

*A New Perspective on Self,  
Consciousness and Spirituality.*

**THE UNIVERSAL WISDOM  
IN ABORIGINAL DREAMINGS**

**JOSEPH MURRAY**



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UNIVERSAL WISDOM  
IN  
ABORIGINAL DREAMINGS***

A Study of the Universal Wisdom in Aboriginal Dreamings  
As a New Perspective on Self, Consciousness and Spirituality

Joseph Murray

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*Cover Image: "Earth Cycles" William King Jungala, 2006*

*"This painting seeks to capture the inter-connectedness of all things on earth.*

*Everything in life is circular. There is no beginning and no end;  
the connection between people and the world around them is ongoing."*

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## **Dedication**

*To the reader:*

*May this book find your heart and mind open to the spiritual treasures permeating the land  
beneath your feet, the sky above you, and all that surrounds you and is within you.  
May all illusions of separateness dissolve in the love of those whom have embraced this land and  
carried this Universal Wisdom to us and for us, and all who are to come.  
May the Universal Wisdom in Aboriginal Dreamings touch you as the first rays of Light of a  
dawning new realisation for all humankind!*

## **Foreword**

I write this as an expression of the fruits of a journey through pain and healing, to the homecoming of the soul, walked eventually on the basis of being happy to be no-body, in the power of the inner beloved of the heart. This inward journey directed me to 'find the western mystery school tradition,' and so it led me to the Golden Rosycross, as an essential and much appreciated part of soul realization; the expression of 'my' soul is as a Source-Reality that exists in all of us as a seed, and can be brought to realisation as the true Higher Self, communicating itself as a vision of who we really are.

In this innermost seed is found the blueprint and resources for complete healing and renewal, not only of the individual, but also of the entire world. For in the quantum nature of reality, all is truly one, and the One is all. This is the true power of One: in it we know our self to be everything and nothing simultaneously, and whatever arises in that field of consciousness, arises. That is where I am coming from.

I see the value of the Australian Aboriginal gnosis articulated in this book lies in the fact that this gnosis is not only another iteration of the expression of the universal human condition, but one that presents in such a pure and simple way the integration and cohesiveness of all human activity, from the physical, the feeling world, the mental and spiritual realms, and embracing and including the world platform in which it is expressed. That it is so truly holistic is the reason it endured intact for so long. That the author has been able to elucidate this gnosis from the Dreamings of the Aboriginal People testifies to the fact that the celebration of life inherent in this land and its Original People is now becoming known and accessible to all Peoples.

There have been numerous iterations of the universal gnosis; but the uniqueness of the Australian Aboriginal gnosis is the universality and clarity of its inner revelation that has been extended out and woven into the very fabric of Aboriginal culture, in all its linguistic, ritual, seasonal, social, and personal aspects. This unique cultural paradigm and holistic worldview maintains a biological minimum of daily accoutrements, while at the same time supporting and facilitating the individual processes of self-, soul-, and spirit-realization to the most subtle realms of human consciousness and possibility.

This fact makes it an invaluable example to clarify principles of a soul-conscious culture, a soul-conscious paradigm, which is where the gnostic process takes us, and is taking all humanity now - where individual self-realization inevitably leads to world reformation. The facts speak for themselves. Whether people get it is totally a reflection of their state of consciousness, their openness of mind and heart to information that challenges entrenched concepts and pushes the boundaries of archaeological and ethnological knowledge.

The song and message of the oldest continuous culture on one of the oldest intact landmasses on the planet surely needs to be heard, as they testify to us of a original culture, where the Akashic records held in the very landscape speak of the pristine way, the original Tao, and of the processes of the descent in all its implications. It is in the deserts and sparsely settled lands of Australia, away from the static and frenzy of contemporary human activity, that these Akashic stories can be felt and heard.

We feel and hear these stories by sitting on the land in the silence of the heart, and attuning our consciousness to the trees and rocks, the hills and mountains, streams and rivers, the sun, the moon, and the stars, the atmosphere....all of nature.

Every point in space and time is sacred. The Earth and our solar system are a living part of the greater living stellar reality of the Galaxy. All created systems move and change according to cycles, including our Milky Way Galaxy. Now is the time of a big shift, or a great reset on Earth. Our individual experience of it depends on our state of consciousness, on the vibratory frequency which we choose to live in and come from. The Mayan or Mesoamerican Long Count calendar culminated in 2012 with an 8 year Venus cycle that ended at the solstice of December 2020. The planet Venus embodies and radiates a deep inner process of raising the frequencies of emotion and feeling to the higher octave of the Heart, and the enlightened dynamics and patterns of sharing these frequencies with each other, and with all of life. These are the inner Truths of Love.

Thus the world wide meditation on the 21st December Solstice in 2020 marked the beginning of a new cycle of life, impulsed through the rhythms of Source, transmitted through our Galactic Centre and Sun, and grounded into the planet through Uluru, the largest monolithic rock on the planet. Every Summer Solstice brings Life and Joy to the Planet and its children, while the Winter Solstice brings deepening, stillness, inward turning and contemplation. The preparations for this special moment manifested through an activation of columns of light from the geographical songlines of South Australia, vivifying the connection between the heart of the Earth and the Sun. As part of the pulsing energetic reality of an interconnected stellar and galactic universe, Uluru forms the solar plexus or umbilicus of the planet.

The Original People of Australia have long cherished their own initiating Mysteries, and it is through their songlines that renewing or transforming impulses are conveyed to the Earth, Terra, or Tya. This renewing impulse will generate a new cultural paradigm whose transforming light nourishment is conveyed to the planet via the umbilicus, Uluru, and through which a new way may calmly and steadily be opened for all humankind. Thus a new life-affirming culture will be born - the Daughter of the Mother. Then the Son of the Father will be freed from the prison of life-denying control, and a new marriage will unfold. The Head and the Heart will be reunited. Unity Consciousness will call us.

The development of this new culture is hastened by our deep concern for our Mother Earth, Terra, or Tya, that we all share; the living body that feeds us, that grants us life, and that is absolutely conditional for any ascension in a spiritual or gnostic sense. Many are now called to this spiritual ascension, and they are mature and ready; they know how to focus their spirits and they try to do that in servitude to the Earth, and to relieve the suffering of all humankind. What is more, when we consider it intelligently, our love for this vast land can prove to be a new opening for the connection of the gnostic 'Thinking with the Heart' with the deeply Heart- and Earth-centred wisdom of the Original People, which they have safeguarded for all humankind.

May all people embrace in their minds and hearts our dear friends of Original Australia who have endured so much, and in our loving thoughts of Uluru, as the umbilicus of the Planet, we may focus on the inner alchemical wedding, the Marriage of Head and Heart, which is the true healing, individually and collectively.

For the time of the Great Healing is upon us!

Nev Burrendi

Adelaide, Australia 2021.

### **Epigraph**

*"Aboriginal spirituality is the belief that all objects are living  
and share the same soul or spirit that Aboriginals share."*

*Eddie 'Kookaburra' Kneebone (1995)*



"Country, ideally, is synonymous with life. And life, for Aboriginal people, needs no justification. A 'healthy' or 'good' country, is one in which all the elements do their work. They all nourish each other because there is no site, no position, from which the interest of one can be disengaged from the interests of others *in the long term*. Self-interest and the interest of all of the other living components of country cannot exist independently of each other *in the long term*. The interdependence of all life within country constitutes a hard but essential lesson - those who destroy their country ultimately destroy themselves."

*Deborah Bird Rose (1996)*



*"In esoteric circles a series of discoveries to be made in these desert areas within the next few years are anticipated with a kind of impatience. This impatience finds its explanation in the possibility that these discoveries will shake the present views of exoteric religion and science to such a degree that this will result in a possible total change in the minds of a large number of people in relation to the life mysteries of world and mankind."*

*Jan van Rijckenborgh (1947)*



*"A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reason and the most radiant beauty, which are only accessible to our reason in their most elementary forms - it is this knowledge and this emotion that constitute the truly religious attitude; in this sense, and in this alone, I am a deeply religious man."*

*Albert Einstein (1935)*





## **Introduction:**

### **The Living Wisdom of the Australian Desert**

The ancient landscape of Outback Australia is awe-inspiring and intimidating in its immense scale and beauty. The art and culture of Indigenous Australians almost invariably leave visitors amazed by their innate beauty and timelessness. So does the dichotomy between the material simplicity of traditional Aboriginal life and the vibrant complexity of their Dreamtime storytelling, culture and art.

From a Western perspective, material simplicity and cultural complexity are assumed to be dichotomous. Indigenous Australians have an incredibly intimate and spiritual relationship with this ancient land that defies this perspective and refutes its assumptions. For Aboriginal people, the notion that their land and culture could be anything other than totally interconnected and completely interdependent is incomprehensible. The depth and intricacy of this interconnectedness are integral to its material simplicity and essential to retaining the harmony and sustenance of everything.

Tragically, over the past 100 years or so, the practicality of this interconnectedness has been eroded markedly, and being compelled to live within the confines of modern Western culture has been challenging for many peoples, not just indigenous Australians. Many Aboriginal people's dream of returning to their "*country*" remains unfulfilled. The land's natural state has been so degraded that it is questionable whether it can regain its precolonial sustainability and diversity.

This sorry situation can't simply be attributed to the actions of wayward colonists. Our industrialised civilisation lost its conscious connection with the land and Mother Nature long ago, regarding them as little more than personal possessions to be exploited into oblivion. Losing balance and harmony in our relationship with all creation means losing our conscious connection with Mother Earth and the Spirit that permeates all things.

This study of Aboriginal mythology aims to elucidate the universal spiritual equality of all human beings and draw a new perspective on the universal truth that permeates us all, wherever we are in the World. It is a call to become fully conscious of the universal spirituality conveyed in and through this land, its Aboriginal people and their Dreamings, and reconnect with the inner knowledge that once guided humankind.

It reveals insights into the living reality of '*the interconnectedness of everything*' and our place in the All-manifestation. It is the call to recognise the universal Essence within our being and contemplate its relevance in the search for truth and the path to becoming a truly living human being.

### **The Timelessness of Aboriginal Dreamings**

The timelessness of Australian Aboriginal culture, its mythology, and the timeframe over which it has endured so exceed the temporal context of Western civilisations that it is difficult for the Westerner to comprehend. Modern scientific endeavours place the beginnings of Western civilisation in Mesopotamia 6,000 years ago. In contrast, recent archaeological studies established that Aboriginal people inhabited the Lake Mungo area in outback NSW over 50,000 years ago.

Scientific dating of mitochondrial DNA from 'Mungo Man' (Bowler J. M. et al. 2003) determined that he lived approximately 42,000 years ago. Therefore modern humankind has been present in Australia for tens of thousands of years before Neanderthal man was displaced from Europe 30,000 years ago, and challenges the current understanding of *Homo sapiens* migration 'out

of Africa'. However, recent discoveries at Moyjil, or Point Ritchie, on the south coast of Victoria indicate that humans may have been cooking and eating there 120,000 years ago (Bowler J. M. et al. 2018). If validated, this would further undermine modern human evolution and migration theories.

The Dreamings of Indigenous Australians place their occupation of this ancient continent at the beginning of time - in the 'Dreamtime,' as some storytellers call it. Therefore the longevity of their culture and their integral spirituality unifying them with this land is equally ancient. The mythologies of many peoples' legends speak of their ancestors coming from another land, whereas most Aboriginal Dreamings have placed them here since the beginning of time. The Dreamtime does not have a spatiotemporal context in Aboriginal culture; Aboriginal Dreamings do not speak of historical events but convey a state of consciousness, a state of life beyond the limitations of time, and how to realise that living reality in the now.

Aboriginal spirituality presents a definitive starting point for a new perspective on life for Western humankind, which can take us in an entirely new direction, freed from the bonds of dogma and tradition. Historical accounts of the past are often evoked to formulate our expectations of the future, but in doing so, they can predetermine our behaviour in the present.

There is no history as we know it in Aboriginal tradition; the Dreaming, "*Tjukurrpa*," is in the now! To truly understand Aboriginal mythology, the reader should know that it speaks not to past people or events but to the spiritual essence of the human condition: to the eternal Essence within those living now that has been present in humankind since the beginning.

### **Contemporary Spirituality and Aboriginal Mythology**

We endeavour to show that the primacy of the spiritual meaning conveyed through these Aboriginal Dreamings is not supplanted but complemented by the Judeo-Christian tradition. While Aboriginal Christian converts may have recognised in Christ's teachings' the spiritual Essence conveyed through their Dreamings, the religiosity of some missionaries prevented them from recognising the universal spirituality in the message of Christ they brought with them from the other side of the World.

That could lead us to question whether the apparent conversion of indigenous peoples to the Christian religion was the victory over the powers of darkness and paganism it was purported to be. Or was it merely the adoption of Christian terminology for a Universal Spirituality that had already vivified their ancient and complex societies? That is not to impugn or diminish the message of Christ or its spiritual relevance for all humankind, but to indicate the universal spiritual potential inherent in every human being, regardless of their ancestry, spatiotemporal or religious context.

Almost all sacred beliefs and cosmologies define somewhat precisely a point of separation between the Spirit-Being and the human being. This precision is not due to their esoteric knowledge about specific events or moments in time but their metaphorical description of a process that has occurred many times and must eventually occur within every human being. The call to return to the original state of 'Being Human,' to 'Paradise,' echoes throughout the World from the heart of all sacred traditions and religions. So we should not be surprised to find this same call emanating from Aboriginal Dreamings and spirituality; indeed, we should expect it.

Some may ask how a continent that appears devoid of any tangible or material structures, symbols, or articles of a spiritual, philosophical or religious nature could give evidence to, let alone sustain, an enduring spiritual tradition. Furthermore, concerns might be raised about the accuracy and authenticity of myths that have only been transmitted orally for millennia. After all, the

dissemination of Christian beliefs across the World over the last two millennia has utilised the written word, which has given its symbology and religiosity an enduring literal form and uniformity.

However, in deferring to the written word, have we not effectively externalised any spiritual knowledge into an abstract form, a doctrine? And in separating the Word from any direct interconnection between the writer and the reader, have we not lost its living spiritual context?

A myth verbally communicated is received and interpreted dynamically in accordance with the consciousness of the audience. When inner openness and longing are present, the storyteller can facilitate the interactive exchange of genuine spiritual knowledge and living experience. So, Aboriginal Dreamings passed from generation to generation verbally within a vibrant and living community will always remain relevant in context and meaning. And their accuracy and value will entirely reflect the spirituality of the community they sustain.

Any commentary or study of Aboriginal mythology will be founded on a degree of presumption or prejudice; after all, we all see things from our own perspective. But if we seek the essence of our being, we seek the same indivisible Essence, the One Spirit that lies within every human being. If we are sincere and objective in our desire to live in harmony with the universe, we can not delineate ourselves from any individual, relationship, gender, or race. We can reconnect with the Universal Essence that lies within only by objectively looking beyond outer appearances. Then we can understand the motivation, the true meaning, and the *raison d'être* of ourselves and every other human being.

Therefore, to observe and truly understand the universal spiritual essence of Aboriginal Dreamings, we should first seek the universal essence within our own spirituality. Then we can consider the spiritual Essence of other cultures and religions and their practical application in the life experiences of every human being, including ourselves.

### **The Revelations of a Timeless Land**

The first European colonists proclaimed the Australian continent to be *Terra Nullus* in 1835, despite the obvious presence of the First Australians. Nonetheless, many fair-minded and competent nineteenth and twentieth-century anthropologists have documented and, to the extent possible for a non-indigenous person, experienced traditional life in Aboriginal society. From their observations, there can be no doubt that Aboriginal tribes and nations maintained very complex and rich cultures, traditions and spirituality (Elkin, A. P. 1994). Some dedicated their energy to supporting the spiritual fabric of their society, thus ensuring that spiritual knowledge and experience regarding the existential questions of life were passed from one generation to the next.

Of course, some individuals – perhaps a majority, as in almost any society – may not have been so dedicated to their spiritual life. But all too often, the worst misdeeds of an alien society are taken to be its norms while we pretend the highest ideals of our society are our norms.

For Aboriginal people, the deeper spiritual meaning and purpose of life are preserved in the living reality of their Dreamings, which inevitably influences each community member according to their respective states of being. When spiritual leaders live out of their higher state of being, this raises the spiritual orientation of their living community.

The interconnectedness of Aboriginal people with their land is not simply a consequence of 50 or 60 millennia of living and dying on the Australian continent. It is the intrinsic recognition of the interconnectedness of the One Spirit within every human being with that same eternal Essence within every atom, molecule, substance, and being of the All-Manifestation. It is the soul-conscious

recognition of the life-essence in every animal, plant, rock and star and the openness to embrace our interconnectedness with all things.

Aboriginal occupation of this continent may have shaped the landscape and biosphere to a significant extent. We can be confident that the environment and landscape of this harsh and dry continent will have played a role in shaping the collective experience of its Aboriginal occupants and their innate knowledge and spiritual connection with this land. When life is not so easy, human beings tend to pay more attention to what is happening around them, the natural laws of cause and effect, and the consequences of the interconnectedness of everything.

The harsh realities of life in Outback Australia have not gone unnoticed around the World, nor have the art, culture and spirituality of this vast continent and its Aboriginal people. The 20<sup>th</sup>-century Christian mystic Jan van Rijckenborgh wrote an article published in the Netherlands in 1947 about the Australian Outback (Jan van Rijckenborgh, 1947):

*"In esoteric circles, a series of discoveries to be made in these desert areas within the next few years are anticipated with a kind of impatience. This impatience finds its explanation in the possibility that these discoveries will shake the present views of exoteric religion and science to such a degree that this will result in a possible total change in the minds of a large number of people in relation to the life mysteries of World and humankind."*

These words' insightful and prophetic nature is remarkable, especially considering the times in which they were written. The now-defunct 'White Australia' policy was at its climax, and less than 20 years had passed since the Coniston Massacre of 1928. Australia was still relatively isolated from international events and developments, and the uniqueness of the Australian fauna, flora, geology and ancient history was still largely unknown to the Western world.

### **An Ancient Wisdom, a Modern Revival**

Most Westerners are inclined to dissociate the physical from the spiritual; it is ingrained in our religious tradition and everyday life. However, Aboriginal Dreamings indicate an integral relationship between the physical and spiritual, where the human being forms an inseparable and interconnecting part. Hence Aboriginal tradition necessitates a balanced and considerate coexistence with nature and the land, a necessity that seems optional in modern Western civilisation. This Western perspective results from millennia spent competing over resources and material possessions, not because we need them but because we desire them.

The catastrophic consequences of such disconnectedness are not unanimously accepted or acknowledged in Western civilisation. Global procrastination about climate change, pollution and environmental destruction demonstrates that. Undoubtedly, this is an indulgence the Australian continent has not afforded its inhabitants for long, as the present occupants are beginning to discover for themselves. Indeed, that Aboriginal civilisation has survived and flourished for over 60,000 years on this harsh, isolated land testifies to its perseverance and durability. It cuts to the heart of defining our purpose as human beings.

While Aboriginal culture is slowly recovering from the tragedy inflicted upon it over the last 200 years, Aboriginal people still struggle to adapt to the Western diet and culture. Although having regained portions of their homelands and heritage, Aboriginal Australians now live in a completely different world from where their elders were torn. Amid the turmoil of these changes, Jan van Rijckenborgh predicted that *"at a very critical moment in world history, the preserved wisdom of the great Australian desert will make an important contribution towards present-day mankind recognising his divine vocation."*

The Western esoteric impulses of the late 19<sup>th</sup> and early 20<sup>th</sup> century and the turmoil of two World wars had reached their climax in 1947, and the World held its breath in anticipation. So Jan van Rijckenborgh could say then with confidence that the *"time has now come, and in the same way as the sign of the land of Egypt spoke to thousands, the miracle to come from the Australian desert will likewise wake up a great number of human spiritual beings, with - if God allows - beneficial consequences."* (Jan van Rijckenborgh, 1947)

Since then, some momentous archaeological and scientific discoveries have occurred, including the DNA analysis of Aboriginal genealogy by Professor Eske Willerslev of the University of Copenhagen (Malaspinas, A., Westaway, M., Muller, C. *et al.* 2016), the Barrow Island Archaeology Project, lead by Professor Peter Veth of University WA (Veth, P., Ward, I., Manne, T., *et al.* 2017), and the discoveries at Lake Mungo in the NSW Outback.

These discoveries contribute to a scientific compendium unveiling the mysteries of the Australian Outback. So, as envisaged by Jan van Rijckenborgh (1947): *"[through these] discoveries and excavations in the great Australian desert, great wisdom is to be revealed and an important part of the foundations of the classical doctrine of regeneration, i.e. the existence of an originally Godman-like life [...] is to be confirmed."* And that *"This spiritual movement will draw its power and its philosophical grounding from all that the great Australian desert will disclose of its mysteries."*

May this study of the Universal Wisdom in Aboriginal Dreamings contribute to elucidating a new perspective on self, consciousness and spirituality for all Australians, indeed, all humankind!



**Part 1**  
**Aboriginal Creation Dreamings:**  
**The Interconnectedness of Everything**



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*The Aboriginal Creation Dreamings are allegories for the creation of Earth and all living things. Inert matter, aroused and shaped by the Spirit, forms concentrations of energy and consciousness, which we call "life".*

*The Aboriginal Dreaming about Baiame and Yhi explains the incremental process of Creation, why it culminated with the creation of human beings, and why we are distinct from other life forms in carrying an immortal element of the divine within us.*

*Wherever, whenever and however we seek to reconnect with this immortal element, we seek one and the same essential thing: to become consciously reconnected with the Universal Consciousness; and, thereby, to become one with all of creation.*

## 1.1 The Meaning of Life

Who am I? Why am I here? What is the purpose of my life?

These are life's simplest yet most fundamental questions, not just because they are about ourselves. Seeking their answers profoundly affects our lives, the meaning we find in life, and our relationships with fellow human beings. They belie the self-confidence projected by traditional religious perspectives on life; nonetheless, genuine or consistent answers appear elusive. The ills of Western society indicate that our conventional spiritual perspective is less conducive to true happiness and peace than we would like it to be. Otherwise, we wouldn't need to ask such elementary questions or have difficulty obtaining their answers.

It is not so difficult to define what drives such fundamental questions: the inner yearning to reconcile one's present state of being with the actions, experiences and objectives of our fellow human beings. To reconcile the inner uncertainty arising whenever we encounter difficulties and obstacles in our life. Consequently, we seek a key to unlocking real answers and a process through which those answers can be implemented in our lives and the world around us.

Fortunately, we can easily find that key in this vast continent of Australia. We can turn to the earth beneath our feet, the spiritual Essence engrained in it, and the wisdom of the First Peoples who vivify both. Aboriginal reconciliation campaigner and artist Eddie 'Kookaburra' Kneebone (1995) describes Aboriginal spirituality: *"Aboriginal spirituality is the belief that all objects are living and share the same soul or spirit that Aboriginals share."*

This sublimely succinct statement seems profound to some; for others, it encapsulates the Essence of animism. We propose that this deeply practical and spiritual axiom points to the Essence of every one of us. It is the key to a process, perspective, and spirituality that reverberates with the Universal Wisdom of all times and peoples, not as an ancient text, myth, or anthropological discovery but as a contemporary living reality. It is the inner acknowledgement that within everyone and everything resides the same universal element yearning for realisation, for fulfilment. This inner acknowledgement transcends all individuality and materiality and generates an inner urge for our recognition, reconnection and reunification with everything.

Before exploring this axiom further, let us consider the maternal perspective of Aboriginal author Deborah Bird Rose, who describes in *"Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness"* (Rose, D.B. 1996) their intimate relationship with the land, with their "country":

*"Country, ideally, is synonymous with life. And life, for Aboriginal people, needs no justification.[...] A 'healthy' or 'good' country, is one in which all the elements do their work. They all nourish each other because there is no site, no position, from which the interest of one can be disengaged from the interests of others in the long term. Self-interest and the interests of all of the other living components of country cannot exist independently of each other in the long term.*

*The interdependence of all life within country constitutes a hard but essential lesson - those who destroy their country ultimately destroy themselves."*

When living in harmony with our environment, fellow human beings, and all Creation, we feel no need for justification because the fundamental questions of life answer themselves through our interconnectedness, balance and harmony with All. For many Westerners, this perspective of spirituality evokes insinuations of primitivism and animism or, at best, a carnal connection with the land. But such reactions belie a conclusion drawn without examining the subject objectively. Modern science, politics and populism are engrossed in titanic arguments about global warming, equality and

social justice, and protecting the environment. Yet the conclusion to all these arguments is already clearly articulated in the words of Deborah Bird Rose: *"Self-interest and the interest of all of the other living components of country cannot exist independently of each other in the long term."*

This understanding of *country* is completely lacking in modern Western civilisation, as evidenced by the perilous condition of nearly every ecosystem on our planet. It challenges us to consider whether this wisdom is innate in all humanity, albeit still dormant in some? Or is it something we 'lost' as we developed into a materialistic and individualistic society or something we have yet to acquire?

Perhaps living here for 60,000 years has taught Aboriginal Australians a thing or two about cause and effect, the complexity of natural interactions, and the interconnectedness of everything? And doing otherwise is to *"ultimately destroy"* ourselves? Has Aboriginal society survived here for so long because it has always been conscious of the Universal Wisdom, or has it acquired Universal Wisdom through surviving here for so long?

To answer these crucial questions, we must truly understand how and why 'the interconnectedness of everything' constitutes the Aboriginal worldview and the Essence of their consciousness, culture, and life.

### **All Objects Are Living**

The interdependence of which Deborah Rose speaks is not just about our relationship with the environment or Mother Nature; it goes to the very heart of every relationship between human beings and the universe and the origin or source of both. In Eddie Kneebone's axiom, we find two pillars upon which all esoteric knowledge and true spirituality are based: firstly, *"all objects are living"*; secondly, all objects *"share the same soul or spirit that Aboriginals share."*

The first tenet draws to our attention that nothing is inanimate; no thing is immune to change, becoming, being, and not being; to the rhythm of rising, shining and fading. Everything is interrelated; every thing is in transition from one state to another, in an infinite cycle of life, change, and transformation. Even mountains and rocks had a beginning and will have an end, just as all organisms and structures do, albeit on a much longer cycle. When a rock reaches the end of its 'life', it does not disappear; it merely dissipates, changing its state of manifestation. Firstly it is absorbed into a plant, then an animal, the air, the ground, and so on in an infinite and interconnected cycle of life. Thus, every physical manifestation has as its essence impermanence, and the only certainty is change. This dynamic law of alternating states of existence is the essential dialectical nature of the material universe.

We speak of '*dialectical*' or '*dialectics*,' as defined most succinctly in *"the law of the interpenetration of opposites,"* the second law of Frederick Engels' *Three Laws of Dialectics*. His *"second law of the dialectic asserts that everything has a self-contradictory character, containing within itself its own opposite. The bi-polar Essence of all things manifests itself in change, which is a process of **alteration**, or transformation of something from its original state through a series of intermediate variations into its opposite."* (Warde, 1940)

Nothing is constant, everything changes, and everything is temporary. The problem is that we simply do not accept this universal law readily. Modern humankind is constantly engaged, with the full cooperation and power of the collective resources of head, heart and hands, in attempting to subvert, ignore or defy this universal reality, this fundamental law of nature. Furthermore, the consequence of our rebellion, our ignorance of the ever-changing cycles of the entire material

universe, is that when we experience a sudden albeit inevitable natural change, we arrogantly perceive it as a catastrophe!

The great catastrophe, and tragedy, is that we ignorantly, and sometimes arrogantly, put ourselves in the way of this natural and somewhat predictable rhythm of life. Nevertheless, such events allow us to understand our part in Creation and the unfathomable realm of the universe. To the person who truly recognises their interconnectedness with everything, such events are simply life transiting from one form into another. Indeed, we learn that not living in harmony with the laws of nature and the world around us places us in conflict with them, a contest in which they will inevitably and ultimately prevail over our individuality, egocentricity and perceived self-interest. After all, *"The interdependence of all life within country constitutes a hard but essential lesson - those who destroy their country ultimately destroy themselves."* (Rose, D.B. 1996)

### **All Objects Share the Same Spirit**

The second tenet in Eddie Kneebone's statement - all objects *"share the same soul"* - draws our attention to this question: What are we acknowledging when we recognise that all things are interconnected? And what are we destroying when we defy this essential reality?

Not only are all things living and, therefore, in transition: every thing influences every other thing, whether through physical proximity, genetic derivation, electromagnetic radiations, or gravitational forces. Regardless of their position in time and space, all things are directly and physically interconnected. Therefore any change or influence applied to one will inevitably, to some degree or another, affect all other things. This unequivocally universal law governs the constantly changing relationship between all things.

The implications of this law were popularised through the science of Chaos Theory, particularly by Edward Lorenz, who coined the phrase *"The Butterfly Effect"* (Lorenz, E. N. 1972). However, our relationships with each other and the universe around us are more profound than simply physical, tangible, or even intangible emotional or intellectual interconnectedness. When Eddie Kneebone says, *"all objects share the same soul or spirit that Aboriginals share,"* he speaks of the *"soul or spirit"* pervading all things, shared by all things, and the divine Essence of all things. The one Spirit permeates all the infinite things in the universe, and while every manifestation eventually and inevitably changes, it is never without this inner divine potential.

Deborah Rose (1996) describes this state of consciousness, this Essence, by which:

*"Not only is life valued but the systemic quality of life is valued too. Within this holistic system of knowledge, each living thing is a participant in living systems. Celebration of life is a celebration of the interconnections of life in a particular place which also includes the humans who celebrate."*

*Not only the hand of humanity, but the spirit and mind as well, have been active on this continent for millennia. Thus, the nourishing terrains of Australia have offered people joy, beauty, and celebration. Through labour, imagination and spirituality Aboriginal people have managed and celebrated their country."*

This beautiful and joyful statement is a genuine celebration of life that triggers an inner response to the questions: What is it to be truly human; what do we celebrate in and by our lives, and what is true happiness? It triggers an inner recognition that what really matters is our acknowledgement of the interconnectedness of everything in the here and now; that we vivify this interconnectedness in our lives here and now. It is not only the hand of humanity we celebrate but the actual fulfilment of the trinity of hand, mind and Spirit.

Hence, every human being conscious of an inner Spiritual yearning strives to gain insight, inner knowledge, or gnosis of the meaning and purpose of their life. But for this striving to be relevant to our spiritual fulfilment, it must correlate to a truly living reality. Moreover, this truly living reality must have already been realised in others. And it must be possible for it to become a truly living reality in our own life. Otherwise, it is purely speculation and intellectual theorising devoid of practical relevance.

## **1.2 Two Fundamental Principles of Existence**

So we face the dilemma of supplanting our empirical knowledge with something that cannot be scientifically proven. This dilemma is articulated by Albert Einstein in *"Geometry and Experience"* (Einstein, A. 1922): *"As far as the laws of mathematics refer to reality, they are not certain, and as far as they are certain, they do not refer to reality."*

Einstein indicates the abstract nature of the laws of mathematics and the ever-changing nature of our so-called 'reality'. His statement reminds us of the unreality of reality, or at least our perception of what we call 'reality'. After all, if something is not precisely what it seems, it is not exactly reality but an illusion of reality. How can we ever be certain of what we call 'reality'?

The laws of mathematics can never fully describe our material reality and, therefore, *"are not certain"* because the absoluteness of the laws of mathematics is indeterminable in material reality. Not only is our sensory perception imprecise at defining materiality in absolute terms, but materiality is also dynamic, not absolute. After all, the essential nature of time and space is that everything is relative and transient; that is the definition of 'time and space'. Therefore, the extent to which an abstract concept can be manifested with clarity and certainty is compromised by the complexity of the reality in which it manifests. That is, in the context of numerous other interacting and interconnected manifestations of competing and conflicting abstract concepts.

Conversely, where the laws of mathematics are the object of reason or logic in their entirety - as an abstract mathematical law, a Platonic Form or Idea - they are not present in material reality and therefore are not compromised by it. While the Idea or Form remains abstract, it is entirely itself, definable in an unchangeable, static and eternal abstract reality. Therefore, the abstract can never become materially manifest, nor can a material manifestation attain the abstract's certainty, permanence, and purity.

The French poet Jean Cocteau said: *"There's no such thing as Love, only proof of Love."* In this sense, at least, Einstein's statement alludes to two distinct realms: the unreality of the realm of time and space; and the reality of the abstract realm. Therefore we cannot divorce ourselves from the fact that nothing can exist in the physical universe without an abstract Idea or Form of it. Furthermore, this abstract Idea or Form is independent of time and space. As Einstein suggests, that is not just a mathematical reality but a practical, empirical, scientific, and ultimately spiritual reality.

### ***"Celebration of Life"***

We can draw comfort from the fact that the abstract and the material are incomprehensible in isolation. The conceptual and material working together attain relevance, purpose, and life. Without the joy and *"celebration of life"* Deborah Rose testifies to, we would undoubtedly lack a clear understanding and resonance with the spiritual connectedness Eddie Kneebone professes.

Therefore, by bringing together the words of Eddie Kneebone and Deborah Rose, we identify two fundamental principles pertaining to our realm of existence. Firstly, the Spirit realm comprises the static, imperishable, and eternal. And the material realm includes the dynamic, perishable,



transient, material, and, therefore, dialectical. Secondly, the One, static, eternal realm encompasses and permeates the manifold, dynamic, transient realm; therefore, the One is present within every thing and every being.

The crux of the matter for humanity and every individual is whether or not we are fully conscious of our interconnectedness with every other thing. Are we fully conscious of the divine Essence in everything? Do we acknowledge this interconnectedness by allowing the Spirit to be the determining or guiding force in our every thought, desire and action? Without a dualistic perspective, our cognisance is constrained by its inability to reconcile materiality and ideality.

Such confusion lies at the heart of almost every political, religious, philosophical, social and scientific misunderstanding or conflict. And this confusion and its resulting conflict arise whenever an attempt is made to force what is temporary, dynamic and imperfect into becoming something it is not and is incapable of becoming: permanent, unchanging, and perfect.

The use of force of any kind - indeed, the need for force - is an inevitable consequence of this illogical and impossible endeavour. Only by force can such an endeavour prevail over the natural state of being, and even then, only temporarily. That is why all the brilliant endeavours of science, arts and religion, all the energy and love that goes into trying to make this world a better place, don't seem to bring us any closer to that noble goal. Not only are the goalposts continually in motion, every human being's perception of 'the goal' and how we should get there is not only different but dynamic.

In seeking from the basis of an egocentric consciousness, we pursue not One Goal but innumerable personal goals. Then inevitably, acting from our own perspective, we conflict with the personal goal of every other individual acting similarly. In acknowledging a systemic quality of life existent within a holistic system of knowledge, in which each living thing celebrates and participates in the interconnectedness of every other thing, Rose (1996) reminds us that we are all part of one and the same systemic duality, one All-Manifestation. And therefore, any notion of definite separateness or steadfast individualism, whether material or spiritual, is an egocentric delusion.

### **A Universal Consciousness of Time and Space**

The stability of our communal existence is dependent on our individual consciousness and the collective consciousness of the society within which it manifests. The harmony and cohesion of individuals and their society depend on their sense of interconnectedness. The extent to which we experience this determines the strength of our community.

Wherever one resides in the continuum of time and space, every human being depends on the cosmological structure under which they live to facilitate two practical things: Firstly, it must account for an eternal, unchanging, and intangible order that remains consistent and enduring in every circumstance. And secondly, it must account for a dynamic, dialectical, and tangible order that will, sooner or later, bring change and relief to any circumstance.

The seeker of truth intuitively knows that such a cosmological structure will sustain and eventually free them under any circumstance. We can intuitively understand and experience these two realms of existence. All true religions, mythologies, and sacred texts attest to these two realms and two laws and the cosmological structure we are interconnected through.

However, our egocentric consciousness is inclined to the appeal of external authorities, which distracts us from the call from our heart and the source of true inner knowledge. We become imprisoned in a state of insatiable inner conflict. Then religiosity breeds only conformity; wisdom

petrifies into dogma; universality becomes spatially segmented; community degenerates into individuality, and our concept of eternity is moulded in time.

