

MARKO POGAČNIK

Sacred Geography



GEOMANCY : CO-CREATING THE EARTH COSMOS

SACRED GEOGRAPHY

Geomancy: Co-creating the Earth Cosmos

MARKO POGAČNIK



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PREFACE

This is my second effort to present geomancy as a whole to the public consciousness. I wrote my first book on this subject in German more than ten years ago, titled *School of Geomancy* (*Schule der Geomantie*, Knaur, Munich, 1996). However, since that time my knowledge of geomancy, coupled with my practical field work, has evolved and deepened to the extent that I was compelled to write a completely new book.

“Geomancy” is an ancient word denoting the knowledge of the invisible and the visible dimensions of the Earth and its landscapes. I see it as an essential complement to modern geography, which is exclusively interested in one level of reality only, the material level of existence. To convey the idea that geomantic knowledge in a very specific way complements the material point of view of geography, I refer to geomancy as “sacred geography.” By “sacred” I mean that the task of geomancy in our present day is not simply to foster public interest in etheric, emotional and spiritual levels of places and landscapes, but also to promote a deeper, more loving, and more responsible relationship toward the Earth, the cosmos, and toward all beings, visible and invisible.

This book is conceived not only as a theoretical introduction to the worlds of sacred geography, but primarily as a practical guide through different dimensions of places and landscapes. It includes more than 170 practical examples from different parts of the world, all of them presented with original drawings. Much of the text, drawings and exercises are intended to describe and explain methods of pluridimensional perception, so that the reader will feel encouraged and supported to explore and develop her or his own experiences of the geomantic phenomena presented in the book.

My thanks go to my daughters Ana and Ajra Pogačnik, who provided essential help to me in the early 1990s to create the foundations of a holistic geomancy. My thanks go to Gene Gollogly, who years ago

decided to present me and my work concerning the health of the Earth to the American public, and who has the courage to publish such a comprehensive volume. My third “thank you” goes to my longtime friend Leslie Luchonok, who volunteered to edit *Sacred Geography*.

Šempas, March 21, 2007
Marko Pogačnik

WELCOME BACK TO THE EARTH!

1.1 A holistic approach to natural sciences

FOR TOO LONG as a civilization we have been following the instructions of modern natural sciences concerning the identity of the Earth and its landscapes. The results of a strict rational perception of the planet's life can now be seen all around the globe in the form of innumerable degraded environments and an alienated consciousness of the Earth's inhabitants. The moment has arrived to recognize that the classical natural sciences are insufficient to deal properly with the heritage of the Blue Planet. The moment is ripe to search for another, more holistic approach to the Earth's identity and to its breath of life. Once found and formulated, this holistic venue can become a solid basis for developing a different, more loving and cooperative approach to the living planet and its evolutions.

One can see the ecological movement surging up within the last three decades as a kind of alternative to the classical natural sciences. Unfortunately, as a daughter of classical natural sciences, ecology refers to the same rational paradigm that does not allow the Earth to be loved while being explored and protected. As a result, ecological endeavors stay on the surface of life's web, ignoring the subtle dimension of Earth, its beings and environments.

The holistic approach means not only to acknowledge all levels of existence, the so-called visible and invisible, but also to foster a human presence within the web of life. The moment has come to open to the multidimensionality of the Earth and its evolutions. The moment has come to renounce the highly prized distance between the human being as a subject and the Earth as the object of interest and research. Or, more precisely, within the holistic paradigm, the subject-object approach is only one of the possible entries to the organism of the Earth. Knowledge equally rich can be obtained through loving the Earth and perceiving it through the means of one's intuition.

1.2 Geomancy as an alternative to the language of geography

If we speak of a need to develop a holistic approach to the Earth, its vital-energy network, its consciousness and its sacred dimensions, we do not intend to revive one of the geomantic systems related to ancient cultures and past epochs. The Earth is an organism of constant change, and is even more rapidly affected by cycles of transformation in human consciousness.

