Language of Earth/ Minerals

All earths that exist would make up the collective consciousness of the number twelve position on this model. The number two as previously mentioned is the individual physical earth. The language of the physical earth is within the skill to hold and transform energy properties. This is more commonly understood as a conversion process or mystically called alchemy. The minerals are the makeup of the earthly form, erode from

the friction of movement, and are released for absorption by other forms. There are four head categories of minerals in this tradition of Oral Teachings. I will give the relationship of collective consciousness to individual consciousness by stepping into a narrower micro application. The Earth, we as humans exist on, will be the collective consciousness and the individual minerals will be the individual consciousness.

Clays, sands, loams, and organic matter make up the skin of the earth and therefore are directly related in function to the skin of humans, plants and animals. Rocks and stones make up the muscles and skeletal system of mother earth and therefore are directly related to the muscles and bones of humans, plants and animals. Stones that are promoted as precious like a prize called precious gems make up the organs of mother earth. These gems are directly related to the individual organs of humans, plants and animals. Crystals make up the brains of mother earth and therefore are directly related to the individual brains of humans, plants and animals. Mixed Ores are made up of a combination of all minerals presented in this paragraph and carry a catalyzing function.

11/1 Language of Sun/Fire

The collective consciousnesses of fire are all external fires outside the earth's sun. This is an example when applying the Twenty Count as a Whole Cosmology. As with all applications of the collective consciousness numbers, there is a vast difference to the individual consciousness of the application. An example would be applying the 11/1 to the imprinting in an eco-system like a canyon. The temperature changes and their respective durations of temperature constants will give a canyon eco-system its arrangement of plants and animal habitats. A similar understanding occurs when assisting a person through a natural process of converting old imprinted memories into the light of

awareness. The process of directing the memories to awareness nears the completion when the awareness reaches an internal and external temperature that is consistent and manageable.

The beauty of the model is in the versatility of applications. Regardless of the application the template can interface to chasms of translation and transition like having a universal map. This is the medicine of fire that gives awareness, insight and illumination. An individual fire can be any unit expressing an element of fire like the sun (day star) of our solar system. The language of the sun is understood by the effects of an increase or reduction of fire. Each earthly form that is in the path of a fire's rays can be measured by a temperature scale to study effects. This language is expressed in all light waves, heat and illuminating qualities as expressed in the degrees of duality like light and dark.

Twenty Count Cosmology as a Universal Translator, Map and Compass

The Twenty Count was introduced as a base legend and cosmology in the published works called "Lightning Bolt" (Storm 1997) and there are several past and next generations that generate from the model. The lineage as represented by Storm stretches across the great lakes region of the United States and Canada and leads across the plains and along the Rocky Mountains north and south to Central America. The compilation of the teachings are woven and linked to the twenty positions of the Great Calendar Round from Aztec/Mayan descent.

The layering of this calendar system comes to life when you imagine that there are twenty sub-positions for each main position giving twenty multiplied by twenty for a total of four hundred positions or viewpoints. The sub-positions are built into the Great Calendar Round system with symbols, numbers and architectural design. The Renewal

Trails version shown in these essays do not dismantle the Aztec/Mayan cosmology. The base teaching of design has been extracted in a facsimile and terms translated for function and interrelatedness while communicating with other cosmologies.

Understanding that each of the twenty main positions has twenty sub-positions of the same cosmology with rotations for variables shows the flexibility of the model. For example number 1 of the main Twenty Count Cosmology is the sun, with twenty sub-positions. It would go like this. 1.1 would be fire of the sun, 1.2 would be the earth/minerals of the sun, 1.3 would be the e-motion/plants of sun, and 1.4 would be the air/animal of the sun and so on. This spreading of the subroutines would require study and translation and is beyond the scope of this paper. The idea is to illuminate that Oral Teachings had a science to their religions and spirituality.

Oral Teachings have a long history of accumulating and then manifesting into organized studies. The teachings often evolved into an Oral Tradition with a title that gives reference to the area that is being studied and the origins are disguised in the naming. The Oral Teachings presented throughout these essays are driven by collective voices to reveal the origins of knowledge.

Summary

The Natural Science of Oral Teachings has distinct protocols for researching the medicine of knowledge. The primal protocol of Natural Science of Oral Teachings is for the evolution of the Whole Cosmology. Some cultures refer to the Whole cosmology as a sacred hoop, medicine wheel, everything, the zero spheres, or by a faith reference. Faith reference would be Great Spirit, god, goddess or other terms that speak to an archetypal intelligence.

Some protocols of the Renewal Trails Bundle are:

- remove of titles, names, nouns that restrict movement
- use of terms that have function and action for efficiency
- use models that are circular for recording and readily accessible
- Use the term teacher to reflect learning as an open system.
- acquaint the regional landscape for ancestral history and cultural contracts
- create relatedness to a local natural eco–setting

There is a rich history of Oral Teachings sealed in silence by ancestors that pioneered modern day sciences. These same ancestors are now communicating through global events of wars, earthquakes and resource depletion. They faced this juncture in the past and now the choice is ours as humans to make. Do we as a collective consciousness continue our evolving with no regard to the Whole? If so the knowledge of these Oral Teachings will fade into the silence. If the choice is to connect to the Whole, then the maps, languages, and doorways will open for discovery and research.