We must seek the inner knowledge that originates from our heart, the innermost element of our being, to guide the working of our head – instead of the other way around. When we live out of this inner knowledge of the heart, our mental facilities fundamentally change and begin to fulfil their divine task. That is, helping us to find our way in the World with a practical logic and clarity that enables the divine potential to manifest within us, unencumbered by the egocentric negation of our interconnectedness.

When we can interpret and understand every sacred text, cosmology, and myth in the Light it was created and conveyed, we no longer search for continuity or commonality between the spirituality of Aboriginal Dreamings and Gnosticism or Christianity; it is already within us.

We then know and understand that these cosmologies can only be adequately explained through a dualistic world perspective. That they bear a two-fold 'essence', through which the non-perfect unreality, the impermanence of human life, is reconciled with the perfect idea, the eternal reality of the One.

This dualistic principle runs like a golden thread through all creation mythologies, bringing the possibility of realising them in the interconnectedness of our life and our relationship with others. And we can affirm this by studying and understanding the Aboriginal Dreamings just as we would any other sacred text or mythology.

### **1.3 Baiame and Yhi Bring Life to the World**

The Creation Dreaming "*Baiame and Yhi bring Life to the World*" occurs in many variations and is recorded as coming from the Gamilaraay people and retold with many variations, including this one by A. W. Reed (1965a).

*"In the beginning, the Earth lay silent, in complete darkness, and all the spirits of the earth were asleep. The only one awake was Baiame, the great Father of All Spirits. Somewhere within the vastness of the Universe, the Sun Mother Yhi lay waiting for the call of Baiame, the Great Father, to come to her.*

*Gently Baiame called the Sun Mother, Yhi, and as she opened her eyes, a ray of warm light spread out from her towards the sleeping earth: thus, Yhi brought light into the dark world. Baiame said to the Sun Mother Yhi: 'Sun Mother, I have work for you to do. Go down to the Earth and awaken all the sleeping spirits. Give them forms from which they may create life.'*

*The Sun Mother descended onto the bare Earth, and as she walked across the land, plants and flowers grew in abundance everywhere she went. Then, with her first glorious task completed, Yhi returned to the place where she had begun her work and rested filled with joy, for she knew that the Great Father would be pleased with the result of her efforts.*

*When the Great Father of All Spirits came and saw her work, He said: 'The work of creation has begun well, but it has only just begun. The world is full of beautiful flowers and plants, but it also needs dancing life to fulfil its destiny. Go down into the caverns of the earth and let your light awaken the spirits there.'*

*So as the Sun Mother Yhi ventured into the dark caves in the hills and plateaus, the brilliant light that radiated from her awoke the spirits there. After she left the caves, insects of all kinds flew out into the fields and forests, and the Sun Mother sat down and watched the glorious sight of her insects intermingling with the plants and their flowers.*

*But the Great Father of All Spirits urged her on again, so Yhi ventured into a deep cave in the mountains, radiating her warm light around her. The heat caused the ice to begin melting, forming the rivers and seas of the world. Then the Sun Mother continued with her work, creating fish, snakes, lizards, and frogs. Next, she awoke the spirits of the birds and animals, and in a spectacular array of colour and movement, they burst forth into the sunshine.*

*The Great Father of All Spirits was well pleased with all Sun Mother's work: 'It is good. My world is alive!' Yhi took Baiaame by the hand and called out in a majestic voice to everything she had brought to life: 'I have almost finished my work here, so you must listen to my words. This is Baiaame, the Great Father of All Spirits, and this is the land of Baiaame, which is yours to enjoy forever, and in it, He will protect you and provide for all your needs.'*

*'I shall send you times of summer and winter - summer to bring warmth that ripens fruit ready for eating, and winter for sleeping while the cold winds sweep through the world to blow away the refuse of summer. These are seasons that I shall send you.'*

*'There are other changes that will happen to you, you creatures I love. Soon I shall leave you and live far above in the sky so that when you die, while your bodies will remain here, your spirits will come to be with me.'*

*After Yhi had instructed all the creatures to enjoy the fruits of the earth and to live in harmony with one another, she rose into the sky and became the Sun we know today. The first creatures of Earth watched in awe as the sun crept across the sky, but as she finally sunk beneath the western horizon, they became panic-stricken, thinking she had left them all alone. All night they were scared stiff, thinking that the end of time had come already.*

*However, after what seemed to them to be a long time, the Sun Mother began to rise again above the horizon in the East. The creatures of the Earth were so relieved, and soon they learned to expect her coming and going and were no longer afraid their Sun Mother would abandon them.*

*At first, the creatures lived together in harmony, but eventually, envy managed to creep into their hearts, and they began to argue. Soon their disharmony became intolerable, and the Sun Mother was forced to come down from her home in the sky to stop their bickering. To appease their discontent, Yhi gave each creature the power to change its form to whatever it desired.*

*However, Yhi soon noticed the absurdity that resulted from her leniency. The rats she had made had decided to grow wings and change themselves into bats; there were fish that grew wings and birds that gave up their ability to fly. But the most ridiculous of all the new animals was the platypus, an animal with a bill like a duck, a tail like a beaver's, and the ability to lay eggs.*

*The Sun Mother looked down in despair upon the Earth and thought that she must create new creatures before the Father of All Spirits himself noticed and became angry at what she had allowed to happen to the creatures of his good world.*

*So the Sun Mother Yhi gave birth to two children; the god is the Morning Star, and the goddess is the Moon. These gods, the Morning Star and the Moon, bore two children, whom the Sun Mother Yhi sent to Earth to become our ancestors. These children were superior to the animals because they were born from the divine offspring of Yhi, and as they had a part of her in them, they would never want to change their shape.*

The contemporary explanation of this complex Dreaming is that it describes the creation of humankind as a superior life form because, as some versions attest, we were created with a part of Yhi's mind. We discussed how all mythologies endeavour to explain how we may reconcile our interconnectedness with all life and our relationship with others. To understand the deeper spiritual

meaning of this Creation Dreaming, we will consider its underlying cosmology by comparing it with the renowned Book of Genesis.

The clear polytheistic differentiation of the Absolute, Baiame and the demiurge Yhi lacks any ambiguity evident in the monotheistic cosmology ascribed to the Book of Genesis by Judeo-Christian theologians. Despite that ambiguity, monotheists condemn indigenous mythologies as polytheistic, animistic, primitive, and, therefore, inferior.

The Aboriginal Creation Dreaming clearly articulates two realms: firstly, the deities of Baiame, Yhi, and the sleeping Spirit Beings, and secondly, everything created by them. It infers, as do all gnostic and dualistic cosmologies, that the divine Essence, the Spirit permeates all matter and therefore is innately present in all matter. The Judeo-Christian tradition sees the human soul as a mortal albeit incorporeal aspect of the human being that must be elevated to a divine status to attain immortality. The Dreaming of Baiame and Yhi states that human beings were created with an immortal part of the divine within them and, therefore, are a spirit-matter duality.

Despite their obvious distinctions, the question remains whether these narratives describe fundamentally and irreconcilably distinct cosmologies or are just different metaphorical accounts of one Universal Wisdom. Let us attempt to answer this question by examining their semantic and cosmological structures.

#### **1.4 The Divine Work of Creation**

In the Aboriginal Dreaming, we can discern eight distinct episodes, each repeating a rhythmic pattern of Ideation, Designation, and Realisation, except for the penultimate period of rest. These episodes describe the creation of:

1. light;
2. plants and fruits;
3. insects;
4. rivers and seas and their fish and reptiles;
5. birds and animals;
6. the seasons, cycles, and night and day;
7. Yhi's period of rest from the work of creation; and
8. Man.

This sequence of creation episodes correlates with those of the seven days of creation described in the Book of Genesis. That is, the creation of:

1. light;
2. the firmament;
3. the dry earth and the seas;
4. the Sun, Moon, and stars;
5. the birds and sea creatures;
6. land animals and Man; and
7. God's period of rest from the work of creation.

The same rhythmic pattern of Ideation, Designation, and Realisation is described within each of the seven episodes of the Genesis narrative: the divine Idea transforms into a plan of Action, which is then brought to Realisation. This rhythmic pattern could be equated to the roles denoted in Christianity as that of the Father, Son, and Holy Spirit. Interestingly, in the narrative structure of the Aboriginal Dreaming, a similar cosmological is evident: firstly, there is Baiame, the One, the Source of all things, the Absolute; secondly, His demiurge, Yhi the Sun-Mother, calls into manifestation the

forms of the Spirit Beings; and thirdly, the Spirit Beings give form to all creatures. So, while only one Creator deity is explicitly mentioned in the process described by the Genesis narrative, this Creator God is consistently referred to in three distinctly different contexts.

So whilst traditional Judeo-Christianity theology claims to be monotheistic, the Book of Genesis implies a three-fold Creator Being, according to the rhythmic pattern of each day's work. Firstly, an inspiring or directing God posits an Idea: the Absolute declaring, *'Let there be light;'* and *'Let us make man in our image, in our likeness.'* These originating propositions are analogous to those of Baiame, the great Father of All Spirits.

Secondly, a Creator-God invokes a form and guides it to fruition: *"there was light;"* *"So God created man in his own image, in the image of God he created him."* This is the prerogative of the demiurge Yhi, the Sun-Mother tasked with awakening the sleeping Spirits and giving them *"forms from which they can create life."*

Thirdly, a denominating, delineating, and differentiating God sanctioning and fulfilling the Realisation of Ideas in Matter: *"God saw that the light was good, and he separated the light from the darkness; God called the light 'day' and the darkness he called 'night;'"* *"male and female he created them;"* and *"God saw all that he had made, and it was very good."* This is analogous to the work of the sleeping Spirits reawakened by Yhi, bringing into manifestation all life according to their form.

Therefore, an analogy can be drawn between the tasks undertaken by the Creator beings Baiame, Yhi, and the sleeping Spirits in the Aboriginal Dreaming and the repetitive process of Ideation, Designation, and Realisation described in the Genesis story.

The result of these divergent actions of God in the biblical account of Creation is synonymous with an implicit pantheon, which pre-empts the modern Christian doctrine of the Holy Trinity - the concept of three persons in one indivisible God – Father, Son, and Holy Spirit. Furthermore, the Judeo-Christian tradition maintains a pantheon of angelic and Luciferic entities that, together with a triune God, render many theological, semantic, or spiritual distinctions between monotheistic and polytheistic cosmologies inexplicable.

Therefore, we can conclude that the Genesis story describes a cosmology structurally and semantically indistinguishable from this Aboriginal Dreaming. Furthermore, a spirit-matter dualism pervades both narratives in that both Creation stories clearly distinguish between the realm of the divine and the realm of manifestation. And in both, the divine clearly precedes and invariably supersedes all creation and cannot, therefore, be one and the same substance as its creation – unless, of course, we accept that all creation is itself divine.

### **The Sevenfold Cosmology**

These seven phases of creation emulate the sevenfold cosmology many mystics and esoteric writers have described. The sevenfold mystical cosmology described by H.P. Blavatsky (Blavatsky, H.P. 1888) and Max Heindel (Heindel, M. 1909) describes seven levels of divine manifestation, as seven cosmic domains, of which the seventh is attributed to our known universe, the physical realm of materiality. Their cosmology posits a divine pantheon of deities and creator beings that parallels many mythical cosmologies. Indeed, they describe a divine order analogous to the hierarchical world of Forms posited by Plato and many Gnostic movements.

One might ask why a pantheistic or polytheistic hierarchical pantheon of Forms or deities is necessary when a simple monotheistic solution would suffice. However, such cosmological structures are synonymous with our modern methods of describing ideas or constructs of scientific, mathematical, practical or spiritual work. By breaking down an idea or project into multiple



components, each consisting of multiple parts, and every part consisting of multiple elements, we can understand, plan, and implement it. Indeed, every artificial structure is built according to such a plan, thus fulfilling the pre-existing idea.

Thus, a top-down analysis of its structure can describe every plan or idea. In this way, we can comprehend all things within our intellectual and sensory limitations. Therefore the Ideas, Forms or sleeping Spirit Beings are divine prototypes that permeate but remain independent of their material manifestation. The divine plan is a Platonic world or realm of Forms or Ideas, an eternal divine realm untouched and uncompromised by the realm of physical manifestation.

In the sevenfold Cosmology of the esotericist, the physical realm comprises only the Seventh Cosmic Domain, the material universe. As everything in existence has an innate form by which it is manifested, this form, description, possibility, or potential must have existed in the Sixth cosmic domain before its manifestation could exist in the Seventh. Whether or not a form or idea has come into manifestation, has ever existed, or will ever exist, the form itself – the sleeping Spirit Being - 'IS'. Therefore, it is eternal, static, indestructible, immaterial, and distinct from its physical manifestation.

The creation of humankind in Genesis 1:27 describes how on the Sixth day, *"God created man in his image, in the image of God he created him; he created them male and female."* It is essential to closely examine this final act of the Judeo-Christian Creation story to understand that this is not the creation of a Man and Woman of flesh and blood that we are, nor of Adam and Eve, but the 'Form' of Man, the 'Original' Human Being. The Adam of the Garden of Eden we are familiar with was only brought into realisation when, in the words of Genesis 2:7, *"the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being."* And not until later was the hermaphroditic form of Adam differentiated into its dialectic form of Adam and Eve.

In the Aboriginal Dreaming, Yhi brought forth her children, the god and goddess of the Morning Star and the Moon, in her eighth and final act of Creation. These male and female forms created by Yhi are analogous to the creation described in Genesis 1:27. In turn, the first human beings of flesh and blood were borne from the offspring of Yhi and held a part of Yhi in them. The Sun Mother Yhi sent these flesh and blood children to Earth to become our ancestors, just as Adam and Eve were commissioned in Genesis 2:7 and 2:21-22.

### **Awakening the Sleeping Spirits**

Only after the Seventh Day, while God rested, was the material realm populated with the physical manifestation of all creation. Hence we read in Genesis 2:4-5: *"This is the account of the heavens and the earth when they were created when the LORD God made the earth and the heavens. Now no shrub had yet appeared on the earth, and no plant had yet sprung up, for the LORD God had not sent rain on the earth, and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground."*

So we see that the Absolute, God the Father, did not become directly involved in the dialectical manifestation of earthly life from out of the primordial substance. That is because the Absolute could only create the perfect, the static, and the flawless in the material realm - for how could He do otherwise? If the Absolute were to have created our reality directly, it would be a perfect - and therefore predetermined - reality. There could be no freedom of choice and no possibility of deviating from it.

Therefore the second creation of *"man from the dust of the ground"* in Genesis 2:7 describes an entirely separate event and context to the first creation of *"man in [God's] own image."* And it is,

therefore, an explicit demonstration of the 'abstract-literal' or 'Spirit-Body' dualism and the polytheistic cosmology subtly but undeniably conveyed in Genesis.

The human personality-being could be seen as an aggregate of earthly bodies through which the Spirit can manifest - the physical, vital, astral and mental bodies. While this living being is composed of material substance at various vibrational levels, it can attune itself to the Spirit and then project the divine Essence through itself. Then it will exist as a 'Spirit-Soul-Being,' as the divine plan of the Sixth Cosmic Domain manifesting in the Seventh Cosmic Domain.

However, the cosmological structure or vehicle bearing this personality-being is an eternal being, a structure of magnetic force lines arranged according to the divine Idea. It is the form, the blueprint in the Sixth Cosmic Domain, and is often called the 'microcosm,' meaning 'small world' in esoteric literature. The Paradisaical world of the Spirit-Soul-Being is not a world outside the realm of dialectical material nature; it is a state of being in this world that is at the same time wholly attuned to its divine origin and potential. The Spirit-Soul-Being manifests only while the consciousness of the Soul-Being remains attuned to its divine centre and is not distracted, as Narcissus was, by a self-consciousness of its material manifestation.

Therefore, the polytheistic cosmology of the Aboriginal Dreaming of Baiame and Yhi and the subtle polytheistic narrative of Genesis both reveal the dualist Essence at the heart of our being. That is the two realms working in and through us. However, our interpretation of these creation narratives also depends on where we place ourselves within our cosmological framework and the roles we assign ourselves. When we shift the basis of our consciousness from external authorities to the divine inner authority of the Spirit within us, we break down the barriers that dogma, tradition, and theology place in the way of our direct connection with the Spirit.

The Dreaming of Baiame and Yhi describes not only an account of the evolution of earthly life but an account of the evolution of consciousness. As Yhi calls the spirits to manifest their life forms, we see progressively higher levels of consciousness and self-awareness in each of the seven creative phases. The Ancient Greek philosopher Pythagoras tells us: *"Consciousness sleeps in the stone, dreams in the plant, awakes in the animal and slowly becomes aware of itself in man."*

By the sixth stage of creation in the Dreaming of Baiame and Yhi, the living creatures display their *"spectacular array of colour and movement,"* such that Baiame exclaimed, *"It is good. My world is alive!"* Yhi could now rest as the highest creatures became cognisant of the four seasons, the cycles of birth, life and death, and the joy and harmony of the fruits of the Earth. They had become self-conscious, but limitations and dangers came with this development. In particular, the danger of an egocentric consciousness creating boundaries between itself and others, thereby delineating and dissecting the unity of the Universal Consciousness.

### **1.5 The Anomaly of Human Existence**

This development generated much anxiety, worry and fear in Yhi's creatures, the living animals. While they were initially content with their lot, envy soon crept into their hearts, and with envy came disharmony, discontent, and self-destruction. These were creator beings in their own right, but they had become misguided and egocentric, completely cutting themselves off from the Universal Consciousness they once possessed. To restore the harmony of her creation, Yhi created two gods, the Morning Star and the Moon, so that their children would have a part of her mind, her Universal Consciousness. From the children of Yhi, the first human beings were borne, from whom we have descended. The question now is not whether we still carry this universal consciousness

within us but whether it is active within us as a guiding force and a living connection to our divine origin.

We must be objective when comparing our state of consciousness and, therefore, our cosmology with those of others. The Greek Mythologist Professor Norman Austin wrote from a scientific perspective in his book *“Meaning and Being in Myth”* (Austin, N. 1990): *“All cosmologies arise as the attempt to explain the place of the individual in society and of the anomaly of human existence in the universe, but hypotheses regarding the origin of the world and society are, at the primary level, hypotheses regarding the origin and nature of human consciousness.”*

Austin contends that our creation mythologies are ultimately only a means of conveying an approximate perspective of our place in the universe, defining our purpose, and helping us orientate ourselves on the journey to fulfil these. Whether our goal is materialistic, spiritualistic or divine depends entirely on our level of consciousness and experience, not on our mythology's apparent spiritual symbology, theological rigour, or esoteric qualities.

If Judeo-Christian cosmology is a window to our consciousness, then some say the traditional monotheistic concept of God is a bleak and obscure view. Indeed, even from within modern Christianity come calls, beginning with the 17<sup>th</sup> Century Dutch philosopher and theologian Benedict Spinoza, for a fundamental rethink of monotheism. His call has been taken up by many theologians and academics who reject the classical monotheistic position and have applied reason and rationality in their search for a panentheistic theology.

Nancy Frankenberry, Professor of Religion at Dartmouth College in New Hampshire, USA, states rather bluntly in *“Classical Theism, Panentheism, and Pantheism”* (Frankenberry, N. 1993) that the traditional monotheistic Christian concept of God is *“unintelligible”* and *“in profound disrepute.”* Frankenberry says: *“The incoherence of the classical [Judeo-Christian] conception of God has been so amply documented in the modern period that its persistence in an age of science seems as much a matter for psychoanalytic study as for philosophical comment.”*

Some might not accept such bluntness, but that doesn't make the message inherently untrue. However, any offence taken is understandable if such analyses are made without offering any alternative model to explain our place and purpose in the Universe.

### **Searching for a Coherent Concept of God**

Some 20<sup>th</sup> Century philosophers of religion have explored the validity of the theology of modern Christianity, including Alfred North Whitehead and Charles Hartshorne. They argue for a panentheistic rather than a monotheistic form of theism. Hartshorne (1970), in particular, lamented that traditional monotheism is itself responsible for the rise of atheism due to its inability to put forward a rational explanation of its precepts and a coherent concept of God.

Whitehead (1929) envisages God as consisting of two poles: the mental pole, the *‘primordial nature’* of God, and the physical pole, the *‘consequent nature’* of God. Whitehead uses the term *‘pole’* in its scientific sense, i.e. the two points on an axis at which it passes through the surface of a sphere. Thus he envisages God as an entity consisting of two natures – a *‘consequent nature’* and a *‘primordial nature.’* These two discernible but inseparable natures work together in God as He interacts with the universe. Whitehead envisages God's cognisance of all that is possible, *“what could be,”* as His *‘primordial nature.’* Conversely, God's *“objective immortality,”* His cumulative experience of what is and what has been, is His *‘consequent nature.’* Thus, Whitehead maintains that God's *‘consequent nature’* is His cognisance of *“what could be in the circumstances.”*

In his work *“Creative Synthesis and Philosophic Method”*, Hartshorne (1970) embraces the Whiteheadian ‘dipolar theism’ and terms it *“dual transcendence,”* in which God is the supreme embodiment of every pair of *“metaphysical contraries;”* or in the terminology we have been using, every *dialectic*.

Hartshorne criticises what he calls the *“monopolar transcendence”* of monotheism and uses Whitehead’s dipolar theism to propose that God, through His ‘*consequent nature*’, gains new experiences of the world, thereby changing as events in the world unfold. However, this ‘*dual transcendence*’ raises more philosophical and practical questions than answers. Is Hartshorne not speaking of a personal God, a personal experience of God, or an anthropomorphisation of God? Indeed, he cannot be speaking of an omniscient, omnipotent, and omnipresent God, let alone the Absolute.

How Whiteheadian ‘Process theism’ might represent a clean break from monotheism to a more coherent and sound concept of God is not clear. Nevertheless, we can transform the Whiteheadian definition of two *natures* in God by acknowledging that the material manifestation of the Universe is, to the extent that it operates according to its divine potential, actualising in the World the divine realm of possibilities. Then we could refer to the polytheistic pantheons of Blavatsky’s sevenfold mystical cosmology and Plato’s world of Forms as the ***primordial divine nature*** and to the phenomenal world of manifestation, the realm of materiality, the Universe, as the ***consequent divine nature***.

That is not to speak of the Absolute, the Source, Plato’s The Good or the ‘One,’ from which these two natures emanate. Nor does it speak of the egocentric perspective of humankind to the extent that we have lost any conscious connection with the ‘Other One’ that lies dormant within us. The former permeates our universe and our capacity for comprehension, whereas the latter attests to the limitations of our dialectic egocentricity.

While the human microcosm manifests within the *consequent divine nature*, the egocentric personality-being occupying the microcosm is not conscious of his *consequent divine nature* and is not yet cognizant of the eternal Spirit within his microcosm. Gnostic philosophy also speaks of two realms - the divine and its manifestation within dialectical materiality. Or we could speak of the *primordial divine nature* and its physical manifestation as the *consequent divine nature*. All of nature, indeed, every atom, has a divine potentiality and the capacity to manifest this.

The cause of suffering and misery in the world lies not in its dialectical nature but in the egocentric actions by which we consciously or subconsciously attempt to subvert the dialectical dynamic of our *“consequent divine nature.”* Eddie Kneebone’s statement that *“Aboriginal spirituality is the belief that all objects are living and share the same soul or spirit that Aboriginals share”* testifies to the Essence, the divine potential that the present dysfunctional behaviour of humanity cannot compromise *“in the long term.”*

For the return to Paradise, or the Original Kingdom, to be realised, the soul-conscious human being must become detached from their inclination to manipulate the dialectical material nature for their egocentric objectives. And that any apparent or actual diminishment of one’s physical relationship with the material realm can only result from having detached ourselves from this inclination, not from any change in one’s physical circumstances.

## 1.6 The Universal Serpent

Being able to find in Aboriginal mythology the same universal cosmology found in Gnostic Christianity does not necessitate that one has been derived from the other. In the Outback of

Australia, there is unequivocal evidence that the mythology of Aboriginal Australians predates that of both the Platonic writings and the biblical Old Testament. Scientific analyses of Rock art images in Arnhem Land in northern Australia depicting the 'Rainbow Serpent' show these were created 6000 to 8000 years ago, between 6000BC and 4000BC. They predate the precursors of Ancient Greek and Judeo-Christian religions - let alone those religions themselves – which indicates the Rainbow Serpent Dreamings of contemporary Aboriginal mythology are possibly the oldest living religious belief in the World.

Of course, the serpent is a religious or spiritual symbol associated with or integral to many ancient and living traditions around the World. Archaeologists have uncovered serpent cult objects from the Canaanite religion of the early Bronze Age in the ancient Levant region of the eastern Mediterranean, around 3200 BCE. In the Predynastic Era (6000 to 3100 BCE), the Ancient Egyptians worshipped snakes, especially the cobra, which was associated with the sun god Ra and many other deities.

In nearly all Indo-European mythologies, there is a battle of a hero or god against a serpent or dragon, the earliest being the Hittite legend in which the storm god Tarhunt slays the giant serpent Illuyanka. In the Rigveda, the god Indra slays the multi-headed serpent Vritra, who had caused a drought. In the *Bhagavata Purana*, Krishna slays the serpent Kāliyā. And in Greek mythology, we find the legend of Zeus slaying the hundred-headed Typhon from Hesiod's Theogony, the slaying of the nine-headed Lernaean Hydra by Heracles, and the slaying of Python by Apollo. These Indo-European serpent-slaying myths are almost always believed to symbolise a clash between forces of order and chaos, a duality in which the serpent represents the protagonist.

In the Bible, serpents are symbols of evil, power and chaos originating from the underworld or sea. But they are also referred to as a symbol of fertility, life or healing. In the Book of Numbers, God instructed Moses to erect a 'serpent of bronze' so that those who looked upon it would be healed. And in Matthew 10:16, Jesus exhorted his Apostles: "*Behold, I send you forth as sheep among wolves: be therefore as wise as serpents, and as harmless as doves.*" In the Dreamings of many Aboriginal nations, the Rainbow Serpent is depicted as the protector of the land and its people and as the source of all life, bearing a striking similarity to the serpent in Egyptian mythology. But as with Apep and Set in Egyptian mythology, the Rainbow Serpent of Aboriginal mythology becomes a destructive force if it is not appropriately respected.

### ***Rainbow Serpent Dreaming***

The Rainbow Serpent Dreamings describe dialectical materiality in action, thus conveying the dichotomic essence of the *consequent divine nature*. But when the egocentric consciousness of the human being pitches itself against the natural rhythm of the *consequent divine nature*, the perception of the serpent as a 'destructive' force is evoked.

Given the extensive physical and esoteric connections between ancient Egypt and the authors and adherents of both the Platonic and Judeo-Christian teachings, it should not be surprising to detect in these teachings elements common to all three. However, the role of the Rainbow Serpent in Aboriginal mythology points to a surprising congruence with Predynastic Egyptian beliefs, which overlooks the more recent derivations of those beliefs in Indo-European and Judeo-Christian religions. It is not possible to say that this suggests a contemporary link between Australian Aboriginals and Predynastic Egyptians, but neither can we deny the possibility. It could also be an example of a 'convergent evolution' of esoteric knowledge arising in disparate populations across the World, apparently independently of each other.

This congruence certainly confirms the presence of a golden thread running through all mythologies and cosmologies, the invariable, eternal thread of the Divine Nature that interconnects all to all. Indeed, this golden thread can be found in the various creation myths across the nations of Aboriginal Australia, even though the narrative of the Creation Dreaming of Baiame and Yhi appears quite distinct from that of the Rainbow Serpent Dreamings creation mythology found in many Aboriginal nations. The Rainbow Serpent Dreamings are retold today in numerous different versions, the Essence of which is this:

*A long, long time ago, in the Dreamtime, the Earth was barren, featureless, and empty. There was only stillness and silence over the surface of the land. However, deep underneath the surface, the Rainbow Serpent lay sleeping, along with all the insects, animals, birds and reptiles. They lay dormant, enveloped within the land, and sleeping peacefully.*

*One day the Rainbow Serpent awoke and, opening her eyes, found herself in complete darkness. She began flexing and stretching herself so much that she pushed her way through the earth, breaking through the surface and bursting out into the sunlight.*

*Now that she was free, she set off to explore the featureless land that stretched off into the distance in all directions. Slithering over the bare land with her serpentine movements, the Rainbow Serpent's body carved out deep valleys and heaped the land up into ridges. After travelling for many moons all over the earth, she arrived back where she had begun to rest, exhausted from the work of forming the landscape we see today.*

*After a long rest, the Rainbow Serpent thought about all the other creatures still asleep deep beneath the surface. The Rainbow Serpent called and called to them with all her strength, and gradually, as her voice penetrated deep into the earth, the creatures began to stir from their sleep.*

*The frogs were the first to awaken, and they began to move slowly up through the earth, with their bodies engorged with water. The Rainbow Serpent was delighted to see the frogs; she tickled them, making them laugh so hard that they coughed up their bellies of water, allowing it to flow across the barren earth. Naturally, some water flowed into the channels and hollows formed by the Rainbow Serpent, creating rivers, billabongs, waterfalls, and lakes. Some of the water soaked into the soil. Soon, tiny green shoots appeared in all directions, quickly becoming patches of soft grass, clumps of leafy bushes, bright flowers, and clusters of tall, spreading trees.*

*As the new spring growth flourished across the land, all the other insects, reptiles, birds, and animals emerged from the ground. The Rainbow Serpent led the animals across the earth so that they could all find a place that suited them. The birds swooped delightedly through the skies and found places to rest and nest in the trees. The reptiles made themselves comfortable sheltering in the cracks and crevices amongst the rocks and crannies.*

*All the creatures recognised the Rainbow Serpent as the Mother of All Life. She made for them the laws by which they all could thrive together and allow the earth to remain healthy forever.*

*As time went by, the Rainbow Serpent observed that some creatures were better at keeping her laws than others. So she gave these creatures human form and put them in charge of caring for the land and everything that lived in it. Some other creatures that the Rainbow Serpent was very pleased with she turned into rock and set them to stand forever as sentinels over the land. In this way, the people and the land lived together and prospered.*

In comparing cosmologies ascribed by Creation Dreamings, the role of the Rainbow Serpent could be said to portray that of a unitary deity. We previously established that three deities were involved in the creation Dreaming of Baiame and Yhi. However, just as we saw that three distinct

aspects of God could be discerned in the Book of Genesis, it is not hard to see those same three aspects underlying the narrative of the Rainbow Serpent.

So how do we explain this divergence in the cosmology evident in Aboriginal Dreamings? From an esoteric perspective, the Rainbow, with its seven colours, is often used to symbolise the Seven Rays of the Sevenfold Divine Radiation. It is the sevenfold radiation of the Divine Seven-Spirit emanating from the Absolute, the Spirit hovering over the primordial Waters. The Serpent represents the Soul, the consciousness. So the Seven Rays of the Spirit permeating the purified Soul-consciousness are, in esoteric terminology, the true Serpent-Fire, the Rainbow Serpent.

The combination of the Rainbow and the Serpent associated with the primordial waters represents the sevenfold manifestation of Universal Consciousness in the Spirit-Soul-Being. Therefore the Rainbow Serpent draws into one image a complex esoteric symbology of the rainbow and the Ouroboros, the Yin Yang. Or, according to the Aboriginal Dreaming, Baiame, the creator Sun-Goddess Yhi, and the reawakened Sleeping Spirits work together as a tri-unity.

### **A Self-destructive Anathema**

In each creation story, the Creator gave humankind dominion over every living creature at a certain point. In the Dreaming of the Rainbow Serpent, *“As time passed, the Rainbow Serpent noticed that some creatures were particularly excellent at keeping her laws. She gave these creatures human form and told them that they were in charge of looking after the land and everything that lived in it.”* In Genesis 1, God gave Man his assignment over all other creatures on the Sixth Day. And in the Dreaming of Baiame and Yhi, she made these creatures *“superior to the animals because they had part of her mind.”*

However, as the words of Deborah Rose convey, we received dominion only in the sense of guardianship, looking after the land and everything that lives in it. Of course, this is almost the opposite of the modern mindset, which has mistaken its dominion as a licence to exploit the Earth and destroy all that lives on it. For many indigenous peoples, the behaviour and attitude the industrialised world shows towards our Mother-Earth and all living things are abhorrent.

But this abhorrence does not derive from their bitter experience with colonists or the mistreatment of indigenous people as exploitable and dispensable. Ending any other life beyond what is essential for survival is a self-destructive anathema for Aboriginal people. It is a notion that completely contravenes their spirituality, traditions and culture, and their creator’s Dreamtime instructions.

As Deborah Rose infers, for Aboriginal people, their Dreamings are their guidelines, their sacred teachings, through which their culture and traditions are vivified. These Dreamings have been maintained through story-telling, rituals, laws, artworks, song, and dance for many millennia and are embedded in their language, traditions, and landscape. The whole world is their temple, a living testament of their Creator, and their direct and immediate connection to the Dreamtime. This is reflected in their deep and integral relationship with the land and landscape. Any desecration of it is an anathema to them, just as the destruction of a cathedral would be to a Christian.

Hence every cave, mountain, river, and billabong has a story and place in the interconnectedness of everything, and every mistake and action against one affects every other one. This is why it is said that *“Some other creatures that the Rainbow Serpent was very pleased with she turned into rock, and set them to stand forever as sentinels over the tribes living on the land. In this way, the people and the land lived together and prospered.”* This feeling of interconnectedness with the land is not only necessary for survival in the harsh Australian continent; it is also necessary for

maintaining their relationship with the Dreamtime; for in their essence, through the Spirit that resides within them, they are all interconnected, they are all one and the same.

By contrast, and beginning with the norms spelt out by Moses in the Ten Commandments, Western civilisation has divided, delineated, and destroyed. We have separated our places of worship from our places of debauchery. We have separated one day for God and six for ourselves; Church from the State; body from soul; heaven from earthly life; and humankind from the rest of creation. We have even allowed the priest to stand between our God and us. We have dispensed with the interconnectedness of everything, and now our illusion, our disconnectedness, and our individualism are complete. We have cut ourselves off from our creator, our source and our guide.

### **1.7 The Futility of Sensory Perception**

Having lost our connection with the source of inner knowledge as our guiding principle, we now experience life and the world around us only from our self-centred perspective. This is the meaning of the Dreamtime Creation story of Baiame and Yhi when the harmony between the animals was destroyed because of their envy. Eventually, *“the Sun Mother was forced to come down from her home in the sky to stop their bickering. In the hope of appeasing their discontent, to each creature, Yhi gave the power to change their form to whatever they desired.”*

This again draws to our attention what Charles Hartshorne’s orthodox critics see as one of his philosophy’s most controversial aspects: the denial of creation *ex nihilo* (Hartshorne, C. 1970). ‘*Creatio ex nihilo*’ is the classical monotheistic axiom by which God is credited not only with the act of Creation but also with pre-determining, in their entirety, the decisions that creatures make. It is the concept of Predestination.

In this respect, Hartshorne’s hypothesis concurs with Yhi’s actions in the Aboriginal Dreaming. The creatures were decision-makers in their own right and, therefore, Creator Beings in their own right. The unnatural and bizarre hubris we see in humankind today reflects the state of life of Yhi’s animals. We deviate from the nature we were given, driven by envy, desire and egocentricity. And when we attain the power to change our appearance for egocentric reasons, the results speak for themselves.

Our desire to change our natural form is not a consequence of the intractable, imperfect nature of the material realm; no, the problem is that we create our expectations of it based on our egocentric perception and are then disappointed when these do not come to fruition!

This is what became of us creatures who lost all conscious connection with the divine essence within us. Our striving to bring into earthly manifestation ideals we assume to belong to the divine heavenly realm is an inherently futile and delusional escapade that is our downfall. In expecting eternal values from an ever-changing world, we ignore the transient nature of the material universe. We overlook that the personal objectives and ideals of others may not be - indeed, can not be - the same as our own.

Our genetic, zodiacal and karmic predispositions, our personality and personal life experience all influence our sensory perception, determining our more or less unique perspective. Therefore, when we operate from an egocentric consciousness, we inevitably and immediately enter a state of conflict.

