

LISTENING TO THE LAND II

Workshop 1st to 4th May 2006

Appendices

Original Workshop Material

For: Duneland Ltd.

The Park, Findhorn, IV36 2TA

Margaret Colquhoun

The Life Science Trust

Pedlar's Way, Gifford, East Lothian, EH41 4JD

Tel/Fax: 01620 810 259

e-mail: lstrust@gn.apc.org

Analysis of Wishes and Desires from Listening to the Land Workshop May 2006

Building suggestions:-

Build on concrete or damaged areas leave rest free	-	8
" within natural contours/landscape	-	7
" beautiful - in tune with neighbours	-	6
Low housing, Yurts or barrels	-	4
Dwellings in clusters	-	4
Dance studio / music sanctuary - in tall trees	-	4
Proper Eco-housing	-	8
Affordable housing of mixed use	-	10
Low energy laundry and other shared facilities	-	7
Welcoming / up-to-date community centre	-	4
Youth Hostel / place for youth	-	3/2
Hospice/healing centre for elderly/dying and birthing	-	4
Cluster Buildings and leave mostly open space	-	4

Other building suggestions - with less than 4 mentions

Build in Wilkie's Wood, not in Dunes		
Pebble paths between places		
Universal hall as central focus		
Shared gardens and private gardens	-	1
Model village, self-sufficient		
Please not another field!		
Limit noise and pollution - also in building process	-	2
Use students and less machinery		
Communal housing		
Healing centre		
Limits space per person to 20 square meters max. 40 buildings		
Craft workshops		
Business / commercial buildings		
Green House open to all		
Linked sense of community - not individual		

Not Building Suggestions - why and what else instead.

Do not build in sand dunes	-	8
" " " " " " (children)	-	13
" " " " central valley		
Preserve wild places	-	5
Light footprint on earth not conflicts with current occupants	-	4
Create place of inspiration, light temple,		
Nature park /sacred landscape temple	-	6
Allotments and shared gardens/permaculture	-	4
Respect energy points and co-create around area	-	4
Do not build in central area where plants evenus are made	-	
Protect Dunes as an area rich in sacred sites		
Sanctuary facing sea		
Maintain, enhance and restore natural beauty - Native trees		

Keep whole area dog free ? gates/fences
Only develop in South
Preserve fire pit / community space / dancing green
Care for lichen beds

Other Suggestions

Demonstration of co-creation
No cars - 9
Clear rubbish/dig up concrete /restore /repair /heal - 5
Co-creative gardening methods for sandy landscape
Demonstration of conscious co-creation - 4
Minimal concrete / no asphalt
Find consensus in community intention before building
Maximise bird space and protect species
Silent meditation space - in and of and for consultation with Nature
Sustainability at all levels
Physical design must be in context of larger purpose
Know yourself before you begin
Find right future for land
Incorporate Findhorn Foundation land behind Hall and Caledonia
Eco - visitor centre
Invite sea to site
Work with Landscape Angel
Rope swings / flying fox / hobbit holes
Reinvent the Park and integrate with everywhere else

Co-operation with God and Nature at Findhorn

Dorothy Maclean

A talk given in the Universal Hall, to the Findhorn Foundation Community. April 19, 2006

Before coming here for this talk, various Findhorn lovers living in Issaquah also showed interest in the Foundation continuing its work, and have helped me prepare. I think this is an important talk, so to prevent my forgetfulness, or my tendency to wander off into my little stories, I am going to read the talk.

It is wonderful to be back at Findhorn again, and see the amazing results of all the hard work and sacrifice that has been invested here. It is reassuring to experience the sense of community that has prevailed for over 40 years. By any account this is a remarkable achievement. Not only is the community vibrant, but there many projects going in various directions. I am always astonished and awed when I look around and see the diversity of activities and what is yet to come. It is incredible to have been part of something so inspiring, and to have been there at the very beginning: in fact before many of you were even born!

As one of the three Co-founders, I remain strongly committed and attached to Findhorn's purpose and to ensuring that you all understand the spiritual principles that are the bedrock upon which the Findhorn Foundation and Community rests.

This evening I want to stress to you the importance of the role of the Foundation in the world. I want to impress on you the urgency to take personal responsibility and to dedicate yourselves to make those founding spiritual principles alive in the day-to-day life of the community: in your decision-making, how you govern, your planning, your relationships and how you envision the future.

There is a tremendous pace of change happening in the world today, as I have witnessed in my travels giving workshops in many parts of the United States and Canada, in Argentina, Uruguay and the Andean countries, in Belgium, Holland, France, Germany, South Africa, Australia, Japan and Thailand, to name just a few.

Through teaching in workshops and meeting with many people from different cultures and backgrounds, I can personally attest that the spiritual work on the planet is alive and well. Many groups and initiatives are underway, often with little support and without the attention and the fanfare of the media. Though they may lack publicity in the conventional sense, I believe they are a powerful voice for change and transformation, and many of them look to Findhorn for leadership and as a place of demonstration and of service to the world.

I believe that the two main reasons why the Findhorn Foundation was established: (1) to demonstrate how people can connect to the God within and express this in their lives. (2) to show that within the natural world there is an intelligence with which

humans can consciously cooperate and live in harmony. In the first instance, God to me is a word for the life force that permeates all of existence and is not, as often said, a person, or a power separate from us. God has been a living reality for me for over 50 years. In the second case, we began to demonstrate this cooperation through the garden. I now feel strongly that this work needs to expand beyond just the garden, to a better understanding of what the contact with nature entails, and into other realms such as contact with the soul of nations, with human creations such as machinery, or with archetypes that are part of our human nature, and into a deeper planetary awareness.

On the whole, we have been successful at our two tasks. People who come to Findhorn, whether as guests, as workshop participants or as members, come because they inwardly recognize and sense the special qualities that are anchored here. Here, access to the sacred is possible and can be safely explored and expressed. Here the living intelligences behind Life can be celebrated, and they can join in the on-going creation of this Center of Light.

In order to go more deeply into these founding principles, I want to briefly share some of Findhorn beginnings. To some of you this will be familiar, but I feel it is important to set the context for what I really want to underline this evening. We first started with an inner connection of God-consciousness, which we had developed through constant practice for many years before even coming to the caravan park. What I consider the first basic principle for the Foundation to endorse and emphasize, is that all of us, no matter how ordinary, whatever our backgrounds, have the possibility to consciously contact our inner divinity, the God-within. Every one of us is unique, everyone in this Hall is unique, and each of us comes to this awareness differently. There is no right or wrong way. There is only your way to direct contact.

