

DR. TIMOTHY DUKES

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Awaken to the Wild

Introductory Video



“The transformation of the individual
is the key element
to any other transformation
that will happen
in the world.”

–Georgetown



Where to do we find ourselves? Where do we transform?

In places where:

- We approach the Wild
- Domesticated greets the Wild
 - Logic receives intuition
- Instinct informs understanding
 - Thoughts risk embodiment
- Masculine bows to the feminine
 - Father births his child
- Mother is born by her child
 - Cement cracks and gives way to nature
- That which is, cannot be understood

When we recognize that “that which is,”
has a separate and sustainable ecosystem,
Deep and rich in resources,
We are in right relationship with the Wild.

How do we approach the wild?

- Walk at oblique angles to your subject.
- Do not stare directly at the Wild.
- Keep your movements slow and smooth.
- Show respect for the fact that what you are seeking is Wild.



Too much knowing,
and it is not true to the emerging entity.
Too little and the heart can go astray.

The key to understanding how to approach the Wild is to remember that it is Wild. When you approach the Wild directly it is perceived as an aggressive act and generally means that:

- You want to defend your territory
- You are invading the Wild's territory
- You are trying to steal, to prey
- Take away something that has its own sovereignty

“There is, so I believe, in the essence of everything, something that we cannot call learning. There is, my friend, only a knowledge – that is everywhere, that is Atman, that is in me and you and in every creature, and I am beginning to believe that this knowledge has no worse enemy than the man of knowledge, than learning.”

— Hess, Herman, 19... Siddhartha, p. 15

Learning from the Wild

- You really can't expect to learn about the Wild without the willingness for the Wild to learn about you.
- Your approach should enhance your experience of the Wild and not diminish it.
- When you awaken to the Wild side of the self, with discipline or a practice, or through Grace, who knows what will come to visit?
- When you return, know that others should not be able to follow your trail.
- You can't know the Wild, build your house there, own it. It will no longer be what it is because you have laid claim to it.



- Understand that there is no regulation around this.

If you Carry the Wild

- Know that civilization will fear it.
- Keep it safe.
- Share it when it is enhanced, hide it if necessary as you blaze within it.

Be Willing to Have a Relationship with the Natural World

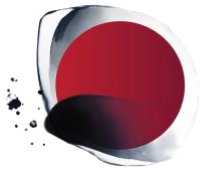
Gary Snyder: The *Practice of the Wild* suggest: “perhaps one should not talk (or write) too much about the wild world, it may be that it embarrasses other animals to have attention called to them.” (p. 23)

“The world is not only watching, it is listening too. A rude thoughtless comment about a ground squirrel or a Flicker or a Porcupine will not go unnoticed. . . . An ethical life is one that is mindful, mannerly, and has style. Of all moral failings and flaws of character, the worst is stinginess of thought, which includes meanness in all its forms. Rudeness in thought or deed toward others, toward nature, reduces the chances of conviviality and interspecies communication, which are essential to physical and spiritual survival.” (p. 22)

Have a Sense of the Inhabitants

The same sort of kindness and sensitivity may apply to the stories or songs one tells about oneself:

“The early people of California did not easily recount an autobiography. The details of the individual lives, they said, were unexceptional: the only events that bore recounting were the descriptions of a few of their outstanding dreams and their moments of encounter with the spirit world and its transformations. The telling of their life stories, then, was very brief. They told of dreams, insights, and healings.” Snyder (p.23)



Mabel McKay, a weaver of baskets and teachings, whom Paul has spoken of and who quite literally could have walked on this land ... expressed it this way when asked if her grandmother was the one who taught her, her art:

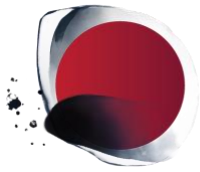
“It’s not such a thing art. It’s Spirit. My grandmother never taught me nothing about the baskets. Only the Spirit trained me...” Then she added, “I only follow my dream, that is how I learn.” (p.2)

Mabel McKay spoke of the interconnectedness of people and the land this way: “It’s more, my life. It’s not only the one thing. It’s many. You have to listen. You have to know me ... to know what I’m talking about.”

Washington Carver, a renowned plant chemist, said his innovations came from the plants themselves: “the spirit of the plants would talk to me. Anything will give up its secrets if you love it enough,” he said. Not only have I found that when I talk to the little flower or to the little peanut, but I have found that when I silently commune with people, they all give up their secrets if you love them enough.”

“We are part of the Earth, and it is a part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rock crests, the juices of the meadows, the body heat of the pony, and man – all belong to the same family. This we know: all things are connected. Whatever befalls the earth befalls the sons [and daughters] of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself.” (Corcoran, p. 11) – Chief Seath (Seattle)

“We are people.
A people do not throw their geniuses away.
And if they are thrown away, it is our duty
As artists and as witnesses for the future
To collect them again for the sake
of our children, and, if necessary,
bone by bone.
–Alice Walker



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The Tim Dukes Method provides an opportunity for self-reflective individuals to cultivate the capacity to receive into consciousness hidden aspects of the self, claiming your unique gifts – ensuring that today's brilliance successfully transitions into tomorrow's wisdom. The Tim Dukes Method is designed and implemented by Dr. Timothy Dukes for determined creatives to ensure long-term viability — as a continuing investment in the well-being of yourself, family, organizations, culture, society, and the Earth itself.