Conflict is inevitable when our goal is to realise a particular state of earthly manifestation, and our striving towards that goal originates in the egocentric consciousness. Because everyone directs their efforts towards what they believe is the most important goal, according to their unique character, experience, and sensory perception. Even if our goal were more or less the same as



someone else's, they would inevitably have different perspectives on how best to attain that goal. Frustration, disappointment, and conflict are inevitable when realising that goal is one's *raison d'être*.

### **Recognising the Divine Within**

The call emanating from the Spirit is to break free from our egocentric manipulation of the world according to our illusion of reality. We need to allow a new state of consciousness, a universal consciousness - the part of Yhi's mind within us – to reawaken and become active within us. By heeding this call, the seeking human being demonstrates they have insight into the two-fold nature and reality of the universe and the presence of the divine reality within us.

What becomes most evident is that this insight, and the resulting self-knowledge, is innate, not something that can be learnt or taught. This innate knowledge, inner knowledge, or gnosis is something you have to experience yourself; it cannot come by force, coercion, or positive thinking but only by allowing space in your life and your heart for it to manifest itself, thus transforming your consciousness.

So what should we do now? How can we transform this principle and perspective into the practical and effective reality of our life?

With this two-fold perspective on the nature of life, we can assess what is relevant in our lives and what is not, according to what we innately perceive to be our true purpose. Firstly, we do so by understanding that the dimensions of time and space encompass the entire manifested universe and that this universe can never be seen as a concrete and intransigent reality, due to its propensity for change and the indirect and subjective nature of our sensory perception. Secondly, by recognising that there is a divine reality intrinsically existent in, but independent of, time and space, and therefore, change and temporality. This is perceived not through sensory perception but through rational thought, introspection, reflection, and heartfelt inspiration.

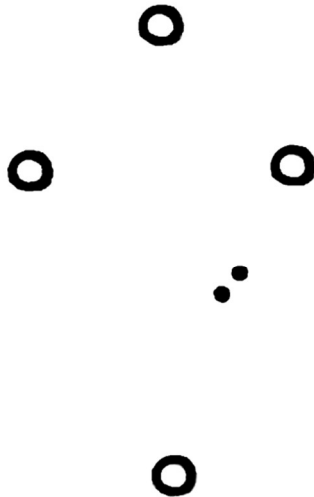
With this insight, we can live accordingly, learning to focus on that which encompasses the essence of all life, perceiving our interconnectedness with all life, and evaluating the appropriate course of action. We are no longer distracted by futile attempts to force eternal characteristics upon the transient. Instead, we learn to relinquish to time what is material and transient as our self-consciousness gives way to an inner yearning for true harmony and balance under the guidance of the Spirit emanating from the eternal element within.

Only in this state of consciousness can the human being become a true child of God, no longer a bickering animal but a son or daughter of the children of Yhi. Only then can we recognise the One Truth that permeates everything and see the true interconnectedness of everything, the Divine essence in every human being and every thing.

Only then are we truly ready to take on the task given to us by Yhi and the Rainbow Serpent, looking after the land and everything in it, standing forever as guardians of those living therein. With a part of Yhi's Mind, we can recognise the presence of the divine element as the interconnectedness of everything. The presence and activity of this immortal aspect, the Other One within, radiates as an inner voice calling us to shift the focal point of our life from the external perception of the senses to the inner knowledge lying dormant within.

Therefore, 'the interconnectedness of everything' is a universal law permeating the heart of everything, lying at the heart of every true religion and being the essence of universal wisdom itself.

**Part 2.**  
**Leaving Paradise:**  
**Yaraandoo and the Spirit of Death**



*The Aboriginal Dreaming of “Yaraandoo and the Death of the First Man” comes from the beginning of time when humankind lived in harmony with the Spirit that dwelt within him.*

*However, when humankind discovered the possibility of manipulating his destiny for self-satisfaction, all harmony and equilibrium with the Spirit were lost. Then the activity of the Spirit ascended into the pure astral firmament, the night sky, as Yaraandoo the Southern Cross, and became inaccessible to the egocentric consciousness.*

*In such a compromised state of being, the Spirit withdraws; as to the Spirit, death has come to humankind. When the human being once again lives only from the pure astral firmament of the Spirit, he or she can again become one with The All.*

## 2.1 Truth or Inner Knowledge?

Believing that empirical knowledge is the panacea for all pain and suffering in the World, we are sometimes left bewildered at our inability to obtain liberating results from our endeavours. Our usual reaction is to blame whomever we feel is responsible for causing the results to fall short of our expectations. Seeking the definitive source of this disappointment often leads us to conclude that our society's spiritual and religious foundations are fundamentally flawed, and we need a new spirituality relevant to our times and circumstances.

We invariably find that every sacred scripture or spiritual tradition bears some inherent wisdom, albeit often disguised by the religiosity of its outer appearance. However, if we could attain a clear understanding of the wisdom at the heart of our own spiritual heritage, we would hold the key to revealing the spiritual essence at the heart of all ancient wisdom and mythologies. With this key, we can unlock the mystery of life's true purpose – and, therefore, our interconnectedness with everything - from any point in time and space.

Without this inner knowledge, we are confounded by the disparity between the idyllic promises of Paradise in the Garden of Eden, Utopia or Nirvana and our futile attempts to free ourselves from pain and suffering. Indeed, with so much misery, violence and hatred in the World, it is sometimes difficult to understand why these utopian dreams are still being touted when their fulfilment seems so distant from our present reality.

In our search for spiritual knowledge and enlightenment, we attempt to break through the veils between us and those idyllic visions, albeit with our still experimental motives and ideals. Often we come up against obstacles and distractions that prevent us from reaching our goal, usually in the form of religious, occult or esoteric practices and theories that only take us out of the pan of traditional spirituality and into the fire of new age speculation.

Many spiritually inclined people become so sceptical of traditional religions that they seek refuge in speculative spiritual endeavours or become agnostic or atheistic. Passing judgement on religion often leads one to atheism and abandoning any hope of spiritual enlightenment. For others, the pain and discontent generated by their inner conflict with religiosity eventually overwhelm them. They turn to alcohol, narcotics, or other vices to drown out the call of the 'inner voice'.

### Paradise Lost or Paradise Betrayed?

The persistent seeker ultimately recognises that the esoteric or occult knowledge and philosophical treasures gathered on their path of experience will never satisfy their inner longing nor resonate with the Call of the Spirit within. They feel they have reached a dead-end searching for liberation from their material existence. However, through perseverance, they will discover that the material and the divine are two distinct realms. They yearn for liberation from *their attachment to materiality*, not from the material realm itself. Such a breakthrough only comes once they accept the guidance of the Inner Voice and shift the focus of their consciousness from maintaining their material existence to restoring their connection with the reawakening Inner Other One within them.

From many mythologies across the World, we hear allegories of this predicament and how the first human beings were cast out of paradise after having broken their connection with the true purpose of life. These allegories speak of how we lost all knowledge of our true destiny, how humankind 'fell' short of its divine potential and can now only be saved by some celestial power or revelation. While such stories seem to give simplistic explanations of our current dilemma, genuinely understanding what brought us to this chaotic state of being is essential to understanding the dichotomy striking at the heart of humankind and our interconnectedness.

For many people, the biblical story of Adam and Eve is such an account of the birth of humankind, and our subsequent 'Fall' from grace is the condition under which we still exist. Indeed, it is an allegory for the development of our egocentric self-consciousness, the materialistic consciousness that has supplanted the innately spiritual consciousness of the original Heavenly Man.

The Heavenly Man, the True Human Being, exists entirely in harmony with the energies emanating from the divine realm and manifests according to the Divine Idea that underlies the All-Manifestation. This state of being resonates with the two-fold duality of energies emanating from the One Source, in complete love and obedience to the Divine Idea, and voluntary, conscious cooperation and harmony with the bipolar forces of the dialectical material realm. About this cooperative consciousness, Jan van Rijckenborgh (1984) describes in the *"Elementary Philosophy of the Modern Rosycross:"*

*"The dynamic human will, in which the divine fire is potentially present, is in harmony with God's will. In this state of being man does not wish to use his will power experimentally, speculatively or forcibly. Just imagine the state in which man is in possession of his original divine faculties, so that he is able to speak the creative words: 'he speaks and it is so; he commands and it is.'"*

To understand what this paradisiacal state of being is and is not, we need to consider the origin and structure of the human being in the fullest sense of its divine manifestation as a 'microcosm' of the cosmos.

## **2.2 "Yaraandoo and the Death of the First Man."**

The traditional interpretation of the Garden of Eden gives only subtle clues to the nature of this 'microcosm'. But we find a comprehensive allegory for the microcosm in the Aboriginal Dreamtime of *"Yaraandoo and the Death of the First Man."* This Dreaming came from the Gamilaraay people and was first recorded by Katherine Langloh Parker in the 1890s. This retelling is adapted from Parker, K. L. & Heysen, N. (1930):

*"Back at the beginning of time, when Baiame, the Great Father of All Spirits walked the earth amongst the plants and animals he had made, he moulded two men and a woman out of the red earth and brought them to life, telling them: 'These are the plants you shall eat - these and these, but you shall not eat the animals I have created.'*

*Having set them up in a good place, the Great Father left them to enjoy his creation. And for some time, they lived only on the plants Baiame had shown them. All was well with the world they had received from the All-provider until the rains failed to come one year. Soon there was little water, and as the fruits grew scarce and the plants withered and died, hunger came upon the earth.*

*It was a new experience for those who had never lacked food and drink. One day, fearing starvation, the second man killed a kangaroo - one of the animals forbidden by Baiame - and set about eating its flesh with the woman. However, remembering Baiame's prohibition, the first man would not eat this meat, even though he was starving and weak. Nonetheless, the second man and the woman did their best to persuade him to eat the flesh of the animal they had killed. But the first man remained unwavering in his refusal, and eventually, wearying of their persistence, he staggered to his feet, turned his back on the other two and their food, and walked away.*

*Seeing the first man walking away from them, the second man and the woman shrugged their shoulders and continued eating. It was not until they were satisfied that they thought again of their friend and wondered whether they could persuade him to eat. Taking the remains of the meal with*

them, they followed his trail over the ridges and across a broad plain until it disappeared at the edge of a river.

From their standpoint on the riverbank, they could still see the first man some distance away on the other side of the river, where he was lying at the base of a massive white gum tree. They wondered how the first man could have crossed it and, more importantly, how they could cross it if they were to catch up with him. Even though the river had dwindled in size due to the prolonged drought, they thought it was still running too swiftly for them to wade or swim.

They were on the point of giving up their pursuit and turning back when suddenly they saw a monstrous black creature, half man half beast, dropping down from the branches of the tree and stooping over the first man. It was Yowi - the Spirit of Death, with his two large fiery eyes! The Yowi swooped up the lifeless body of the first man and carried it up into the hollow trunk of the tree.

A terrific burst of thunder came from the tree as it was torn from the earth and flew high above them towards the southern sky, with the fiery eyes of Yowi gleaming from it. Then a loud screech broke the stillness as two yellow-crested white cockatoos, or Mooyi, flew after the spirit tree, which was their roosting place on earth.

The second man and woman watched in disbelief as the spirit tree soared high into the sky and began to disappear from view until all they could see were four fiery eyes shining out of the darkness and the two white specks of the cockatoos. Two eyes were those of Yowi, the Spirit of Death, and the other two were the eyes of their companion, the first man.

The Spirit Tree finally planted itself in the sky far to the south, high above their heads, near the Warrambul - what we now call the Milky Way- which leads to where the sky spirits live. And in the desolation of a drought-stricken world, all living things mourned the man who was now dead because the second man and the woman had done what was forbidden by Baiame. The swamp oak trees sighed incessantly, and the gum trees shed tears of blood. To this day, Yaraandoo, the resting place of the white gumtree - now called the Southern Cross - and the white cockatoos, the Mooyi, called the Pointers, shine in the night sky as a reminder of when Baiame's intention for the men and animals he loved was thwarted. Death came to the first man."

### **The "Two Men and a Woman"**

Perhaps the first thing that strikes us about this Dreaming is the contention that Baiame "*moulded two men and a woman.*" Indeed, it is an interesting deviation from most creation mythologies. But this is no unholy *ménage à trois* that caused the breakdown of their friendship; nothing of the sort. The cast of 'two men and one woman' occurs in several Aboriginal Dreamings, including some versions of the Seven Sisters Dreamings myths that we will examine later. It carries a profoundly esoteric meaning that describes the key cosmological concept of these Aboriginal Dreamings and the Universal Wisdom.

As we delve deeper into the spiritual meaning of this Dreaming, we find "*two men and a woman*" describes the original Human Being, the Spirit-Being or Monad, that is the basis for the twelve-fold manifestation of the Spirit-Soul-Being. The dichotomy in the actions of 'the First Man' and 'the Second Man and the Woman' in this Dreaming reaffirms the presence of two nature orders or realms within the microcosm in which the human being exists.

The 'First Man' is of the divine realm; the Form, the Idea, of the *primordial divine nature*. The 'Second Man and the Woman' is the First Man's material reflection in the *consequent divine nature*. Therefore, it is dialectical, as indicated by its two poles, Man - Woman. Two energy streams cooperate in the paradisaical state as the dual unity of the First Man and the dialectic of the Second

Man and the Woman. They are nourished there by the fruits of 'the tree of life.' However, when they eat separately, or more to the point, when 'the Second Man and the Woman' do not work in harmony with 'the First Man,' they eat the fruits of 'the tree of knowledge of good and evil'.

These two energy streams are each composed of a positive and a negative aspect, as reflections or inverses. The symbology of this male-female dichotomy should not be confused with any dialectical workings of these forces in their physical manifestation. In a cosmic - or microcosmic - sense, the male aspect is the radiating energy, concerned with manifestation and realisation; the female aspect is the receiving energy, concerned with assimilation and growth. While they work according to the divine plan, these two energy streams cooperate in complete unity and harmony, as they did in the beginning.

However, at the dawn of time, these two energy streams were differentiated as the primordial substance began its work of manifestation according to the forms of the Spirit-Beings reawakened by Yhi. So in the microcosm of the modern human being, we can speak of the first energy stream, symbolised by the hermaphroditic 'First Man,' being present only as a dormant potential, the Spirit-spark that must become active again. The second energy stream, indicated by 'the Second Man and the Woman,' is the personality-being manifesting in the microcosmic vehicle. According to its dialectical nature, this personality-being manifests physically as male or female and is no longer hermaphroditic in the natural state.

While we are familiar with the narrative of God creating Adam and Eve, almost invariably, this is taken out of context and interpreted literally and superficially. This misinterpretation is problematic because it leads us to misunderstand all that derives from it, including the true nature of our microcosm, the true purpose of being human, and humankind's place in the Cosmos.

When we study the Genesis narrative closely, we see that when God created 'man' on the Sixth Day, that creation was hermaphroditic, symbolised by the words of Genesis 1:27: *"So God created man in his own image, in the image of God he created him; male and female he created them."* Only later in Genesis 2:7 and 2:21 did God create Man – Adam - and from him, Woman – Eve: *"Then the Lord God formed man from the dust of the ground and breathed the breath of life into his nostrils, and the man became a living being."* And *"the rib that the Lord God had taken from the man he made into a woman and brought her to the man."*

These two distinct events are not trivial nor an anomaly in the Genesis narrative; they are the key to understanding the dualism of the realms of matter and spirit in the Aboriginal Dreaming and the Book of Genesis. We then see that the Adamic Man created out of the dust in Genesis 2:7, and from whom Eve was created in Genesis 2:21, was not the hermaphroditic Heavenly Man God created in Genesis 1:27, but its image created in matter.

Therefore there is no ambiguity between these two narratives from a spiritual perspective. The First Man of the Dreaming and the first man of Genesis 1:27 are one and the same hermaphroditic Spirit-Being. And 'the Second Man and the Woman' of the Dreaming are one and the same as Adam and Eve of Genesis 2:7 and 2:21. The First Man and the man that God *"created in his own image"* on the Sixth Day is the hermaphroditic Heavenly Man of the *primordial divine nature*, the Platonic 'form' or Idea of the True Human Being. The Second Man and the Woman - Adam and Eve - manifest that Idea in the dialectical material nature-order, the *consequent divine nature*, and are there materially differentiated into male and female.

When the cosmic energy stream was split, its two aspects became manifested throughout the Seventh Cosmic Domain as the dialectics of, for example, light and darkness, positive and negative, good and evil, and male and female. Therefore we see that these three beings or aspects, taken

together as the hermaphroditic 'First Man' and the dialectic 'Second Man and Woman' of the Aboriginal Dreaming, describe the microcosm of the True Human Being in its original condition. This is the setting at the beginning of this Dreaming and in the Paradise of Eden.

### 2.3 The Triune Human Being

To understand in more detail the origin and structure of the microcosm of the Heavenly Man, we can glean an explanation of sorts from the writings of the late 19<sup>th</sup> and early 20<sup>th</sup> century Occultist and Theosophist Helena Petrovna Blavatsky. In her book *"The Secret Doctrine"* (Blavatsky, H.P. 1888), Madame Blavatsky explains the Occultists' vision of the microcosm, or Monad, and criticises what she calls the 'well-known Kabalistic aphorism' – the Book of Genesis – which *"begins its anthropology at the wrong end, and lands nowhere."*

Having compared the Book of Genesis with the Aboriginal Creation Dreamings from a dualistic and gnostic perspective, we obviously disagree with Blavatsky's assessment. But the layers of theological speculation and religious tradition inflicted upon the Book of Genesis over millennia have obscured the gnostic principles still clearly discernable in the Aboriginal Dreamings.

The dialectic nature of 'the Second Man and the Woman' is well documented in the symbology of all ancient traditions. In the Chinese gnosis, we read of the energies of the Yin Yang equilibrium, and in the Hindi tradition, the powers of dharma and karma.

However, Madame Blavatsky describes a different microcosmic structure to the traditional Judeo-Christian view of the Human Being. Blavatsky (1888) describes the True Man as composed of three figures: the Spirit figure, the Soul figure, and the Bodily Figure.

The development of the hermaphroditic True Man began with the Spirit figure and culminated with the manifestation of the Bodily figure and the differentiation of its material form into male and female, each endowed with a conscious, rational, individual Soul-figure, or '*Manas*.' When the masculine energy is the dominant energy of the bodily figure in the microcosm, it manifests as the male bodily figure. When the feminine energy is the dominant energy of the bodily figure in the microcosm, it manifests as the female bodily figure.

The Christian mystic Jan van Rijckenborgh explains this process (Jan van Rijckenborgh, 1984): *"These two entities formed each other's reflection and were inversely polarised: man-woman, together forming a cosmic dual unity. At the dawn of our creation, this atom was split. In this way, tremendous powers were liberated, and the two forces of the atom had to learn to cooperate with each other in freedom and perfection. In freedom they will meet again; however, not to be tied together, as they were in the beginning, but for the realisation of the All, of the God-man within them."*

### Gender Equality and Differentiation

In *"The Egyptian Archgnosis and Its Call in the Eternal Present"* (1989), a four-volume analysis of the Egyptian Gnosis of Hermes Trismegistus, Jan van Rijckenborgh further explains the nature of the True Man, *"the God-man within:"*

*"There are two lives within you: the original life and that of the natural figure. Pymander expresses this by saying: the true man originates from life and light. From the one divine Life the true man has become a soul-being and from the universal Light a Spirit-soul, that is, an inner being of the exceptional soul-state that is linked to the Spirit. The true Man possesses a pure heart, he is the heart. He lives in the heart of the natural figure as a god."*

*The true Man is also, as we further discover, a hermaphrodite, although masculine or feminine outwardly. The natural figures, on the contrary, were sexually separated."*

So while the personality-being in the microcosm may manifest in the bodily figure with either male or female physical characteristics, the Spirit-soul at the heart of the microcosm remains hermaphroditic, being the divine "First Man" of the Aboriginal Dreaming. Only through the rebirth of the Spirit-Soul-consciousness does the human being again become a true Creator Being, a god-in-manifestation. Having fulfilled our divine potential to become true Human Beings, Spirit-Soul-Beings, we accept the mandate to be the guardians of the earth and all creatures in it.

The "Two Men and one Woman" in the Aboriginal Dreamings symbolise the entire structure of the complete, original, divine-human being, the Heavenly Man in all its glory. When we as male and female personality-beings work together in harmony with the Spirit and in accordance with our divine creative potential, the Idea of the cosmic dual-unity manifests through us, just as it did in the beginning, before the Second Man and the Woman ate of the forbidden food.

There is no spiritual basis for treating males and females as anything other than utterly equal regarding their Soul and soul potential. The oppressing problem of the paternalistic masculine bias created by millennia of religious and theological interpretations of the Bible is still highly relevant to all humankind. This travesty of the divine plan for humanity has constrained the manifestation of feminine soul-power, such that Western civilisation, in particular, has become entirely unbalanced - spiritually and materially - by the overwhelming dominance of the masculine energy of the ordinary human being.

To comprehend the significance of this masculine dominance and the consequences of the delusion it perpetuates, we need to understand why these two energies came to act and exist independently in the human being. The male energy is the positive polarity or Father-aspect, and the female energy is the negative polarity or Mother-aspect. These polarity principles apply throughout the universe, so every form of manifestation, whether an atomic or planetary system, will have a net positive or negative charge. This extends to the galaxies and beyond, where the predominantly male entities radiate and dissipate cosmic energy, and the predominantly female entities, the so-called 'black holes', receive and accumulate it.

## **2.4 The Inverse Polarisation**

The 'male' and 'female' aspects or energies in the human being reflects the physical reality and functionality of the universe. The male positive energy is radiant, creating, empirical, and emitting. The female negative energy is magnetic, attractive, intuitive, and receiving. To understand the male-female dichotomy of these narratives from a spiritual perspective, we need to understand the semantics involved. Man and Woman differ in that the masculine and feminine energies manifest inversely in their respective physical bodies. The emanation and effect of these energies throughout the universe are analogous at every level and substance; every substance or species has duality and manifests physically in two distinct and inverse forms: male and female.

In the *consequent divine nature*, the paradisiacal Garden of Eden, all these energies initially operated as a balanced system. They are not stable, in the sense of unchanging, but form a dynamic system where male and female maintain a state of relative equilibrium. The interplay of positive and negative subatomic charges is always in a dynamic, self-correcting state of flux. The continuous inward and outward flow of solar substances within the planetary system progresses according to rhythmic cycles. As Jan van Rijckenborgh (1989) explains:



*"The pattern of this domain of life, therefore, has to be dialectical, that is, unstable according to a definite, rhythmic law. This explains why the whole of nature is characterised by rising and sinking, for the two energies are not static in themselves. So the distributed equilibrium is expressed in rising, shining and fading, and the separated activity of the two energies inevitably involves destruction and death."*

Thus the "Second Man and the Woman" were directly connected and living with their companion, the First Man, as a Spirit-Soul tri-unity, in accordance with the Idea of the Heavenly Man. It was not to the physical manifestation of Adam and Eve but to this Heavenly Man that God said in Genesis 1:28: *"Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."*

Whilst the two energies within the microcosm operate according to the divine plan, and the cooperation and obedience of the lower man to the higher man in the microcosm are maintained, the connection between them, between the First Man and the Second Man and the Woman, is unbroken. But as we see in the Dreaming of *"Yaraandoo and the Death of the First Man,"* breaking the covenant that bound them together - the prohibition on eating the forbidden food – made it impossible for the three to continue to manifest together within their microcosm. As the First Man departed from the Second Man and the Woman, the Spirit-Being, the Heavenly Man in the microcosm immediately ceased manifesting in and radiating through the Human Being.

Of course, the divine essence of the microcosm cannot disappear - it is eternal. But the manifestation of it through the renegade personality-being is no longer possible. At least, not before the cooperation of the lower man with that divine essence is fully restored. However, the original Human Being remains a prototype, a dormant potential in the celestial firmament of the microcosm. If we look up to the firmament, Yaraan-doo, the Southern Cross, is an ever-present, ever-visible symbol of this divine potential within us.

### **The Forbidden Food**

This brings us to a pivotal point in humanity's destiny, similarly described in the book of Genesis and the Aboriginal Dreaming of *Yaraandoo*. Eating the forbidden food caused the expulsion of Adam and Eve from the Garden of Eden and the dissociation of the First Man from the Second Man and Woman. In the Book of Genesis, the change in consciousness that led to this separation is symbolised by the conversation between the serpent and Eve, which lead to Adam and Eve eating the fruit of the Tree of Knowledge of Good and Evil. In the Aboriginal Dreaming, the Second Man and the Woman succumbed to their hunger, killing and eating an animal, which Baiame had forbidden.

This pivot point is often called the 'Fall' and is seen in modern Christianity as a historical event perpetuated through time as humankind's congenital predisposition to sin. From a gnostic perspective, this event symbolises the severance of the conscious connection between the Heavenly Man and Adamic Man, or in the terminology of this Aboriginal Dreaming, the separation of the 'First Man' from the 'Second Man and Woman.' By partaking in the 'forbidden food,' the self-consciousness of the personality-being relinquishes its unity with the cosmic consciousness, giving precedence to the egocentric self-centeredness focused on self-gratification and self-preservation. It is not merely the act of ingesting the forbidden food but the egocentricity required to do so.

This is a critical albeit subtle point because the cause of this change in consciousness is the personality-being's egocentric urge to exercise any means of self-preservation, even in contravention of their Creator's commands. In the Book of Genesis, their excuse was that the fruit

*“was good for food ... was a delight to the eyes, and ... was to be desired to make one wise;”* in the case of the Second Man and the Woman, the animal *“was good for food”* to satisfy their hunger.

It might seem natural to wonder what could be wrong with utilising any available food source during times of extreme hunger. But in these two narratives, eating the forbidden fruit is symbolically and, in actuality, the conscious imbibing of forces in contravention of the divine plan. This behaviour required a conscious decision to defy the guiding force of the spirit-soul-consciousness within and succumb to the egocentric consciousness's self-preserving forces.

This indicates an unwillingness to live within the limitations of our nature, a desire to defy the natural alternation of dialectics, and an ignorance of the inalienable distinction between the two realms of spirit and matter. Rather than remaining within the confines of the natural laws defining our physical existence, we misuse our consciousness to force a way through those boundaries. We then enter into egocentricity, with the desire to preserve the status quo – that is, our personal survival – outweighs all other considerations, including the divine laws given to us by Baiame.

In the book *‘The Chinese Gnosis,’* Catharose de Petri and Jan van Rijckenborgh (1996) explain the relationship between our present state of being and the *“distant yet now,”* the *“original, absolutely pure astral field of the beginning, in which the Father manifests himself completely,”* or, as in the Aboriginal Dreaming, the time *“when Baiame, the Great Father of All Spirits walked the earth:”*

*“As soon as a human being, a group of human beings or a whole human lifewave deviates even slightly from the original divine plan of genesis, the astral field of that individual, group or lifewave is immediately separated from the original astral field so that what is different cannot spoil the original in a denaturing sense. This process of separation is a universal law, which safeguards the divine manifestation on the one hand, and the element of freedom on the other.*

*Such an astral separation could, in a way, be called a ‘fall,’ but it is not a fall in the absolute sense. It is quite common for the astral states of individuals, groups and lifewaves of human beings, as well as the astral states prevailing on the various celestial bodies, to differ from each other and from the astral state of the World Mother, but one can really only speak of a ‘fall’ when the element of evil predominates and the attempt is made to turn fleeting, transient things into static, permanent things.”*

This last sentence is crucial to defining what we often call ‘the human condition.’ The consequences of imbibing the fruits of the Tree of Knowledge of Good and Evil come from our attempts *“to turn fleeting, transient things into static, permanent things.”* The actions of the Second Man and the Woman to preserve their lives at all costs is an attempt to force elements of the *consequent divine nature* to become static, enduring - that is, non-dialectical. They become a destabilising counter-natural force, contravening the interconnectedness of everything and igniting a runaway chain reaction that cannot be isolated or neutralised. That is why the First Man must walk away.

In this Aboriginal Dreaming, the forbidden food is analogous to the fruit of the Tree of Knowledge of Good and Evil in the story of the Garden of Eden. Imbibing this food symbolises a change in the source of nourishment for the consciousness, from the Tree of Life to the Tree of Knowledge of Good and Evil. This is why the Second Man and the Woman gave no thought to their friend while they ate. Indeed, when they again thought of the First Man, the distance separating them and the obstacles between them had become so great that they could not be reunited.

Ordinarily, our egocentric consciousness is so preoccupied with self-interest and self-preservation that it cannot recognise the need to restore the original state of consciousness of the Heavenly Man, nor does it recognise the Other One within. Indeed, this will remain so until we have

fully experienced the consequences of our egocentricity - a path of experience the Second Man and the Woman are about to embark upon.

Sustaining ourselves with 'forbidden food' means our consciousness imbibes only the perception and experience gained from the dialectical material realm. But if we were to imbibe the fruit of the Tree of Life simultaneously, our soul consciousness would be eternally striving in response to an active Spirit-spark, whilst our self-consciousness is confined within the limitations of dialectics and materiality. The inner conflict, the torment resulting from the impossibility of inner harmony in the presence of these two forces, would be both unbearable and, at the same time, eternal. This is why we read in Genesis 3:22-23 that God took measures to prevent humankind from subjecting itself to this eternal torment: *"And now, lest he reach out his hand and take also from the tree of life, and eat, and live forever..." Therefore "the LORD God banished him from the Garden of Eden to work the ground from which he had been taken."*

Once we have learnt through a path of experience the consequences of this predisposition, we can break free from the bonds of our dialectic consciousness and allow the restoration of the original Heavenly Man to begin. And for a time during this process, two voices speak within us: the voice of the Spirit; and the voice of the Ego. However, very soon, we must choose to follow one or the other, not as a passive evolutionary process but as a revolutionary one.

## **2.5 The Ego and the True Human Being**

The separation of the First Man from the Second Man and the Woman, and Adam and Eve's expulsion from the Garden of Eden, draw our attention to some fundamental theological and philosophical conundrums. At the heart of contemporary humanism lies the altruistic notion that every human child is born in an undefiled state of consciousness, the so-called 'presumption of innocence.' This diametrically opposes the traditional theological concept of Christianity, which asserts that every human being is born with 'original sin.' Another conundrum concerns the theological interpretation of the 'Fall' and the philosophical 'problem of evil,' and how we may answer the existential question: *"How can evil co-exist with an omnipotent, omniscient, omnibenevolent God?"*

These conundrums have tortured philosophers, theologians and their followers for millennia; however, we can only make sense of such questions with a thorough understanding of the nature of the human condition and the universal principles that underlie it. The problem is that the developing consciousness of a young human being is almost invariably negatively influenced by the egocentric consciousness of their parents, family, society or nation. It is then difficult to develop a sufficiently pure soul-consciousness with which to discern the universal principles underlying one's existence.

Nevertheless, the eternal principle of the Spirit-spark remains a dormant but omnipresent element within every human microcosm. In the right circumstances, this Spirit spark can be reawakened, and the human being can again be guided by the Spirit, allowing the microcosm's divine potential to unfold and manifest. Most people intuitively recognise the theoretical necessity of the existence of this Spirit-spark within them and the practical reality of its undeveloped state.

But understanding how their divine potential can be realised is another issue entirely. While the consciousness is dominated by the egocentric desire to manipulate the two nature orders, the human being cannot recognise that their I-centrality is fundamentally incompatible with the manifestation of the divine Idea. Hence, the egocentric urge for self-preservation drove the Second Man and the Woman to eat the forbidden food, as it did with Adam and Eve.

Such self-interest inevitably pits us against the rest of nature, precluding us from accepting and consciously experiencing the guidance of the Other One, the divine presence of the First Man. All we can experience in an egocentric state is the inevitable reaction to our disregard for the fundamental laws of nature. Then it is inevitable that the human being, whose focus and energy are solely directed toward the struggle to sustain their existence, will perceive life as a chaotic experience offering little opportunity to contemplate their situation or destiny.

Hence the human being continually moves from one crisis to another, and for every solution found, at least one more problem rises to take its place. Everything, without exception, perceived as good eventually changes to evil, or at the very least, becomes no longer fit for purpose. We discover that nothing is lasting; nothing is unchanging. Everything is engaged in a cycle of birth, life and death, yet we perceive death not as an integral phase in this cycle of life but as the end of life.

For the human being who does not - or dares not - look beyond a dialectical perspective of their material nature, there is no peace or stability and nothing eternal nor truly satisfying in their life. All that, at first, seems otherwise is just an illusion that will eventually, and naturally, turn into its opposite. But this is not an aberration in the natural realm, the *consequent divine nature*, or the inherent human condition: absolutely not.

### **The Tree of Knowledge of Good and Evil**

We have a purpose in the *consequent divine nature*, but it can only be fulfilled when we make it the sole focus of our existence. Materiality contains within itself the capacity to fulfil its divine potential in accordance with the divine plan - not just the divine potential of every human being but of the universe as a whole. The Tree of Knowledge of Good and Evil symbolises the life-stream within the All-manifestation through which the Seventh Cosmic Domain is physically manifested and maintained. The dialectical alternation of activities manifests through it, generating the continuous interplay of opposites and, therefore, a continuum of new possibilities. The two forces emanating from the Tree of Knowledge of Good and Evil, as male and female energies acting in dual-unity, bear as their fruit the consciousness - the Knowledge - of the interplay of opposites.

One who eats this fruit for self-satisfaction thereby imbibes their own dialectical perception of these as opposing or conflicting forces. And when we act as egocentric arbiters in the dialectical interchange of these natural forces, we cannot do otherwise than make subjective judgements and choices in accordance with the limitations of our sensory perception and egocentric state of consciousness. Our manipulation of natural forces brings unnatural and disharmonious results. It becomes the sole focus of our attention and the master of our consciousness, inevitably cutting us off from the fruits of the Tree of Life.

In this state of consciousness, we inflict upon ourselves the turmoil of the continuous interplay of opposites. We endeavour to discern and manipulate the forces we perceive as Good and Evil through our thoughts, desires, and actions. However, nothing is inherently 'Good' or 'Evil;' it simply is. It is not our 'knowledge' of the dialectical nature of materiality that constitutes our Fall but our ignorant dialectic perception of its two poles as 'Good and Evil.' This dialectical and judgemental state of consciousness prevents us from fulfilling our divine potential.

One who focuses solely on bringing to realisation the Spirit-Soul-Being finds the dialectical material realm as an essential tool, a mechanism for change, a means of ensuring that nothing can become eternally crystallised in an incomplete or unholy state of being. But one who sets their focus on egocentric, self-serving endeavours cannot simultaneously focus on realising their inherent divine

potential. Of necessity, a barrier separates their endeavours from the entirety of the *consequent divine nature*.

The essence of materiality is time and change, meaning everything constantly transitions from one form to another. So when something in the material realm is described as 'beautiful' – a subjective judgment in itself – and sufficient time is then applied, its appearance and our perception of it will inevitably move towards its opposite, ugliness.

An objective assessment of the *consequent divine nature* lacks such judgement calls, so beauty and ugliness are not "real" in the sense that, for example, symmetry and asymmetry are. Even order and disorder are subjective judgements in the colloquial meaning of those words. As ordinary human beings, we are incapable of being truly objective, and therein lies the problem: we often think we can be.

If we can break free of this ordinary human perception - this deep-seated perception that our *consequent divine nature* consists of Good and Evil – then we are freed from the endless alternation of Good and Evil in our consciousness, worldview, and our interactions with others. With this new understanding, we recognise that any expectation of freedom or liberation is a delusion while sustaining ourselves on the fruits of the Tree of Knowledge of Good and Evil. Liberation, true freedom, can only come when we cease eating the fruit tainted with dialectics and allow ourselves to be nurtured by the fruits of the Tree of Life. After all, you are what you eat!

Freed of this dialectical perception and the so-called 'knowledge' resulting from it, we can truly live without any worry, fear, and anxiety about the natural interplay of opposites.

The Aboriginal Dreaming "*Yaraandoo and the Death of the First Man*" is an allegory for the development of self-centred consciousness in the microcosm of the human being. After being separated from the First Man, the Second Man and the Woman eventually search for Him, ultimately finding Him on the other side of a fast-flowing river.