For example, of the three of us founders, Eileen, in a crisis in her life, heard an inner voice saying “Be still and know that I am God” and learned through the years to rely on that voice. On the other hand, Peter had European Rosicrucian training on spiritual principles that had an emphasis on positive thinking. His connection with the Divine was learning to trust, follow his intuition and put it into practice.

For myself, loving parents, an early Christian background, Sufi training, and about a year in California with an American Master called Vitvan, awakened in me a belief in spiritual principles, of which my key understanding was to be loving. I had a test of that belief. Was I willing to act lovingly enough for another, by giving up my greatest personal desire? To cut a long story short: to gain the inner strength to go through with this action of love, over many months I chose to commit myself to do it. Then, for the very first time in my life, I experienced God within me as a living cosmic presence. As you can quite well imagine, this experience changed me completely, even changing my voice. With such an expanded experience of myself, I now had the courage to take the action required by my commitment. 50 years later, that inner contact continues to give me the courage to take action, such as being here talking to all of you tonight!

After that initial contact, whenever I was alone a thought kept continually intruding into my mind, to “stop, listen and write.” After being thumped by this idea many times, eventually I did just that, and turned within. To my wonderment, I opened up to

inner perceptions which I wrote down in my own words, although I do not hear or see anything. First I was amazed, because those knowings revealed a God very different from the Old Testament Jehovah God. Here was a delightful Presence full of love, joy, play and merriment: a God of celebration, connection and empowerment.

I want to share with you the love of God I experienced in my attunements, the helpful messages I received, and how empowering and necessary these were leading up to and in the founding of Findhorn, and of course in my personal spiritual growth. Here is an example:

Come closer, come closer, so softly, on tiptoe. As quietly as a mouse creep up to Me. Let Me draw you nearer, in slow motion lest we disturb anyone, lest we raise any dust. Move closer to Me invisibly, hearing no evil, seeing no evil, speaking no evil. Only purity can come close to Me, and we do not want any ripple of impurity to trip you.

Draw nearer, draw nearer, with the movement of your heart. Let it expand into Me. Let it bridge any space that might be between us, until there is just one, big, glowing heart, so big that it holds up this universe.

For about 15 years before the nature contact began, I attuned to that Presence daily. Initially I did this three times a day, and received thousands of wonderful teachings which I hope to get published some time. Basically, the main theme of these messages was to empower me to bring the love that I was experiencing into my everyday living. A love, which for me, embraces both the personal and impersonal dimensions. How could I not fall in love with that God? And for this energy to be the guiding force of my life?

In looking back, I realize I was in training in how to explore the deeper parts of myself. Here is another example:

A tiptoe awareness is needed to express My thoughts, the awareness being of Me and not of what you yourself are doing. When you are aware of Me, you will be doing the right thing. This can be achieved in all situations, and is not impossible. It is difficult, it is unusual, but it is the only way to live.

This state is reached by continual practice. Think of Me all the time and gradually you will not have to try so hard to turn your thoughts in My direction.

And another example, with helpful suggestions:

Stretch every particle of yourself towards Me, and I will fill every particle with Myself out of My abundance. Soak yourself in the stream of love inside and out, giving yourself up completely. Relax in it, drown in it, every atom of you, until there is nothing in you not made new and pure.

Then breathe again, like a newly emerged chick, breathing love in instead of air. It is My love that keeps you alive, that sustains you. Know this. Breathe it in softly, breathe it out gently.

Let all your thoughts come to Love for their life, that they breathe forth My dimensions of love. Let all your acts come to love for their life, that they abound only with love. Let all you see be seen in love, that you see only boundless loveliness.

All these wonderful times of inner attunement slowly changed me, though I had to be reminded again and again to place God as the priority in my life. At first I did not trust what I received, and had to learn to discriminate between my normal thoughts and those coming from my God-self. Throughout the patience of God never wavered, at which I wondered many times!

Before we came to Findhorn, the three of us had nearly ten years of preparation together, learning to act and trust what we were receiving from our inner wholeness. For example, God conveyed Brush your teeth with Me, and brushing teeth then became a daily routine done with a greater awareness. Whenever there was a problem, God was available as a source of help if we so chose. A great example of this at Cluny Hill Hotel was when our alcoholic Head Chef arrived in the kitchen too drunk to stand up, and with 200 dinners to cook. In this instance, Peter's intuition failed him and he was forced to ask Eileen to get guidance on this looming crisis. She went within and received, that if we wanted the Chef to cook the dinners, Peter needed to give him another drink. Believe it or not, it worked! To me it is a wonderful example of inner help, for normal sensible minds would never have thought of such a whacky solution - no one but God!

Another inspirational message that I like very much:

You are close to Me but you can come still closer, further into My love. That is the marvelous journey ahead of you all, this glad venturing into My love, this delicate response in you to a new outpouring of Myself. This is the ever different, every lifting, ever softening process which is the joy of My heart to behold in you and in all.

For each one My approach is different, for My one love is sensitive to all its creatures. The warmth of My love, the surge of it into an open heart, is universal and unique; I am all things to all men. I pour it out on all creation, and it comes back to you as you open yourself to Me from all sides, within and without. The more you open your heart, the wider the opening through which I can come.

I did not realize until much later, that a message which I received in 1955 about the connection between humanity and nature, would one day lead to the founding of Findhorn and a profound relationship with the intelligences behind nature: All part of God's plan!

The fate of the trees and all that grow on this earth remain for you to choose, according to whether you are close to your separated selves or close to Me. You may, with all your God-given powers, comply with nature and hasten the growth of the perfect, or you may follow the dictates of your separated minds into an earth denuded and bare.

In 1962 the three of us ended up at the Findhorn Bay Caravan Park and started to grow vegetables for food. When we were having problems making the garden productive, in my morning meditations I received from God that the forces of nature

are something to be felt into, to be stretched out to, and I had a job to feel into nature forces such as the wind, to feel its essence and purpose for God, and to be positive and harmonize with that essence. I was told that this would not be as difficult as I expected, that all forces are to be felt into, even the sun, the moon, the sea, the trees, the very grass, for all are part of God's life. I was to play my part in making life One again, with God's help. I was told to begin by thinking about the higher nature spirits, the overlighting angels, and to attune to them. This would be so unusual as to draw their interest to the garden, and they would be overjoyed to cooperate with humans who were eager to cooperate with them.