The Twenty Count Cosmology that was introduced in this essay as a template of Oral Teaching Research is not just of Aztec/Mayan descent but from ancestors from around the globe. The beauty of Twenty Count Cosmology when translated out of the Aztec/Mayan and Sky Women's Web cosmologies into function style terms allows the Cosmologies to come to life as a translator of the natural languages interpreted through all earthly inhabitants. The languages include mathematics, patterns and cycles, symbols, contrasts, dualism and sensory perceptions, beliefs, and philosophy. This is an ideal bridge between heaven and earth, and science and spirituality and other theologies that have separations that require resolution for earth's renewal.

Conclusion – Earth Renewal

There are many truths emerging on a global scale that are getting the attention of the media. One truth is that humans as a collective are violating the most sacred gift that exists. That gift is Life and the resources that give life.

Another truth is that Oral Teachings and Oral Traditions are coming into a global spotlight. I can only guess that people are looking for wisdom for current challenges and hoping that the knowledge is still available from indigenous elders, tribes and other people that live in direct communication with the earth. Another truth is that there is an invisible line forming that gives definition between co-existing and dominating inhabitants within nature. That line is being defined by the human processes of seeking answers and will eventually break through the collective human layers of denial. The term Cognitive Imperialism is being used to describe the dominion side of this line and the applications will increase as the term gains recognition. The term may be extended to geographical imperialism of land and people and emotional imperialism by therapists, pharmaceuticals, businesses, government and religions, and spiritual imperialism by global corporations. The dominion side of the line is very visible and steps toward corrections are moving. The co-existing phrase may become the flag title that gives reference to the emerging line for future measures. The co-existing model is a challenge to find except in eco-systems of nature. Surely once the line is defined, choices can be measured against the line to advance the evolution of all inhabitants of the Earth.

What the Oral Teachings can offer as a resolution, in life as well as death, is a purpose of living the mystery of who we are as humans? The worldview and point here is that if the individual self is a seed, made up of the generational thoughts and experience

that created the seed then the personality is only the ways and means of networking the historical records. If the theory is true, then human creations are only a manifestation of those collective voices filtered into an application. And in the end all we create is what is already inside of us.

A missing link to the Oral Teachings and Traditions to mainstream cultures may be in the Natural Science and Spirituality that has been woven tightly into the cultural cosmologies. Translation may need to be exercised with the appropriate intent, logic and intuition. It is in the spirit of the co-existing intent that I propose a co-existing intended Research in the following areas:

- Discovering Whole research
- Domains: Open and Closed domains of Collective and Individual Cosmologies
- Oral Teachings: Electromagnetism as a governing string of relatedness
- Cosmology as an eco –system
- Cosmology languages, bias in titles, terms, nouns
- Twenty Count Cosmology: Expandable Universal Map and Compass

The World Peace Summit of 2000 was a marker in linear time that turned a corner towards nature's ways by a title called sustainability. This new compass heading will strengthen a subtle natural transformation of humanity as subtractions and additions to lifestyles progress. An example of the first steps of the new course is well outlined in a KPMG International corporate sustainability progress report that gives a scope to the challenges ahead. A general statement of the results of a global survey presents three

major areas of challenges for corporate sustainability. They are listed as follows in the report.

- The need for financing solutions that will allow the longer term benefits of sustainability to compete with other programs with higher short term payback
- The need for common measures and underlying systems that produce credible information, to analyze the impact of sustainable programs
- The need for clear and rigorous international framework of regulation within which companies can plan with confidence

These three summarizing statements could seamlessly be spoken from the Whole intelligence of Earth expressed from minerals, plants, animals and humans as one living organism.

Oral Teachings have emerged in many breeds of people born out of the blending of cultures, language and commercial interests. Established Oral Traditions know of these ways for they are often defined as being with an experience. Participation with the experience is where a measure of learning can be communicated. Modern cultures of people live with literacy to measure, define and then live the deadness of words on paper. It is a paradox for the writing of a communication that removes the being in the experience. The Renewal Trails Twenty Count is not a cosmology for returning to Orality or Literality Traditions. The state of the global resources does not allow for clean drinking of water from a stream or allowing a human to walk freely across the land. Those days are gone! What The Renewal Trails Twenty Count Cosmology accomplishes is a map, translator, and research scorecard of the transition from one

cosmology to another. The eventual depletion of earth's resources will eventually fall out of the management from a money value system to survival. The common quest that will emerge is to track or trace the use of resources from source point to end user. This will require a scorecard to measure for the potential return of resources for earth's regeneration. I call this a Whole Sustainability when the cosmology scorecard includes all life forms!!!

Endnotes:

¹ <http://www.webmd.com/a-to-z-guides/magnetic-resonance-imaging-mri> .accessed 06/11/2011

² Moonhawk Alford Dan <http://www.enformy.com/alford.htm> articles and publications, accessed 06/02/2011

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