## **2.6 The River of Life and Death**

The symbolism of the river in this Aboriginal Dreaming and the Genesis narrative draws us towards a more profound spiritual perspective of these allegories. The water source for the Garden of Eden is the River of Life, a life-stream of energy flowing through the Seven Cosmic Domains from the One Source. This river, a twofold life-stream of cooperating energies, nourishes the Tree of Life in the Garden of Eden. The fruit of the Tree of Life is eternal; thus, in Genesis 3:22, we read: "*He who eats this fruit will live forever;*" and in John 6:35, "*Jesus said to them, 'I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.'*"

We see clearly in the Dreaming of Yaraandoo the dramatic consequences of severing the bond between the First Man and Second Man and the Woman. The latter become completely isolated from the First Man by a river they found impassable. This river is an exoteric boundary or hurdle that the seeker on the Path of Liberation must overcome, as is indicated in the Greek myth of the River Styx and the biblical account of the Garden of Eden.

In the latter, we read that a river watered the Garden of Eden, and from there, it divided and became four rivers. The concept of one river becoming four reminds us of the Styx in Greek mythology. The River Styx forms the border between Earth and the Underworld, or Hades, and refers to the four rivers Phlegethon, Acheron, Lethe, and Cocytus, which converge in the centre of the underworld into a great marsh. The river is named after Styx, a goddess with prehistoric origins who bestowed on the river miraculous powers.

In the Aboriginal Dreaming, the river conveys a deep esoteric meaning. While the First Man could easily cross the river, it was impassable for the Second Man and the Woman because they had broken their conscious connection with the River of Life, the life-stream of the Spirit. For those who remain obedient to and in harmony with the Divine Life-stream, the fast-running river is not a barrier but a threshold they can cross unimpeded.

In their book *"The Great Revolution,"* Jan van Rijckenborgh and Catharose de Petri (1989) explain the significance of this river for the seeker:

*"Between you and the new life of freedom, there flows a river. It is the river of death in every respect, and you will have to cross it. It is not for nothing that the ancients spoke of the Styx, the river of the dead, which bars the pilgrim's entrance to Arcadia, the land of bliss. Thus, when the Bible trumpets its message of liberation: 'To all who accept Him he gives the power to become children of God,' you should understand that when you answer this call, you will first have to cross the river Styx before you can reach Arcadia. The Styx symbolises the walls which prevent your passage. Whether you call it the Styx or the Jordan, the image remains the same."*

The equation of the River Styx with that of the River Jordan is also echoed by scholars of the biblical rivers of Eden, who claim that the geology of the Jordan fits the bill as the River of Eden, which feeds the four rivers flowing out of Eden. Esoterically, the River Jordan is highly symbolic, as seen in the Gospels and explanations from the Christian mystics. Interestingly, the four rivers are described as the river of fire, Phlegethon, which didn't consume anything within its flame; the river of woe, Acheron; the river of forgetfulness, Lethe; and the river of lamentation, Cocytus.

When we read in the Greek myth that the dead must cross the River Styx to reach Hades, the underworld, this is not the Hell of Christian folklore. The Ancient Greeks tell us that the dead, having paid the ferryman Charon to guide them across the River Styx, were welcomed to Hades by Cerberus. There the souls of the dead face three judges, Rhadamanthus, Minos, and Aeacus, who decide the soul's fate according to their deeds in life. At this point, the soul is admitted into the Elysian Fields or condemned to eternal torment. The Path to the Elysian Fields is open to any seeker willing and able to prepare him or herself to be guided across the River Styx.

This indicates a process requiring sacrifice, the payment of a fare, which the experienced seeker is more than willing to pay. They must be willing to give up their life to gain entry into the new life. As we read in Matthew 16:24-26: *"Then Jesus said to His disciples, 'If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?'"*

Although the Second Man and the Woman longed to be with their friend, they still carried the remains of the forbidden meal that caused their separation from the First Man. As they were neither repentant nor prepared to be reunited with the First Man, the river remained impassable to them.

### **The Spirit of the Southern Cross**

As they stood gazing across the river, longing to be reunited with the First Man but still clinging to the forbidden food and unwilling to change, their view of the First Man receded. Then the First Man was lifted into the tree by Yowi, the Spirit of Death, and taken into the protection of the hollow trunk of the Spirit Tree. All that remained visible to the Second Man and Woman, the fallen Adam and Eve and every human being since is the Southern Cross, the four fiery eyes shining above them in the night sky. The symbol of hope for all humankind lies in these four eyes: two represent

the divine Spirit-spark in the microcosm, and two represent the true Soul that awaits the opportunity for its resurrection as a Spirit-Soul-Being.

When we recognise the existence of another realm, a divine nature, we enter a process in which our soul-consciousness is reorientated and transformed by the reawakened Spirit-spark within. Thus, *“Yaraan-doo, the resting place of the white gum tree - now called by the white fella the Southern Cross”* symbolises the cross formed from the horizontal bar of the Material realm being pierced by the vertical light-shaft of the Divine realm. This is the gnostic symbolism of Christ crucified on the Cross and the spiritual meaning symbolised by the two sets of eyes of *Yaraan-doo* in the Aboriginal Dreaming,

## 2.7 Dreaming the Eternal Now

Intriguingly, we may have listened to these or similar stories many times, yet we were not conscious of any inner recognition of their Spiritual significance. We did not make a conscious connection because the details meant nothing to our consciousness, and we didn't give them a second thought. But then a *“loud screech broke the stillness as two yellow-crested white cockatoos, or Mooyi, flew after the spirit tree.”* Something still resonates within us and calls to us until we eventually understand this call is not to a paradise lost. It is the call to the new state of being, as an inner recognition, an inner yearning for the Spirit-Soul-Being we should become.

This inner recognition is often called ‘pre-remembrance,’ not in the sense of a pre-consciousness of the egocentric human being nor a discovery of extra-sensory perception. Rather, this pre-remembrance is a vision emanating from the soul of *“the reality of an inner spiritual world, beyond appearances; a lost and forgotten kingdom of light,”* as we are reminded through the spiritual legacy of the Cathar historian Antonin Gadal (2018).

This universal call is the Dreamtime ‘*Everwhen*’ (Stanner, W.E.H. 1956) – simultaneously past, present and future. The world-view that recognises the interconnectedness of everything and lives in harmony with it can only come about through a deep yearning and the inner knowledge and understanding of the timeless laws of the universe, in pure openness to and complete harmony with the two lifestreams emanating from the Absolute. Then the past, present and future are, respectively, inner knowledge, true understanding, and complete openness, and they manifest simultaneously.

The timelessness of the Aboriginal Dreamings is the call that emanates both from the beginning of time and from the eternal now. It is a call that resonates not with our personality or personal facilities but with the Other One within us, which transcends our personality and self-consciousness. The two Cockatoos and *Yaraan-doo*, the eyes of Yowi, the Spirit of Death and the eyes of the First Man that form the Southern Cross *“shine in the night sky as a reminder”* of the challenge to us as personality-beings to allow the voice of the Other One to guide us, rather than allowing the egocentric consciousness to retake control. However, our receptiveness to this call depends on our accumulated experience, personally and ‘karmically,’ that is, the circumstances into which we were born and the experience that has accumulated within the microcosm in which our personality-beings reside.

One who truly wishes to walk the Path of self-liberation can find the inner conflict resulting from having two voices speaking within their microcosm is a very raw, perhaps unbearable experience, but mercifully, it is always only temporary. As we read in the Dreaming of Yaraandoo, the result of their disobedience, their decision to place the voice of the ego above the Inner Voice of the Soul, was that *“all living things mourned the man who was now dead because the second man*

*and the woman had done what was forbidden by Baiame. ... Baiame's intention for the men and animals he loved was thwarted, and death came to the first man."*

The consequences of this separation are that the Spirit-Fire has receded into a dormant Spirit-spark within the microcosm whose reawakening is mired in the world of experience. This inevitably brings it back to the point of engagement and separation from the personality-being, via the cycle of birth and death. As Catharose de Petri and Jan van Rijckenborgh (1996) explain: *"As soon as [humankind strays from the original plan], a separate astral field arises in which a dialectical development unfolds; a process of rising, shining and declining which always results in the dissolution of everything unholy or moribund so that it is repeatedly brought back to the original point of deviation. [...] Every deviation brings about its own end and receives the chance to begin anew and return to the original."*

The personality-being manifesting in that microcosm will die, whereas the immortal microcosm eventually returns to acquire a new Personality-being. This process continues until a personality-being manifesting within it truly recognises - from the abundance of experience with which it is endowed - the futility of every attempt to suppress the transience of dialectical materiality. In this way, the microcosm continues its genesis according to the Divine Idea until the Heavenly Man can take its rightful place in the Spirit-Soul-Being.

The Spirit of the First Man lives on in the Southern Cross as a potent and profoundly symbolic reminder for all humankind, a tangible and eternally radiant touchstone, a continuous calling to humanity to find and fulfil our true destiny. This is the call for us to restore the dual-unity by the personality-being allowing itself to become reunited with the First Man, to live in complete obedience and harmony with the Dreamtime. This is the ever-present call to every human being to re-enter the interconnectedness of everything.



**Part 3.**  
**The Old Spirits:**  
**The Spell of the Nurrumbunguttias**



*The Wandjina or Gulingi are spirit beings in the Dreamings of northern Australia and are customarily associated with rain and floods. The Nurrumbunguttias, the 'old spirits of the world' in Dreamings from southern Australia, are likewise associated with rain and great floods as well as the darkness and evil influences in the affairs of humankind.*

*The Nurrumbunguttias are the aeons and astral forces manipulating our energy and consciousness; in doing so, they perpetuate their existence and limit ours. Water signifies emotional or astral substances: so when we open ourselves to these old spirits and their astral powers, we are easily overwhelmed and drowned by them.*

*When we understand the influence the astral forces of our collective and personal unconscious hold over us, we will then realise that it is our own actions and reactions that empower them to rule our lives.*

### 3.1 Guilt and Conformity

Many people feel burdened with guilt for not fulfilling other people's expectations! We are often cajoled into changing our attitudes and behaviours or persuaded that our unquestioning compliance is the only remedy. This phenomenon pervades all aspects of Western civilisation; we see it literally everywhere, on billboards, in magazines, in film and social media, or more subtly, in public policy and debate, political commentaries and activism.

Examining oneself and attempting to redress any deficiencies is rational and necessary for attaining peace of mind and happiness. But leaving aside questions as to what we mean by peace and happiness and how we might truly change, let us first consider the reality behind this phenomenon that generates and maintains our guilt complex.

Many people's guilt is predicated on the traditional religious axiom that we are inherently flawed and sinful beings, born with the affliction that is 'Original Sin'. The doctrine of Original Sin is derived from a theological concept originating from the Church Fathers of the first centuries AD, albeit since embellished with copious edicts and tradition. It imposes on the masses a constraint through which their lives are effectively channelled. They are led to believe that the human being begins life in a state of deficiency, an innate inclination to evil, a *"hurtful desire"*, as the Protestant Reformers later called it. Indeed, the father of the Protestant Reformation, Martin Luther, declared that humanity is generationally burdened with *"Adamic Guilt"* and lives in a state of sin from the moment of conception!

Is it any wonder that many of the younger generation now finding their way in the World are rejecting all forms of religious or spiritual inclination? Indeed, some aspects of traditional religion drive sensitive seekers into existentialism and atheism. However, those rejecting the prognostications of religious authorities are not necessarily freed from the burden of fear and guilt. Indeed, nothing could be further from the truth.

Many people from all walks of life demonstrate practices and attitudes that convey their desire to alleviate the conflict they feel within their hearts and minds. From nihilists to hedonists, misanthropes to humanists, and psychopaths to philanthropists, we are all confronted with the human dilemma of either accepting life at face value, or finding purpose in our existence. And we all endure the struggle between our 'inner demons' and our innate desire to be a 'happy' and 'good' person - whatever we perceive that to mean.

Whether religiously inclined or not, almost everyone experiences being gripped by an inner conflict that will not let go of them. The nature of this conflict is that we desire something we do not have and cannot easily attain. And when we pursue it, we are often immediately confronted with unexpected forces, influences or circumstances.

The doctrine of Original Sin might explain this inner conflict to the religious person. The objective of doctrine and dogma is to definitively explain and constrain the believers behaviour and thereby attempt to resolve their inner conflict. To the irreligious, their inner conflict might be explained in one or another of innumerable philosophical or psychological treatises on the human condition. Either way, understanding the origins of that inner conflict is essential before we can entertain any hope of being genuinely liberated from it.

There are a plethora of philosophical arguments or ethical dilemmas exploring whether humans are innately inclined to goodness or evil. However, we can avoid drowning in this philosophical or theological morass by examining our human nature and consciousness based on objective self-knowledge.

Numerous theories and narratives about the origin and evolution of humankind describe a moment at which we attained consciousness of ourselves and the paradigm of 'good' and 'evil'. This pivotal moment in humankind's development occurred when we first became conscious of how the material universe engenders change but did not yet resist this change. Jan van Rijckenborgh (1984) described this primal state of self-consciousness as one of *"perfect obedience, which should not be understood in the sense of blind docility or obedience, but as voluntary, conscious cooperation in a free binding of love with God. The dynamic human will, in which the divine fire is potentially present, is in harmony with God's will."*

In that original state of conscious and harmonious cooperation, our state of being lives in harmony with the *consequent divine nature*.

### **Reconnecting With the Divine Source**

Esotericists like H.P. Blavatsky and Max Heindel describe how the bodily form of humankind developed, the various stages of development it has gone through, and the divine possibilities that lie ahead of it. Max Heindel's work *"The Rosicrucian Cosmo-Conception"* (Heindel, M. 1909) details this process in extraordinary detail.

We can also find conceptualisations of the evolution of human consciousness in many myths, including some Aboriginal Dreamings. Many describe a process for our development in which the Original Man or Spirit-Man fell short of its divine potential, and subsequently became the mortal physical human beings we now are. Some Aboriginal Dreamings describe human beings as descendants of Spirit Beings like the *"Kangaroo Man"* - a mythical Spirit-Man from which humankind is said to have descended. The story of *"Baiaime and Man"* recounted in *"Aboriginal Myths, Legends, and Fables"* by A.W. Reed (1982) describes how, for Baiaime, a bodily form is superfluous, as He is already a part of every single creature and creation. We also read this in the Creation Dreaming of Baiaime and Yhi.

We read in the Book of Genesis how humankind first reached the point where we began using our consciousness experimentally, that moment when Eve and Adam first ate the fruit of the Tree of the Knowledge of Good and Evil. In the Dreaming *"Baiaime and Yhi Bring Life to the World,"* the behaviour of the animals left to their own devices concerned Yhi greatly. Realising that their misbehaviour was caused by them not being able to recognise Him, Baiaime decided to reveal Himself to them through Man: a creature that *"had hands that could fashion tools and weapons and the wit to use them; above all, it had a brain that could obey the impulses of the spirit; and so Man, greatest of the animals, was fashioned as a vessel for the mind-power of the Great Spirit."*

A.W. Reed (1982) retells the Dreaming in which Baiaime revealed himself to his creation: *"Goanna was the first to report something that brought confusion to their minds. 'A round, shining light,' he said. 'Like the moon.'*

*'The moon is far up in the sky where the Great Father lives,' Eaglehawk objected.*

*'I said, 'like the moon,' Goanna retorted. 'Come and see for yourself.'*

*Eaglehawk came back and said, 'It's nothing like a moon. You must be dreaming, Goanna. It's a kangaroo!'*

*The laughter of the animals filled the cave. 'But there's something very unusual about this kangaroo,' Eaglehawk said, 'its eyes are so bright that their light pierced right through me.'*

*There was a rush to the mouth of the cave. They returned, arguing, quarrelling, shouting, contradicting each other, as the strange presence had made a different impression on each of them.*

*Baiame was disappointed. These were his creatures, yet the little portion of Baiame in each of them had failed to recognise him in all his fullness.*

*As the quarrel in the cave continued, words led to acts of violence; claw and tooth had rent and torn, and soon dead animals lay on the cave floor. Saddened by the consequences of his revelation, Baiame left them.*

*In time the waters subsided, and the animals came out of the cave and, in a last supreme effort, Baiame revealed himself in man. And in the form of man, the animals recognised the wisdom and majesty of the spirit of Baiame.*

*Once again, Yhi flooded the world with light, and Baiame returned to his home in the sky, leaving behind the crown of his creation, who walked on two legs instead of four, carried his head high, and inherited Baiame's capacity for thought and action."*

This Dreaming tells us a lot about behaviour as ordinary human beings. The despicable conduct of the animals very much reflects the nature of discourse in society when fear, ignorance, prejudice and misunderstanding of differing perspectives of the Light prevail over common decency, mutual respect, love and understanding. The animals did not recognise in themselves nor each other the presence of Baiame nor his revelation in the Kangaroo-Man. They only recognised His spiritual element within them once Baiame revealed Himself through the form of His last creation, the human being.

### **3.2 Spiritual Evolution or Revolution?**

These Aboriginal Dreamings explain that when humankind began to speculate about the realm of the Spirit, its manifestation in matter, and how that should unfold, we turned our consciousness away from the will of the Other One within us. Emboldened by our ability to exercise free will, we found we could alter the course of these natural processes for our own self-gratification. Then the functionality and harmony of the divine manifestation fell apart instantly, with the inevitably disastrous consequences described.

A common but fundamental misunderstanding about the spiritual development of humankind is that it proceeds in accordance with the scientific concept of 'evolution'. However, the evolution of the bodily form of the human being does not equate to the 'evolution' of our spiritual or soul facilities. It is not a matter of us evolving into a form that is necessarily more capable of manifesting the Spirit-Soul-Being as a Creator-Being in its own right. For millennia, the human form has had the capacity to reveal Baiame in all His glory, as have the animal, vegetable and mineral life forms, within the capacity given them. So we do not need our physical form to evolve into a state where He may be revealed. He already is; we just have to let His glory radiate in and through us, here and now.

Modern science interferes with the natural evolution of the bodily figure and is evidently forcing our physical development in a direction that natural evolution would not have allowed. The Darwinian concept of the "survival of the fittest" is no longer the determining factor in the development of the human gene pool. Our relationship with the scientific revolution of the last few centuries has become one of almost total dependency, or interdependency, such that scientific intervention is essential for the survival of the physical vehicle of a large portion of the human population - and a large part of the scientific and medical fraternity.

Many hope to enhance their connectivity with the Divine Source by cultivating and enhancing the physical vehicle with eugenics, scientific innovations, and biochemical manipulation. However, the more likely outcome is strengthening of the ego and self-consciousness. Our openness to the

Divine Source is diminished by our apparent inability to understand or accept that the primordial divine potential already resides within our microcosm.

### **A Strange Presence**

The human being has long been capable of manifesting the Spirit-Soul-Being, and many individuals have done so over untold millennia. We can say that no other life-form on Earth has developed the physical, vital, astral and mental bodies necessary for vivifying the Divine Idea of Spirit-Soul-Being, a divine Creator Being in its own right. But, of course, attributing exclusivity to humanity in this respect is a little presumptuous, especially considering the self-evident glory manifested in the natural world. Indeed, we could consider humankind the only life-form to consistently not attain the Divine Ideal it is capable of, due entirely to our egocentricity.

When we do not recognise our divine creator and our own creative potential, we are indistinguishable from creatures that live in spiritual darkness. Such “animals” are described in the Aboriginal Dreaming, and of course, our history is full of examples of this unpleasant fact.

In the Dreamings of the Gamilaraay people of inland New South Wales, everything is considered ‘alive;’ every rock, landform, plant and animal has consciousness, as do human beings. In Burruguu, the Dreamtime, when Baiame created the World and Man, there was no difference between a person and an animal. Both were made of the same substance as the earth and were equals, except that Baiame made into human beings those animals that obeyed the law.

The Dreaming of *“Baiame and Man”* describes animals so ignorant and busily bickering, fighting and slaughtering each other as an allegory for the egocentrically orientated personality-being who is blind to the divine essence within them. We can observe in this Dreaming that the bad behaviour of the ‘animals’ occurred not during the time in the world when life had become *“dark and sorrowful.”* Only when they sought an explanation for Baiame’s light shining in the world did their differing perceptions cause their *“arguing, quarrelling, shouting, contradicting each other.”*

This behaviour was their response to the appearance of a *“strange presence”*, making *“a different impression on each of them.”* Not until their consciousness had reached this level did the animals recognise another potential existed within them. Yet they had no idea what this was, and their egocentricity led them to quarrel over their differing interpretations of the answer. Sound familiar?

Baiame was disappointed: *“These were his creatures, yet the little portion of Baiame in each of his creations had failed to recognise him in all his fullness.”* This Dreaming is an allegory for the tragic dilemma of us egocentric, I-conscious human beings: when we begin to seek, we don’t really know what we are looking for; when we find what we think we are seeking, we each have a different opinion of what it is we perceive; when we perceive that little portion of the Spirit in each of us, we don’t recognise it for what it is; nor do we recognise it in each other.

We just keep on fighting - until eventually, after much misery and death, Baiame departs from us, saddened by our tragic reaction to His revelation. He only reveals himself again through the wisdom and majesty of his spirit in the complete Human Being, the Spirit-Soul-Being.

In the egocentric human being, all that remains of that little portion of Baiame is a latent embryonic prototype. Only after the Great Flood had subsided – as an allegory for a process of purification and revivification - could the spirit of Baiame again be revealed in the human being. Hence, universal symbols like the rainbow appearing after the biblical Great Flood have become beacons of light that touch us and illuminate our path out of the darkness of our narcissistic rage against the fundamental laws of nature.

The rainbow is perceived as a symbol of this unbroken connection, this 'covenant' between the Heavenly Kingdom and fallen humankind. The story of Noah speaks of his great faith and hope even in the depths of destruction, but his story is not unique by any means. Many cultures and mythologies share stories of great floods, with remarkably similar accounts of devastating destruction and consequent purification of the few survivors. Many Aboriginal Dreamings describe entities responsible for events that have much in common with the experiences and lessons described in the biblical account of the Great Flood.

The mythical Bunyip is a renowned example of such an entity in Aboriginal mythology, and is said to be *"responsible for regenerating rains, and also for storms and floods when it acts as an agent of punishment against those who transgress the law or upset it in any way."* (Chaloupka, G. 1993) The Bunyip can be vengeful, swallowing or drowning individuals who break taboos or laws and causing great floods that affect *'the whole of humanity.'* And not surprisingly, in colonial times, the Aboriginal word 'bunyip' was translated as 'devil' or 'evil spirit'.

Aside from the Bunyip and the well-known Rainbow Serpent, in some Aboriginal Dreamings, there is another entity – actually a myriad of entities - wielding extraordinary power over the World and all its people. These entities also evoked a great flood, albeit not entirely to their benefit. Studying this story from a deeper spiritual perspective opens a Pandora's Box of lessons, many of which we have yet to learn and should indeed take to heart.

### **3.3 The Nurrumbunguttias; the Old Spirits**

This Dreaming of the Boorong people of the Wergaia nation is about the *Nurrumbunguttias*, or 'old spirits,' and was retold by William Stanbridge (1858) in his account of *"The Astronomy and Mythology of the Aborigines of Victoria."*

*"Long, long ago, before our people walked the earth, the Nurrumbunguttias, or old spirits, lived on the earth. They were a race of human men and women that preceded us, but the whole earth was flat and in darkness at this time. That is, until one of the Nurrumbunguttias, Pupperrimbul, the Diamond Firetail - a little bird with a red patch above its tail, made the Sun, or 'Gnowee' from an Emu's egg, which he prepared and flung into space. The Emu's egg burst and flooded the sky with light, bringing an end to the darkness.*

*This great ball of fire glided across the sky, bringing the Nurrumbunguttias light and warmth by day. But at night, the Nurrumbunguttias were cold, and they did not like eating raw food, so they created fire to warm themselves and cook their food. The smoke of the fires of the Nurrumbunguttias is still visible today as the Milky Way, called 'Warring' by the Booroung people.*

*The Nurrumbunguttias were greatly indebted to Pupperrimbul for creating the Sun and feared that if Pupperrimbul were to be killed, a great flood would extinguish their fires and destroy them all.*

*One day the flood did come: the waters rose quietly from the sea and kept rising until even the mountaintops were submerged. The Earth became one vast, flat sheet of water, and there was no place for the Nurrumbunguttias to live. A great many were drowned, but many others were caught up by a whirlwind, which carried them off into the sky, where they became stars, and some, who were gods on earth, became the gods of the sky.*

*One of these was Bunjil. Legend has it that Kararock and Berwooland Babinger, the son and daughter of Bunjil, returned to the earth after the floods subsided and became the parents of all the men and women living in the world today. Waa the Crow stole fire from the heavens once more and gave it to our ancestors, so they may have warmth and cook their food, just as the Nurrumbunguttias once did here on Earth.*

*But the spirits of the Nurrumbunguttias, the old spirits of the World, are still alive. They were transformed into various forms in the sky, from which the Nurrumbunguttias still exert influence over the Earth and the affairs of humankind. It is because of them that we have darkness, storms, and evil spirits in the world today.*

*Not only are all the stars of our heavenly constellations Nurrumbunguttias, but they also have spiritual representatives in some creatures here on Earth, so even today, the Boorong believe that if a pupperrimbul were to be killed, there would be a tremendous fall of rain."*

This story, like many other Great Flood allegories, has obvious lessons and deep insights into our longing for reconnection with the Divine Source - and why this can be difficult to fulfil. But three aspects of this complex story of the Nurrumbunguttias differ from many Great Flood allegories.

### **Fire and Water: Destruction and Purification**

The first and most obvious aspect has some unique characteristics compared to the biblical story of the Great Flood. From a Gnostic perspective, this Dreaming and the biblical Great Flood are allegories not for the punishment of humankind but for its purification and renewal. In the Book of Genesis, the original human race degenerated quickly into a state of evil, symbolised in this Dreaming by the killing of *Pupperrimbul*, resulting in a Great Flood that cleansed the *Nurrumbunguttias* from the Earth.

What is unique in this story is that after the demise of the *Nurrumbunguttias*, the Earth was repopulated with people who were not Spirit Beings as the *Nurrumbunguttias* were, but the children of the son and daughter of Bunjil. Whereas, by the traditional understanding of the biblical narrative, the immediate descendants of Adam and Eve were not Spirit Beings as the *Nurrumbunguttias* were.

The second aspect has a profound esoteric meaning common to several Aboriginal Dreamings about the stealing of fire by Waa the Crow, and the utilisation of this fire by the children of Bunjil. The theft of fire from the heavens by Crow facilitated a dramatic change in the consciousness of humankind, just as the advent of fire did for the *Nurrumbunguttias* before them. The utilisation of fire before and after the flood represents the creation by these Spirit-Men of an artificial Sun, a reflection of the true Sun. In other words, they are turning away from their original relationship with the Divine Sun as the inner source of their being and sustenance and redirecting their focus to the fire they made for themselves.

In other words, the stealing of fire is not a metaphor or allegory for humankind simply making life more comfortable; it is an allegory for humankind's conscious and deliberate exploitation of a natural process to greatly extend the boundaries of its existence, at the expense of the environment and all other life-forms. This overreach is not borne out of necessity but solely out of self-indulgence and self-satisfaction and as an entirely egocentric prerequisite to our material advancement.

When we reflect on the state of life in which the use of fire in any form would not be necessary, it would be a paradisaical state where there was no need for warmth or cooking, nor, consequently, for having to take the life of another living creature, plant or animal. Of course, in our highly developed state of materiality, such paradisaical conditions seem absurd and unattainable to most people. Indeed, most people today would find a fruitarian lifestyle in the tropics untenable. Nonetheless, the advent of fire and humankind's exploitation of other living things is intrinsically associated with an unnatural and compromised egocentric state of consciousness.

As we just read in the *Nurrumbunguttias* Dreaming, and can find in almost every myth that invokes humankind's conquest of fire, the discovery and use of fire fundamentally changed our

course of development and our relationship with the Creator and the rest of Creation. Undoubtedly such change was and is a consequence of the desire to make the universe subservient to our will and thereby, albeit perhaps unconsciously, subvert the divine plan. From the desire comes the will, which leads to action: thus, it is a fire not only in the literal but also in the etheric and astral sense.

With the advent of fire, humankind realised that the forces of nature could be harnessed to work either for our self-gratification, the fulfilment of our desires - which we perceive as 'Good' and positive - or as a force working against the fulfilment of our desires, which we then perceive as 'Evil' or negative. Armed with this knowledge, humankind ignorantly set upon the path to self-destruction. It is inevitable that the propensity to do 'evil' will conflict with the desire to do 'good,' because this desire for 'good' in itself constitutes an attempt to dissect the continuum of life into two parts - that which is desired and that which is not. In this way, the perception of our interconnectedness with the natural universe becomes unnatural, unreal, and unhinged.

Indeed, 'unhinged' is not too harsh a word to describe our situation, especially considering the behaviour that has prevailed for the last 100 or so years on Earth. Writing the manuscript of his book *"Elementary Philosophy of the Modern Rosycross"* (1984) in 1946-47, after the Second World War, Jan van Rijckenborgh succinctly describes humankind's misuse of our faculties:

*"These faculties are glorious if they develop within the framework of a free binding of love with God, by God's hand. However, if anyone were to use these divine faculties experimentally, speculatively or forcibly, a disaster would develop, affecting the whole universe. A tragedy of this kind is developing now that man, in an experimental urge of self-maintenance, is splitting the atom and thereby misusing the cosmic building materials in an effort to make them subservient to his self-willed objectives."*

Having just seen the horrors of the Third Reich in Europe and Africa, the War in the Pacific and the use of the atomic bomb in 1945, everybody was worried about the prospects of humankind living peacefully again. Time has not lessened the importance nor diminished the appropriateness of those words, because they were not just a reaction to the circumstances of the time but to the human condition as it still stands today.

### **The Doomsday Machine**

Most people enjoy seeking relief in a bit of comedy and frivolity. So in 1964, the renown filmmaker Stanley Kubrick released a black comedy and political satire rather oddly entitled *"Dr Strangelove or: How I Learned to Stop Worrying and Love the Bomb"* (Kubrick, S. 1964). This film supposedly satirised the Cold War-era fears of a nuclear conflict between the Soviet Union and the United States - fears that were at fever pitch in the late 1950s and the 1960s.

The film was loosely based on a book written in 1958 by Peter George called *"Red Alert"* (George, P. 1958). The plot has a rogue General in the US Air Force launch an unauthorised 'first-strike nuclear attack' upon the Soviet Union. It then depicts the desperate and futile attempts by the US to recall the bombers and avert the inevitable nuclear apocalypse that would follow. Inevitable because the story posited the existence of a 'doomsday machine' designed to automatically and irrevocably initiate a retaliatory strike as soon as an attack from the other side was detected. This automated counter-attack would ignite a full-scale nuclear war and consequently obliterate life on Earth as we know it.

The words 'supposedly a satire' are not a criticism of the sense of humour of the filmmaker who dreamt up such a horrific scenario. No, we are referring to the fact that such a nightmare



scenario existed at the time, albeit the full extent of it was unknown to the public. Worse, this 'doomsday machine' still exists today, albeit now with our full knowledge!

In his 2017 autobiographical book *"The Doomsday Machine"* (Ellsberg, D. 2017), the American defence analyst Daniel Ellsberg details the history of that era, the predicament humankind is still in, and the voluntary ignorance of the vast majority of its potential victims. Ellsberg drew on his experiences as a US Nuclear War Strategist and some top-secret documents he 'acquired' when he worked as an analyst for the RAND Corporation. He explains that since the Manhattan Project to develop the atomic bomb neared its completion in the summer of 1945, humankind has had the means to annihilate its own existence, along with that of most forms of multicellular life on Earth. The horrifying reality today is that the current state of affairs in the World is not leading us away from that precipice. Rather, some leading world powers and rogue states seem intent on refining the Doomsday Machine and their nuclear arsenals, not eliminating them.

Ellsberg brings to our attention some most sobering thoughts in his book's closing pages:

*"And yet part of what must be grasped – what makes it both understandable, once grasped, and at the same time mysterious and resistant to our ordinary understanding – is that the creation, maintenance, and political threat-use of these monstrous machines has been directed and accomplished by humans pretty much the way we think of them: more or less ordinary people, neither better nor worse than the rest of us, **not** monsters in either a clinical or mythic sense. [...]*

*We humans almost universally have a false self-image of our species. We think that monstrous, wicked policies must be, can only be, conceived and directed and carried out by monsters, wicked or evil people, or highly aberrant, clinically 'disturbed' people. People not like 'us'. That is mistaken. Those who have created a continuing nuclear threat to the existence of humanity have been normal, ordinary politicians, analysts, and military strategists. To them and to their subordinates, Hannah Arendt's controversial proposition regarding the 'banality of evil' I believe applies, though it might better have been stated as the 'banality of evildoing, and of most evildoers'."*

These comments are most disturbing, as is the prospect of all life we know of being destroyed in an apocalyptic fireball. But this 'banality of evildoing' is not unique to our modern, nuclear-armed world, nor is it new to humanity.

### **3.4 The Horror of the Collective Consciousness**

In 1891 the Italian intellectual and psychologist Scipio Sighele published his seminal work *"La folla delinquente: Saggio di psicologia collettiva"* [The Criminal Crowd: An Essay on Collective Psychology]. He followed this work with other pioneering explorations of group behaviour and the power of suggestion on collective crime. Remarkably his work was only published in English nearly 120 years later, in 2018 (Sighele, S. 2018), even though its subject matter is perhaps one of the most pressing and pertinent issues facing modern Western society: *"the unstable borders between individual and collective accountability in mass society."*

In *"The Criminal Crowd"*, Sighele (2018) points out what most of us already know, albeit perhaps only subconsciously: that evil attains its most intense manifestation when humans are partaking in a crowd as a collective consciousness. Then evil takes on quite a different nature than the day-to-day transgressions we commit. Rather than being sins committed by a self-centred individual, the worst evil acts imaginable emanate from the collective consciousness of the crowd motivated by fear, or its progeny, hatred.

We don't need to look too far into human history to find ample proof of that. One drives trains, another operates a metal lathe: neither is an inherently evil act unless, of course, the year is

1944, and the train is heading to Auschwitz, and the metal shop is at Los Alamos. So how is it that the cumulative results of acts that are not in themselves evil yield such an enormous outburst of violence and destruction?

When we study specific examples, it is difficult to assign responsibility to one individual about whom we could say they explicitly condoned or carried out the evil act as a conscious and independent decision. And yet we have, as one example of collective evil among many, the 'Doomsday Machine' in the midst of us now.

We all like to be accepted as a valued part of society and compliant with its reasonable expectations. Still, the danger is that our complicity may carry us along with the crowd towards an abyss we did not foresee. Retrospectively we will try to extricate ourselves from any personal responsibility for the evil actions of the collective consciousness, often by projecting the responsibility onto some charismatic personality or mythical entity. We were "*just following orders....*"

How else could it be that today at least eight nations hold a destructive power so immense and obscene it could trigger a war that would destroy not only their enemy nations but, unavoidably, their own and the rest of the world with them? And yet even now that the whole world knows about it and mostly accepts it, we rely merely on the hope that those banal humans with their fingers on the button will not make a mistake, that there won't be a technical malfunction, and that all involved will retain a semblance of sanity.

Of course, the rational response is to question how humanity ended up in such a mess. And how such an obscene scenario could have become a reality without us having a say in it? But no, we accept this risk, not because it is necessary or because our cause is just and right and the alternative is the greatest of evils. We do so because our collective fear is so great that it negates any possibility of rationally analysing our options and acting accordingly.

However, extricating ourselves from the evil acts of a collective of which we are a minute part does not mitigate our personal responsibility; the ignorance and delusion that prevents us from seeing what is happening in the collective consciousness is the same delusion that facilitates these evil acts. Our ignorance of the existence of this collective aspect of our psyche, which Jung (1929) described as the "*collective unconscious*," explains both the mode and origin of the forces working at the social level as a collective consciousness.

Our hopes for a better world often end in disappointment, and we can quickly become disheartened or disillusioned, wondering how we became complicit in the results. However, from the perspective of this Aboriginal Dreaming, the key to understanding our position undeniably lies with the Nurrumbunguttias, the forces or spirits of the collective consciousness they represent, and which we invoke through the expectations of that collective consciousness.