As usual, I was skeptical about these messages, as well as doubtful about my ability to feel into nature. Eventually, while in meditative contact with my inner divinity, I focused on a familiar vegetable that I like eating, the garden pea. To my surprise I made an immediate link and received a creative, helpful response which I translated into words as I did with my God-contact. I realized I was communicating not with an individual pea plant but with the soul of the species, with a formless energy-field. The nearest word to describe it was "angel," which to me had too much form. The Sanskrit word "deva" seemed more accurate, as to me it was formless.

Thus began our experiment of cooperating with the intelligence of nature in the garden. Luckily God helped me to understand the process, by telling me: You are pioneering in the true attitude to nature, to the one life. For this attitude, it behooves you to think of everything in terms of life force, not merely an impersonal force like electricity but a manifestation of a being. They can teach and help you, though what you see of them outwardly may be a lowly bee, a leaf, a stone. Behind all is a great chain of life leading to Me. Humans have been given dominion over all these on Earth, but only as you, too, fit into the great chain of life.

We got many answers from the devas to our gardening questions, though they never ordered us to do anything. The devas/angels/gods, whatever word we are comfortable using, do not want us to be just obedient servants, but a humanity that is attuned to its own wholeness who can cooperate with them as equals.

The next day, after my first contact with the garden pea, I became aware of a presiding angelic presence which I called the Landscape Angel. In hindsight this may be a limiting name, for this angel is a representative of the Angel of our planet, come to help us specifically in our particular role of experimenting in attuning to the intelligence of nature in the garden. Perhaps now it could be more aptly described as the Local Gaia Angel. The Landscape Angel gave us continuous help. For example, in order to grow healthy vegetables, it communicated that we needed nourishing soil, not sand, and the best way to achieve this was by adding compost to the sand. I have hundreds of such essential and invaluable messages from the Landscape Angel, who is ever ready to help the Foundation as a source of inspiration and connection.

Also in those early days I was made aware that human groupings might have overlighting angels, and that our small group could be instrumental in bringing one to birth. A birth could happen as we acknowledged that the possibility existed for us to have an overlighting angel; if we sent love to it and worked for the highest. So the Angel of Findhorn, as I called it, was partly birthed by us humans. It has the inner function of communicating, throughout the planet, the new consciousness that

Findhorn is evolving. In my understanding, its function is not to help to direct the community or be a source of guidance, but rather to take the very highest that is unfolding here and to share that with people all over the world.

It is important to understand the difference between the Landscape Angel and the Angel of Findhorn, and their functions, i.e. that the Landscape Angel cares for the development of the community and its work with nature, and the Angel of Findhorn, a people angel, communicates the consciousness of people here to other people around the world. During my years at Findhorn I only had 5 messages from the Angel of Findhorn, and had hundreds from the Landscape Angel.

I continued to receive help from God in understanding this cooperation with the Deva kingdom, and what I needed to do in order to listen and be sensitive to their contact: God said:

...Remember that most of the beings you contact are highly evolved and understand human feelings, so they will try to meet you to a certain extent....The various plant devas live in a sphere of immediacy of knowledge about anything which concerns them; all knowledge is open them ...This knowledge is yours when you tune into them. Their mission is to manifest My plant world....

Mingle with these beings. It is an exchange and a beginning of a unique and far-reaching cooperation. They are amazed and delighted that their cooperation is sought and then followed so faithfully, and at this time in the world's evolution when humans are increasingly harming their work. It is not only important but vital that a new relationship is established...

Listen to the sounds of nature whenever you have the chance. They are true sounds, coming from Me within each, and can lead you into My world and into the world of the sound devas. When you are close to Me, you are tuning yourself into worlds of growth and forces which are always present and have a tremendous effect on humans unconsciously. When you are conscious of them, they open up and reveal how you are linked. Do not worry if you get no specific message; as you tune into them, the link with them grows and may bear fruit in a slightly different direction – with the devas for example.

Over time, our cooperation with nature was creating an atmosphere at Findhorn, becoming a powerful attractor on the inner levels. Though we were asked to have no publicity and invite no one here, people kept arriving. As is well documented, this strong inner energy field drew people from all over the planet, and they had incredible stories of how they had somehow turned up here. I was told that some felt that they had come to paradise or had come home, some felt that the split between the kingdoms had been repaired, some felt a spirit of joy, an energy of joy, love, wisdom and/or healing. People today still describe an atmosphere permeating the place, special qualities, and a sense of personal homecoming.

From the devas I was continuing to understand more about their worlds and the links to humans. One message that stood out, with a tremendous urgency, was from the Monterey Cyprus, who said:

We are not just the little trees you see in your garden. You feel in us an almost intolerable longing to be fully ourselves. We of the plant world have our pattern and our destiny, worked out through the ages, and we feel it quite wrong that we and others like us are not allowed to be, because of humanity and its encroachment. Trees are not so much Do-ers of the Word as Be-ers. We have our portions of the plan to fulfill; we have been nurtured for this very reason and now, in the day and age, many of us can only dream of the spaces where we can fulfill ourselves. The planet needs the likes of us in our full maturity. We are not a mistake on the part of nature; we have our work to do.

Humanity is now becoming controller of the world forests and is beginning to realize that these are needed, but you use silly economic reasons for your selection, with no awareness of the planet's needs. You should not cover acres with one quick-growing species which, though admittedly better than none, shows utter ignorance of the purpose of trees and their channeling of diverse forces. The world needs us on a large scale.

We have been vehement... We have rather dumped this on you and you feel unable to help. You are only looking at it from a limited level. We know that a truth once in human consciousness then percolates around and does its work.

This message had the greatest force of any that I received - it was as if this Cypress was shouting, so the whole world would realize the need for trees throughout the planet.

I asked how we at Findhorn can best help the tree devas in their planetary work, and they replied that we can render the greatest of services by recognizing them and bringing their reality to human consciousness.

The Leyland Cypress expanded: You understand better now why we have gone on and on and on about the need for trees on the surface of the earth. Great forests must flourish, and humanity must see to this if you wish to continue to live on this planet. The knowledge of this necessity must become part of your consciousness, as much accepted as your need for water. You need trees just as much; the two are linked. We are indeed the skin of the earth, and a skin not only covers and protects, but passes through it the forces of life. Nothing could be more vital to life as a whole than trees, trees and more trees. Spread this truth and know that the forces of the angelic world and all the worlds in which truth reigns are behind you, for truth is God who created life.