The effort invested into the present book project, and the related practice, aims at formulating a basic knowledge upon which an updated relationship to the planetary organism/consciousness can be developed. This new holistic relationship can further serve as an inspiration toward a more harmonious way of cooperation between human culture and the Earth, locally and globally.

It may sound a bit contradictory, but the holistic language presented through this book project is called “geomancy”—contradictory in the sense that we are aiming at a modern approach to nature and the Earth Cosmos, and yet we are using an ancient term. “Geomancy” is composed of two Greek words—one standing for the Earth (Gea or Gaia)—and the other one for divination (Gr. “mantein”)—Geomancy!

The decision to use the term “geomancy” refers to the modern use of the name Gaia for the living and conscious Earth. The term “divination” might properly express our interest for the sacred and invisible dimensions of the Earth as complementary to those visible and material extensions described through the language of geography.

Blending ecology and shamanic tradition

What are the decisive steps we can take to develop and support this new holistic approach, allowing geomancy to rise to public awareness and propose relevant solutions to our current planetary crisis? First of all, forget about any geomancy teaching of the past! The geomancy we are considering here rises out of the creative imagination of many individuals who love the Earth and its multifaceted cosmos, who are willing to listen to its message without being attached to any tradition.

Second, forget about any conceptual predispositions! Experience is what secures a solid foundation for geomantic knowledge to be

developed and made practical. We must learn to listen to the multi-dimensional reality of the Earth. Heart-to-heart experience is needed as a basis upon which scientific patterns of understanding can then be formulated.

Third, ecology has inspired us to undertake practical steps in protecting life upon the Earth. However, in order for our efforts to become more successful, we need to integrate our common shamanic heritage that all cultures worldwide share. What do we mean by the shamanic heritage? Talk to the Earth, to the animals, plants, and nature spirits! Be present within the whole of which you are a holographic part. Talk to the stars, to our ancestors who are our predecessors. Celebrate the beauty and systematic order of the visible world, yet also gather the knowledge of the Earth Cosmos to which the eye of our mind might be blind. Find the points of synergy. Combine inner experiences with the capability of the rational mind to make geomantic knowledge work practically in our epoch of crisis and transformation.

Let us put aside our preconceptions. It is life that matters!

1.3 The concept of multidimensional reality

To be able to proceed toward a more holistic perception of the Earth, landscape, and nature we need to question the modern concept of space and time as an exclusive framework within which our reality evolves. In effect, if one looks upon the way different cultures worldwide function, an alternative to the materialistic space and time concept already exists. We know that within each culture there are believers in sacred dimensions of life that our rational mind cannot encompass.

Human beings are obviously capable of imagining a “nonrational” plane of existence that is all-embracing, that precedes any form or concept. The best way to call this plane of existence might be the *dimension of eternity*. One can imagine that the spiritual essence of the human being, the so-called *inner self*, takes part in that same *ocean of infinity*.

On the other hand, humans generally take part in a global civilization that is strictly profane. This civilization functions almost exclusively on a rational level according to the framework of linear time and so-called three-dimensional space, as do our computers. We sit firmly within our material bodies and perceive reality as a multitude of more or less physical forms. At this level human beings relate to their watches and to the linear time that passes second by second. We can speak of the *material dimension of reality*, its exclusive *space-and-time dimension*.

An *ocean of infinity* versus a *material dimension of reality*: neither of these two modes of existence can be denied. Yet there are three major problems hidden in such a classical opposition between spirit and matter.

First, modern human beings have lost the ability to experience themselves as taking part in the vast ocean of eternity while simultaneously walking in a physical body through relatively narrow space and time structures. This causes a dangerous schism within the modern human psyche.

Secondly, the modern human being has lost the sense of other beings, like mountains, trees, elephants, and stars, taking part in the same ocean of infinity as we do. As a global civilization we have become extremely anthropocentric. The common basis that all beings and manifestations of life or non-life share is lost to our consciousness.

