

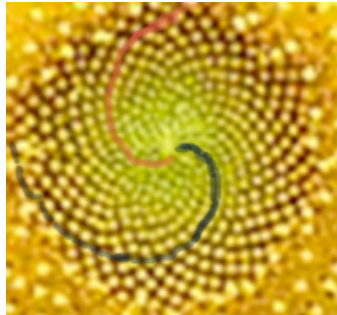
(Patterns, cont. from page 1)

Some feel there must be an underlying cause that generates the pattern in so many different places, and that this "cause" must be a great but unknown universal law. They suggest, for example, that a sunflower head expresses the pattern through the action of the "unknown Fibonacci law" on the mechanisms of protein synthesis within cells, meaning that the law affects the structure and/or expression of the plant's very genes.

Those with a Deist point of view tend to see the encoding of unknown natural laws in living systems as neither mysterious nor unknown, but as the literal inscribing of God's divine will on living beings. So contemporary Deists such as proponents of Intelligent Design view the Fibonacci pattern as evidence of divine action rather than natural process.

Regardless of whether they see the cause as natural or divine, those who feel the Fibonacci pattern's expression is important have documented examples of its presence for several thousand years -- in everything from spiral galaxies to ancient architecture and a wide array of sacred texts.

But it's not easy to imagine a natural law or process that could produce the same pattern in



Above: Fibonacci spirals in the head of a sunflower (lower image shows tracings of two spirals to help you see them). Each of the spirals in the arrangement of structures on this sunflower head seems to have grown outward from the center in a sequence very like that of the squares shown in the "Fibonacci" sidebar. Notice that spirals run both clockwise and counter-clockwise. Also note that the spirals are not perfect; particularly near the center, they tend to be offset or to merge with one another.

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(From the President, cont. from page 1)

so that we could relocate. We absolutely could not have done it without you!

If you weren't able to donate at that time or if, for some reason, you did not get our fundraising email, please read the fundraising article below to learn how you can make a tax-deductible contribution today. We are in desperate need of funds to fix crashed computer equipment utterly necessary to our business and work.

I hope that you enjoy this issue of the newsletter as we explore different ways of knowing about patterns. Everyone here at Tapestry hopes that you had a wonderful summer and that you are able to go out and enjoy the natural world as the coolness of fall envelops us all.

From the Pecos River of New Mexico,  
Jo Belasco, Esq.  
President

### **YIKES and SOS! Our computers are down and we need your donations to get them back up!!**

It seems impossible, but within the short span of three months we've had a major computer fail, an external hard drive crash, and our wi-fi system and telephone struck by lightning not once but *twice* in a single summer thunderstorm! The computer and hard drive were backing one another up and failed so close together that we *must* recover crucial data from at least one of them. And the computer itself must be repaired or replaced. Presently, we are literally sharing equipment and rotating to use the single land-line since we now have no wi-fi access to the internet. To say the situation is impairing our ability to work is a vast understatement.

You can make a tax-deductible donation online through PayPal, by going to <http://www.tapestryinstitute.org/support.html> and using the link near the bottom of the page. Or send a check to us at P.O. Box 252, Rowe NM 87562. We'll send you a small free gift with our thanks and a tax receipt! **THANK YOU** for helping us stay afloat!

## A Dream-Learning about Pattern

given to Dawn Adrian, September of 2008

The dream was this: I was at an archeological excavation site, in a place of Anasazi or other Ancient Indian peoples, in the desert of Southwest North America. There was, to my left, a set of reconstructed structures. They were small columns, rather like one might see in ancient Greece, but there were only four or five of them and they were painted red and yellow and other bright colors, and they were upon a low dais with steps leading up to it. Scientists or historians or park officials had built them to show people what it had been like once in this place.

There was an Elder there with me, that I know in this life for real, and he was angry. He stomped up the steps to the columns -- each of which was perhaps only six feet high -- and he said, "How I hate this place! See what they have done here? They think they have 'reconstructed' what this place was about, but it is all false and hollow! This has nothing to do with this Place and what it is about!" And, so saying this, he swiped at the columns like an angry bear and tumbled them to the ground. They broke open and the pieces rolled about, loose and hollow. "It is not about this at *all*," he said. "They have no idea what it's truly about!"

Then I looked down to my right and saw there was a great area of excavations, and that there were many small bits of pottery and stone and tools here and there about the edge of it. I went down into the excavation pit and discovered that it was at the side of a great underground cave that went back farther to my right and ran all beneath the surface of the earth there. So I walked into the great cave.

I saw that it was very great, indeed, and that it had perhaps been carved by underground rivers over many millennia. I could see the flat, braided watercourses here and there, shining dully in the dusty darkness where light slanted into the cave from the area being excavated. I saw there were many natural shapes inside the cave, made of travertine and other minerals that are deposited by water in such a place. They formed enormous arabesques and intricate scrollwork and all manner of unusual shapes. I walked about in the cave, simply looking at all of this and thinking. I saw that there were other 'artifacts' from the Ancient peoples here and there, all of them in little heaps around the edges of the cave. It was clear they had understood the cave to be important and so come to be there. I realized that the archeologists were not looking at the cave at all, but only at the things people had left in it. They thought this was the important part, not the great cave itself.

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