The Copper Beech stated: You have touched on still another reason for the need for large trees. We channel a type of force that has a steadying influence on life. Truth tells you to build your foundations on rock, on God, which is what we do and what we unconsciously remind you to do. You do not yet realize that, among other things, your natural environment is full of forces that correspond to, and therefore can bring out some part of your own make-up in many subtle ways. Here too the great trees have a mighty part of play, and you are bereft of some part of yourself, bereft of your heritage, when you denude the land of large trees.

From the Cedar of Lebanon: Our serene strength stabilizes and makes upright whatever comes to us in openness, for we are living matter, fashioned from the elements, and we are kin to all life. You and I are blood brothers, made from the same substance, each fulfilling our destiny on this planet. I contain you in my towering strength, and you contain me in your towering aspiration.

Those messages all come from trees. Of course plants and vegetables continued their contact, like the following from the Lily:

Lily: We feel it is high time for you humans to branch out and include in your horizons the different forms of life which are part of your world. You have been forcing your own creations and vibrations on the world, ones which are more than strange and not at all pleasant to us and to others, without taking into consideration that all living things are part of the whole, as you are, put there by divine plan and purpose. Just as each soul has its own contribution to make to the whole, so has each plant, each mineral. No longer should you consider us as lower forms of life, with no intelligence with which to communicate.

As always the Landscape Angel guided us, as in the following:

The angelic world is poised with great love towards humans, which strikes you as singularly beautiful because when we do anything, even turn to look at anything, we do it with all of ourselves, with no hardness, no old shells, no scars. As you humans increasingly do likewise and see beauty and love everywhere, all will respond.

The energies that flow through us and all of life are purposeful, forceful and to the point. Love is a firm reality which forms a bridge over which all can walk. Goopy sentiment is not love and does not exist with us. When we step towards you, we do it energetically; you can do the same. Though you cannot see or hear us, touch, smell or taste us, still we are a tremendous force. We stand here in love, a whole dynamic world reaching for an intelligent relationship with a humanity that will wield all its God-given forces for the whole. You need us and we are ready, awaiting the recognition, love and just treatment that you give to your own kin. We wait in love for your love.

I believe this is true now, and we have to take the initiative.

In the midst of these messages and as the community was becoming known in certain circles, we were joined by another face of nature, the elementals, when Ogilvie Crombie (ROC) visited and began to actually see nature spirits – first the delightful faun Kurmos and later the great god of the woodlands, Pan.

A lot has been written about the early Findhorn garden, but what is important today is to understand that Ogilvie and I were in contact with two different aspects of nature. Each has a role, and they complement each other. The devas hold the energy patterns for nature, the architecture or blueprint, while the elementals are responsible for those patterns working out on physical levels, implementing the architectural blueprints. In practice, from our different viewpoints, Ogilvie and I came to the same conclusions in gardening practice, and we got along well.

I might add here that we three founders were very different people and were not natural friends. It was only the commitment to God that kept us together – and of course commitment and attunement to God works its miracles, for it encompasses connection to all areas of life.

Within the Findhorn community today, you all come from different backgrounds and life journeys. You are each unique and will make contact with your deeper selves, with God, and the invisible kingdoms in your own unique way. The consciousness I'm describing, though, goes beyond what we normally identify with; beyond the role we perform in the community, our education and religion, or devotion to a spiritual master, or whether we are followers of Alice Bailey, or Sai Baba or Jesus, or that we are gay or lesbian, or are American or Chinese. Such classifications may be important at one level, but in fact we are something much more; we are great spiritual beings, gods in the making. And that God-part of us, often buried beneath a clutch of misconceptions and desires, is always seeking to surface in each one of us, often through painful experiences, but nonetheless ready to emerge.

This emergence will be unique to who we are. Findhorn has also attracted people who follow so many different gurus, techniques and spiritual fads, that these threaten to overwhelm the basic founding message of the "God within." A good advice is: don't compare or simply accept someone else's spiritual experiences, unless you have checked it out for yourself first. There is no right or wrong way. As we go within, we will discover our own particular path and authentic voice.

Wherever I have gone all over the world, there has been keen interest in and respect for the work of the Foundation. There has been so much valuable activity here - the arts, education, the reforestation initiative, the eco-village, etc. Though eco-living is an advancement on how we can cooperate and be environmentally friendly, it can also still be too human-centric, based on our human ideas of how we believe we fit in with our natural surroundings. All too often, we humans impose our well-intentioned ideas upon the natural world. The Findhorn approach, though, gives us the opportunity to take a further step, one of cooperating directly with the intelligence of nature, with the inner dimensions of life. It is the invocation of the "green" energy that, when tapped, offers other perspectives, vitality and connectivity than just from the human framework alone, however intellectually enlightened!

Cooperation between the "nature" and "human" parts of us, is not just partnering with nature. It is more than just getting messages or instructions. It's more than just hanging out with fairies and gnomes. Or even with Pan! It is opening and holding a connection through which a vital energy – nature's forces – can flow into the human world. This is a spiritual force which helps us cultivate what might be called a planetary consciousness, the capacity to "think like a planet". That is more than awareness of global events or cultures; it is a way of thinking, a way of entering and living in a "Gaian" consciousness. For we are intimately part of the world and of its consciousness. Here at Findhorn we can embody both human consciousness and Gaian consciousness, and the unique consciousness that may emerge from the engagement of these two. We can give birth to a new kind of consciousness, one that will actually make us more, not less, human in our wholeness.

So part of Findhorn's mission is not only to demonstrate the reality of the inner forces of Nature and the capacity to cooperate with them for the benefit of the earth; it is also to help midwife a new kind of human consciousness—a human/Gaian consciousness which is really our own Divine Humanness—that which unites the powers of humanity and the powers of nature within us

Many of you may have read David's dream which he shared with me a few months ago. It suggested that as a community we may have lost the connection with nature, something of which I have long been aware. I wondered why this is so, for there are people here who are close to nature. Pondering on this, I realized that the connection is kept alive and open by day-to-day interaction. In the early days everyone was aware of and supported our nature connection, thereby providing outlets for the nature energy. I gather that now some people do not even believe in it. I can understand that view, if these ideas are not well understood in the community or are poorly presented.

