

## About Us

Matthew Ryan started rainmaking in 1984. Working with his scientific mentor Jerome Eden in Careywood , Idaho , his first operations used a large, mechanized Reich cloudbuster (see below) and were focused on the region-wide area of eastern Washington and North Idaho . Over a period of three years he conducted many, many operations to relieve drought conditions in that region, enhance snowfall and snowpack, and reduce summertime fire conditions. After the passing of Jerome Eden in 1987, Ryan continued working in the region on his own as time and resources allowed, all the while learning his craft.

During the same period, he also studied under the Ojibwa medicine man Sun Bear, a noted rainmaker from the ancient Native American tradition (see below). Although Ryan did not completely grasp Sun Bear's spiritual understanding of natural forces for many years, a certain feeling for it guided his work nevertheless.

With Sun Bear's passing in 1992, a unique (as he later realized) 10-year period during which Ryan studied rainmaking with two exceptional teachers from two very different approaches ended, and a new phase began.

In the summer of 1992, Ryan took his first rainmaking job "for hire" and traveled to far eastern Montana to end a drought out there for a group of farmers and ranchers. He was successful and they hired him again the following summer when large scale drought again threatened their lands and livelihoods. Since that time, he's returned to Montana six different years until 2002 to work with farmers and ranchers experiencing drought from Great Falls to Glasgow to Billings.

Since 1992, Ryan has called Mt. Shasta in northern California home. During those years he has worked with the weather as needed, especially during the winter months when the all important snowpack for the year's water is being laid down. Because California is naturally subjected to recurring drought and ensuing water shortages throughout the state, his work from Mt. Shasta , the headwaters of the Sacramento River , has been extremely important. Aiding in that work through the years has been a small group of people expert in Reich's cloudbusting methods of rainmaking, chief amongst them being James DeMeo of the Orgone Biophysical Research Lab in Ashland , Oregon , and Theirrie Cook in Chatsworth , California .

Beginning in 1995 till 2001, Ryan was employed for several winters by a timber company in Oregon to ensure a healthy snowpack and moisture conditions throughout southern Oregon forests during droughty years. During that time period, he also traveled the United States over a two-year span and broke droughts in Michigan , New York , Indiana and New Mexico.

From his first sudden glimpse of the possibility, Matthew Ryan has focused, in one way or the other, on rainmaking — which is, after all, a relationship with the weather, with Nature, with the Creator of All Things. In Ryan's case, he simply focused his search for meaning in life on the weather, the amazing, giant, complex phenomenon that faces us every minute of every day and changes with us throughout the day, changing us along with it.

In the process, he's become known as "a rainmaker" — a bon a fide for hire rainman who knows his full job, along with bringing the moisture in, is to bring the awareness of that possibility to the attention of those who have eyes to see and ears to hear.

### The Grandfathers

I first learned of rainmaking from an incident with the Ojibwa medicine man Sun Bear at his tribal center northwest of Spokane , Washington in 1982. Before that, I had barely heard of the concept and certainly didn't have an opinion about it one way or the other. The events that day caught my interest, however, and from then on I was alert to the possibility of rainmaking as something that involved some unseen force or forces in nature that somehow connected to a person, and resulted at times in rains.

For ten years I stayed close to Sun Bear's life and work, and studied with him in the traditional way, a manner that involves few questions, lots of watching and listening, and the patience to do a task over and over, learning something new each time. In those years I did hundreds of ceremonies intended to recognize and honor nature in all her aspects — visible and invisible. There were sweatlodges, pipe ceremonies, ceremonies for the sun, the earth, the moon and all of creation, ceremonies at every season change and ceremonies just for the sake of feeling good and connected to the world around.

About nine years after I first met Sun Bear and witnessed that rainmaking day, I met, for the first time, without question or equivocation, the unseen but apparent force of nature that exhibited a consciousness of weather that Sun Bear (and most traditional Native Americans) called "The Grandfathers." That first meeting took place in a sweatlodge

ceremony, lasted only a few minutes, and did not involve blaring trumpets and bearded figures (as an ex-Catholic might expect), but was confined to a quiet, internal dialogue between myself and some magnificent, unconditionally loving being who seemed to have taken up residence in my heart for the period of that introductory conversation.

Being of sound mind and body, and having participated in hundreds of sweatlodges over the years, I couldn't attribute the experience to a novel delusion or a new effect; moreover, the experience left me feeling quite fine, rational, and balanced in a way I hadn't quite been before: afterwards, the overall world made more sense.

From that day forward, the Grandfathers have been companions. Like human grandparents, our relationship is ongoing, easy, and many months may pass without contact. But when my thoughts and feelings turn toward the weather — usually the need for rain — they begin to occupy my thoughts and feelings and, though I've never seen "them"; I do start to see certain shapes and forms in the clouds overhead — usually that of bears, which to me, signify "medicine."

I have not been without my companions on rainmaking operations in the 17 or so years since we met. Moreover, in all that time when the rainmaking was on my shoulders alone, I've always brought it in. Reich and the Cloudbuster