### **The Evil of the Greater Good**

We mentioned earlier that there were three unique aspects to the Nurrumbunguttias Dreaming. The third aspect tells us something extraordinary that may help answer questions arising from the previous two. Despite humankind's purification due to the Great Flood, it did not free the Earth of the "*old spirits of the world*." As we are told in the closing paragraphs, the Nurrumbunguttias are still alive and well, and the fire of Waa has kept their influence burning.

We see in the tragedy of the Nurrumbunguttias the same tragedy that fell upon the Babylonians at Babel, the contemporaries of Noah, and the cities of Sodom and Gomorrah. It is not the wrath of the Absolute Good but the natural consequences of humankind's disconnection from

the Spirit and the laws of nature that embody the Spirit. By our own actions, we bring upon ourselves and others the natural consequences of breaking these laws. And in accordance with the universal laws of nature, we invoke the inevitable and impersonal necessity of reinstating the natural dialectical rhythm and balance.

Along with our failure to recognise the cause of our disconnection from these natural laws comes the delusion that our reaction to them is the forces of good resisting the forces of evil. Therefore, we are like the individuals working within the machinery of the state, who do not see their role in what Daniel Ellsberg calls *"the banality of evil"* as inherently evil but as the opposite; they believe they are working 'for the greater good!'

Jan van Rijckenborgh (1984) explains why this endeavour is so delusional:

*"You will understand that delusion often presents itself to us as joy, beauty and glory. The delusion of this world possesses many perspectives which, to a certain extent, are highly respectable and noble. These perspectives are suggested to us by forces which do their utmost to make of this world an 'order' acceptable to the Gnosis and in harmony with it. These suggestions can in a certain respect be called noble and respectable too. Thus years and lives can pass filled with these noble deeds. Our days can be filled with numerous utterly selfless endeavours; we are burdened with humane activities. We want to improve and heal mankind; we pursue a whole series of practical ideals and rejoice at every milestone.*

*This fire of delusion burns very strongly in the world. Art, science and natural religion demonstrate this. It blazes in natural occultism and humanism. This lake of fire, this burning flame is not kindled by conscious, deliberate wickedness, but rather these red flaming tongues ascend to heaven in a continuous potent effort to make this world-order acceptable and to make all divine powers work for this plan."*

We cannot compare the banal evil of everyday life with crimes so heinous that they change the course of humanity. One sin on an individual level causes grief to the victim - and the perpetrator. But the motivation for such sins, and the scale of their consequences, can never approach those of our collective work for 'the greater good.' The consequences of this collective work for "the greater good" are that it disguises the evil of the individual acts required to maintain and enforce it. Conversely, a collective of seemingly banal acts can generate a collective evil force disguised by individualising its component acts. While the individual's perspective of this striving is not blatantly evil, sadly, the collective consequences definitely are!

### **The Triumphant Delusion**

At first glance, the conclusion that a collective evil is greater than the sum of its good intentions might seem counterintuitive. Adolf Hitler is condemned as the epitome of evil, and rightly so; but he could not have done what he did without a compliant and supportive collective consciousness; a mass of individuals working for what they thought was the greater good. And as history has shown us, this particular ideology is not a force or evil belonging to a particular race or people. It is an enduring and heinous part of humankind's collective consciousness that materialised in Europe in the first half of the twentieth century. Unfortunately, it still lives in the minds and hearts of many people around the World today.

However, we cannot rationalise such evil events without considering the message conveyed by this myth. Otherwise, we will inevitably repeat the mistakes of the past. Therefore, there are three key reasons why we must become fully cognizant of the forces that the spirits of the Nurrumbunguttias wield.

The first is the delusion that the good we strive for can and will prevail over its so-called opposition, which we call evil. The human being's striving to do good or fight for goodness unavoidably pits them - or more precisely, the aeons or Nurrumbunguttias of their collective consciousness - against those with an opposing idea.

Of course, this opposing group or collective consciousness likewise perceives itself as fighting for the good. Nobody believes they are fighting for wrong: it is always for what seems right or what they believe is best for them. So it is only their visions of what is 'good' or 'right' that differ from their oppositions, or even, on occasions, the vision is identical, but the similes or descriptors differ. Therefore, in fighting for good, we invoke the universal law of opposites, so our striving for good inevitably generates an equal and opposite force we call evil.

The second reason is that nothing is truly Good, none, not one; for the 'good' we strive for is merely a point on a continuum upon which also lies that which we call 'bad'. And often, when we set our eyes on 'the good' as our goal, we find that the closer we get to that goal, the more we realise it is not what we thought it was. Only then can we realise that every part of our world and our perception of it is relative. So as we moved closer to the goal we had set for ourselves, our perception of that goal or our position relative to it changed; we were chasing the pot of gold at the end of the rainbow!

The third reason is that as human beings, we are given faculties, powers and principles to facilitate bringing to fulfilment the divine plan for the Spirit-Soul-Being, and we misuse these powers, together with the substances of nature, when we endeavour to create something that fits our own perception of goodness. When we use these to cement what we perceive as the good into an enduring monument of this dialectical nature, we create false gods. In our ignorance and delusion, this creation is likely fundamentally incompatible with both the divine plan and the laws of nature. Such false gods are indeed the Nurrumbunguttias, the forces or spirits of the collective consciousness.

And the larger the collective of individuals working towards achieving this 'goodness,' the greater the manipulating force will become, the greater the empowering delusion, and the greater the consequences of its failure. Then the collective consciousness, the old spirits of the Nurrumbunguttias, take on a life of their own as an enduring, empowering, manipulating force that overshadows the individual and conscripts our energy and life-forces into the 'effort'. We can see this working in all political, religious and scientific organisations across the World. Even in the 'hereafter' of religions, we see their pantheon of saints, heroes, forefathers, eminent scholars and gurus continuing to manipulate the lives of those still living long after they have passed.

### **3.5 The Interplay of Good and Evil**

Understanding the punchline to this third unique aspect of the Nurrumbunguttias Dreaming is essential to understanding our predicament as individuals and as a species. We already discussed this at length, but this is a most subtle and important point and perhaps the least understood. Let us reread the last paragraph: *"But the spirits of the Nurrumbunguttias, the old spirits of the world, are still alive. They were transformed into various forms in the sky, from which the Nurrumbunguttias still exert influence over the Earth and the affairs of humankind. It is because of them that we have darkness, storms, and evil spirits in the world today."*

The spirits of the Nurrumbunguttias - the old spirits of the world - are not simply representing the negative aspect of the dialectical nature of materiality, the negative that we call evil, as opposed to the positive that we call good. No, their role is much more sinister than the ordinary dialectic of

good and evil. We read earlier in the Dreaming that these were the spirit men and women that lived on Earth. But they fell out of their high spiritual nature when they misused their powers to fulfil their own desires. For example, they used fire to give them warmth and cooked food so that they may live outside their natural state within materiality. When later we read they are the old spirits of the world, this is not referring to a group of individuals or entities, but to a collective consciousness that expresses and maintains each and every desire we know.

Thus, the Nurrumbunguttias are the aeons of the astral realm that some esotericists call the auric being. They are not always negative or evil: they are also what the ordinary man calls good or positive. But the results of their efforts are always detrimental to the spirituality of the human being - *"It is because of them that we have darkness, storms, and evil spirits in the world today."* This might seem a remarkable inference, so we would like to examine it further.

The Nurrumbunguttias are the same aeons, the same false gods and idols that caused so much misery and despair for the people of Israel in the Old Testament, for example, whose history tells time and again how they were punished for their deviance from the will of God. And these aeons are the very same forces driving our collective consciousness, materialising amongst us in the horrendous Domsday Machine, the concentration camps of the Holocaust, and the wanton destruction of the environment that threatens all life on our planet.

And that is just their material manifestations! Jan van Rijckenborgh (1984) explains the psychological effects this interplay of good and evil has on every human being: *"In this way, man is literally imprisoned in the interplay of good and evil. Both good and evil influence him, and since man himself is a combination of good and evil he is torn apart inwardly. In many people evil predominates, although it cannot completely eradicate good. In others good predominates but cannot completely banish evil. In this connection, the meaning of the lamentation of Paul is clear: '...For the good that I would do, I do not, but the evil which I would not do, that I do.'"*

### **The Nurrumbunguttias as our Collective Consciousness**

If we are interested in attaining true freedom from the evil and chaos in this world, it is important to understand the words of Paul from Romans 7:15-20. When we perceive the two poles of the *consequent divine nature* as constituting a binary of forces for 'Good' and forces for 'Evil,' we ignore the continuum between these two poles. Our perception is then arbitrary and subjective, entirely dependent on our sensory perception and state of consciousness. Thus we become subject to these forces because, while they are not in themselves Good or Evil, we perceive them to be so. So these forces are not controlling and limiting us of their own volition: we empower them, we unleash them upon ourselves!

So what influence are Jan van Rijckenborgh and Paul referring to with the words *"good"* and *"evil?"* They are the creations of our collective consciousness, and as such, their influence is a force that is much greater than the individual. These are indeed the spirits of the Nurrumbunguttias!

There was a time when the fire of the Divine Radiation nourished the Soul-consciousness of the human being. Even though we could perceive from within the existential imperfections and limitations of our state of being - the natural, practical limitations and alternations of our dialectical nature - we lived within those means, within those physical conditions, without complaint.

However, as a consequence of choosing to eat 'the forbidden food,' the fruit of the Tree of Knowledge of Good and Evil, we cut ourselves off from such a paradisiacal state of consciousness. Only with the resulting knowledge or perception of the dialectics of Good and Evil did humankind come to perceive our existence as imprisonment. As a consequence of this new self-consciousness,

we pursue that pole of the dialectical continuum that most closely resembles our perception of true freedom, perfection, and goodness. However, we do this entirely based on our so-called intellectual 'knowledge,' our egocentric and empirical perception of what is Good, and what is Evil.

The tragic cause of this one-sided delusion is that humankind lost consciousness of - and connection to - the Spirit, the Divine Radiations emanating from the Spirit into the Soul, and thus the perception we once had of the Divine Good. And so we strive for the goodness of the *consequent divine nature*, believing that it is one and the same as the divine Good, believing that attaining it would somehow negate what we imagine to be its opposite, Evil. Striving in this way, we invoke the forces that now overshadow us and hinder the re-establishment of the conscious connection between Spirit and Soul.

The agglomeration of all the striving for goodness in the World, all the energy that has ever been exerted towards this goal of forging perfection out of our dialectical material realm, has resulted in a tremendous force for 'good' in this world. But logically, because this world operates dialectically, and the universal law of nature is that for every force, there is an equal and opposite counter-force, this tremendous striving for good unavoidably brings about its counterpart, evil.

### **3.6 The Hidden Powers and Principalities**

Our ignorance of this fundamental premise, this universal law, and consequently of the true nature of the universe is the very thing that prevents us from escaping the bitter experience of the cycle of birth, life and death. Quite simply, if we were no longer ignorant of this, if we were to come to a new realisation regarding these things, we would immediately stop our struggling, stop accepting guidance from the egocentric intellect of the head, and instead, make room for the guidance of the inner voice of the heart, from the Other One within. This is why the Ancient Greeks spoke of "*Man, know thyself*" and why Gnostics speak of insight and self-knowledge as the first steps on the Path to self-liberation.

The lamentation of Paul in Romans 7:7-8 reminds us of the dynamics of these forces: "*What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said 'You shall not covet.' But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead.*"

You may well wonder what on earth Paul is talking about here. The 'Law' Paul is speaking of is our collective perception of our relationship with the natural law of dialectics. The law is neither good nor evil; it is what it is - an ever-changing manifestation of the divine potential emanating from the Spirit moving over the waters, the primordial substance. Acting in accordance with our dialectical nature means not struggling against it, against the alternation of opposites, or attempting to manipulate its natural rhythm. And therefore, whenever our movement is not in accord with the movement of the Spirit permeating everything, we bring upon ourselves the natural consequences of our actions, our countermovement.

Humankind creates its own illusionary perspective, formally through its civil and criminal laws and informally through self-defined morals and habits. When we try to live within this Law as an invariable guiding principle of our perception, thoughts, and actions, we live within a state of consciousness that involves continuously making judgements about whether something is good or evil, positive or negative, desired or abhorred relative to the 'Law.' Then we become engrossed in the struggle against the natural alternations of the material realm.

The nature of materiality, the *consequent divine nature*, exists independently of whether we 'live' by its natural rhythm or by our collective perception of the Law as the focus and objective in our life. The material universe is inherently dynamic; it is constantly in flux, continuously changing from one state to another. It is, of necessity, indifferent to us personally.

So, if we insist on perceiving our world in the context of good and evil, and assigning definitions or 'Laws' to specific points on this continuum, then by their very nature, those definitions will be in a state of constant movement and transition, and will eventually be very different to what they once were. Then, whatever we once perceived as good is now defined as evil, and what was once frowned upon is now an acceptable norm. Therefore, although one has the inclination or objective to aim only for what one perceives as good, that goodness will eventually become evil; you will unavoidably fall into sin!

In this respect, we can consider the Einsteinian principles of relativity as truly relevant to our individual and collective behaviour. Whenever we are moving in the context of time and space and set out towards our objective – let us call this 'good' – both we and our objective are constantly changing relative to each other, and to the rest of the universe. This is true not only in time and space, in materiality, but also within our state of consciousness. So we should not be surprised to find that, in accordance with the laws of relativity, not only does that objective change in the course of our journey: we also change in every respect, both in the context of our relationship and relevance to others and the entire Universe.

However, if one's consciousness is focused on the unchanging Divine rather than on a dynamic objective or transient point of reference, then we would be working on the basis of that eternal element of the Divine within us, the Spirit-spark. Our movement through time and space generates a range of perspectives on the Divine Goal, but the goal itself does not change; it is within us. Likewise, if one were to accept the dialectical nature of matter as it is, and not struggle against it, not judge nor take the side of good or evil, then one would be living without a binding, a focus, a point of dependency, on that constantly changing materiality. Only then may one truly live in the now as a Spirit-Soul-Being.

So we can see in the context of the cosmos the folly of our 'personal' or personalised god, which are the forces and spirits of the Nurrumbunguttias. Whether or not our appellations, prayers and petitions to God appear to be answered has nothing to do with an Absolute God directing or deflecting the forces of dialectical nature in our favour or against us. At best, these appellations are directed to our personal god and are effective, individually or collectively, only to the extent that we allow ourselves to be overshadowed by this personal god – our auric being.

You may still wonder why it seems so hard, even for the Apostle Paul, to avoid becoming embroiled in the interplay of opposites, to avoid becoming subject to the law. Don't we read in the Gospel of Mark 10:18 Jesus' words: *"Why do you call me good?"... "No one is good except God alone."* Paul responds in his letter to the Ephesians 6:12 – and we should take careful note of this because it is, in essence, the same lesson we hear in the Aboriginal Dreaming of the Nurrumbunguttias: *"For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."*

This is what is meant by the agglomeration of all the striving for goodness in the world. This is the tremendous accumulation of forces throughout human history, all the old spirits striving to forge perfection and permanence out of our imperfect transient Nature Order. These are the same forces that have built our 'civilisation' from out of the natural world, which has, consequently, suffered

tremendously. This is the cumulative, collective consciousness, the auric being of religious or humanitarian goodness.

### **Between Good and Evil**

The gradations of good and evil in the world are such that they have, in reality, no boundary between them. Even where society has drawn a line between them, that line, that Law, is continuously being moved, redefined, reinterpreted, and rewritten. We know from experience that there is nothing absolute in our earthly nature; everything is in motion, everything is constantly changing. Newton's Third Law of Motion states: "*for each and every force there is an equal and opposite force*" (Newton, I. 1729).

In the *consequent divine nature*, in the manifested Universe, what we perceive as Good and Evil are arbitrary points we have defined for ourselves on a continuum. Thus they are interconnected through a balanced system in which "*for each and every force there is an equal and opposite force.*" They are not even close to being a binary dialectic; they are not binary opposites, they are not mathematically logical states, nor are they separated from one another. So, in fact, in our *consequent divine nature*, Good and Evil are not things that exist as such; they are simply hypothetical constructs humankind has imposed upon this dialectical universe, with which we define whatever we perceive as benefiting our self-interests as 'Good,' and whatever is assumed not to, as 'Evil'.

The alternation of states of manifestation in the *consequent divine nature* has only one role: to prevent the crystallisation of matter, so maintaining the possibility for change. It is entirely impersonal, oblivious to the will of humankind. The negative and positive energies work in accordance with this objective, thereby keeping the universe in motion and manifestation. Rather than accepting the workings of these positive and negative forces as integral counterparts in the function of the universe, humankind tries to suppress one and preserve the other. We should recognise that we servants are trying to subordinate the master!

Thus, we are deluded when we think we counter evil by doing Good. This delusion is integral to the function of exoteric religions and our society, as the depravity in our party-political systems, mass media, lobbyists, and interest groups demonstrate. There is no place for free thinking, free will, and a free heart in the machinations of our modern society. Indeed, any such behaviour has been recorded throughout our history as an aberration, an abnormality, that is suppressed, destroyed, or, if that fails, converted for use by the aeons of the auric sphere.

Through their overshadowing, our soul and consciousness can be seduced into doing things that we would otherwise never contemplate; in this way, we are deceived by the false dichotomy that is the root of the delusion gripping humanity. This is how we participate in what Daniel Ellsberg describes as the "*banality of evil.*" Therefore, the observer in the crowd has to contend with the collective consciousness that is infinitely more powerful and determined than their own.

### **3.7 Our Personal God**

When our objective is to strive for the realisation of 'the greater good,' we should first attempt to reconcile that somewhat ambiguous and fluid distinction between Good and Bad, Right and Wrong. We read of the Nurrumbunguttias that "*A great many of them were drowned, but many others were caught up by a whirlwind which carried them off into the sky, where they became stars, and some, who were gods on earth, became the gods of the sky.*"



And so we have the gods of good, the gods of evil, the gods of peace, the gods of war, the gods of the Believers, Satan or Lucifer, and heaven and hell. For those searching for liberation from religious delusion or materialistic oblivion, the last century has brought an abundance of adepts and gurus offering spiritual alternatives to those of mainstream religions. All recognise the need to break free from the grip of the forces controlling us, our society, our destiny, and our freedom. Many recognise in one way or another that we are controlled by what is often called the auric being, or higher self.

However, a word of caution is necessary here because when we egocentric personality-beings speak of our higher self, we very often mistake the higher aspect of our ordinary personality-being for the true Higher Self. While their construct and functionality may appear the same, their source - and therefore their constitution - are different. Jan van Rijckenborgh describes the earthly auric being, the consciousness of the higher self of the personality-being, in *"The Coming New Man"* (Jan van Rijckenborgh, 1957):

*"There are two existences in the microcosm: a lower self in the mortal part of the microcosm, the ordinary earthly consciousness and an immortal part, the so-called higher self, the consciousness of the auric being.*

*The higher self, the auric personality, carries the karma, the result of all the manifestations of the lower self [in the microcosm]. In the long run, this higher self hereby becomes such a decisive and influential factor for the whole system that one can rightly speak of domination. It oversees almost all avenues leading to the microcosm and can in this way completely control the lower self, transmuting [or attuning] all incoming forces and radiations according to its own state of being. Thus, according to its essence, the higher self, in the truest sense of the word, is our nature-god. It exercises its absolute power over us."*

Our ordinary personality-being is orientated out of the same nature as our lower self, so it is not of the Divine Nature. Because this lower self empowers it, the so-called 'higher self' of the ordinary personality has effectively become an extension or agglomeration of the lower self. This implies that the influence of the higher self is entirely dependent on the state of the consciousness of the lower self. The lower self projects the results of its actions onto the higher self, which agglomerates these projections with those already accumulated in the microcosm through the lower self projections of previous incarnations and influences. These accumulated projections of the lower self are reflected by the higher self, effectively enslaving the lower self in the mirage thereby created. The lower self must discern for itself this unreality and decide whether it wants to break free from, or remain enslaved to, these reflections and influences coming from the higher self.

### **Three Barriers to Freedom**

Therefore, any attempt on an egocentric basis, any attempt to unify the lower consciousness with the higher consciousness, is nothing more than the 'flooding' - as we read in the Dreaming - of the higher self by the earthly consciousness of the lower self. Consequently, the earthly higher self that the predecessors in our microcosm have constructed is inevitably flooded by the powers and functions of the aeons and arch-aeons, the Nurrumbunguttias, and that is why the polluted auric sphere of the egocentric human being is no longer capable of leading us to true enlightenment and liberation.

This is why the true liberation of the Spirit-Soul-Being requires a process by which the higher self and the consciousness of the polluted auric being must first be neutralised and purified so that a new Consciousness, the true Higher Self, can arise within a new auric being.

In our ordinary state of consciousness, the egocentrically orientated lower self is influenced by the mirage of the higher self projected into the microcosm. We accept or determine our fate due to ignorance, and our love of our own reflection. Hence the auric being, as the consciousness of the so-called higher self, is effectively the protector-punisher god of ordinary religion. When we are content with our auric being, it is our God, our protector, and our guide. But when we want to break free from this bond, the auric being becomes our warden, our antagonist, and our nemesis, due to its bond with our imitation of the higher self.

Without a fundamental change in consciousness, Jan van Rijckenborgh (1957) explains, there are three aspects or forces that influence the human being, and they work collectively to hinder our attempts to break free from their influence:

*“The first is our I-being and all the delusions of the material sphere; [the egocentric desires and passions of the physical body] the second hindrance emanates from the reflection sphere [the ‘hereafter,’ or ‘other side’] and all the forces and entities active therein; [the urges and energies of the astral body] whilst the third and, to date, scarcely mentioned hindrance emanates entirely from one’s own microcosm and especially from its least known part, the auric being. This third hindrance exerts its full influence when the pupil threatens to escape the first two. [the fears and loathing of the auric being]”*

Together these three forces form a powerful interdependence with the personality-being. The aeons, spirits or forces, the Nurrumbunguttias, absolutely need the I-conscious human being to provide them with energy, sustain them, and enable their influence to grow in the physical and vital bodies of the microcosm and the macrocosm. For without that continual inflowing stream of energy, they will eventually diminish and die.

### **The Key to Self-Liberation**

The stepwise, methodical breaking down of this interdependence between the seeker and these three forces constitutes the beginning of their Path of Liberation. We will discuss these three forces in more detail later on. However, the strongest bond to break is the last, the bond with the auric being, the illusion of the higher self, because this is the most subtle, one which is never entirely what it appears. It seems so natural and humane to embrace the aeon of humanism: to ask: *“How could this not be good?” “How could this not be the right thing to do?”* As Jan van Rijckenborgh (1957) tells us:

*“People then have every reason to fear this auric burden. Fear, immense fear, arose in this way. From fear arose natural religiousness and natural occultism, for people have good reason to reconcile themselves with their own so-called higher self, with this fire-god, this bearer and radiator of their karma. Now, when this dialectical man is impelled to his enduristic death it inevitably also means the death of the nature lipika, the end of Lucifer, the end of Satan, of the nature-god within us.”*

Therefore, the key to breaking the bonds the old spirits of the Nurrumbunguttias hold over us is not to engage in yet another holy war, a battle for supremacy of good over evil. The key is to realise that our actions and reactions created them in the first place and continue to maintain them. The solution lies in dethroning our egocentric consciousness and its bonds with the auric being, disempowering the forces pitting good against evil, left against right, and us against them, not through a crusade, war or conflict, but by self-observation, by becoming consciously aware of our actions and reactions, our emotions, thoughts and will.

From this self-observation, we attain self-knowledge, and then the voice of the Other One within us is empowered, for through self-knowledge, our egocentricity loses its illusions of grandeur and the elevated place it has made for itself in our consciousness. This self-observation facilitates the neutralisation of each of the Nurrumbunguttias of the auric being. It instigates a definitive turning away from the worship of the beast, cutting the inflow of energy sustaining it. As the seeker breaks free from the auric being, from the life delineated by the laws of dialectical nature, they begin the self-purification necessary for the rebirth of the new Soul-consciousness.

**Part 4.**  
**Our Existential Crisis:**  
**The Snake-People of Uluru**



*The Aboriginal Dreaming about the Snake-People of Uluru speaks of two serpents, the python Kuniya and the venomous Liru: white and black, good and evil, right and wrong. The battle between these two serpents is a consequence of our alienation from the original Soul-Fire, and the dominance over our soul-consciousness by the dialectical serpent-fire.*

*This dominance severed our Soul-conscious connection with Mother Earth and ignited a chain reaction that has disturbed the natural flow of the energies and laws of the Universe. Our striving to turn temporality into eternity is a counter-natural delusion that conflicts with every aspect of our material nature and the eternal essence that dwells within all things.*

#### 4.1 The Chaos Within

Humankind has experienced many upheavals over the last century or so, the most insidious of which have undoubtedly altered the psyche of every person on the planet. The chaos and disruption of these events have affected us greatly, and many now long to break free from their present state of life. This inner recognition has led to a frenzy of seeking and striving for a higher state of consciousness, even if only on an egocentric basis.

However, any reaction on an egocentric basis only exacerbates the conflict and fear that inevitably ensues when billions of personalities pursue the same goal. For the individual and humankind as a whole, our reaction and its results reflect the basis on which we live: whether we seek to escape our egocentric existence; or are overwhelmed in the scramble to maintain it.

Those who consider their situation subjectively will have difficulty finding a palatable compromise, let alone a way out of the crises and turmoil affecting our daily lives. And it will become increasingly difficult to accept the actions of the powers that be, the forces of good and evil in the world, our leaders and politicians, and sometimes even ourselves. We feel like puppets on a string, or players in a nightmarish virtual reality show, in which we completely lose control of our lives and destiny. We don't have to imagine why so many people are seeking an exit from society, a bolt-hole, a sea-change, a tree-change, or a spaceship to Mars, because we may feel that way ourselves!

However, all is not what it seems, for the chaos and crises in the world are not battles of humankind against Mother Nature or a conflict between 'us' and 'them' on any other level. Rather, collectively and individually, we are witnessing the struggle between two different forces within ourselves. This struggle has brought our self-consciousness and our personality-being to an existential crisis point, pushing us ever closer to the limitations of our earthly nature. It is a crisis of consciousness we can alleviate only with a heartfelt recognition of the futility of our empirical existence as egocentric human beings.

From a deeper spiritual perspective, the challenge is not our existence in this nature but whether our consciousness is firmly focused upon the earthly realm or the Divine. However, we cannot blame the realm upon which we are focused for our problems; the nature of our experience coincides entirely with the realm we are focused on and our expectations of it.

Of course, it is very tempting to blame the dialectical nature of our biological manifestation for our troubles and confusion. After all, impermanence and change are at the essence of this nature. But doing so demonstrates ignorance of our relationship with the natural world and the essential dialectical nature of our natural existence. When we look to the *consequent divine nature* with questions regarding the purpose of life, we might be disappointed with the impersonal advice to look within ourselves for the answers. If we don't accept this advice, we will search to the ends of the earth and beyond to avoid it.

Our objective should not be to escape this dynamic nature but to stop expecting from it characteristics it simply does not possess. The rational human being would not expect liberation from this nature to come from within this nature. While we yearn for liberation from the limitations of our earthly realm and yet endeavour to attain it without shifting our focus away from what is earthly, there is no chance we will achieve any transformative reorientation of our life. The only thing we can do to attain a higher state of consciousness is to cease our efforts to force temporality into eternity and accept that real change can only come when we allow the eternal that already lies within us to do its work!

When a human being finally realises the fruitlessness of their striving to make something concrete and meaningful of their existence in an ordinary dialectical sense, they finally reach the nadir of their existence. This nadir, this point of complete desolation and desperation, will only be reached when we become aware of our utter estrangement from our true destiny and feel completely overwhelmed by entirely natural events.

Indeed, most natural events are tumultuous for us only because, having lost touch with the rhythm of life and nature, we did not see them coming and did not anticipate the scale and intensity within which the natural rhythm of life can fluctuate. Our history of natural disasters consists almost entirely of incidences primarily due to our ignorance of the rhythms of nature or our failure to take them into account. However, many myths and legends give us accounts of catastrophic events or battles precisely to stimulate us to examine the causes of the dilemma confronting us and the reasons for our estrangement from our true spiritual destiny.

### **The Spirit Beings of Uluru**

A mythological account of catastrophic events disrupting the natural rhythm of life is described in an Aboriginal Dreaming about the battle between the Snake-People of Pugabuga, the spirit beings of the Kuniya and Liru. Ostensibly this Dreaming is about the creation of Uluru, the giant monolith in the heart of the Australian Outback. But from a deeper spiritual perspective, it tells us a lot about the struggle between good and evil and the inevitable outcome of this struggle. It is a poignant allegory about the connection between our goodness' complacency and evil's cunningness.

Even more so, it is an emphatic reminder that the essence of the problem lies in our perception and categorisation of these dialectical forces or energies as either good or evil. There are numerous retellings of this Anangu Dreaming about their ancestors and the events etched into the landscape of Uluru and Kata-Tjuta. The following draws on versions told by Mountford, C. P. (1966), Reed, A.W. (1982), and Australian National Parks and Wildlife Service & Mutitjulu Community N.T. (1990):

*Long ago in the Tjukurpa [the 'Creation times' in the Pitjantjatjara language], the Kuniya and Liru snake-people lived at Pugabuga, a waterhole in the east.*

*After a while, the Snake-People became dissatisfied with the surroundings at Pugabuga. So the Kuniya, who were non-venomous carpet snakes, travelled west until they came to a large flat sandhill, in the centre of which was a large waterhole. One of the Kuniya women carried her eggs there on her head, using a grass head-pad to cushion them. She buried her eggs at the eastern end of the sandhill, which we now know as Uluru.*

*The Kuniya made their camp there, and life was very good for a time. Each day the Kuniya women were able to find plenty of food, which they carried home to the camp in their coolamons. They prepared their bread from seeds gathered from grasses on the plain and cooked it in the ashes of their fires. The Kuniya men, after spending their day hunting kangaroos, emus and wallabies, liked to lie resting at the edge of the sandhill as the sun set.*

*However, life did not remain peaceful for the Kuniya people staying at Uluru. A party of venomous snake-men, the Liru, led by the great warrior Kulikudgeri, were travelling around in the Pitjantjatjara country, causing a lot of trouble with the other spirit beings.*

*The Liru came from the west and made their camp on the southern end of Kata-Tjuta. After a while, the younger Liru snake-men wanted to cause some more trouble, so leaving the older Liru men in their camp at Kata-Tjuta, they went to Uluru to attack and kill the harmless carpet snakes. Led by*

*Kulikudgeri, they travelled in a large group, and approaching the sandhills of Uluru from the west, they arrived at the camp of a powerful Kuniya woman named Bulari.*

*Bulari had separated herself from the rest of her people, as she had just given birth to a child. As the Liru men approached her camp, Bulari picked up her baby and walked towards them, spitting out a lot of arukwita, the spirit of disease and death. Her arukwita killed many of them, and those that weren't killed continued approaching her while shouting insults and threats at her and the other carpet-snake people.*

*As Bulari retreated to the east towards the Mutitjilda gorge, a young Kuniya warrior, Ingridi, challenged Kulikudgeri to a fight to the death. After an arduous battle, the Liru man fatally wounded the young Kuniya man, who crawled away over the sandhill. Mutitjilda, the place where Ingridi died on the edge of the sandhill, is where today there are three waterholes, each of which contains the blood of the dying man transformed into water, and the track he left as he crawled away became a watercourse.*

*Kuniya Inkridi, the mother of the slain youth, then rose in a fury and struck Kulikudgeri with a great blow on the nose with her digging stick. He died in agony, his blood streaming over the surface of the land, leaving stains on the rock that remain today, while his nose, which Kuniya Inkridi cut off, stands out as a huge slab that has split off the main rock.*

*Kuniya Inkridi mourned for her lost son. She covered her body in red ochre and sang and wailed into the night. She spat out arukwita, the spirit of death and disease; even today, any man approaching that site will be stricken.*

*Meanwhile, a huge battle took place between the remaining Liru and Kuniya at the waterhole on the top of the sandhill. The Liru speared a great many Kuniya and left the area, returning victorious to Kata-Tjuta. Kuniya Inkridi, the great mother carpet snake, despaired; hearing of the death of her people, she sang the song of arukwita to kill herself and the remaining Kuniya.*

*At the close of the Tjukurpa period, when the giant sandhill turned to stone, these epic events were enshrined in stone also.*

For the visitor to Uluru - Kata Tjuta National Park, the impression this Dreaming paints on the landscape of Uluru adds yet another striking dimension to the incredible experience of this immense rock in the centre of the Australian Outback. The immortalisation of these Dreamings in the landscape is a sacred metamorphosis through which Dreamtime events are documented in perpetuity. Therefore, from a spiritual perspective, Uluru is the petrification of the great events that took place and form an integral part of local Aboriginal spirituality and tradition.

From a spiritual perspective, the Snake-People of this ancient Aboriginal Dreaming represent the original Spirit-Beings from which the first human beings were borne long before our ancestors walked the land. These 'Spirit Beings' were often attributed physical forms and characteristics of hybrids between human beings and mystical animals, including the Snake, Kangaroo, Eagle, Crow, and many others. They can be seen as analogous to the creatures of the Astrological Zodiac and the mythical creatures and hybrids of the Ancient Greeks or Egyptians.

#### **4.2 The Snake-People of the Garden of Eden**

The dichotomy between the Kuniya and Liru is portrayed as a battle between two tribes of Snake-People, the classical battle between Good and Evil. While this story begins with the Kuniya living "at Pugabuga, a waterhole in the east," in another version (Reed, A.W. 1982), the Liru and Kuniya live there together. Therefore, Pugabuga is the paradisiacal Garden of Eden, the Original

Kingdom in which these two Snake-People lived together in harmony as Adam and Eve, as the two aspects of the dialectic life-stream of the original Spirit-Soul-Being.

In Aboriginal tradition, the waterhole is the most important element of the landscape, literally, metaphysically, and spiritually. It is a key element of their interrelationships and interconnectedness with all living things: after all, water is life! In many Aboriginal traditions, the waterhole is where the spirit of the reincarnating microcosm *“finds the human mother who will bring it back to life on Earth,”* as David Gulpilil narrated in Rolf de Heer’s 2006 film *‘Ten Canoes.’* (Heer, R. de. 2006) It is, therefore, the place to which the ‘spirit’ of a person who has died returns to await its next incarnation.

In the art and symbology of Aboriginal Australian, the symbol for a waterhole, campsite, resting place and meeting place are all depicted by a series of concentric circles. This alludes to the essential life-sustaining and life-giving functions common to these places or activities. Therefore the waterhole represents the source of all life, a place where both types of Snake-People once lived together in harmonious unity with the Spirit.

However, *“After a while, the Snake-people became dissatisfied with the surroundings at Pugabuga,”* and their departure from Pugabuga alludes to what is often called the ‘Fall’. The Snake-people’s dissatisfaction with the surroundings at Pugabuga is analogous to Adam and Eve’s desire to eat the fruit of the Tree of Knowledge of Good and Evil. It is the unwillingness to accept the fruit of the Tree of Life as sufficient, the desire for self-satiation over self-realisation.

Driven by their dissatisfaction with the surroundings at Pugabuga, the two types of Snake-People moved to the west and went their separate ways. In doing so, they severed their conscious connection with the Source, breaking the dual-unity and harmony between them. Their departure from Pugabuga is analogous to Adam and Eve’s banishment from the Garden of Eden, with the same inevitable consequence. In an esoteric sense, this departure represents a descent from Universal Consciousness into a divided consciousness, the differentiation of the originally hermaphroditic Adamic Human Being into two distinct aspects; the two bodily forms Man and Woman, Adam and Eve.

We could say that the circle of the Ouroboros was broken, with the consciousness of the positive and negative aspects divaricating into separate beings or serpents, the Kuniya and the Liru. This polarised consciousness could no longer perceive the continuum between its positive and negative poles. Instead, it could only see the two as opposites, at first cooperating, as in the caduceus, but later as opponents, as in our modern dialectical perception of positive and negative; masculine and feminine; good and evil; Kuniya and Liru.