I have noticed through the years that many people come to Findhorn for enlightenment or to have a community experience. It never occurred to Eileen, Peter or me to think about whether or not we were enlightened or spiritual - we were only there to serve God. It never occurred to us that we would start a community. Findhorn was never a place just for personal growth and to fulfill personal needs, though it does do that. It was meant to be created to fulfill a need for service, and to express the will of God for humanity and for all lives on the planet.

James Lovelock of Gaia fame says it is too late to save the world. I disagree! Certainly we have reached crisis point, and if we continue to exert authority and dominion over nature as we have been doing, we will destroy the ecological pattern of the world and so destroy ourselves, by rendering the planet unfit. Here at Findhorn we can demonstrate a different way of doing things. We can birth a new consciousness and offset the destructive forces on the planet. The success of the early garden at Findhorn remains a demonstration of the potency of cooperating with the nature realms.

An alive and intelligent working connection between humanity and nature is essential for our world to have a future, and here at Findhorn we were given directions. How do we apply these directions now? I recently asked this of the Landscape Angel, who communicated that our nature connection could again become potent if we took strong action, action such as deliberately planting trees to show our real belief in the necessity of trees for the good of the planet. We could plant trees not merely because of Findhorn's specific need, but to offer a powerful example of putting energy towards the good of the whole.

The Landscape Angel also suggested that it would be good if community members take on little individual projects to deepen their nature contact, a project in their own lives. That alone could make a huge difference in the over-all connection with the nature energy – but to do it with firm resolve, not just as an experiment to find out if the principles work. You must make it real, not treat it as a mental exercise.

Even a commitment to seek and to appreciate the beauty of nature each day, and to thank God for it, is an important action. The thanking of God is not just as a phrase, but infusing living-loving energy into our appreciation.

If the community wants to re-establish the nature contact, not just have it as part of its history, and help to midwife a new kind of human consciousness, a human /Gaian consciousness, we cannot do that alone. We need access to the “green” energy that nature can provide and which is essential to the awakening of our Divine Humanness.

In addition to the suggestions made by the Landscape Angel, the following ideas are offered for you as a community to think about.

First, Findhorn needs to collectively decide if it actually wants to take up and continue this mission. It has to be more than just a piece of community history, a legacy or an image from the "good old days." It needs to be understood as a vital, living spiritual task before the community right now, and the community needs to decide to say yes or no to it. If yes, commitment in action will be needed.

Second, the community needs to realize that this is something for everyone in the community to undertake, not just a few "special" people like the gardeners or those in contact with nature forces. Each person will take up this task uniquely, according to his or her own integrity and life-pattern, but it needs to be understood that to be part of the community means to honor and accept this task by exploring in each person's life just how he or she will connect with his or her own greater wholeness through engagement of some kind, with the spiritual presence of nature or Gaia.

Third, even though not everyone in the community may directly work with nature, devas, nature spirits and the like, everyone can be aware that this work is going on and can be supportive in their thoughts. For example, even if your work does not engage you with nature, you can still explore how the principles of interconnectedness, holism, ecology, and other Gaian characteristics work out in your life and in the tasks you undertake.

Fourth, a community member can make contacting and blessing, or communing with a deva or nature spirit, a part of his or her regular spiritual practice. There can also be community or group meditations that take that communion as a focus.

Fifth, there can be events in the community that deliberately celebrate the realm of nature, the devas and nature spirits, the plants and the animals, and Findhorn's connection to them.

Sixth, the community can incorporate a program of information and possibly training in working with nature spirits, etc. as part of the educational program for incoming residents.

Seventh, special community task forces could be created whose focus is to explore and implement ways of fulfilling this part of Findhorn's mission to the world. Such task forces would be understood and given energetic support by the rest of the community, even though not everyone would directly participate in them. I would be willing to be a resource for such a task force.

Eighth, the community can implement a greater consciousness of cooperation with nature in everything it does, especially those projects—like building—that impact the

land. For instance, if bulldozing is being done, have the plants, animals, minerals, and nature spirits who will be affected, been informed ahead of time, so they can prepare? Ninth, the community can make a conscious effort to see nature as a valued member of and participant within the community. This might be focused upon the Landscape Angel, or it might be just practicing an awareness that the community has an invisible, non-physical constituency and a non-human physical constituency as well as a human constituency, and that the needs of all three need to be considered in community decision-making.

Basically, the community needs to decide for itself how it will engage with its own "greening" and the invocation, integration, and expression of the energies of the devas and nature spirits. The previous suggestions are just that, only suggestions. Whatever Findhorn does really needs to unfold organically out of the life of the community and its members.

The key thoughts are these: cooperation with nature goes beyond gardening and horticulture. It means participating in the consciousness—the perspective—of nature; how does a deva see things? How does a nature spirit? What is the consciousness of Gaia? In what way am I as a human like a nature spirit? It also means being open to the energy of nature, which on the surface is different from human energy. It means being sure that there are connections of attitude, awareness, and energy between human activity and the larger field of nature.

The main problem is we humans, here and elsewhere on the planet, become too focused on our own culture, on our own interests and ways of doing things, and thus create a field of thought and energy difficult for nature beings to comprehend, much less engage with. The energies don't mesh easily, unless both sides make an effort to extend themselves to each other. The nature spirits, particularly the devas, will do this and are doing this and continue to do this as long as there is any sign of interest from the human side. It is up to us as humans to reciprocate, to accept the reality of their world, and to open to it as a path of cooperation and as a path into our own divine humanness.

I believe the community can now fulfill the roles opened to it. Each one was drawn here in the first place by some spiritual urging, and the same spiritual roots are within us now. I have had my doubts when I saw certain processes here and have wondered if Findhorn is relevant any more, but I know it can be a wayshower now, and in the future. And the need of the planet is now even greater. I believe you can evoke the necessary energy.

Thank you for listening to me. I really hope what I've been sharing means something to you and you will feel compelled to take action in the spirit of love and joy.

I imagine that there are lots of questions and responses moving in each of you, and that you might be expecting that now we will move into questions and answers. However, I would like to do something different now and incorporate your questions into the follow up session on Sunday the 30th. The fundamental, essential message of Findhorn is to turn within, in every situation, in every circumstance. So let us do that now, let us take time to be with what has been presented this evening.

We then took time to meditate on the question: What is our highest and best response to what has been shared tonight? Following the meditation people were invited to share in pairs. Then the space was opened up and people spoke as inspired from their meditations.