There is a third problem to solve. The pulsation of eternity cannot properly imbue matter with the breath of life if there are no intermediate

dimensions that allow communication between the two extremes. The condition in which the two extremes are separated—the ocean of eternal vibration and the material structures of the body—we call death. Do we aim for death?

To introduce some intermediate steps between the abstract presence of eternity and the bodily structures of space and time, we have to become conscious of three other dimensions of reality that permeate human beings, landscapes, nature worlds, and the Earth as a whole. I mean the *soul dimension*, the *dimension of consciousness*, and the so-called *etheric dimension*.

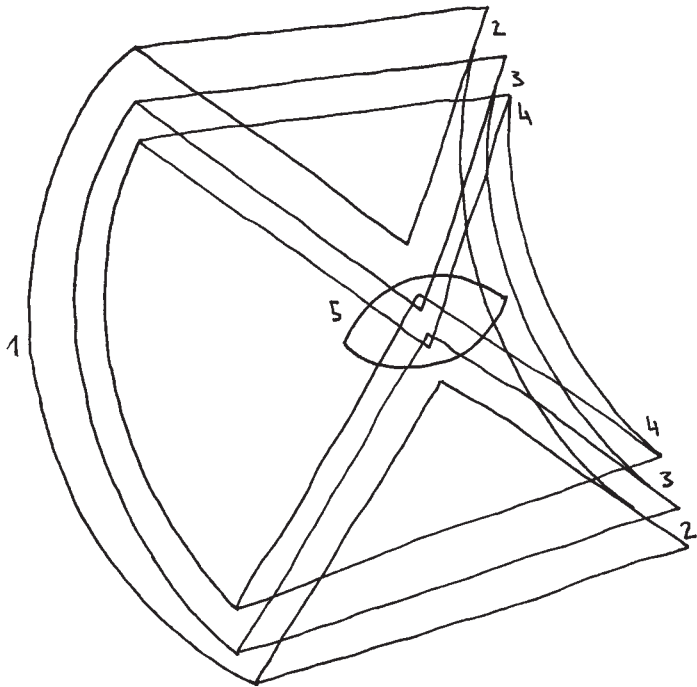
Let us list the proposed five dimensions of an all-encompassing reality. We apologize for listing them in a hierarchical way, due to the linear body of the classical book structure. The accompanying drawing (on page 7) may be a more relevant visual representation.

1. The broadest and the most unlimited dimension of reality that we can think of—or experience—is the *dimension of eternity*. As mentioned above, we can also use the expression *ocean of infinity*. We can address this dimension of reality as primeval vibration, the divine all-presence, the light of light. Within a given landscape *the dimension of eternity* can be experienced practically as a most sacred level of reality, manifested perhaps as a landscape temple or a sacred site.
2. Next follows the *soul dimension*, which can also be called the *archetypal dimension* of reality. Out of the ocean of infinity arise qualities that have a clear sense of purpose and identity, but no forms, not even forms that we could compare with our thoughts or emotions. Each manifested form refers to a certain archetype or archetypal being (a soul) pulsating within the archetypal dimension of reality. Practically this dimension manifests on the Earth's surface as the voice of Gea, the soul of planetary creation, as angelic presence or archetypal patterns behind reality.
3. The third dimension of this multidimensional reality may be called the *dimension of consciousness*. On this level cosmic ideas, archetypes, and beings become operational. Communication begins on this level, as well as conscious reflection of what is going on and what may need to be done. The dimension of consciousness covers a great range of manifestations, from mental to emotional consciousness,

from intuitive to rational. Practically one encounters the consciousness dimension within a given landscape in the form of elemental beings, nature's environmental spirits that embody the Gaia's consciousness. In addition, patterns of human behavior that one discovers in the landscape are related to the consciousness dimension of reality.