The Kuniya were non-venomous Snake-People, and they settled not so far from Pugabuga, beside a waterhole on the sandhill called *“Uluru.”* Being pythons, the Kuniya took their eggs with them, keeping them warm and protected until they hatched. The Kuniya were ‘good’ Snake-people, as indicated by their residing in the east (relative to the Liru) and being protective of their ‘eggs,’ the divine potential within them. However, their consciousness had become polarised and was entirely directed towards living a good and peaceful life.

### **The Light of a New Dawn**

The universal symbology of the serpent and the egg offers more profound insights into the behaviour of the Kuniya pythons in this Dreamtime myth. Not only are the coiled serpent and the egg circular, but the egg also contains within it the single-celled embryo that autonomously develops



into a fully formed organism. Pythons represent both symbols, as they nurture and protect their eggs, as a symbolic dichotomy to snakes that bear live young or leave their eggs unattended.

The egg symbolises the procreative instrument in many myths, from which variously the cosmos, the macrocosm, or the microcosmic human being is borne. The divine element within the human microcosm, which esotericism and Gnosticism call the Spirit-spark, the Rosebud, or the Divine Seed, is analogous to an egg in that it contains the prototype for that borne from it. The Easter egg of modern Western tradition is, at least in its religious aspects, a metaphor for the rebirth symbolised by the resurrection of Jesus and His transfiguration into an immortal being. In Jewish tradition, the egg symbolises promise and is the most important symbol of Passover. In some other cultures, the egg is a symbol or bearer of good luck, wealth, and health.

That the Kuniya travelled from the east and settled closer to Pugabuga than the Liru conveys a significant meaning. East is the direction of the rising Sun and is often associated with the forces of Goodness or Light in many world religions. In many religions, including Judaism, early Christianity, and Islam, their adherents face east when they pray. Sitting beneath the Bodhi Tree, Buddha meditated upon the rising Sun and attained enlightenment. The Yolngu Matha language of the people of East Arnhem Land includes the word *"Buku-Larrnggay,"* meaning *"the feeling on your face as the first rays of the Sun touch it."* (Lauraine Diggins, 2018)

East is seen as symbolising Christ as the 'Light of the World' and is associated with His Resurrection because Christ rose from the dead at dawn (Mark 16:9). The Gospel of Matthew (Matt. 2:1-2) describes the Star of Bethlehem rising in the east, and the Three Kings coming from the east to worship the newborn *"king of the Jews."* In Genesis 2:8, we read that God *"planted a garden in Eden, in the east, where he placed the man he had formed."*

While the Kuniya are pythons in name and nature and might appear to represent the benevolent Good, this is not the Absolute Good. Rather, it is the positive or so-called 'good' aspect of the dichotomy of Good and Evil. Although the Kunya travelled from the east, placed their eggs at the eastern end of Uluru, and lived east of the Liru, they were no longer living in Paradise at Pugabuga, the waterhole in the east. Their goodness was merely dialectical, earthly goodness.

It is inevitable then that the Liru would come from the West, a place of darkness and evil, as the opposite pole of light or goodness and the antithesis of the east. In many European and antiquarian myths and legends, the edge of the World lies in the Atlantic Ocean to the west. However, more primal reasons for negative connotations associated with the west are that the sun ushers in the night as it sets, bringing fear and evil manifesting under cover of darkness.

Upon leaving Pugabuga, the venomous Liru snakes went way out west beyond Kata-Tjuta, and led by the great warrior Kulikudjeri they *"were travelling around in the Pitjantjatjara country, causing a lot of trouble with the other spirit beings."* Hence the Liru come from the west to attack the Kuniya, setting the scene for a classical conflict between the forces of Good and Evil. From a dialectical perspective, we can understand the agitating, disturbing element of these mythical spirit beings - the Liru Snake-Men - represents the negative aspect, the negative energy of the dialectical Life-stream. When this negative energy works in full cooperation with its inverse and opposite, the positive energy, they work together in balance and harmony to fulfil their Divine Purpose, as they did in the Original Kingdom, the Paradise of Pugabuga.

However, when the positive and negative energies, the Kuniya and Liru, are not working together in harmony, as they hadn't done since leaving Pugabuga, then the result of their meeting again can only be disharmony, dishevelment and conflict. In our dialectical dipolar state of consciousness, we perceive evil as disturbing, undermining, and breaking up the activities of its

antithesis, goodness. And as this goodness strives for perfection, unity, harmony and immortality within this earthly nature, it tries to counteract and neutralise the forces of evil.

Inevitably the idyllic conditions at Uluru were only temporary, and Kuniya's efforts to maintain eternal peace, happiness and perfection were destined to fail. We should understand the inevitability of the ensuing battle due to the inverse nature of these two forces. The delusion of the Kuniya was that they could do without the Liru, that the Liru was an undesirable and unnecessary aspect of their realm of nature. However, these are not two separate lifestreams but two inseparable aspects of one and the same lifestream. Any separation of these two forces will eventually end, and resisting this change has tragic consequences.

The lesson is obvious: we should not set ourselves up for a battle against Evil - a battle we will never win. Instead, we should accept the inevitable alternation between 'positive' and 'negative' aspects in everything and refrain from interfering in their natural interplay. Indeed, we must refrain from judging one against the other, rejecting one in favour of the other, or even discerning one from the other.

Attempting to adjudicate between these integral aspects of the world and separating them into arbitrary categories requires judgements based entirely on our own personal and limited sensory perception, experience, knowledge, and insight. When we refrain from this egocentric tendency, we cease to judge and criticise. And this is perhaps the most challenging but essential lesson for us to learn: when we judge, criticise, and act at the behest of our egocentric consciousness and its biased perception of Goodness, we inevitably invoke its counterpart Evil, invigorating counter-natural forces of our own making. We create and feed the aeons of Goodness and Evil, our personal Nurrumbunguttias, thereby reinforcing our auric being, our personal god.

#### **4.3 Arukwita: the Spirit of Death and Disease**

Therefore this battle of Goodness against Evil is one we can never win. When the Kuniya women are confronted by the Liru warriors, they begin spitting out *"arukwita – the spirit of death and disease."* The Australian anthropologist Charles Mountford (1966) recorded the Pitjantjatjara word *"arukwita"* as meaning *'magical evil influence.'* Yes, that is correct: the good Kuniya were fighting the evil Liru - with evil!

This is entirely analogous to the scene in the *'Return of the Jedi,'* from the classic sci-fi movie series *"Star Wars"* (Lucasfilm Ltd. 1983), in which Emperor Palpatine taunts Luke Skywalker: *"Strike me down with all your hatred, and your journey towards the dark side will be complete!"* Had Skywalker reacted as the Kuniya did at Uluru, he would have fallen to the *"Dark Side."* While 'fighting fire with fire' is a colloquial saying and reaction, invoking this *"magical evil influence"* to defend themselves against the evil of the Liru warriors led the good Kuniya to make this fatal mistake. And the outcome was inevitable: *"Kuniya Inkridi, the great mother carpet snake, despaired; hearing of the death of her people, she sang the song of arukwita to kill herself and the remaining Kuniya."*

When we use the powers of Evil to fight Evil, we become one with Evil!

The question of whether Goodness will ultimately prevail over Evil goes to the heart of the dialectical nature of our ordinary consciousness and our judgemental state of being: whether we answer 'Yes' or 'No,' our delusion is revealed! We forget that everything in the Universe changes into its opposite: neither answer can be absolute nor real.

The surrender of the 215 or so Cathars who were burnt alive at the hand of the Inquisitors of the Roman Catholic Church at Montségur on 16 March 1244 (Oldenbourg, Z. 2000) testifies to this sacred knowledge. What were these Cathar Parfaits to do? Fight fire with fire, or give up their faith?

Anything that partakes of evil cannot be truly good, so defending oneself with *arukwita*, or magical evil influence, is to become one with Evil. Of course, this was unacceptable, indeed, inconceivable for the Parfait.

Nonetheless, we rationalise the horror of using nuclear weapons as a 'necessary evil,' as a tool to ensure the perseverance of good over evil. How ironic and abhorrent is it that the deserts of Maralinga, the country of the Pitjantjatjara and their sacred Dreaming of the Kuniya and Liru, were exploited to develop and proliferate nuclear weapons? (Walker, F. 2016). Why? To fight evil, of course, but fighting evil with evil is evil, so what does that say of our goodness? *"All they that take the sword shall perish with the sword."* (Matt 26:52)

We consume ourselves in the fire of the very thing we are fruitlessly trying to extinguish, proving we are of the same substance as that we hate. Therefore, it shouldn't surprise us that one version of this Dreaming (Reed, A.W. 1982) tells us: *"After the raid on Uluru, the Liru men linked up with a tribe of men of gigantic stature, the Pungalunga. The combined force then attempted to wipe out the mythical Kunduna Snake-People in the Tomkinson Range. In attempting this foolish enterprise, the Liru were completely exterminated."*

### **The Delusion of Beauty and Ugliness**

According to Plato, nothing in nature can be absolute: only in the realm of Forms, the *primordial divine nature*, does anything "real" exist. Even the highest manifestation of goodness falls short of being absolute goodness because it is not good at being evil. The transient realm of materiality cannot manifest absolute values in their divine fullness. In *'The Republic'*, Plato (1989) says nothing except The One, the Absolute, is truly Good. And in Mark 10:18, we read: *"Why do you call me good?" Jesus asked. 'Only God is truly good.'"*

We now see that this beautiful Aboriginal Dreaming of Uluru-Kata Tjuta is much more than a mythical account of their geological formation. From a spiritual perspective, it conveys nothing less than the Gnostic Wisdom: that goodness is the counterpart of evil, just as beauty is the proof of ugliness. Every aspect of the dialectical stream of life has an equal and opposite counterpart on the time and space continuum. This is not a consequence of the materiality of the realm of nature; it is the very essence of it.

All life is subject to rising, shining and fading. Every entity is transitioning into another form of life, not as a periodic movement but as a continuously dynamic force of nature. Every breath we take brings change and new life, but also brings us closer to death. As we read in Genesis 3:19 and Roman Catholics are reminded every Ash Wednesday: *"Remember man that you are dust, and into dust, you shall return."* We can see beauty in the billions of years of our biological evolution from dust to amoeba to human beings, but few see beauty in our transition through disease, death, and back to dust!

Change - movement in time and space - is the essence of manifestation and life. So the resistance we have to change - and our attempts to manipulate or prevent it - is a self-inflicted scourge that causes us to fall short of our divine potential. Our egocentric propensity to resist and manipulate the forces and rhythms of nature causes so much damage to our planet, our environment and ultimately, to ourselves.

Again, in the words of Deborah Rose (1996): *"The interdependence of all life within country constitutes a hard but essential lesson - those who destroy their country ultimately destroy themselves."* Yet we seem oblivious to the pain and damage we cause, even though we are intimately and inextricably interconnected with our victims. The problem is that we view our world

through the dialectic of beauty and ugliness, or good and evil, and mistake that goodness or beauty for something real, something revered, something to be preserved as a reality in itself. This means we assume its other half, the evil and the ugly, must be corrected, reviled or destroyed.

We seem predisposed to ignore the fact that one is inextricably part of the same continuum as the other and that, in our mind's eye – albeit perhaps subconsciously - we deny or ignore the interconnectedness of what we perceive to be beauty and ugliness, and instead seek to elevate the beautiful beyond its inherent unreality. We do this even though - if we wanted to - we could quickly establish for ourselves that beauty and ugliness are, in their essence, one and the same!

### **The Infinite Scream of Nature**

*"The Scream"* is a beautiful painting by Edvard Munch, which ironically is now very famous because of the obscene amount of money somebody paid to own it. The aesthetics of the painting are not particularly pleasing, but it has become an icon of modern art due to the strong psychological reaction it evokes in the viewer, who can, even without much imagination, envision the mental anguish being felt by the subject. It invokes sympathy, empathy, or curiosity towards the subject and his obviously distressed state of mind.

Munch once wrote of his visionary experience of *"The Scream,"* which is widely presumed to be symptomatic of his state of health at the time (Prideaux, S. 2005): *"I was walking down the road with two friends when the sun set; suddenly, the sky turned as red as blood. I stopped and leaned against the fence, feeling unspeakably tired. Tongues of fire and blood stretched over the bluish-black fjord. My friends went on walking, while I lagged behind, shivering with fear. Then I heard the enormous infinite scream of nature."*

Rather than perceiving a beautiful sunset, such natural beauty evoked its opposite in the artist, who sensed *"the enormous infinite scream of nature,"* the cry of pain and distress emanating from every element in the universe as it endures its constant state of change, rising, shining and fading. That is, the living reality of the dialectical continuum with its endless cycles of life and death. The dramatic colour and aura of the scene around him impressed upon Munch the unfathomable depths of the realm of nature, which echoed within him as unspeakable loneliness and fear, as his infinitesimal significance in the realm of the All overwhelmed him.

Perhaps Munch recognised humankind's lack of unity with *"the enormous infinite"* nature, and the inner yearning within him screaming out for reunification with it contributed to the traumatic psychological effect this moment had on him. Munch's masterpiece challenges the sensitive viewer to consider just how far we fall short of being conscious of our true Soul, of the Spirit within us, and the interconnectedness we share with all nature. It brings us to question how open we are to the reality of life and whether or not we also feel that inner turmoil and hear that heart-rending, infinite scream of nature, calling us to let go of all delusion and confront the unreality of our transient existence.

Therefore Munch's *"The Scream"* conveys to the viewer the perspective of a human being who consciously perceives, in Munch's words, that *"Nature is not only all that is visible to the eye... it also includes the inner pictures of the soul."* (Prideaux, S. 2005) Munch surely had this inner recognition when he said: *"From my rotting body, flowers shall grow and I am in them and that is eternity."* (Prideaux, S. 2005) Indeed, if beauty is so subjective, relative and illusionary, then our uncompromising and subjective pursuit of beauty and perfection in the dialectical world of materiality is as delusional as the battle between goodness and evil.

Any student of Platonic philosophy will know that any material representation of beauty or goodness is composed, at least in the tiniest part, also of ugliness or evil. So any apparition of materiality cannot be the Form of beauty itself. But if beauty is delusional, so too must be ugliness! We inwardly recognise that both are relative, subjective, transient, and arbitrary judgements of our imperfect sensory perception and egocentric consciousness.

These insights are not a sign of madness, delusion, or anxiety for a person who has become sensitive to the call of the inner voice. They are the prerequisite of an inner recognition of the reality of one's own existence, the key to being released from this dis-ease, this imprisonment of the soul, the delusion of individualism, and the separation of body and soul. It is evident that such human beings have reached the end of their pursuit of eternity in time, the nadir of their descent into matter.

#### **4.4 Our Brave New World Utopia**

If you are familiar with Aldous Huxley's book "*Brave New World*" (Huxley, A.L. 1932), you might question the inevitability of humankind ever reaching this nadir. Written in 1931, this dystopian novel offers piercing insights into a future for humankind that, in some respects, does not seem too distant from our present reality or at least from our scientific capabilities. The '*Brave New World*' is an authoritarian society designed to eliminate the unpleasant and harsh realities of our existence. From conception to death, life is a predetermined experience engineered to exclude feelings of pain, fear or anguish. There is no possibility of contemplating the purpose of one's existence because - if everything goes according to plan - there is no possibility such aberrant thoughts could infiltrate one's consciousness!

This reminds us of the apparently utopian life of the Kuniya pythons enjoying a similarly comfortable and peaceful existence at Uluru, at least until the Liru set upon them. The utopian objective of this Brave New World was not achieved by self-forgetfulness, enlightenment, or anything of the sort. Instead, it was imposed by the "*World State*" through eugenics, conditioning, and the perfect drug "*soma*." Likewise, the seemingly utopian life at Uluru existed only through the temporary absence of the negative aspect of the dialectical Life-stream. Such conditions could only prevail while this unnatural separation of positive and negative, good and evil, was forcibly maintained, an illusion shattered the moment the Liru confronted it.

In the three-dimensional space of nature, it is impossible to perceive something tangible that is not subject to the 4<sup>th</sup> dimension, time, and, therefore, to a beginning and an end. On a certain level of consciousness, we intuitively know the dialectical law of nature: everything changes into its opposite. And to some extent or another, we experience this in every conscious moment. The possibility that a materialistically utopian society like that of the World State or the Kuniya at Uluru would not eventually end is nil. Nonetheless, we like to comfort ourselves with the dream that we will soon find a way to delay our natural demise, or that of our Earth, or our species at least. But the idea that we might become capable of negating the fundamental laws of physics to prevent our ultimate demise denies the reality of our existence.

When dramatic events or experiences unmask the delusion of our bipolar perception of material nature, we begin questioning everything we thought we knew. Usually, such an experience comes as an attack by a force or entity we previously thought of as good, just, or right, only to be faced with clear evidence that it was none of those. We always expect things will be the way they are, and then we find our expectations are founded on a delusion, and somehow we are surprised. Such is the nature of the experience of the Kuniya living peacefully at Uluru before the Liru attacked

them, and such was the effect of John Savage's intrusion into the utopia of Huxley's Brave New World. If such an incursion is sufficiently strong, and it bursts the bubble of delusion within which we enclose and protect ourselves, we are suddenly awakened to the reality of the transient nature of our existence.

### **A Foreigner in a Foreign Land**

Such an experience will usually ignite the Spirit-spark at the centre of our being, and touched by the radiations of this reawakened Spirit-fire, our consciousness becomes open to the inner voice. Then we realise our delusionary perception of good and evil - the Kuniya and Liru - must pass away. Only from this nadir can we begin to fulfil the purpose of our existence, and only then can the true purpose of the *consequent divine nature* begin to be fulfilled.

If this is indeed our nadir, our 'turning point,' we will have come to a complete dead end in our world. In the words of Moses: *"I have become a foreigner in a foreign land"* (Exodus 2:22). One of the reasons we find so striking the life and work of artists like Edvard Munch and Vincent van Gogh, or the writer Edgar Allan Poe is that through their art we receive an insight into the heart of a fellow human being attempting to break free of the bonds of the astral prison in which they find themselves. As we see in their lives and works, this can be a painful process, and its success is largely dependent on the conditions prevailing in the World at that time and our preparedness to acknowledge our self-imprisonment.

We sense a new purpose, an inner source awakening within our heart, and begin seeking and striving in every way possible to forge a conscious connection with the Highest Being. But a practical implication of this striving is that we try to avoid or destroy the negative aspect - the Liru - of the life-stream enlivening our universe; we desire, as did the Kuniya, only the positive aspect. The problem with this approach is our perception of what is good and what is evil - and therefore, what we feel compelled to destroy or protect - which is highly subjective and speculative and undoubtedly influenced by the karmic and astral forces we are attempting to escape.

When we recognise this delusion for what it is, it becomes apparent how crippling it is for our interconnectedness with the rest of the Universe and the Divine Source. Therefore, we must realise that any spiritual seeking is futile whilst it is directed as an egocentric striving for perfection. We must focus solely on 'objective' self-examination, self-surrender, and self-purification.

### **Three Levels of Astral Imprisonment**

Could the Kuniya have avoided their destruction. Why didn't they flee to safety at Pugabuga? Indeed, how can we find our way to liberation in a world rife with conflict? The Path to liberation does not require merely a change in attitude, a more dedicated approach, or a more earnest devotion to any ethical or philosophical principle. No, what is required is a fundamental reversal of our orientation and breaking of our connections with the astral fields to which we are currently bound. When we begin to break these bonds, we create space for a new consciousness to be reborn in us, through which we can be reconnected with the true, original astral field of life, to the Mother of Life.

Jan van Rijckenborgh and Catharose de Petri (1996) explain this self-revolution:

*"The astral field from which and in which a human being lives, corresponds minutely with his actual state of being. All his experiences, everything that happens in his life, all his desires, thoughts and actions are the result of the state of his astral life-sphere.[...] So you are imprisoned in your own astral field, in that of the group to which you belong, and in that of human society in general."*

*Therefore, if the revolution you are aiming at ... is to succeed, it will have to be threefold. You will need to dissolve your existing astral conditions on three levels, and link yourself completely to the original astral field of the Mother of Life [...] Otherwise you will only succeed in shifting the accents of your life within the framework of the nature of death."*

What are these three levels of astral conditions that need to be dissolved, and how do they differ from those of the astral field of the Mother of Life? When we look at our relationships with the rest of our world, we find that we are connected at three levels, corresponding to the three astral fields from which we draw the sustenance and limitations of our present state of being. Firstly, our personal astral field determines our astral body's individual characteristics and constraints. Secondly, there is our connection with a particular group of human beings of our tradition, community, or nation, according to our individual perspectives on this level of consciousness. Thirdly, there is our link with humanity as a whole and the collective state of consciousness of this present human life-wave.

We discussed earlier the collective consciousness of the old spirits in the Nurrumbunguttias Dreaming. Through our exploration of the Dreaming of the Kuniya and Liru, we see how interconnected these seemingly disparate myths are. The Nurrumbunguttias represent the collective consciousness of the third level, the third astral field, as they are also the aeons of the auric sphere of our human life-wave. The worldview of the Kuniya and Liru is an allegory for a human life-wave totally subjected to and bound by this third astral field, the Nurrumbunguttias, the aeonic forces comprising a collective consciousness that perceives and judges everything.

The process of dissolving our existing astral conditions and reconnecting to the original pure astral field requires us to fundamentally change the source of the guiding principle for the human soul as the key to the destiny of the human being. But what does this actually mean in practice, and how do we ensure we aren't just reconnecting with our old astral field in a new 'spiritual' guise? The key determinant here is the source of that potent soul-force from which our consciousness receives inspiration and takes its guidance. But how can I know which of the two voices is the Inner Voice, the Voice of the Heart? And therefore, from which font of wisdom do I imbibe - that of the lower mind, or that attuned to Inner Other One, the true Higher Mind?

#### **4.5 The Poison of Ignorance**

Here we should heed the words of Jan van Rijckenborgh (1957): *"You can, you must determine the causes of our fall from the reality of the here and now. You must not seek these causes in unknown predecessors; you should find them within yourself!"* We tend not to heed this advice too readily. Instead, we put ourselves in the place of the Kuniya, the 'good' serpents, and attribute the causes of our predicament to the Liru, those evil snakes. In doing so, we do not recognise them for what they are; we still do not recognise that they are on the same continuum as us, that they are the other half of our own material life-wave, indeed, of our own self!

Even on a societal level, we tend to first look to others for the causes of our problems. We explore other cultures, civilisations, and even planets looking not just for the causes of our problems but also for their solutions. Indeed, some recognise traditional Aboriginal knowledge and wisdom as our purest link to the memories and ways of ancient man. So they delve into mythological, archaeological and ethnobiological research to tap this *"vast source of ancient knowledge about the planet that will help us heal some of the most ominous and devastating problems facing our world and global society today"* (Adelaide Artists Cult, 2018).

The indigenous nations of Australia appear to have lived and evolved in relative isolation from the rest of the world. Undoubtedly developments in their traditional Law, cultural practices, and connectedness with the environment offer a unique and pertinent perspective. But implicit in the contemporary drive to exploit the wisdom of such ancient civilisations is the mistaken assumption that we do not have direct access to this knowledge ourselves. Our Western civilisation already knows how to deal with the issues causing stress and anxiety in our societies and so much damage to our planet. We already know how to live sustainably and peacefully and how we could free ourselves of the 'necessary evil' of a 'mutually assured destruction.' We just won't do it; we don't seem to want to do it, and we offer endless excuses as to why it can't be done right now.

Inasmuch as this is the reality in a materialistic sense, it is equally true in a spiritual sense. Our resistance derives not from a lack of willpower but from a lack of knowledge of the astral conditions that prevail on all three levels of our astral sphere. Otherwise, the result of the Kuniya's battle against the Liru would not have surprised us. All things must come to an end, and by resisting the inevitable transition of all things from one form to another, we bring upon ourselves *arukwita*, the Spirit of Death and Disease.

In our discussion about the Kuniya and Liru, we have again seen the serpent as a potent symbol with deeply esoteric meaning. The Original Fire of the Soul, called in esoteric language the Serpent-Fire principle, or Kundalini of the Heart, has always been one of the two serpents in the human microcosm. These are the two original Serpent-Fires; that of the body and that of the Spirit. As humankind descended towards the nadir of its materiality, the activity of the divine Serpent-Fire in the human being diminished to the point of complete dormancy. Conversely, the dialectical serpent-fire of materiality became completely dominant.

Which of these two Serpent-Fires is still active within us is a fundamental point of misunderstanding, a critical stumbling block for many seekers on the Path. We too readily confuse the true nature of the two serpents, the Kuniya and the Liru. We take the Liru, the epitome of evil, to represent the dialectical serpent fire, and the Kuniya, the goodness of this world, to represent the divine Serpent Fire. Our subjective perception creates this dichotomy of good and evil because although the Kuniya and the Liru are distinct, they are inseparable points on the same continuum of materiality. The two snakes of the dialectical serpent fire system have always been completely intertwined, so neither the Kuniya nor Liru forms the divine Serpent-Fire, the Spirit Fire, the truly Good.

In the Book of Exodus, as the Israelites are led out of slavery in Egypt and towards the Promised Land by Moses on their journey through the desert, they begin to perish from the bite of 'serpents'. Being bitten by the serpent in the desert represents perishing in the untenable life of their complete dominance by the dialectical serpent-fire, the earth-bound soul consciousness. The serpent-fire simply symbolises the consciousness, whether that be the Serpent-Fire of the Spirit or the serpent-fire of the personality-being. So there is no contradiction or irony when the Israelites recovered by turning their gaze to the bronze serpent raised high on the staff of Moses, the divine Serpent-Fire of the new consciousness.

Turning their gaze to the bronze serpent of Moses symbolises their repentance, turning back to God and being nourished by the energy stream of the divine Serpent-Fire. This signals the beginning of the restoration of the Divine Spirit-Soul-consciousness in Man, the restoration of the triune Spirit-Soul-Being. This is why, when we see the two types of serpents in the mythologies of many peoples and many different contexts, we can discern whether they represent the forces of the



twofold dialectical serpent of good and evil or whether one is intended to symbolise the Fire-Serpent of the Universal Consciousness, the truly Good.

### **Rhythms of the Moon**

The cycle of death and rebirth symbolised by serpents - due to their nature of periodically shedding their skin - is also represented in the cycles of the Moon. In many Aboriginal Dreamings, the Moon symbolises the cycle of birth and death due to its waxing and waning and its apparent death and rebirth each month. Many Dreamings speak of the creation of the Moon and its role in the formation of the Earth as we know it. Often they infer that the present battered and desolate face of the Moon is a consequence of the 'Moon-man's' negligence in his carnal relations with the first human beings and the resulting calamity that befell humankind.

Another important theme in Aboriginal mythology is the relationship between the Moon, usually denoted as Bahloo, and the Sun God, Yhi. Many Aboriginal Dreamings about the Moon-Man, 'Bahloo,' explain the advent of reincarnation and the cycle of birth and death in the material realm. In his book *"Dreamtime Moon – Aboriginal myths of the Moon,"* Charles Hulley writes (Hulley, C.E. 1996):

*"For the Aborigines, the Moon brought two profound gifts: fertility and the hope of life after death. The Moon was the fertilising male, who conferred the power to reproduce on women, plants and animals. From Australia and New Guinea to Alaska, the Moon was husband to all women. The Moon governs the waters in which its reflection floats. It produces floods and controls the tides. Its twenty-eight-day cycle is nature's clock. With its three dark days and pattern of growth and decline, it is the master of death and rebirth. Its bright and dark aspects link it with opposites such as good and evil, male and female, and being and non-being.*

*Because of its regular cycle, the patterns the Moon imposes are the patterns of all of nature and suggest an ordered society of 'rules' that must be obeyed. Myths illustrate and inform of taboos and Nature's laws."*

Hulley's statement that *"the patterns the Moon imposes...an ordered society of 'rules' that must be obeyed"* seems to be true concerning Aboriginal society. But understanding this as relating exclusively to 'rules' of behaviour overlooks a crucial spiritual perspective of the proper place and nature of the 'Law' in any interpretation of Aboriginal mythology and spirituality.

Our dependency on the law - in the ordinary sense in which the Aboriginal use of the word 'Law' is usually interpreted - shows we have reached a point in the development of our collective consciousness that demands thresholds be set and their guidance cast in stone. This need for laws reflects our estrangement from any form of inner guidance, our complete loss of self-authority, and our consequent reversion to tangible boundaries enforced by external authorities. Therefore egocentric humanity is now beholden to keeping its own commandments, to living and keeping its laws. The human being ordinarily lives life under the guidance of the ego, not the Divine Element in the heart. Their knowledge and standards of behaviour originate from the egocentric consciousness acting on sensory and astral influences rather than from a soul consciously connected to the Spirit.

Deprived of guidance from the Inner Other One, the head consciousness of humankind is running blind, and dialectical order and relative peace are only possible when we can sensorially perceive and discern how we should act. For this reason, we see life and the world around us in dialectical terms: good and evil; black and white; right and wrong; life and death. So we bind ourselves to the cycle of birth and death as two dialectical points on a continuum of manifestation in the microcosm with which we define and limit ourselves.

#### 4.6 The Dogs of *Bahloo the Moon-man*

As such, the law provides a basis not for our liberation but for preventing humankind's consciousness from falling below a certain level; a level from which we may, after sufficient experience, recognise the futility of living under the law. However, in its true spiritual sense, the Law has far-reaching relevance in Aboriginal spirituality and Universal Wisdom; for it can be both prescriptive and descriptive. Where we understand the Law as prescribing certain limitations or prohibitions on our behaviour, it speaks as an external authority we allow to dominate over the inner voice and the Spirit-Soul-consciousness. But one can also understand the Law as descriptive in that it draws to our attention the fundamental principles upon which the dialectical nature of the Universe as we know it operates.

The spiritual sense in which the Law is described in Aboriginal Dreamings is alluded to in the Gospels. To those who sought to entrap Him into defying the Law, Jesus said: *"Well, then [...] give to Caesar what belongs to Caesar, and give to God what belongs to God."* (Mark 12:17) And to the person who prides themselves on complying with the letter of the Law, Jesus said: *"Now go, sell all you have [...] and follow me!"* (Mark 10:21) Therefore, entirely in accordance with their state of consciousness, the human being will understand 'the Law' as referring either to the canons, acts and regulations of our civil society or to the spiritual essence of the All-Manifestation.

The Aboriginal Dreaming of Bahloo the Moon-man gives us an insight into the spiritual meaning and significance of what in Aboriginal tradition is simply referred to as 'the Law'. This is an intriguing story about Bahloo and his pet snakes, which he called his *"dogs."* From a spiritual perspective, these dogs are the Laws of Nature, the alternating forces of dialectical materiality. The consequences of our fear of them are described in this allegory as the advent of death, of our spiritual death. *"Bahloo the Moon and His Dogs"* was first recorded by Katherine Langloh Parker in the 1890s (Parker, K. Langloh. 1895), and it goes something like this:

*Bahloo, the Moon-god looked down at the earth one night, when his light was shining quite brightly, to see if anyone was moving. When the earth people were all asleep was the time he chose to play with his three dogs. He called them dogs, but the earth people called them snakes, the death adder, the black snake, and the tiger snake.*

*On this occasion, he came to a river so wide he had difficulty crossing it. He waited on the bank, and soon a party of 12 men came by, who he asked for help: 'Will you carry my dogs across the river for me?' But although they liked Bahloo well, they did not like his dogs, for sometimes, when he had brought these dogs to play on the earth, they had bitten not only the earth dogs but their masters; and their venom had killed those bitten. So the men said: 'No, Bahloo, we are too frightened; your dogs might bite us. They are not like our dogs, whose bite would not kill us.'*

*'They won't hurt you,' Bahloo laughed. 'Look, I'm holding them. They don't bite me. If you do what I ask you, when you die you shall come to life again, not die and stay always where you are put when you are dead. See this piece of bark. I throw it into the water.' And he threw a piece of bark into the creek. 'Did you see how it disappeared and then it comes to the top again and floated? That is what would happen to you if you would do what I ask you: first under when you die, then up again at once.'*

*When they continued to refuse Bahloo's request for help, he became angry. 'If you will not take my dogs over, you foolish men, you will die like this,' and he threw a stone into the creek, which sank to the bottom. 'You will be like that stone, never to rise again, crazy men!' But the men pleaded, 'We won't touch your dogs. We're too frightened of them.'*

*'Very well,' said Bahloo, and he picked up the snakes and swam across the river with them around his neck. On reaching the other side, he shouted, 'Now you've lost your chance. When you die, you'll stay dead and disappear back into the earth again. You're nothing but men while you're alive, and you'll be nothing but bones when you're dead!'*

*Bahloo looked so cross, and the three snakes hissed so fiercely that the men were very glad to see him disappear into the bush. The men were then so frightened of Bahloo's dogs that whenever they saw a snake alone, they killed it. But Bahloo just sent more, for he said, 'As long as there are men like these, there shall be snakes to remind them that they would not do what I asked of them.' So angry was Bahloo that when the time came to make his journey across the sky, he never returned to earth again.*

### **Embrace the Law or Fear the Law**

You might be wondering whether there really is a connection between the Law and Bahloo's dogs or even with the advent of death. However, Bahloo is appealing to the men to take the initiative to cross the river with him, which has a deep spiritual meaning. The river is an allegory for the barrier between the ordinary human being and our entry into the Promised Land of the reborn Spirit-Soul-Being. It is the threshold the Soul-Being must cross before they can return to Paradise and be united with the Spirit in the microcosm. This is the river we read of earlier in the story of *'Yaraan-doo and the Two Men and the Women';* in the Ancient Greek myth of the River Styx, in Genesis as the River of Eden, and in the Gospels as the River Jordan.

This river can only be crossed by those who are adequately prepared, which necessitates a willingness to 'carry Bahloo's dogs'. The candidate preparing to cross this river must accept and embrace these dogs without fear: they cannot cross this threshold until they act out of their own inner authority and in harmony with the Universal Laws, without hesitation or exception. Thus Bahloo's dogs are the Law that the candidate embraces objectively; they carry Bahloo's dogs around their neck. This explains Christ's words: *"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them, but to fulfil them."* (Matt. 5:17)

The candidate with no fear can cross the river like a floating piece of bark, whereas whoever is afraid to let go of their material existence is like a stone that sinks immediately to the bottom. This is the crucial point of the Dreaming: our fear and ignorance of 'the Law' of the Spirit bind us to the law of humankind, condemning us to a forlorn death on the river bank we are afraid to leave behind us. The bonds of the law of humankind remind us of our astral bonds with the old spirits of the Nurrumbunguttias.

These are what Paul means by the words: *"The sting of death is sin, and the strength of sin is the law."* (Corinthians 15:56). It is simply impossible to be reborn, to cross the river, unless we lose our fear of the Law, including the natural dynamic and rhythm of the universe, and come to a new understanding, a new way of life. Do understand the deep spiritual significance of this: our perception of the Laws governing dialectical nature determines our state of consciousness and, therefore, our state of life. Through our fear of Bahloo's dogs, the divine Laws of dialectics, the *consequent divine nature*, we invoke them as a self-fulfilling prophecy.

Just as Bahloo carried the snakes around with impunity, so too can the seeker who moves beyond the nadir of their egocentric struggle against the dialectical laws of the *consequent divine nature* and embraces the Universal Law be freed from death.

Therefore, in this Dreaming of Bahloo and his dogs, we find an explanation of the mystery of Jesus' words: *"If you cling to your life, you will lose it, and if you let your life go, you will save it."*

(Luke 17:33) Thus, for the Spirit-Soul-Being, physical death is no longer relevant to the essence of their existence, for they have, in every sense of the word, transcended the astral bonds of their existence, so that which is eternal within may become fully manifest. The body may disappear momentarily, as did the bark in Bahloo's demonstration, but the spiritual essence they allowed to manifest through them manifests eternally. Then one can say, as did Paul in Corinthians 15:55: "*O death, where is thy sting? O grave, where is thy victory?*"

### **Seven Universal Laws**

Thus this Aboriginal Dreaming conveys a crucial point about the universal laws of nature. When we understand and embrace these Laws without fear, we are no longer psychologically bound to the dialectical alternations of nature. The use of the word 'Law' in the spiritual context of Aboriginal mythology and the context of the natural laws governing our universe and human nature is consistent in every way. In each sense, these 'laws' describe a natural reaction to a particular premise, and that reaction encompasses the consequences of the premise. However, the nature of human existence and experience is that we tend to act without considering the consequences of our actions, either because we are ignorant of the laws that regulate our behaviour or because they conflict with our personal perception or egocentric objectives.