GEOLOGY

A transcript of a talk about Geology and Landforms for the 'Listening to the Land' workshop, August 2005. It formed the first part of a three part introduction to the natural and human history of the area, the second and third parts being local history and the story of the Foundation and its associated community.

I hope to provide you with a simple overview of the geological history of west Moray and of the development of the post ice-age landforms and soils in the Findhorn area. The Earth's geology is rich and varied and as a result there are a large number of technical terms in use, few of which need trouble us here. However I have provided a simple overview (Table 1) of the main geological names I will be using.

Geological Formations

The geological landscape of Scotland can be simplified into three main zones. First of all there is the Central Lowland valley, which is comprised of relatively young rocks from the Secondary Era. Many of these sediments have economic significance for it is here that the coal and iron bearing rocks that fuelled the industrial revolution are to be found.

To the south there are the Southern Uplands that were formed in the much earlier Primary era some 4-500mya.

To the north of the 'Highland Line' are much older rocks from the Cambrian and Pre-Cambrian periods many of which were laid down over a 1,000 million years ago. These ancient Cambrian and Pre-Cambrian rocks are interspersed with many later igneous intrusions, the remnants of which have formed mountain massifs such as the Cairngorms and Skye Cuillins.

A small, but to us important, exception to this general pattern is the thin sliver of rocks on the west Moray coast which are simply described as 'alluvium'. This means that the rock deep under the surface is overlain with sand and mud which has accumulated since the end of the last ice-age only 10-15 thousand years ago. These sands are what lie beneath our feet. Thus, whilst most of Scotland is comprised of ancient or very ancient rocks, the Findhorn peninsula is by contrast a very recent geological feature indeed.

Figure 1 shows the Moray area in detail. Away from the coast the underlying rocks are almost all metamorphic, meaning that they have been significantly deformed by tectonic processes and no longer retain their original characteristics. They were formed in the PRE-CAMBRIAN Era. The oldest are to the west and were formed over 1,000mya, the more recent to the east were deformed about 6-750mya. The local quarry at Rafford produces 'whinstone, a quarryman's name for this stone, which has dark contorted patterns. They have been used to decorate the Park, an example being the surrounds of the pond by the café at the Universal Hall.

Having been metamorphosed into schists, gneisses and so on, the rocks were then affected by the defining geological event of northern Scotland in the PRIMARY Era, the Caledonian mountain building period. This occurred 500mya and uplifted the terrain across a huge region from what is now northern Norway to the southwest of

Ireland. These mountains were originally much higher than they are today as they have been slowly eroded down by the action of wind, rain, frost and ice.

The next event of local geological importance occurred during the Devonian period some 400mya. At this time Scotland formed part of a continent which included Scandinavia and North America. Moray then lay at 20 degrees south of the equator. The climate was semi-arid and rivers deposited huge amounts of sand into lakes and shallow seas - altogether a very different environment from today! This sand eventually solidified into a sedimentary rock called 'Old Red Sandstone' which is several kilometres thick in places. In Morayshire it forms a narrow band along the coast but as you can see from Figure 2 it forms very extensive deposits across the wider Moray Firth area.

It is also rich in fossils, particularly those of ancient fish. Hugh Miller (1802-1856) arguably Scotland's most famous geologist, was from Cromarty and he first became known for a volume he wrote on the subject of these sandstone rocks and their fossil contents. You can see examples of these fossils in the Falconer Museum in Forres.

You can also see in this slide another important geological feature of the area. During the time the Old Red Sandstone was being laid down two huge faults appeared running north and west from the Fort William area up towards Inverness and beyond. Over time the land between these faults sank creating a rift valley - the Great Glen as it is now called. This glen contains numerous waterways including Loch Ness which is over 600 feet deep in places.

If you stand on the beach at Findhorn and look north west you are looking at the cliffs near the village of Balintore in Easter Ross. These cliffs are the edge of the western fault line of this rift valley. They, and indeed the whole of northwest Scotland, originally lay some 50 miles further south west. Those of you familiar with the area will have noticed the slide actually shows where this land originally lay before it moved along the fault line and not its modern position.

During the SECONDARY period, which began with the Carboniferous period some 360 mya, sedimentary rocks were laid down over extensive areas of northern Scotland. However, most of these were offshore including the deposits that bear North Sea oil. In Moray, it is only along a narrow strip of coast between Hopeman and Lossiemouth that rocks from this epoch exist at the surface of the land.

During this time Scotland was steadily moving north. Sandstones formed in desert conditions at 15 degrees north of the equator were laid down and then later sediments formed under shallow tropical seas. These rocks also contain a variety of fossils, including the 'Elgin Reptiles' which are amongst the best preserved fossils in Scotland from the Secondary era including those of the fearsome *Ornithosuchus*.

There are no rocks in Moray of any significance from the TERTIARY Era although the environment would certainly have been affected by the dramatic events that took place 65 million years ago. At that time huge volcanoes and lava flows were formed on the west coast of Scotland, particularly on what are now the islands of Skye and Mull where the mountains are remnants of that time. For example, the huge cliffs of Ardmeanach which overlook Erraid and Iona and the island of Staffa, with which

many visitors to our community will be familiar, were formed from Tertiary basaltic lava flows.

The impact of these distant volcanoes must have been immense. Huge clouds of dust would have obscured the sun, and although the deposits they created have long since been blown away from the land by the action of wind and water, they form significant sediments under what is now the Moray Firth.

The major event of the QUATERNARY era, which began only about 2 mya was of course the last ice age, or rather the series of ice ages which have repeatedly occurred in the intervening period. These involved 40-100,000 year long periods of glaciation followed by shorter interglacials. When the last ice age finally receded 10-15,000 years ago the mountains formed so long ago in the Caledonian mountain building time were further reduced and eroded, the modern drainage pattern was firmly established and throughout most of Morayshire the landscape became very similar to the one we see today.

A major exception to this was however the coastal areas in general and the Findhorn peninsula in particular.

Post Ice Age Landforms

As the ice melted sea levels rose, but the removal of ice over a kilometre thick from the land meant it began to 'bounce back' once this huge weight was gone in a process known as isostasy. It rose by a few millimetres a year, and is still rising today. This isostasy formed a complex interaction with the changing sea levels.