4. Approaching denser extensions of multidimensional reality, we arrive within the field of the *etheric dimension*. It might be more properly called the *vital-energy dimension* (or the *bio-energetic dimension*). There is no form yet, but an intense flow of life forces. This dimension of reality does not concern physical forms of energy but etheric ones ("bios" stands in Greek for life, "vita" in Latin). We use the expression "life force" to refer to what the Hindus call "prana" or what the Chinese speak of as "chi." According to the Greek concept of the five elements, the element of ether represents the invisible element beyond the manifested four elements. In this sense the expression *etheric dimension* is particularly appropriate. Vital-energy fields, Earth chakras, and channels of vital power are all manifestation of the etheric dimension of the landscape.
5. At last we have arrived at the ground level. The fifth dimension could be called the *material dimension*. It is the dimension in which embodiment of minerals, plants, animals, human beings, landscape features, stars and the Earth's crust takes place. We know it as the physical world, or as the world of form. What existed before in the landscape as something invisible now takes on material form and becomes perceptible by the outer senses. It finds its manifestation within the structures of linear time and physical space.

Please remember—one should not see the five dimensions of reality as ruled by a hierarchical pattern. They all exist at the same time, vibrating simultaneously at different frequencies and representing different qualities of density.



Scheme representing the five-dimensional space concept—the numbers refer to the explanation above of the five dimensions.

1.4 It all depends on the mode of perception

As long as it is not possible to perceive and experience the five dimensions of multidimensional reality, the above scheme represents no more than a possible concept. In effect, human beings generally will not be capable of perceiving any dimension other than the materialized one. The five senses that we currently use enable us to move perfectly within the structures of linear time and physical space. Yet they are useless in perceiving the other four dimensions. Consequently we simply perceive other dimensions as nonexistent.

There is an obvious contradiction in this situation. Even if human beings embody all five dimensions of reality, we perceive and thus experience only one of them as real. This unnatural situation is a result of our over-enthusiastic interest in expanding the rational aspect of our consciousness over thousands of years. Since the rational mind now generally serves as the exclusive interpreter of our perceptions, we now perceive only the portion of reality that can be processed and understood by rational thought and logic. All other layers of information that we may perceive are blocked and stored in our subconscious. They are prevented from reaching the light of our awareness.

We do not need additional organs of perception to change the evolutionary course that has blinded us to larger portions of reality, but only a new mode of becoming aware of reality around us. The basic endeavor of a new geomancy is to develop the potentials within the human being to become conscious of all the different layers of reality that surround us and that simultaneously pulsate within ourselves. The primary task of modern geomancy is to explore, learn and teach alternative modes of perception.

We do not need to develop special abilities to perceive the so-called invisible dimensions of reality. The capacity of multidimensional perception does not depend on special gifts. It is a most democratic capacity that all people share. We simply need to change our mode of perception. The rational mind perceives reality by taking itself out of the whole, thus looking upon the world from outside. As a result of this subjective-objective split only the coarsest level, the material dimension of reality, can be seen.

The approach and technique used in geomancy is an opposite one. One learns to become one with the “object” of perception. By becoming

one with the object it is possible to receive or cultivate an inner experience of its different dimensions and facets. Perception is not based on separation but rooted in oneness, in the intimate sharing of the sense of beingness between two subjects. Not separation, but a sense of love is needed to experience life in its multifaceted reality.

There are several tools at our disposal to approach this kind of inner experience. The sensitivity of our auric fields is one of them. An experience may touch our emotional fields and leave an imprint or impression that can later be interpreted. Some bodily reactions may occur that again can be understood later. The consciousness of the perceiver may react by producing some images, light figures, or symbols related to the essence of the experienced phenomena. Our intuition may serve as a device through which the perceived phenomena can reveal itself in its totality. However, becoming one with a certain aspect of life's web (or multidimensionality) and the following inner experiences of the given phenomena are only the first two steps in the process of holistic perception. These experiences can and should be followed by a third step in which the rational mind (perhaps coupled with our intuition) attempts to interpret the perceived information. The various aspects of holistic perception may be compared to each other to derive or understand a sense of the underlying truth. This experience can be formulated in a logical form so that it can be transmitted to others, or serve as the basis for a specific practical decision. In this way the multi-dimensional perception process can arrive upon solid ground!