So we can find ourselves in conflict with laws that are, in practice, very subjective, not only in their context and application but also in the times in which they apply. Something prohibited by law today may not be so tomorrow; equally, the inverse can be so. But there are also universal laws, which are not subjective nor subject to change, albeit our understanding of them constantly changes.

Seven so-called universal laws or principles describe the essence and function of the universe:

The Law of Mentalism: "*All is One,*" or "*The All is Mind;*"

The Law of Correspondence: "*As above, so below;*"

The Law of Vibration: "*Nothing is at rest,*" all is in motion;

The Law of Polarity: "*Everything is dual, and this duality is inversely polarised;*"

The Law of Rhythm: "*Everything moves in cycles;*"

The Law of Cause and Effect: "*For every action, there is an equal and opposite reaction;*"

The Law of Attraction: "*Like attracts Like,*" just as gravitational or magnetic forces draw similar bodies or energies together.

Each of these laws is an interconnected and essential part of the others; they exist and operate as one. While there are numerous definitions, interpretations, and mutilations humankind has subjectively embellished them with, these universal laws are indifferent to the whims of humankind. They transcend the physical realm and are the foundations, fabric or framework through which the divine basis of the natural universe manifests.

When these seven laws work through matter in perfect cooperation and complete harmony, they demonstrate the duality manifest in the *consequent divine nature*, the Spirit permeating the Universe in Manifestation. Indeed, the first law acknowledges the existence of the Divine Realm, the Abstract *primordial divine nature*. With these seven laws, this divine framework of our universe is manifested and energised without conflict or inconsistency in its embodiment as the *consequent divine nature*.

The dogs or snakes that Bahloo carries with him across the river are manifestations of these Seven Universal Laws in the astral realm, and as such, they are integral to the fabric of our existence.

Three astral fields determine the condition of our physical, etheric, astral and mental bodies entirely in accordance with the astral forces we open ourselves to as a consequence of our state of consciousness. The depiction of Bahloo playing with his three dogs at night while we sleep alludes to the esoteric knowledge that during our hours of sleep, the astral forces we are connected with will feed our consciousness. Therefore we are connected with them both day and night, consciously and subconsciously.

Therefore, Bahloo's three snakes correspond to the three astral fields we discussed earlier and with which we imprison ourselves. Any lack of understanding of the interdependency between the four bodies of the personality-being and the astral sphere of the collective consciousness hinders our ability to understand and work in harmony with the Seven Laws. To fear these snakes, therefore, demonstrates a fundamental lack of understanding of the influence these astral forces have on our natural consciousness, an ignorance that results in us contravening the integrity and harmony of the Universal Laws and bringing upon ourselves the natural consequences of doing so.

In our experience of ordinary life, we are consciously or subconsciously bound and directed by human-made laws dictating the conduct of almost every egocentric human endeavour. So these astral forces bind all humanity on the highest level of its collective consciousness. We depend on the law to maintain civility in our society, without which it would be every man for himself and the survival only of the fittest, literally and figuratively. We see all too readily how tenuous this veil of decency is the moment this external authority, this 'long arm of the law', is compromised by war or disaster, or it simply loses the respect of its subjects.

Under normal conditions, almost all human beings feel to some degree or another constrained, if not by the desire to comply with the law, then certainly by the fear of the consequences of being found to have contravened them. This fear of consequences is all that compels some people to adhere to the law. Hence the law constitutes a set of dialectics by which society sets out, to the letter, the minimum standards which must be met and the negative consequences to anybody who fails to meet those standards. Obviously, the laws of humankind do not emulate the Universal Laws, nor those parts of Aboriginal Law that relate to the Spirit and the laws of nature.

#### **4.7 Is There Life After Death?**

These Laws remain implicit but are sometimes referred to as 'the spirit of the law' as an objective to be attained. Sometimes we feel at a loss to explain why we chose a particular course of action or thought that we knew, or should have known, would not lead to true happiness and could place us on a slippery slope into deeper chaos and misery. This happens so readily because everyone contends not only with their personal weaknesses, fears and loathings, but also the influences and coercions affecting our astral and mental bodies and the karmic experience remaining in the microcosm from previous personalities that have occupied it.

The physical and vital bodies of the deceased human being do generally not endure long after death, whereas not only do the astral and mental bodies endure for some considerable time, they accumulate and agglomerate together with those already in the astral realm. The power and complexity of this agglomeration of those who lived before us can become an immense force, an auric prison from which the individual personality-being can have great difficulty isolating itself. Indeed, while the personality-being lives, its astral and mental bodies are influenced and controlled by humankind's great astral and mental collective. And consequently, in their daily endeavours and

interactions, the personality-being, consciously or unknowingly, helps feed and strengthen these collective astral forces or entities.

Again we are confronted with the old spirits of the Nurrumbunguttias, and the result of our binding to the auric sphere they generate is as Bahloo predicted: *"When you die, you'll stay dead...You're nothing but men while you're alive, and you'll be nothing but bones when you're dead!"* When an individual who remains bound to the astral sphere of this nature order dies not having taken a conscious step towards breaking these bonds, their personality-being will remain *"nothing but bones."* At death, the physical and vital bodies go their separate ways, and the microcosm accretes the soul-life experience of that individual so the next personality-being born into the microcosm can benefit from that experience.

As Bahloo says, when the person who has not embraced his dogs and carried them across the river dies, there is nothing of the physical or vital bodies left to reincarnate. There is nothing to be reborn but the bones of a karmic memory in the astral and mental spheres, the 'reflection sphere,' and its accumulation of experience in the microcosm. However, cycle after cycle, the microcosm accumulates soul experience and moves incrementally closer to maturity so that the next personality-being manifesting in this microcosm may more readily reach a dead end in their self-centred ambitions, and realise the divine potential of the microcosm.

Thus any talk of *"my past life," "my previous incarnation,"* or *"in my next life,"* taken as a personal experience or possession, is a complete and utter delusion. Such talk is simply an emotional mystification of the process of reincarnation of a personality-being into the microcosm and a complete misunderstanding of the nature of our earthly existence as personality-beings.

Yes, we certainly can, do and should learn from the experiences accumulated in our microcosm by its previous occupants. Yes, there is a karmic destiny or burden that each microcosm carries. And yes, it is possible to be influenced by astral vibrations present in our microcosm. But these determine our destiny only to the extent that we rely on their reflections in our personal astral and mental bodies. However, they do not emanate directly from a previous incarnation of our lower personality-being, and in no way can our personality-being ever be conscious of the next life that incarnates into the microcosm we presently habit.

### **Breaking Free From Karma**

If, as the Inner Voice calls us to do, we turn to It for our guidance, and allow the resurrection of the Spirit-Soul-Being to begin within us, then not only does the influence of the Astral sphere built by earthly personalities no longer have a hold over us, but the karmic experience of the microcosm can be utilised as intended, as a path of experience. Then any notion of it as a 'karmic burden' becomes irrelevant to fulfilling our life's true purpose.

So, you might ask, what is it that Bahloo implies will be reincarnated if the men were to help carry his dogs across the river? He says quite clearly: *"If you help me, you'll be like that piece of bark. Did you see how it disappeared and then bobbed up again? When you die, you'll come to life again."* We can explain this by referring to another story about Bahloo the Moon-man, from the Kulin people of Victoria. This story relates how the Moon-man used to revive those who died with a drink of the elixir of immortality. This is similar to the amrita of the Hindus, also located on the moon, over which the gods and demons fought long ago.

*"Long ago, men did not die, because Bahloo the Moon-god gave them a drink of magic water after they died to bring them back to life. It was Bronze-wing Pigeon who was the hard-hearted one. His magic was stronger than Moon's and counteracted the magic of the water. Pigeon was jealous of*

*Moon's power and used his elixir so that men who died then remained dead. Only Moon survived that superior magic and continues to revive after his death every month.*" (Massola, A. 1968)

In Gnostic philosophy, reincarnation does not mean and has never meant the rebirth or extension of the life of a particular individual or personality-being manifesting in the microcosm. The personality-being is simply the instrument, the vehicle through which the Divine may manifest through time and space. That manifestation, composed in part of the substance of time and space, is subject to the Universal Laws of Rhythm and Vibration. Therefore the personality-being - the physical body and its vitality, and the astral and mental bodies – is entirely dynamic, ever-changing, tenuous and temporal in form. It comes into manifestation and then dissipates again.

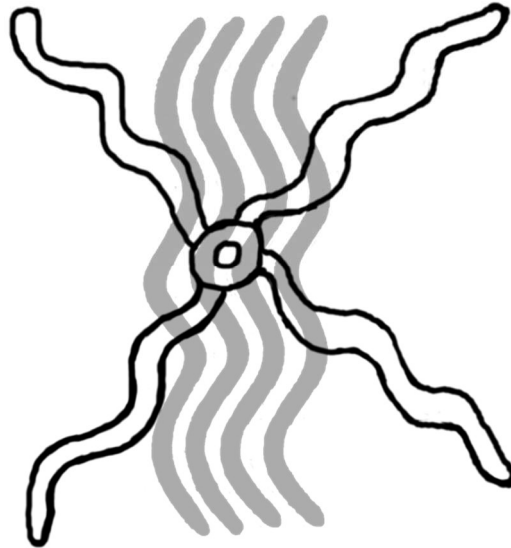
What is reincarnated is not the personality-being; it is the microcosm. Having been washed clean by the waters of oblivion and cleansed of the burden of the previous personality-being, a new personality-being can again occupy the microcosm. Not even the natural soul of the previous personality-being endures into the reincarnating microcosm, as the biblical words indicate: *"The Soul that sins shall die."* (Ezekiel 18:20).

Indeed, the egocentric soul-consciousness of the personality-being must die. However, as the adage attributed to the Sufi poet Rumi says: *"If you die before you die, you will not die when you die."* The death of the physical body is a natural change in the manifestation of the human being. When the Spirit-Soul-Being casts off the physical body at the end of its useful life in the material realm, it is not a calamity: death is just a natural part of the rhythm of life. The microcosm has attained its goal of manifesting the glory of the Spirit-Soul-Being in the material realm. Now death frees it to go, as we read in 2 Corinthians 3:18, *"from Glory to Glory"* in the New Astral Sphere, the eternal Brotherhood of Life. In the terminology of Bahlloo's analogy, the Spirit-Soul-Being is like a piece of bark floating along in the river of the All-Manifestation.

The Christian mystics Jan van Rijckenborgh and Catharose de Petri (1996) wrote: *"If you let go of all your self-maintenance, if the delusion that: 'I am this, and I possess that,' is broken in you and taken away from you, if all that has disappeared, then you, too, can say: 'The Father and I are one.' If you dissolve yourself in not-being, if you enter the endura and practice the great self-surrender, if you completely neutralise your delusion of separate, independent existence, then you will become one with the Other One."*

The nature of the physical embodiment is such that the resulting organism has its own I-consciousness and free will. The glory of the divine plan is realised when these voluntary aspects of the organism consciously allow the full manifestation of the divine potential within the microcosm to proceed unimpeded. Considering the capability of egocentric human personality to be inglorious, we realise what a wonderful thing it is for a human being to make the conscious decision not to live out of the ego and allow the Other One within to be reborn!

**Part 5.**  
**Reawakening to Liberation:**  
**Bunjil and Waa**



*The Wurundjeri Dreaming speaks about Crow stealing fire from the Seven Sisters to cook some yams. The Yam symbolises the life-sustaining substance of community and interconnectedness. The hot coals, and the fire that emanates from them, represent the activity of the Spirit within us. Crow represents the still egocentric human being who is longing for a new Soul-Consciousness, for reconnection with the Divine Source.*

*This Dreaming conveys how we might engage in this process of reawakening in a truly effective way. It teaches us that when the egocentric consciousness attempts to take possession of this process, it hinders the development of the new Soul-consciousness necessary for fulfilling the divine potential of the human being.*



## 5.1 A New Understanding of Being Human

When our initial response to uncertainty and conflict is to look within ourselves for its causes, it shows we have finally understood the key to finding inner peace and true happiness. While this does not guarantee a quick end to the battle between Good and Evil, we are on the right path. Using this key proves that our consciousness has progressed to a new state and that we understand that sweeping those feelings of inner uncertainty and conflict under the carpet, or blaming them on others, is not a solution.

However, that we still experience uncertainty and conflict proves we are still constrained by a binary, black-and-white view of our world and our polarised perception and criticism of it. And therefore, we cannot yet experience or truly understand inner peace and true happiness and the unity and interdependence of everything in the All-Manifestation.

The reason this ongoing conflict persists in our consciousness is that, whilst ostensibly acknowledging the existence of the Other One within us, we are still making at least one of three mistakes: firstly, mistaking the *primordial divine nature* for the Absolute, the Source Itself; secondly, mistaking the *consequent divine nature* to be one and the same as the *primordial divine nature* (the delusion that the idea and its manifestation are one); and thirdly, mistaking our subjective, personalised, egocentric and dialectical perception of our world for the *consequent divine nature*, the manifest nature order that lives in obedience to the divine plan.

What we may find most challenging to grasp and accept is not abstract concepts but their practical implications. The mortal personality does not become part of the divine nature; the ordinary personality-being cannot be purified or elevated into a divine personality-being, into a truly Good person. After all: “*the soul that sins must die.*” (Ezekiel 18:20)

The inner conflict between us and the universe is not a dialectical tug of war between two opposing forces; there is no force in the material realm causing an equal and opposite force in the Divine. The Divine does not interfere in the dialectical function of nature, let alone engage in our delusionary war between Good and Evil. The inability of our dialectical material realm to attain true perfection is not the fundamental problem we face: it is our failure to understand and accept this inherent characteristic of materiality; indeed, our failure to understand this as its very essence.

While we behave as if the limited sensory perception of our personality-being constantly forces us to choose between what appear to be dichotomies of good and evil, right and wrong, true and false, the reality is that life in this realm is not a binary dichotomy in any sense of the word. There are always preconditions, external influences, and mitigating circumstances that contribute to every situation and every outcome; consequently, there is an infinite continuum of possibilities. Nothing is ever just black or white, right or wrong, good or bad.

### The Dawn of a New Consciousness

Viewing our world through a subjective dialectical perspective disrupts the harmony and balance within and, inevitably, our harmony and balance with the World around us. Our reaction to that subjective perspective inevitably causes one aspect to be unnaturally enhanced and the other to be diminished. By interfering in this way with the Laws of Nature, we invoke an intricate web of reactions and counteractions that cannot possibly be untangled or brought back into balance by the subjective efforts of our personality-being.

Until this fundamental reality dawns in our consciousness, we remain a seeker for a path of liberation rather than a seeker on the Path of Liberation. A thousand times we can read the sacred texts, hear the gospels, or sit at the feet of gurus; but without a fundamental change in

consciousness, following to the letter their words, prayers and appellations brings us no closer to an answer. While we still misunderstand the true nature of the new life-force that stirs within us, we remain estranged from true freedom, joy, and true love.

Eventually, a moment will come when we realise this inner yearning, this inner voice, is not calling us to go to the ends of the Earth to find the source of true wisdom. It is not driving us to search for some profound guru high in the mountains of a distant land, exuding the elixir of life and bestowing illusions of enlightenment. No, it calls us to search within our very own being; for only there is the answer to be found.

Then we hear those sacred words of the Inner Voice, the Other One within, unveiling an until now hidden and seemingly unattainable truth. And we are struck by the insight that what we have been seeking for so long is not something external but the eternal element within us, which has resided there since time began. We have found the thread that leads out of the labyrinth of our existence, and we must grasp this thread of Ariadne, this 'golden thread,' and not let go of it. This is the voice of the Inner Other One, guiding the reconnection of our soul-consciousness to the Divine Life-stream.

## **5.2 Wurundjeri Dreaming: *Crow Steals Fire***

The elation the seeker experiences on finding that golden thread, or discovering the 'jewel in the heart,' comes with a warning not to abandon our objectivity and embrace it as a personal possession, a precious jewel that we may grasp with our ego. This vital lesson for our spiritual journey is aptly described in an Aboriginal Dreaming about Bunjil the Eaglehawk and Waa the Crow. "*Crow Steals Fire*" is a Dreaming of the Wurundjeri people of the Kulin nation, which speaks of the true nature of the Spirit-fire, and the self-revolution ignited by it. This retelling is adapted from Mudrooroo (1994) and Isaacs, J. & Tylee Memorial Collection (1980):

*In the Dreamtime, seven Karatgurk women lived by the Yarra River, near where Melbourne now lies. These seven women carried fire as live coals on the ends of their digging sticks, allowing them to make fire to cook the yams they dug out of the ground. The origin of their fire was a jealously-guarded secret, and they would never share their fire with anyone else.*

*One day Waa the Crow found one of the yams the women had cooked, and finding it far tastier than the raw food he was used to eating, he decided he would like to cook his food from then on. However, despite his pleas, the Karatgurk women refused to share their fire with him.*

*So Crow devised a way to trick them, to give him a chance to steal their fire from them. He caught and hid a number of poisonous snakes in a termite mound and then told the women that he had discovered ant larvae were far tastier than yams. Believing the trickster Crow, the women began digging up the termite mound with their digging sticks, angering the snakes, which then attacked them. Shrieking with fright, the seven Karatgurk women struck at the snakes with such force that the live coals flew off the end of their digging sticks.*

*Crow, who had planned for this to happen, was waiting for this moment, and he quickly swooped in and gathered the live coals up, hiding them in a kangaroo skin bag. The women soon discovered what Crow was up to and tried to catch the thief, but Crow flew out of their reach to the top of a high tree.*

*Bunjil, the wedge-tailed eagle, or eagle-hawk, who had been watching the commotion, asked Crow for some of the coals because he wanted to cook himself a possum. But Crow refused to share the coals with Bunjil, offering instead to cook the possum for him.*

*Very soon, the news spread that Crow had stolen the fire from the Karatgurk women, and soon a large group had gathered around Crow's tree, shouting at him, demanding that he share the secret of fire with them. This uproar began to frighten Crow, and at last, he flung several live coals down to the crowd below.*

*Kurok-goru, the Beautiful Firetail finch, picked up one of the coals and quickly hid them behind his back - which explains why to this day, firetail finches have bright red rumps. The rest of the coals were gathered up by two of Bunjil's shaman helpers, Djurt-djurt, the Nankeen kestrel and Thara, the quail. But not before the coals had started a large bushfire, which threatened to consume the entire land, until Bunjil's efforts halted its spread.*

*Crow, who up until this point was covered with pure white feathers, was caught up in the fire, which burnt his feathers permanently black. Meanwhile, the seven Karatgurk sisters were swept into the sky, where they became the constellation Pleiades, the Seven Sisters. The seven stars are said to represent their glowing firesticks.*

Some commentators claim this Dreaming explains how the gift of fire first came to humankind; others believe it teaches us about the consequences of mischievous behaviour. Yet others see it as a warning against greed and hubris. However, from a gnostic perspective, it aims to provide valuable insights into an essential step on the spiritual path of self-liberation.

### **The Yam Dreaming**

Waa, the Crow, represents the egocentric intellect and cunning of the ordinary human being, which is centred in the head sanctuary. Bunjil, the Wedge-tailed Eagle, or Eaglehawk, represents the Soul-consciousness centred in the heart sanctuary. The egocentric consciousness, Crow, tries to exert and retain control over the soul-consciousness, Bunjil. Bunjil does not repudiate Crow or try to force him to change; he asks for Crow's cooperation, and when Crow refuses, he allows Crow to learn from experience.

The Seven Karatgurk Sisters represent the Seven Rays of the Divine Life-stream. Their unwillingness to share the secret of fire is not due to selfishness but because they cannot allow the divine Spirit-fire to become a possession of the egocentric consciousness. The conscious connection of the personality-being with the Spirit-fire must be mediated by the new Soul-consciousness directly vivified by the Spirit-fire of the Divine Life-stream.

A direct connection of the Spirit-fire with the intellect or ego is simply impossible. Crow, the egocentric consciousness, cannot help but push himself forward whenever an opportunity presents itself. Crow tries to displace the guidance of the Spirit-fire and overshadow the soul-consciousness, Bunjil, with his empirical wisdom, which has no basis in the Spirit. Indeed this is the state we are in as fallen humankind and why we long for Soul-liberation. Nevertheless, the cunning plan Crow has crafted in his ignorance is to re-establish the inner authority of the Spirit on his own terms, according to his egocentric perception of how this should work for his self-satisfaction and self-glorification.

The Fire-sticks that the Seven Sisters carry are focal points of the Light-Power of the divine energy stream permeating every microcosm, keeping it in motion in accordance with the divine plan. These Seven Sisters or Seven Divine Radiations interpenetrate all matter. In the case of the Original Human Being, they enter the microcosmic system via the head sanctuary, through which the Spirit-Soul can fulfil its creative task.

The task of the Seven Sisters is to nurture the manifestation in the microcosm of the divine Serpent-Fire, symbolised in the Dreaming by harvesting and cooking yam tubers. Yam tubers are, or were, a vital source of food for Aboriginal communities, and when available in abundance, they can

sustain large gatherings and ceremonial events. Yams are also a life-saving source of water in times of drought. So they are figuratively and literally '*the bread of life*' that is essential to sustaining the physical and spiritual fabric and continuity of Aboriginal society. The life-giving and sustaining properties of yams explain why 'Yam Dreamings' are such a prominent genre in Aboriginal art and mythology (Japingka Aboriginal Art, 2017). However, the yams in this story also have a more profound spiritual significance, symbolising the fruit of the Tree of Life. This is why the Seven Sisters, the Seven Divine Rays, are so intent on protecting the secret of procuring and preparing yams.

The Seven Sisters are very wary of the consequences for Crow if he eats this fruit because they know he has already eaten the fruit of the Tree of Knowledge and Good and Evil. Indeed, if we accept Yams as analogous to the fruit of the Tree of Life, then we should not be surprised by the reaction of the Seven Karatgurk Women when they find the agitated snakes in that termite mound. Their attempts to kill the angry snakes symbolise the necessity of overcoming the unbridled rage of the serpent-fire of the egocentric consciousness. Their action against the snakes has a very symbolic esoteric meaning: they crush the heads of the serpent with their fire-sticks, which are analogous to the Rod of Asclepius. Then the kundalini fire that dominates the human being from the pelvic sanctuary is extinguished; the fundamental reversal of the Serpent-fire takes place, and the new Soul-consciousness is born.

### **The Eternal Spirit-Fire**

Crow finding the "*cooked yam*" refers to the consciousness being touched by a glimmer of Light from the divine essence within and recognising how impoverished his egocentric existence is compared to a life nourished by the Divine Life-stream. He becomes conscious of an inner longing, an inner voice emanating from the Spirit-spark within, calling him to be again nourished by the cooked yams, the fruits of the Tree of Life. So, in his egocentric ignorance, Crow immediately puts to work the faculties of his consciousness, his earthly cunning and egocentricity, in the only way he knows, to acquire this source of nourishment for himself.

In this Aboriginal Dreaming, the live coals symbolise the eternal Spirit-fire that resides as a remnant spark in the human being. The seven digging sticks of the Seven Sisters, each with live coals at one end, symbolise that on the path of spiritual Self-Liberation, the seeker must ignite all seven aspects of the Sevenfold Serpent-Fire in the new Spirit-Soul Consciousness. These live coals are an element of the eternal microcosm, not a possession of the personality-being. They are directly connected with and influenced by the Sevenfold Divine Radiation, the Seven Sisters.

Therefore, Crow intends to utilise the fire kindled from the Spirit-spark, the live coals sustained by the Sevenfold Divine Radiation, to cook himself yams: that is, to nourish himself spiritually. However, this desire is futile because harnessing the Soul-Power of the Serpent-Fire Consciousness first requires that it be reborn from the Spirit-spark, not from the serpent fire of the egocentric consciousness.

Reawakening this new state of consciousness is not an automatic consequence of possessing faith, hope or love in the earthly or religious sense, as many believe. As Jan van Rijckenborgh (1991) explains, "*Acceptance or rejection of the Path of liberation is not a question of faith or the lack of it, as is sometimes claimed. Do not deceive yourself! It is a question either of a deep yearning to become a true human being, or of a desire to remain in the ordinary animal state of being. Not for nothing does the Sermon on the Mount say: 'Where your treasure is, there will your heart be also.'*"

This is why it is said that after he steals the coals from the Seven Sisters, Crow flies up to the top of a high tree: his egocentric consciousness desires to remain dominant above all else in his

spiritual quest. Crow must still learn that the personality-being must not grasp the fire of the Divine Radiations working within him, or he will be burned! While Crow has learnt that he needs to look within to the spirit-soul potential that lies dormant within his heart sanctuary, he still attempts to do so using his ego-centric consciousness!

Therefore, through his path of experience, the seeker must learn the singeing lesson Crow is about to learn before he can actually progress on his inner Path of Liberation. This is necessary for the fundamental reversal of the personality-being because until now, Crow's seeking has been held captive by his hard-headedness, the determined will of the egocentric consciousness.

This lesson begins when Bunjil the eagle-hawk approaches Crow seeking the opportunity to "*cook a possum*" using the reawakening Spirit-Fire within the heart sanctuary. In the Dreamtime, Possum was a Spirit-Man caught stealing others' food under the cloak of darkness. To escape the angry tribesmen chasing him, he used a spell to change himself into an animal and climbed a tree to get out of their reach. But the tribesmen used an old spell on Possum to prevent him from reversing his own spell when the danger had passed. So Possum remained forever in the form we know him today.

The allegory of Bunjil wanting to cook a possum refers to the Soul-consciousness beginning to respond to the call of the Inner Voice to be freed from the domination of the egocentric consciousness. Therefore, it alludes to overcoming the Possum-like deception and evasiveness of the self-centred ego so that the soul-consciousness can be renewed and restored to its rightful place in the microcosm. But Crow, the ignorant, self-centred I-consciousness, refuses to share the Fire with Bunjil, instead offering to cook for him. Alas, Crow has learnt little from the chaos of his dialectical existence and continues trying to guide the reawakening of the new Soul-Consciousness. It is a futile delusion that is about to have dramatic consequences for him.

### **5.3 The Horrible Tempest**

The ensuing commotion from the large crowd gathered around Crow's tree was the natural result of selfish and delusional attempts by the egocentric consciousness to maintain control over the Spirit-Fire kindled within the microcosm. This is always a critical moment on the Path of the seeker, and the commotion frightens Crow because he was not expecting that he could not keep the Fire for himself, that it could not become a possession of his egocentric self. He is frightened because he is beginning to realise that he must relinquish his egocentricity and surrender his self-interest to the new soul awakening within him.

This new and painful experience was certainly not part of Crow's cunning plan. A new force has been unleashed within his microcosm, which does not respond to his ego, and yet has the power to fulfil its true purpose. Crow has begun to understand this and now realises he must let go of his egocentric striving; if he does not, he will be destroyed.

This experience is analogous to that described by Christian Rosycross in the medieval story by Johann Valentin Andreae of the Alchemical Wedding of Christian Rosycross, translated by Jan van Rijckenborgh (1991): "*all of a sudden arose so horrible a tempest, that I imagined no other but that through its mighty force, the hill on which my little house was founded would fly into pieces.*"

At this point, Crow is undergoing a profound experience in which the I-consciousness begins to understand the true nature of the microcosm and that his place in it is subservient to the Other One and the new Soul-consciousness growing within him. As Jan van Rijckenborgh (1991) tells us in his explanation of The Alchemical Wedding:

*“You need to understand clearly what this storm means. It is a magnetic storm. Every human being lives in and from a magnetic field, an astral force. The storm referred to here has to do with establishing a link with, coming under the influence of, another magnetic field, whose radiations are totally opposed to those of ordinary nature. This is a very remarkable and often extremely oppressive experience. We absorb the radiations of the other magnetic field via the heart. They vibrate through us with a force that is always in accord with the purity of our blood and of our intentions. This does not happen just once, but many times, just as is shown in the story of C.R.C.: it is nothing new to him. That is why it is said that he is no longer afraid. Those who experience this magnetic storm for the first time are sometimes so afraid they kill or repress the pure longing within them and, consequently, have a very unhappy life.”*

So Crow relinquishes the live coals he had seized, and Bunjil can now put the ensuing fire to work according to its true purpose. As the new Soul-consciousness begins to develop under the guidance of the Other One within, the fire of the divine Seven-Spirit is unleashed. Blazing into a fire of purification and fulfilment in the microcosm, it permanently denudes the egocentric consciousness of its self-proclaimed glory. The consciousness loses its egocentricity and returns to its proper place as the servant of the new Soul-consciousness.

Crow, the diminished egocentric consciousness, has resumed the role, the purpose, for which it was created – to build and sustain the personality-being of the microcosm, within which the new Spirit-Soul-Being is to be resurrected. Then the Seven Sisters, the Seven Rays of the Divine Life-stream, having completed their task of reawakening the new Soul-consciousness, are swept into the sky. They take their place in the firmament of the microcosm, from where, as the Seven Sisters, they form the New Astral Field of the Spirit-Soul-Being and guiding principle of the microcosm.

### **Crow's Esoteric Fire**

Several more aspects of this beautiful story warrant a deeper explanation, providing us with more precise insights into the meaning of this Dreaming from the perspective of the spiritual development of the human being.

Crow signifies the striving human being who has reached his nadir in the world of dialectics and begun seeking the true purpose of life. His attempts to attain the live coals signify the beginning of a long and sometimes bitter road of experience until the lessons of this Dreaming are learnt.

We see the voices of the heart and the head, respectively represented by Eaglehawk and Crow. And we see how Crow's self-centeredness eventually leads him to the point where he is forced to recognise his egocentric delusion and its implications. The question remains whether this revelation will bring a new way of working in cooperation with the guidance of the Inner Voice of the heart. And how, precisely, does one navigate that transition from the old to the new, and more to the point, how does one fulfil it?

Crow must learn that this can only be achieved by relinquishing all delusions of control over the process, thereby allowing his guidance to come from the heart nourished by the radiance of the Other One within, the reawakening Spirit-Fire. This fundamental change in the consciousness of the personality-being always consists of the head relinquishing its desire for control: there will never be a conflict or strategy initiated by the Inner Other One asserting itself. Any conflict we experience in this change is entirely a creation of the egocentric consciousness.

Even whilst recognising the call of the Inner Other One emanating from the heart, the head may still listen to the baying of the ego. Then the seeker is conflicted in their attempts to reconcile these two irreconcilable voices. Jan van Rijckenborgh (1991) explains this inner conflict from a

gnostic perspective: *“The voice of the Gnosis, the light in us, never fights; it always withdraws from this dispute. It simply goes on silently radiating. The voice of nature, on the other hand, always tries to overpower the other influence and take control over the person concerned. This always arouses inner tension, particularly in moments when a definite decision has to be taken. If the pupil then directs himself spontaneously, from within, to the voice of the soul, if he thus chases away the black raven in him and wishes to maintain and propagate his inner qualities, he will always hit upon the right course, the path that is entirely in accord with his destination.”*

In his endeavours, Crow is not alone. He can only reach this point of recognition with the guidance, influence, and radiance of Bunjil the Eaglehawk, the soul-conscious inner voice that is ever-present but never forcing. This is why the story says that Bunjil the Eaglehawk, *“who had been watching the commotion, asked Crow for some of the coals.”*

Here the soul consciousness, Bunjil, asks the egocentric consciousness, Crow, not to get in the way of the divine radiations emanating from the Spirit-spark, not to stand in the way of the inner process of Soul-development. Thus Bunjil’s request represents the longing of the soul consciousness to receive the nurturing balm of the divine radiations so that it may be reborn under the guiding principle in the microcosm. Then it may soar like an eagle into the New Life, freed and far from the bonds of the self-centred existence of the egocentric consciousness. But the earthly Crow is not yet prepared to relinquish his control. As the will of the egocentric consciousness, as the ‘master’ of the processes responsible for the maintenance and protection of the earthly human being, Crow thinks that he should be in control of the restoration of the Soul-consciousness of the True Human Being. He does not yet recognise that the new Soul-consciousness is of an entirely different nature to his personality-being and its consciousness.

#### **5.4 Relinquishing the “I” of Delusion**

This fundamental misunderstanding hinders the seeker as they finally reach their nadir. Although acknowledging the existence of two nature orders and the Other One within, Crow still needs to understand the distinction between them fully. From within the ego now arises the fear that it will be dethroned from its kingship over the human being. How does the ego react? *“Crow refused to share the coals, instead offering to cook for Bunjil.”*

The I-consciousness was never meant to be the guiding spirit-principle of the human being: it only assumed that position as a consequence of the Fall. Or, more to the point, the I-consciousness seizing the role of guiding principle of the Human Being is the Fall. The consciousness of the ordinary human being is a tool for the development and maintenance of the physical and etheric bodies of the microcosm. It is only equipped to process empirical and sensorial inputs from the material universe to support the personality-being living in that realm under the guidance of the Spirit-Soul-consciousness.

As we discussed, the intellect of the personality-being cannot directly perceive the radiations of the divine realm; only through the reawakened heart sanctuary may these radiations be transmitted to the head. However, the head supposedly stands as a gatekeeper for whatever enters the body via the personality consciousness, so any impressions and divine radiations reaching the heart cannot be admitted into the life and consciousness of the personality-being without the head allowing it. Without the Spirit to guide it, the egocentric consciousness assumes in its delusions of grandeur to act as the gatekeeper, which explains the origin of all inner conflict and turmoil. While the head does not understand what must happen in and through the heart, it continues to interfere and hinder the heart’s task of reawakening the new Soul-consciousness.

So for Bunjil to be able to engage in the guidance of this process, Crow must first learn that it is impossible to fulfil that role himself, and he must step aside and let Bunjil fulfil his task. Thus, this Dreaming describes the process of Crow gaining this essential, life-changing experience. Having come to an absolute dead end in its efforts and having recognised that Spiritual liberation only comes from within, the I-consciousness now allows Bunjil, the soul-consciousness within him, to guide this development.

### **Crow's Epiphany: Letting Go**

The careful observer may suspect there are unnatural discrepancies in this Aboriginal Dreaming about Crow stealing Fire. For example, why does the raucous and mischievous Crow suddenly become frightened by the commotion of the crowd gathered around his tree, demanding that he share the secret of fire with them? And why, having deviously gained possession of the Coals, does Crow, the cleverest and most cunning of birds, now succumb to the baying crowd and throw the coals out to them? Why does he so readily lose his nerve after he has already attained his goal and is perched safely at the top of a high tree? Indeed, it seems illogical for him to give it all away.

However, these are not discrepancies in this Dreaming: rather, they define Crow's spiritual epiphany! Having coveted the Light for himself, Crow now finds that if he tries to hold onto it as a personal possession, others will remind him it is not his to keep. This is the moment the seeker finally realises the true purpose and consequences of the Path for their personality-being and egocentric consciousness. This is when the futility of self-centredness and the necessity of relinquishing all egocentricity are finally understood. This is the moment true self-liberation begins because only then can one serve the Inner Other One, the developing Soul-Consciousness.

We have always been blessed with two centres of spiritual consciousness, one in the head and one in the heart. The soul-consciousness of the ordinary personality-being is merely a natural functionality, a focal point of our emotions and feelings which is wholly dominated by, and to some extent, determined by our thinking and the external forces of the astral and mental spheres of our earthly, humane existence. This soul consciousness must inevitably die and be replaced by a new Soul-consciousness illuminated by the Light of the reawakening Spirit-Fire within. When the fire of the lower mind relinquishes its egocentricity to this new Soul-consciousness, the latter becomes the guiding principle of the human being. The head is then opened by the heart to a powerful new force - the Spirit-Fire - and is transformed. Then the true Higher Mind awakens.