In the next slide¹ we see the landscape as it was shortly after the end of the ice age when the rise of the land was much greater than the rise in relative sea level. (The letters N,F,B, L and E are the position of modern Nairn, Forres, Burghead, Lossiemouth and Elgin. The dotted line is the current coastline.) Note the huge sand bar that stretches west from Burghead, the location of which is now two or three miles out to sea. Findhorn Bay is massively extended, as is Spynie Loch between Elgin and Lossiemouth. This loch existed well into historic times and the now land-locked Duffus castle was built on the edge of it in the 14th century.

The next figure² shows the coast as it was from about 6,000 years before the present to about 3,000 years ago. Due to the further melting of Arctic ice, sea level has risen in relative terms to about 5.5 metres higher than the present and then fallen back a little. The old cliff line it created between Forres and Nairn is clearly visible today if you know where to look. Findhorn Bay is still very much larger than today and much of what is now Duneland is under the sea, but the large sandbar that forms what is now the Culbin Forest is in place. The southerly edge of this enormous bar across the mouth of the river Findhorn is a significant feature of the Park even today, which brings us to our final section.

Soils

The edge of this relic sandbar today forms the boundary between Pineridge and Cullerne Farm/Field of Dreams. The area to the north is essentially wind and tide

¹ (17.3)

² (17.8)

borne sands, whilst the land to the south is of a much better agricultural potential. This is because when post ice age sea levels were higher this southerly land lay under the sea, and muds and silts were deposited by the inflowing river. This is essentially why the area between The Park and Kinloss (now largely RAF Kinloss) was farmed, but the Park and Duneland areas to the north were not.

Timeline

In order to provide a simple perspective of the timeframes of the events that have created the landscape we see today, I'd like you to imagine that you have taken a short walk from the centre of Findhorn Village to Cullerne House where we are meeting today. The walk is about a kilometre long. Let us now imagine that by some miracle of virtual reality, each metre you walk represents the passing of a million years and that as you move along the landscape unfolds as it once was before you.

If you begin the walk during the Pre-Cambrian era 1,000mya you would see that the rocks that formed most of west Moray were already in place. We know little of the life here in those far off days and no doubt there would be much of interest to see such as trilobites and other ancient sea creatures. After one or two hundred yards the rocks of east Moray would then be deformed and appear as they now are.

The next significant geological event in our story does not take place until you have completed about half the walk. By this time you would be standing at what is now the end of Fyrish Road. You would see the sudden emergence of huge mountains during the Caledonian time and then their slow erosion over the rest of the walk. Another hundred metres down the road as you stand near where the house of 'Ranmoor' now is, huge rivers would flow down into the sea from semi-desert environments. Ancient fish, looking a little like the modern coelacanth, would swim in the lakes and seas as the Old Red Sandstone rocks slowly build up on the sea bed.

Shortly after that the climate would become even drier, then become sub-tropical. By the time you reach the position of the Back Road to the beach, dinosaurs would roam the land. As you moved quickly on and reach the end of the Cullerne driveway the Secondary Era would end, and as you walked up the drive the dust from huge volcanoes far to the west would obscure the view. Only two metres from the door of the room in which we are meeting the Quaternary ice ages begin covering the land in thick ice sheets. Plants and animals would reappear in the brief inter-glacials, the one we are now in beginning only ten centimetres from the door.

It is only in these last ten centimetres that the complex post-glacial changes in landforms and sea levels we have been looking at take place. Finally, in the last 5 centimetres or so *homo sapiens* (which means 'wise man') arrives to view the landscape of pine, gorse and dunes that form the modern vista.

It is then at this point we leave our tale and turn to the human history of the locality. This story is important to us of course, yet all our human endeavours are but a little thing compared to the vastness of geological time.

Endnote

Geologists will note that the terminology used is not the most recent academic

nomenclature. However, the Primary/Secondary etc. Eras are both easier for the layperson to grasp quickly and, in this particular case, more useful than the Paleozoic/Mesozoic etc. boundaries. Non-geologists should note that the dates of the beginning and ends of the various eras and periods are subject to regular revisions by geologists.

References

www.scottishgeology.com

Moray: Province and People, edited by W.D.H Sellar, The Scottish Society for Northern Studies, 1993.

The Culbin Sands – Fact and Fiction, Sinclair Ross, Aberdeen University Press, 1992.

Landscape:

Landscaping proposals for Dunelands - notes

Entrance to Dunelands from Runway

Urban piazza blocking the runway, acting as orientation point and with a barrier to cars to the North. Road to be diverted through the wood

Wilkie's Wood

Wood to be selectively thinned (50 - 70%) behind the dense edge of the forest to prevent wind blow. Replanting to be done where appropriate with native species.

Car parking between trees to NE of new road.

Co--Housing in woodland edge to replace caravans

Wilkie's Wood Edge to Runway(N-S)

Create a path/track to join the road at Pine Ridge West behind the proposed co-housing. Access tack in gorse bushes to the North with simple, one room affordable housing units to the East and Apartment flats to the West. Housing units around West and North of Wilkie's Wood to have landscaped garden area to West between houses and Wood

On opposite side of the path from Wood, houses with communal garden area to west between houses and new proposed strengthened bank planted with bushes around the dancing place. Fence or high hedge to South to demarcate and protect from public sitting out area behind pub/café - seats set into high banking and hedge and a lawn to sit on.

Sandstone (?) steps up through shrubs to dancing area.

Tables on patio area to South of pub/cafe

Edge of runway to North

Recycling and communal storage area to north of proposed housing units together with a composting zone next to flat area below slope up to high ridge of trees abutting proposed garden growing area on S. facing flattish area to E. of high tree ridge (ref. Patrick)

Benches in here/arbours/ some covered as quiet places to sit for people in flats.

To N. end of gardens on winding paths stone gate without (ref. Mo) fence to mark entry into wild area.

Path through gardens to dancing place/ with gate and another to high hill | gate in | (wood?).

Wooden seats or wood on stone on way up hill beside the paths

High Ridge of Pines

Use fallen tree to create a place to stand up and see the view - or a high platform on poles put straight into the ground. Pole structure with roof (whole trees) (Poles directly into ground. Platform high up. Wind and views through with shelter under (meditate or play).

But Be Careful!! - this spot is on a major power line and it is important not to disturb the ground. Footpath down from the high ridge to the Central social area.

Central Area (The Sacred Triangle)

dancing, fire place and amphitheatre all to have dedicated areas of activity

- Dancing area to be built up with banking and bushes surrounded with garden shrubs to south and east - pub/café/garden/sitting area to N. and W. - south facing benches into separate communal garden/sitting area against raised bank

- Amphitheatre and outdoor theatre space made with sandstones (flat) on gravel and block paths over ridges/or place slabs to walk on. Plant up with native heathers in between flat stones.