It is crucial to understand that the deeper dimensions of reality can be perceived only under some basic ethical preconditions. If one is not connected to the divine essence within oneself and the world around, one cannot expect valuable perceptions to occur. If one is not at peace inside and well-grounded outside, one's inner perceptions will be disturbed and distorted. The dependence of holistic perception on these ethical qualities does not lessen its value. On the contrary, people must respect life within and around them to take part in its wholeness! Otherwise we remain blind to it. Changing our mode of perception means to choose a world of mutual respect, love, and cooperation. Adopting holistic perception also implies a political decision—meaning that the world can change into one of harmony and pan-democracy. Pan-democracy means that all beings visible and invisible share a common world space—which of course cannot be but pluridimensional.

1.5 Geomancy oscillating between art and science

Imagining a new planetary cosmos, a much more balanced and all-embracing space of reality, is in itself a creative act. All those who take part in the process of adopting and exploring the ideas and tools of holistic geomancy, who start to implement them within their thinking or to weave them into their daily practice, are at the same time working on further developing its essence. Space and time structures are not automatic—they need to be re-created in each moment in order to exist and to help different life forms evolve. The obvious aim of holistic geomancy is to change our ruling space and time concepts and alter the temporal and spatial reality of everyday life.

In this sense geomancy can be perceived as an artistic venture rather than a scientific discipline. Its primary impulse is to create a new and original point of view and to explore multifaceted reality on the basis of personal sensitivity, imagination, and intuition—all of which are characteristics of artistic work. In this sense geomancy is an artistic discipline. Its creative range and its tools are discussed in more detailed in Chapter 5.

We also mentioned that there cannot be reliable or accurate results of perception if the perceiver is not present, grounded and inwardly connected within his/her core self. We stressed the importance of the ethical foundation of geomantic work in relationship to the results obtained in the perception and exploration of multidimensional reality. Working on one's own ego-detachment and unconscious thought patterns and paying attention to one's personal alignment are preconditions for a human being to be free in creating the new Earth Cosmos.

At the same time that geomancy can be considered an artistic endeavor it can be also seen as incorporating characteristics of modern science. Geomancy tends to develop an exact language and a conscious, systematic approach to the Earth reality. It is conscious of its own paradigm. Even more, holistic geomancy is ready to take an active role in our collective responsibility for the state of the world. It is not an esoteric discipline rearranging its own world. Geomancy, as envisioned throughout this book and its related practice, is seeking to offer solutions to the problems of the world that we all share. Holistic geomantic approaches and concepts for a more harmonious co-existence of the natural world and human culture need to be heard and implemented here and now.

Modern natural sciences, including geography, are shaping the destiny of our civilization and our Earth planet. Through the perspective of a developing geomantic science it is possible to identify some of the major flaws of the rational sciences that have contributed to our present-day environmental crisis. The purpose of holistic geomancy is to propose and implement practical alternatives and solutions, and to ensure that holistic insights will be included when decisions are being made and implemented about how to relate to the different aspects and extensions of the Earth Cosmos.

1.6 Artistic creativity shaping our daily reality

Too often artistic creativity is taken as a cultural supplement and not as a decisive co-creator of our daily reality. The Renaissance masters of spatial perspective, like Ucello, Mantegna, or Leonardo da Vinci, changed the way modern human beings see the world around themselves. The perspective view that these masters invented taught us to perceive shapes of the materialized world in a much more three-dimensional and accurate way. As a result the rise of precise and objective scientific research became possible during the following centuries.