- Dedicated fire pit with stones round in sand and stone seats/benches. Wood outside. Entrance from ridge beside dancing area and from hall through gateway (large) with arch of roses.

Bank of roses and other shrubs along side of broken runway from café/pub moving from cultivated and flowering shrubs at urban end to wild roses and native shrubs to quiet end (pine tree).

Central area could be named as **Holy or Sacred Triangle** and dedicated as **New Nature Sanctuary** - to be a conscious demonstration of "co-creation with Nature".

Mark entrances and bound with stones - 2 arches/gates as entrances - no fence.

Dog toilets at public gateways to main area with plastic bags in dispenser and litter bin.

At dispersal pan - concrete to N. to be broken up/shrubs to take over along back of small wooden shelters in curve embracing dune land area "The Nature Sanctuary" ? Notice Board (covered and with seat) on S. side with interpretation of intention.

The Nature Sanctuary

- dedicated to the care and honouring of a wild place for healing, meditation and education.

- towards West, more interpretation and education into history of area and ecological succession

(? Funding for this to come from M.O.D. as an example of how to heal their "cut and run" damage to the environment - monitoring of re-growth of lichen (demonstration of conservation and care

of area - lesson in power of man/nature co-operation (the natural garden). Funding for this might be available from SNH (Inverness) for all this sort of thing

Description of ecological succession (Johnathon) designed to evoke awe and wonder in observers - ? Board walks in. - "lake of lichen". (raise money from donors/sponsors for conservation - eg.

£100 a square meter for guardianship of one square meter for life of lichen lake.

(detail cost to shareholders and donors of people care and monitoring of wilderness.)

Flower essences/medicine making from the Garden and trees to spill over fence from Cullerne in between and around two buildings (in future if planning allows) on fence boundary.

Path from end of the runway to Cullerne gardens, to Findhorn Village and into the Nature Sanctuary.

Shelter for nature study people, that the elderly or people needing peace on N. and S. side of shelters. (open to S.) Wood pillars as entrance between huts.

(managed by Flower Essence people - courses here/pay rent). Protect lichen lake in small triangle next to Cullerne for children to experience a fairy place

Healing walk through wilderness landscape runs through the long valley. Gate (no fence) at end (wood or living). (Gates could be stone and large at urban end moving through smaller stone to wood and for living material to N.W. ridge).
+ interpretation board and signs to Findhorn Village (very simple version of piazza orientation.)

- repeated at top of the ridge with very simple signs on a finger post.█

Also description of FF (what it is there for)

- welcome, but be reverent here

- people come here who need peace and healing from busy lives - you are welcome to join them.

Housing for the elderly and healing Centre

Possibly on the fence line between Cullerne and Dunelands (This came out of final walk and ideas from Aug. '05)

Behind the Universal Hall

Retain soft grass and harebells on hillocks around Hall.

Extension to the Hall to connect to the frost with gardens all round

Dance/singing studio to East at back of Caledonia in the wood

Margret Colquhon

Magic Triangle – Power Points

Analysis of the Magic Triangle in Findhorn

---- Elfi Pliester

This land can be compared with the organ of heart: it is a pivot point or fulcrum for the earth.

The reasons for this are :-

1. A power line
2. Living space for birds
3. Living space of the Elemental Beings
4. Connection to the Cosmos

1. Power line

A power line stretches across middle Europe through England and Scotland in the direction of Findhorn. In the books it is recorded that the end point of this line is around the region of Findhorn.

2. Living space or habitat for the Birds

There are not only lines of force on the surface of the Earth. There also exists a grid network of information lines in the ether, that is spread over the whole sphere of the Earth. All the birds remain in contact with this network. It serves them in orientation, in navigation and in the exchange of information. This means that the birds experience, through these vibrations, what is happening in their environment and carry this information further for the benefit of all living beings. The council of the birds requests from the inhabitants of Findhorn that they do not disturb these lines through building structures.

There is a great sadness in the animal world that in Findhorn there is the proposal to carry out changes through building. Although the people here maintain that they have opened themselves to Divine Wisdom and knowledge, the land will still be built on in order to bring in a certain amount of commerce. Neither the animals nor the nature spirits have understanding for this. They are, however, prepared, under certain circumstances, to accept it and there, where it is possible for them, to continue to stay and to fulfil their responsibilities further.

3. Living space for the Elemental Beings

Human beings have, in the course of time extensively thrust aside the places where elemental beings can live. Their places of retreat are located in the Alps, Ireland and Scotland. Here in the Magic Triangle can be found underneath the gorse belt dwelling places of earth beings.

The nature spirits also serve the wellbeing of human beings. They are, among other things, the guardians of the crystal and care, together with the animals, that the energies from this centre of power can be distributed over the earth. The energies of nature spirits also touch human beings, influence and support, accompany, and guide them in a positive sense. If no consideration for the needs of these earth beings is undertaken, there will develop an imbalance to the detriment of human beings.

4. Connection to the Cosmos

There are places in the Magic Triangle into which the Energies from the Planets as well as Higher Beings stream in. This energy penetrates deep into the earth and has a blessed effect on all living beings.

Summary

In the Magic Triangle there is indeed a magical triangle. It is drawn on the accompanying map. This concerns three meaningful power places, which stand in a close relationship to one another. If any of these power points are disturbed, for example, through building processes, the whole of this positive force field will come out of balance. The line - Universal Hall - to the power place top right i.e. the N.S. axis, should also remain free from any building influence.

28. Mai 2006 - Findhorn

Das Gorse Belt, das Magic Triangle und die Nord-Süd-Achse sollen nicht bebaut werden.

Gründe:

Diese Orte sind den Naturwesen und Geistwesen vorbehalten. Sie sorgen zusammen mit den Tieren, dass die Energien des starken Kraftplatzes über die Erde verteilt werden können.

Diese Wesen beeinflussen, unterstützen, begleiten und führen die Menschen zu deren Vorteil.

Werden die Bedürfnisse der Naturgeister nicht berücksichtigt, entsteht ein Ungleichgewicht, das sich negativ für die Menschen auswirkt.

Es geht um das Wohl aller Menschen, nicht nur der Bewohner von Findhorn.

Elfi G. Pliester