The modern art movement, starting in the nineteenth century with impressionism, abstract painting, and other streams like surrealism introduced the next revolutionary step in our perception. Our eyes were opened to alternative visions of reality. It became possible to visualize worlds and dimensions other than those created by the strict logic of the rationally structured world. The conceptual art of the 1960s, with its concepts, performances, and installations, went further. It stimulated reflection about one's own point of view and possibilities for changing our perspectives, this time on a spiritual level. Thus new ways of seeing and creating the space of reality have become possible through art.

The holistic, ecologically engaged approach to landscape and art inspired by the knowledge of geomancy represents the next step in the process. With a new phase starting in the mid-1980s, new ways of perceiving and understanding life and the space of reality become more practical. Artistic practice becomes a tool to enable human beings to interact with different extensions of daily reality. Artistic language makes it possible, for example, to work on decoding the essence of a specific landscape or to contribute to the healing of its ecological problems.

So here we are now, thinking, envisioning, and practicing alternative ways of approaching the Earth planet and its different landscapes and dimensions at the threshold of the twenty-first century. To a great extent the revolutionary path of thinking, feeling, and creating pioneered by many generations of artists has helped lead the way to our pilgrimage into the world of the sacred geography.

1.7 Why back to the Earth?

To understand the reason for our renewed interest in the Earth's different dimensions we first need to introduce the idea of space. Space should not be understood as something existing far out in the universe. Within the geomantic thought system the term "space" denotes a special order according to which the multifaceted reality of a certain life unit is organized. In this sense we may speak of the Earth space, the space of a valley, the space of one's heart or the universal space.

The current constitution of the Earth's space comes into being through a very limited cooperation between the rational mind on one side and the consciousness of nature, including its life forces, on the other. It is a result of a millennia-long process during which the collective human mind has selected only those elements of the multi-dimensional reality that can be addressed through rational thought and causal logic. We currently perceive and live in space as a rationally structured extract of reality, not reality itself.

During the last two centuries our civilization has spread upon the Earth by extensively using the resources of the planet without relating to the foundations and multidimensional reality of life described above. As a result, we are now facing harmful ecological trends like global warming and the threat of a total destruction of life on the planet.

The invitation to come back to the Earth implies that the space in which we presently live represents an abstract mental structure, rather than a place where a holistic experience of the Earth's reality can be lived. *Coming back to the Earth* means detaching inwardly from the rationally structured Earth's space and opening one's consciousness and perception to the different dimensions of its true ecosphere. Come and get to know the planet anew!

A surprise: meanwhile, the Earth has changed!

Pay attention! Developing a holistic approach to the planet's multi-dimensionality in the context of the considerations described above implies initiating a major change within the governing space structure. The etheric foundations of a new, never before experienced Earth space can start to emerge. Surprisingly this is exactly what geomantic

perceptions of the last decade reveal. At the end of the twentieth century basic changes within human consciousness toward a holistic world view have become so strong that Gea, the Earth Soul, has started to react. Since late 1997 it is possible to perceive drastic changes within the planetary space structure. Geomantic phenomena not known before occur. New generations of nature spirits appear, related to a surprisingly open type of consciousness. A strong wave toward transmuting and recycling destructive powers and rigid patterns has been set into motion.

Considering a more holistic approach to the Earth, its different worlds, and its dimensions can succeed in creating a new culture of peace between Gea and humanity. This new culture can be created with constant cooperation between the two major partners of the Earth's evolution. On one hand the Earth Soul is creating new spatial conditions, releasing a strong impulse toward changing the egoistic and rationally limited state of being of billions of people worldwide. The greater purpose is clear—to awaken these billions to the true essence of life, their deeper identity, and the true essence of our home planet. At the same time, human individuals and groups, entering upon the process of personal change and working consciously to transmute old limiting social, political, and economic patterns, enable the Earth Soul to develop a new planetary cosmos, a much more balanced and all-embracing space of reality, a true *Earth Cosmos*—our future planetary home.