### **5.5 The Intelligence of the Heart**

The live coals Crow desperately wants to possess symbolise the Spirit-spark, from which the new Spirit-Fire is reignited. Finding the way this Spirit-spark can be kindled into a fiery blaze as a new life-force in the seeker's heart is not a random process; it is a process primarily driven by a pure yearning of the heart. Colloquially, of course, we have always known this: we often *"speak from the heart;"* or say *"our heart is not in it."* We have always known that our heart has the capacity to change our behaviour and our thinking, even though we have until now denied it the opportunity to do so.

Nowadays, we cannot even use the words 'intellect' or 'intelligence' to distinguish between the consciousness of the head and the heart, because as the gap between the sciences of biology and psychology diminishes, the 'intelligence' of the heart is being revealed. Research in the new science of neurocardiology (McCraty, R. 2018) has scientifically proven that the heart is a *"sensory*



*organ and an information encoding and processing centre, with an extensive intrinsic nervous system that is sufficiently sophisticated to qualify as a heart-brain. Its circuitry enables it to learn, remember, and make functional decisions independent of the cranial brain."*

Rollin McCraty, PhD, Director of Research at The Institute of HeartMath, in California, is described as a leader *"in modern scientific research that has demonstrated that the heart's intrinsic nervous system is a complex, self-organized system; its neuroplasticity, or ability to reorganize itself by forming new neural connections over both the short and long term, has been well demonstrated."* (McCraty, R. 2018)

Humankind has always believed that love, wisdom, intuition, and positive emotions originate from the heart and that these four functions of the heart are essential for spiritual enlightenment. Gnostic spirituality has always relied on these functions, and their functionality has been attributed to the bond between the heart and the realm of intuitive knowledge, gnosis. The research by McCraty and colleagues (McCraty, R. 2018) *"found compelling evidence to suggest that the heart's energy field"* - which McCraty terms 'energetic heart' – *"is coupled to a field of information that is not bound by the classical limits of time and space."*

Says McCraty: *"When we are heart centred and coherent, we have a tighter coupling and closer alignment with our deeper source of intuitive intelligence. In a heart coherent state, there is an increased flow of intuitive information that is communicated via the emotional energetic system to the brain systems resulting in a stronger connection with our inner voice and allowing us access to the largely untapped potential for bringing our mental and emotional faculties into greater balance and self-directed control."*

Based on the results of his research, McCraty has proposed something that has long been maintained by mystics and esotericists (McCraty, R. 2018): *"the electromagnetic fields produced by the heart form a complex energetic network that connects the electromagnetic fields of the rest of the body. In doing so, the heart's energetic field acts as a modulated carrier wave that encodes and communicates information throughout the entire body, from the systemic to the cellular levels, and even conveys information outside the body between individuals."*

McCraty terms this concept 'Coherence:' *"a state of energetic alignment and cooperation between heart, mind, body, and spirit. In coherence, energy is accumulated, not wasted, leaving you more energy to manifest intention and harmonious outcomes."*

Many esoteric and mystic traditions have always espoused the existence of these faculties and capacities of the heart. Nonetheless, many would be comforted that modern science has finally vindicated this age-old esoteric knowledge. The vital question for the seeking human being remains on what basis, and to what objective, do they utilise this knowledge?

The extent we allow the intellect of our heart sanctuary to assume a guiding role in our thinking, willing and acting, and the nature of that guidance depends not only on our state of consciousness but on our state of life, our state of blood, and the circumstances and conditions in which we find ourselves. But connecting with our heart, emotions, and feelings will not bring about the self-revolution we long for if our soul-consciousness is not renewed.

The urge for fulfilment and the pursuit of perfection may seem like noble and heart-felt values, and indeed they are. But even when those forces intent on attaining perfection and fulfilment have originated in the heart, it is one polluted by the destructive astral forces of the egocentric collective consciousness. While they originate from a soul-consciousness that is still subservient to an egocentric consciousness, their results will remain egocentric. Indeed, even at its

darkest moments, humankind's wickedness and depravity have been driven by a powerful urge for perfection and fulfilment, albeit on a deluded egocentric basis.

### **Rainbow is the New Black**

Legends relating to Crow and Eaglehawk have been observed in many Aboriginal language groups and cultures across Australia, including other stories of Crow's role in the theft of fire, the origin of death and the killing of Eagle's son. Crow is widely considered a trickster, in much the same way as the raven symbolises deception and cunning in the traditions and myths of almost all societies across the World.

Representations of the crow or raven as the antithesis of the eagle, hawk or falcon are ubiquitous in ancient and modern literature, folklore and legends. These are virtually unanimous in their portrayal of the characteristics of the two as opposing or contrasting entities or 'forces.' Bunjil the Eaglehawk is said to be a creator deity and ancestral being who has two wives and a son, Binbeal the rainbow. In the Dreaming *Crow Steals Fire*, Bunjil is assisted by six wirmums or shamans representing the clans of the Eaglehawk moiety, some of whom helped gather the coals Crow threw to the crowd.

In the Biblical story of Noah, the self-centredness of the egocentric consciousness is symbolised by the Raven, which is seen as diametrically contrasted with the Dove. It is interesting to note that this characterisation extends well beyond the Judeo-Christian tradition, as is depicted in many mythologies across the World. The Rainbow Crow legends of the Lenni Lenape Indians (Schlosser, S.E. 2010) and the Raven Legends of the Haida Indians of North America tell stories of crows or ravens in their creation mythologies with uncanny similarities to some of the Aboriginal Dreamings.

However, the pairing of these two birds is in itself highly symbolic. Australian Aboriginals and some tribes of American Indians are known to divide their nations into two halves, each of which is denoted by a name given by the Ancestors. In the Kulin nation in central Victoria, Bunjil, the Eaglehawk and Waa, the trickster Crow are regarded as two 'moiety' ancestors. Moiety is an important principle in traditional Aboriginal society. It describes how indigenous people perceive the world around them as consisting of two halves, or moieties, a division they consider essential to maintaining 'balance' within the natural and cultural world.

From an esoteric cosmological perspective, the moiety system is remarkably similar to the bipolar or dialectical descriptor of the material universe manifesting in pairs of opposites. 'Opposites' is not the appropriate word in a holistic worldview that sees everything as interconnected – partly because the word opposite is often perceived to mean opposing or conflicting. In Aboriginal tradition, each moiety is an inverse or mirror of the other.

To ensure the fabric of Aboriginal society is maintained intact, these two halves must work together, each performing its assigned tasks, guardianships and obligations. If we comprehend these two moieties from a holistic perspective, we see that they are necessary for balance and harmony in the movement of the entire universe of manifestation. Thus, Eaglehawk represents day or light, and Crow represents night or darkness, as in the Yin and Yang circle. And as in Yin and Yang, the two halves are complementary, interconnected and interdependent forces. In this respect, and in this way, the soul-conscious human being understands the absolute futility of imposing or suppressing one force over the other; these forces are not opposing but complementing. It is only when we disturb their balance that the fabric of our universe begins to unravel as we assign them

connotations of good and evil, perceiving and manipulating them as conflicting forces in a degenerate confrontational humanistic sense.

### 5.6 Raven and Dove: An Alchemical Dreaming

Even though the esoteric knowledge relevant to them may be lost to the Westerner, the dichotomous symbolism of these two birds, the Raven and the Dove, is a recurring theme in the Western tradition. We refer, for example, to the experience of Christian Rosycross in the medieval story of *"The Alchemical Wedding of Christian Rosycross."* When setting out on the path to the wedding, whilst considering which of the four paths to take:

*"I hesitated such a long time in deciding upon all these possibilities that, because of great weariness, I was seized by hunger and thirst. I drew out my bread and cut off some slices. A snow-white dove which I had not noticed before, sitting in the tree, saw this and flew down, as perhaps she was used to doing, and settled quite trustingly next to me. I did not mind sharing my bread with her and she readily took it. Her beauty heartened me somewhat. But as soon as her enemy, a black raven, perceived this he immediately swooped down on her, not wanting my share of the bread but that of the dove so that she could but save herself by flight.*

*Together they flew towards the midday sun, whereupon I became so angry and sad, that without thinking I pursued the impudent raven and so, against my will, ran along one of the aforementioned roads for nearly a whole fields length, so that I could chase away the raven and free the dove."* (Jan van Rijckenborgh, 1991)

The candidate for the Path of Liberation knows that the raven within is constantly cautioned against interfering with the work of the dove. This is the Path of self-surrender that Gnostics throughout all ages have drawn to the attention of interested seekers. It is the Path of the Endura that the Cathars were renowned for teaching their initiates, and the Path of Wu-Wei of the ancient Chinese philosopher Lao Tzu. And it is the lesson behind the request from Bunjil for Crow to share the coals with him; it is Bunjil, the Soul-consciousness, who is first touched by a correct understanding of the radiations emanating from the live coals. And in this story, Bunjil is eventually able to receive them, while Crow learns his place in the process of reawakening.

When Christian Rosycross reacted to the raven stealing food from the dove, he saw that the raven - the egocentric consciousness - was attempting to take control of these radiations for himself. But recognising that these nourishing radiations were meant for the dove, the developing new Soul-consciousness, Christian Rosycross reacts without thinking to stop the theft and free the dove from the interference of the raven.

#### The Right Path?

This brings yet another perspective to Crow's reaction when the large group gathered around his tree, shouting and demanding that he share the secret of fire with them. The commotion in the crowd below so frightened Crow that he flung the live coals to them. Having longed to possess the Light and having now grasped it, Crow found it not to be what he expected. Having acquired the coals he sought, Crow quickly found that, firstly, they were not a personal possession in the sense he first imagined; secondly, holding on to them as a personal possession was not possible; and thirdly, having become aware of the significance of the coals, he was obliged to share them with those who also sought them.

The self-confident trickster Crow suddenly realises he must surrender the coals and quickly throws them to the crowd below. Likewise, Christian Rosycross becomes so incensed and aggrieved

by the actions of the raven that, without thinking, he chases it away. The seeker then finds that this spontaneous reaction, coming without thinking, speculating, or strategising, is the longing from the heart for liberation, and the first step on his Path of Self-Surrender. And as Crow relinquishes his grasp over the live coals and throws them to the crowd, they ignite a raging fire that engulfs all who yearn for it.

This is a watershed moment in the life of the seeker, a moment at which he or she finally recognises that, concerning the Inner Other One, the I-consciousness is *“not even worthy to be his slave and untie the straps of his sandal.”* (John 1:27) If everything is right within us as a seeker, we are now truly listening with the heart, and resisting the urgings from our head to enforce its egocentric will; and we will know from the heart what must be done. For Crow, the frightening commotion that prompted his capitulation was his inner recognition that keeping the coals for himself was neither possible nor desirable, as Jan van Rijckenborgh (1991) tells us:

*“It is extremely tiring and highly confusing to have to listen to these two voices. Anyone who seeks a compromise and thus tries to choose a middle way will always end up on the wrong track. Eventually, he will find himself empty-handed, or even worse. He who discovers this and experiences it, sometimes with a great deal of bitterness, takes the decision never again to listen to the old voice. Such a person will always ignore the black raven, the I, the self-maintainer, and will always protect the white dove, the new soul-state.”*

In his commentary on *“The Alchemical Wedding of Christian Rosycross”*, Jan van Rijckenborgh (1991) offers an explanation of the encounter between the Raven and the Dove: *“Confronted with his choice, Christian Rosycross yearns for a solution and makes an appeal to his inner possession, his inner attributes. He eats some of this bread and shares it with the white dove. But at the same moment, the black raven appears! When a candidate is on his way to the Alchemical Wedding, there are always two voices speaking within him: the voices of two natures. The newly growing soul-nature speaks from the Gnosis; the old nature speaks from the dialectical ego. These two are always in conflict with each other. It is impossible to reconcile them, and the battle between them will continue until the old nature has perished.”*

The ensuing events in the *Alchemical Wedding of Christian Rosycross* and *Crow Steals Fire* define a new experience for the seeker, which comes as a complete surprise to the consciousness of the personality-being, and not without some consternation. In reacting spontaneously to the inner voice and chasing away the raven, Christian Rosycross inadvertently starts down the path by which self-surrender of the ego leads to self-liberation. On this path, the growing new Soul-consciousness immediately recognises the ego attempting to intervene again. Then the seeker instantly feels an immense inner conflict, to which the only practical solution is... self-surrender.

### **Crow's Spiritual Redemption**

The analogy of the Spirit-spark with live coals is therefore entirely appropriate because the personality-being cannot hold them without being burnt. The seeker must let these hot coals manifest through him, not holding it to himself but passing on what has been received to others who long for it, thus assisting others in coming into the light.

This point in Crow's experience also correlates to the story of Christian Rosycross, where, after receiving the invitation to the Wedding, Christian Rosycross had a dream in which he was imprisoned along with numerous others in a deep well. When in the dream, the opportunity arose for him to grab the rope lowered into the well, he did so amongst the commotion around him. After

being freed from the pit, he was not allowed to bask in his good fortune but immediately had to assist in extracting others from the well.

From then on, Crow is not the same cunning and mischievous I-centred trickster he once was. He has undergone a fundamental reversal of consciousness and now lives increasingly under the guidance of the growing Spirit-Fire of the developing new Soul-consciousness. The seeker has become a pupil of a gnostic path of Spiritual Self-liberation and now has the means and the responsibility to work out their own spiritual destiny, their *raison d'être*.

We mentioned earlier that there are some interesting discrepancies in this Aboriginal Dreaming *Crow Steals Fire*, and we just discussed how Crow underwent a fundamental change in attitude. So it seems a little unforgiving that after he relinquishes the coals, Crow gets caught up in the ensuing bushfire and would have perished but for the intervention of Bunjil. So why is the clever trickster Crow burnt black while the other birds appear untouched by the flames? Indeed, it looks as if he is being punished for realising the error of his ways.

However, we find that Christian Rosycross had a similarly life-threatening experience the moment he set out on the Path of self-surrender. After he impulsively chased away the raven, thus freeing the dove, Christian Rosycross finds that he had inadvertently started down one of the paths that lay before him, and: *"Only then did I perceive that I had acted unthinkingly and had already entered a road from which, under peril of great punishment, I could no longer deviate. Although I could have reconciled myself somewhat to this, I very much regretted having left my travel bag and my bread at the tree and that I could not go back to get them. Because as soon as I turned around, such a strong headwind blew against me that I was nearly thrown off my feet. But when I went forward on my way, I did not perceive it at all. From this, I could easily conclude that it would cost me my life if I were to set myself against the wind. That is why I patiently took up my cross, continued on my way and, since so it must be, decided to do everything possible to arrive before nightfall."* (Jan van Rijckenborgh, 1991)

Like Christian Rosycross, it could have cost Crow his life if he had turned back and not proceeded in the right way. Crow did not flee from the bushfire, for he now knew he must stay the course and face the consequences. But ultimately, he was saved with the intervention of Bunjil and his shaman helpers. Thus Crow finally relinquishes his self-centredness and lordship over the Soul-consciousness, Bunjil, and ceases trying to interfere in the process of purification and self-liberation that has begun within him.

## 5.7 The Touchstone of the Heart

Every seeker on the Spiritual Path has to work out their own way; to determine what within them has become an obstacle on their path and how they should deal with it. Nobody can do this for you or force you to do it- it must come from within. This is why Paul said: *"Therefore, my beloved, just as you have always obeyed, not only in my presence, but now even more in my absence, continue to work out your own salvation with fear and trembling."* (Phil. 2:12)

Nevertheless, every seeker is given clear guidance, both from the Inner Voice that speaks to the open heart, and the example set by those who have gone this path before. For Christian Rosycross, it was the wind that nearly threw him off his feet that acted as his guide and his measure. For whenever he tried to take a direction that deviated from the Path, he felt a wind with such force that he knew it was impossible to go back.

At this point, the seeker may try to ignore the call or allow it to enter their heart and seek to hear more from it. Crow could have flown off with the coals, but the call of Bunjil drew him to

respond to the inner voice of the heart, and instead, he found himself facing the baying crowd. The seeker on the Gnostic path may take great comfort from the experiences of Christian Rosycross and Waa the Crow. Hearing the two voices within, one experiences an immense inner conflict whenever the consciousness turns towards the voice of the ego. But any conflagration dissipates immediately after one turns towards the voice of the heart. Then one will know beyond any doubt which way to go, and with this inner knowledge, follow the path shown by the developing new Soul-Consciousness.

With this touchstone, the seeker walks the Path knowing that the I-consciousness is slowly losing its grip over his heart, bringing to fruition the words of John the Baptist *"I must decrease, so that He may increase."* As the seeker progressively stills the frenzied self-serving activities of the I-consciousness, the developing Spirit-Soul-Consciousness becomes increasingly radiant. As the humble servant of the developing Spirit-Soul-Being, the diminishing I-consciousness no longer tries to reflect the Light for its own self-glorification. This is why Crow's beautiful white plumage was singed black by the blazing flames of the growing Spirit-Fire. Looking closely at a black Raven or Crow, it is possible to see an iridescence sheen with the colours of the rainbow, the colours of the Seven Rays, the Seven Sisters shining through the plumage.

### **The Ascension of Crow**

Some Aboriginal Dreamings about Crow depict him as leaving the earth altogether after Bunjil saved him from destruction by Fire. One story from Mudrooroo (1994) tells of the Crow's destiny: *"towards the end of his stay on Earth, Crow continued on his journey and became caught in a storm. The rain lashed down, and he felt cleansed by it. It was then that a voice was heard - it was Baiame, the All-Father. Baiame took the old Crow up into the sky, where he became the star Canopus."* Similarly, the Koori Mara Aborigines believe the star Sirius was the female wedge-tail eagle, Gneeanggar, who was carried into the sky by Waa the Crow, again represented by the star Canopus (Brosch, N. 2008).

The symbology of these two birds should now be clear. In the following Dreaming from Mudrooroo (1994), the Seven Sisters, who in Aboriginal Astrology are the star cluster the Pleiades, are seen as seven young women who lived together and came to the Earth to carry out their task:

*"Gneeanggar was the youngest sister, and when Waa (Crow) saw her, he fell in love with her and decided to kidnap her. When Waa saw the seven sisters were out looking for witchetty grubs, he immediately transformed himself into a grub and bored into a tree.*

*The sisters found his hole and each, in turn, tried to hook him out with a small hooked stick made for this purpose. As each woman pushed her hook down, Waa broke off the hook, but when Gneeanggar pushed her hook down the hole, he allowed himself to be hooked and drawn out. As she was raising him to her mouth, he turned back to a crow and carried her off to the sky where she became the star Sirius, the brightest star in the night sky. Crow became the star Canopus, which is the second brightest, and the six remaining sisters went into the sky as the Pleiades, from where they are still seeking to be reunited with their sister."*

This story reminds us that the personality-being Crow is destined to participate in the fulfilment of the divine plan when, and only when, he has come to a dead-end and learns to surrender to the Other One. When the seeker learns to give way to the manifestation of the divine potential within his microcosm, their transformation can and will be completed. When Crow sees and falls in love with the youngest sister, this signifies that he has passed the nadir of his egocentricity. The way before him is now becoming clear, and he must transform himself into a form

in which the divine can manifest. Hence when he turns himself into a grub and bores into a tree: he takes his nourishment from the Tree of Life.

The actions of the Seven Sisters signify the workings of the Sevenfold Divine Radiations, transforming the microcosm of the human being who is open to them into a Spirit-Soul-Being. The Seventh Radiation, Gneeanggar, touches Crow directly and consciously so that as the new Consciousness of the transforming personality-being, he can take his rightful place in the Sky, freed from the bonds of unbridled egocentricity. The realisation of the Spirit-Soul-Being is complete as it ascends to the Sixth Cosmic Domain.

### **Not Doing**

The redemption of Crow is the key to the meaning of the admonishment we hear in the Tao Te Ching, Chapter 9: *“Do not touch the vase.”* The personality-being that only perceives with the senses must refrain from interfering with the guidance the Soul-consciousness receives from the Inner Other One. Hence why we read of this process in Chapter 12 of the Tao Te Ching, as translated by Jan van Rijckenborgh and Catharose de Petri (1996):

*“The five colours blind the eye, the five tones deafen the ear; the five flavours dull the taste. Frenzied rides and hunts lead the human heart astray. Goods hard to come by induce man to pernicious deeds. Hence, the sage is guided by his inner being and not by his eyes. He rejects everything coming from outside and longs for what is within.”*

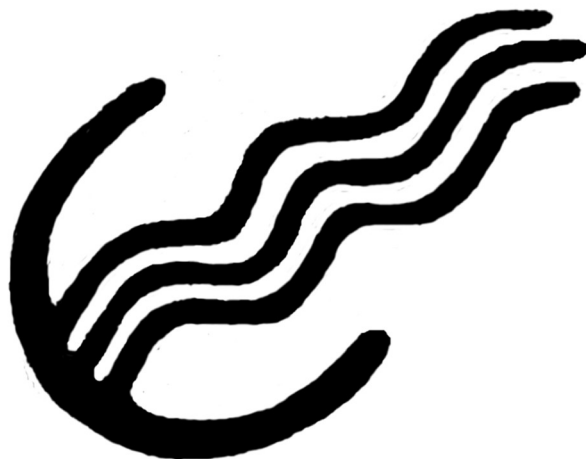
In their explanation of this verse from the Tao Te Ching, Jan van Rijckenborgh and Catharose de Petri (1996) tell the seeker that:

*“From that moment onwards a different magnetic fluid is drawn into his system. In this way, his eyes will no longer see conflict in the world, but will only perceive a world in which he does not belong. Then the frenzied hunts on the horizontal plane will come to an end. The ears will hear and utilise other etheric forces, and the sense of taste will receive other sustenance. Thus the five soul-fluids will make possible that great transformation known as ‘the alchemical wedding of Christian Rosycross.’”*

Hence, we could say in the terminology of this Aboriginal Dreaming: *“Crow, do not touch the coals with your I-conscious personality; do not allow your ego to interfere in the process on your path to liberating the Inner Other One within you. Otherwise, you will be burnt.”* As Crow was turned black, so is the consciousness marked with the fire of purification, beginning its journey of redemption and reunification with its Divine Origin. And from the blackened ashes arises the Phoenix, the sacred Firebird!

Therefore, this fire that burns Crow can be seen as a fire of destruction or fire of purification. If you heed the advice of Bunjil and accept the help of his shamans together with the seven coals, the seven focal points of the Sevenfold Divine Radiations of the Spirit, this Fire of Purification will set you free!

**Part 6.**  
**The Flower Child:**  
**Aboriginal Christmas Dreamings**



*The Aboriginal Dreaming of “The Flower Child” describes the rebirth of the new Soul-Consciousness and attests to the pure joy and true freedom it brings. Our commitment to this transformation process is demonstrated by our willingness to purify the personality-being and diminish the impure etheric and astral forces influencing us.*

*The Aboriginal lightning symbol depicts the Spirit entering the human being as a transforming force of Light and energy. If we are open to allowing this transforming force to work within us, it will strike us as a power of purification; otherwise, it will strike us as a power of destruction.*



## 6.1 The First Christmas

In traditional Christianity, the birth of Jesus is one of the most significant historical events since Adam and Eve left the Garden of Eden. It is nothing less than the birth of the Son of God, sent to redeem all humankind. However, our traditional Christmas festivities seem to have only a vague and tenuous connection with the events described in the Gospel narratives. Indeed, they more closely resemble a celebration of family, feasting, gifting and goodwill that often obscure those events' true meaning and significance.

From a Gnostic spiritual perspective, our annual celebration of Christmas calls us to reconnect, not with an event over 2000 years ago, but with the Divine Element that lies dormant within us. For the soul-conscious seeker, the Christmas story is an allegory with much more profound meaning and contemporary significance than any historical event or traditional festivity can ever have. The birth and mission of Jesus Christ are not dependent on any authoritative interpretation or literal rendition of the Gospels, let alone any Christian tradition. Indeed, the Gospels should be nothing less than a joyful and momentous allegory of the path to a rebirth of the Christ-consciousness within us.

Realising that the key to liberation lies entirely 'within' us opens the door to a fundamental change of direction and purpose in the seeker's life. This inner change heralds the reawakening of the soul-consciousness as a beacon of light amidst the chaotic world of our sensory perception and subjectivity. But this reawakening is not an automatic process and cannot proceed without careful reflection and preparation on the seeker's part. Despite experiencing moments of pure, heartfelt longing, the egocentric consciousness is still alive and well in the seeker and will not relinquish control over their personality-being without a struggle.

The serious seeker takes to heart the warning of the 17<sup>th</sup> Century mystic Angelus Silesius: *"If Christ a thousand times in Bethlehem be born, but not in you yourself, then your soul is still forlorn."* However, the overburden that traditional Christian interpretations of Christmas layer upon our consciousness make it difficult for most people to be truly open to alternative perspectives or interpretations. Indeed, even in Australia, amidst the oldest living belief system in the World and the hot Australian summer, many still adorn their Christmas celebrations with the vestiges of the northern hemispheres 'White Christmas,' complete with Santa Claus, coniferous Christmas trees, and jingles that echo from the other side of the World.

### **The Aboriginal Christmas Dreamings**

The irony of traditional interpretations of Christmas is striking when we compare it with the religions and beliefs of other cultures and civilisations. Even a cursory study will show that most ancient wisdom, mythologies and sacred revelations contain remarkably similar narratives to the Gospel story. Two Aboriginal Dreamings parallel the Christmas story so closely that they raise questions far beyond their spiritual meaning.

These ancient Aboriginal Dreamings speak not only of the immortality of the divine spark within every human being but are a poignant reminder for every human being to listen to and follow the Voice of the Inner Other One. The first Dreaming comes from the Ngiyampaa People of western New South Wales and was first recorded in a poem by Ngiyampaa poet and songwriter Fred Biggs, and later by Roland Robinson (1965) and A.W. Reed (1982) as *"The Flower Child:"*

*Long ago in the Dreamtime, before our ancestors walked the land, two sisters strolled through fields carpeted with flowers. Where these sisters came from, no one knows; for it was the springtime of the world when all life was still young, and there were not yet any men in the land. The sisters*

*walked joyfully together amongst the sea of sweet-scented flowers, at times hand in hand and other times apart, as they searched for yams and berries to satisfy their hunger.*

*As one exceptionally bright and beautiful sunny day drew to a close, one of the sisters noticed an unusually large flower, and bending down to look at it, she saw in the petals the face of a tiny baby so appealing she plucked the flower immediately. Carefully she placed the flower between two pieces of bark to protect it, leaving it in the field so it would be washed with the dew in the early morning. Sure that she had found a treasure she must keep to herself, without saying anything to her sister, she visited the flower every day as the baby grew and became more desirable every time she looked at it.*

*But summer passed quickly, and as the autumn nights steadily became colder and winter approached, the girl suddenly realised that the flower was fading away. Although it was still growing, the little child's face and hands were turning blue with cold. Immediately she hurried back to the bark hut where she slept with her sister, and fetching a soft piece of possum fur, she gently wrapped the baby to protect it from the cold. When the baby smiled at her, her heart turned over, and she instinctively picked him up and put him to her breast as he lay contentedly in her arms, clasping her breast and waving his tiny hands.*

*Now the girl who had not known a man had become a mother, and the time had come to tell her sister of the wonderful thing that had happened amongst the flowers of the field. Together they nurtured the child through infancy, playing with him, teaching him to speak and sing, and bestowing on him the little knowledge they possessed. When fully grown, the man-child became Mulyan, the Eagle-hawk, and at the end of his life, rose into the sky as a bright red star.*

You may have recognised striking similarities with the Christmas narrative in this Aboriginal Dreaming. From a spiritual perspective, these similarities - together with some more subtle aspects of this Dreaming – will be very relevant and informative for the seeker on the Gnostic path. Indeed, the scene set in the first paragraphs of this beautiful story has a highly significant esoteric meaning.

### **The Virgin Land**

The two Sisters are walking in a pristine and pure realm, untouched by aging and death. It is the springtime of the world, in which every living thing is young, vibrant, filled with divine potential, and the expectation, the promise of true life in fulfilment of the divine plan. Introducing the story of the Flower Child with this image of a pure etheric sphere is an analogy for the human being who, through the process of diminishing the ego, has made room within their heart for the Inner Voice to speak. This purification process is essential to prepare the seeker for the birth of Jesus, the new Soul-consciousness within.

The seeker's inner recognition of their duality focuses on the necessity of raising the lower self to a higher level of purity to make possible its reconnection with the true Higher Self. The lower self must be purified, and a purified etheric sphere must also be established, into which they may enter and work together with others on this path.

When the seeker recognises an Inner Yearning, an Inner Voice, calling them to walk in the fields of flowers, it is a call from the Father to return to the divine plan from which we have deviated. Likewise, in the Gospels, Emperor Augustus calls for the citizens of the land to return to their place of origin, which, for Joseph and Mary, meant journeying to Bethlehem. In the Aboriginal Dreaming of the Flower Child, Mary and Joseph are represented by the two Sisters.

The first step in this process of return is to take leave of the influences and forces in one's life that keep drowning out the inner voice. This must begin with the purification of the four-fold

personality-being so that the reconnection of the true higher self and the purified lower self may take place. In this process, the I-Consciousness must learn from experience to refrain from exerting its egocentric grasp, its dominance over the heart sanctuary. Only then can the seeker make room in the heart sanctuary for the Inner Voice to grow in strength, for the head sanctuary to listen to this voice of the heart, and so be guided more and more by the intuition of the developing new Soul-consciousness.

The I-consciousness of the personality-being eventually recognises that every time it asserts itself in an attempt to dominate over the Inner Voice of the heart, the result is the same: tears, tragedy, and chaos; worry, anxiety and fear. Thus the seeker makes way for the revivification and growth of the dormant seed-nucleus of the True Man, the divine potential lying dormant in their heart. The germination of the dormant seed is presented in the Gospels as the conception of the embryonic Jesus. In The Flower Child, it is the first Sister's recognition of *"the face of a tiny baby"* in the field of flowers.

As long as one remains focused on this objective, an active connection between the Inner Other One and the Soul-consciousness can be reawakened. The thought-life in the head sanctuary and the longing for the higher life in the heart sanctuary must both be purified. They must be virginal, undefiled, and so we see in the Dreaming of the Flower Child that the two sisters represent the two-fold force represented in the Gospels by Joseph, as the purified will, and Mary, as the purified longing for the true Higher Self. They are pure in that, as faculties of the higher self, they are not known by, borne out of, nor possessed by ordinary humankind. They constitute the precursors to the rebirth of the true Higher Self in the microcosm.

Only when this fundamental change in consciousness is realised can a place be prepared within the human being for Jesus Christ to manifest within and through us. However, the preparation of this place begins well before the purification of the personality-being is completed, which is why we read of Jesus being born in the stable, in the manger of a microcosm in which the lower self of the personality-being is still impure. The purification of the lower self begins when the Inner Voice radiating from the Spirit-spark of the Higher Self arouses in the lower self the longing to engage with the spiritual Path of Renewal. Through this Path of Renewal, the personality-being undergoes the process of purification and transformation to become the worthy servant of the new Soul-consciousness, Jesus.

### **Making Straight the Path**

The consciousness of the personality-being focused on purification is symbolised by John the Baptist in the Christian Gospels. John is born to Elizabeth, one who is driven by a longing orientated towards realising Goodness in this world, and Zechariah, who is the willingness to bring it to fulfilment. The John-consciousness has the task of preparing the personality-being to cooperate with the inner longing for the new higher life, the Jesus-consciousness. That is to say, John makes straight the way for the Lord.

The purification of the lower self is essential for the rebirth of the purified Higher Self. Without the lower self being reorientated and purified, the birth of a new Soul-consciousness within the microcosm would be unbearable, indeed impossible for it to endure. As we read in Matthew 9:14-17: *"Neither do people pour new wine into old wineskins. If they do, the skins will burst; the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."*

When we have experienced to the depths of our being the futility of directing our thinking and desiring toward attaining fulfilment through our endeavours in ordinary nature, we reach a turning point, a dead end. We realise that all such efforts and achievements are, per our dialectical nature, only ever transient and never genuinely fulfilling. You may remember in the biblical story that until this point, Elizabeth was barren: this means that her efforts to achieve goodness based on the lower nature have not borne fruit; they had been utterly futile. And so in Luke 1:17, we read that when Elizabeth's husband Zechariah was visited by the angel Gabriel, he was filled with doubt when he was told of the coming of John, who was *"to make ready a people prepared for the Lord."*

Despite Elizabeth's barrenness and Zechariah's doubt, the realisation of a higher purpose for the human being is conceived as John. John is the conscious realisation that the only thing necessary is to make room for that which is not of this transient world, for that which is permanent. As we are told of John in Matthew 3:2-3: *"This is he who was spoken of through the prophet Isaiah: 'A voice of one calling in the wilderness, 'Prepare the way for the Lord; make straight paths for him.'"* When a seeker strives for the realisation of the 'True Self,' the true Higher Self, this begins by first recognising that the 'I' of the lower self must become subservient to the True Self, the inner 'Other One.'

Hence we recognise that our life system becomes complete only through striving for the restoration of the dual-being in the microcosm. Only then can our microcosm fulfil its true purpose: the reconnection of the purified lower self, John, with the new Soul-consciousness, Jesus, and the Higher Mind, the Universal Consciousness, the Christ.

Through a long and often painful experience, we learn that the inner voice can be heard only when our I-consciousness becomes still and the Path to soul-liberation is revealed. Then there is a twofold process within us: first, the purification of the lower self and the head sanctuary, and second, an inner yearning and willingness to reawaken the true Higher Self. When we allow our consciousness, and therefore our mind, to become still, we are making straight the Path for the One who is to come by diminishing the egocentric consciousness that would otherwise remain the dominant force in us. Alongside the Ego-consciousness, depicted in the biblical narrative as King Herod, there now emerges a new state of consciousness, the John-Consciousness, whose task is to prepare the way for the Jesus-Consciousness, which in turn prepares the way for the Christ-Consciousness.

This is why first, the elderly couple Elizabeth and Zechariah must conceive John to prepare the way for the task of the young virgins Mary and Joseph. This is why Elizabeth was already with child when the angel appeared to Mary, and Herod was already King before these two women conceived. Any true spiritual path must describe a process during which the two new states of consciousness, John and Jesus, are born in that order. John must precede Jesus so that he may make way for Him, as they accompany each other in fulfilling their respective tasks of preparing the way for the birth of Christ-consciousness.

## **6.2 The Carpet of Flowers**

In the Dreaming of the Flower Child, the carpet of flowers represents the innumerable immortal Spirit-spark nuclei, the flower buds lying dormant in the heart of every human being. They are waiting for the right conditions, the right experience that will enable the process of reawakening - the blooming of the flower - to begin.

The Sisters' hunger as they search for food represents the longing for liberation, the yearning for fulfilment. So the Sisters strolled together through fields of flowers in search of food to satisfy

their hunger. This indicates that we must long for liberation and be willing to fulfil that longing! We see the Sisters in a pure and virginal realm, where there is the possibility to hear and follow the inner voice and remain completely orientated towards doing so. This possibility can be fulfilled because they prepared their hearts with a pure desire and their minds with a steadfast determination.

The Sisters sometimes walk hand in hand and other times apart, which alludes to the ever-changing nature of dialectical materiality and its alternating states of activity. There are eras, epochs and ages in which conditions go *"hand in hand"* with the cooperative harvest of Spirit-Soul-Beings, and others in which the Sisters walked alone *"as they searched for yams and berries to satisfy their hunger."* There is work to be done not only on the microcosmic level; the pure Astral Sphere of the Sixth Cosmic Domain, the *"fields carpeted with flowers,"* must also be prepared for the harvest.

The work of the two Sisters, the purified longing and willingness of the higher self, Joseph and Mary, is to prepare the astral body of the microcosm following the guidance of the Inner Other One. This is why it is said that Joseph and Mary received guidance through dreams or from angels. This guidance originates in the pure Astral Field of the original field of Life and Light. The Sisters walk hand in hand through the fields of flowers when the openness for receiving the Light-Power of the Seven-Spirit - and the willingness to actively utilise this Light-Power to build the new Soul - have arisen within the microcosm. Then the betrothal of Joseph and Mary takes place.

### **The Conception of the New Soul**

The faculties of the lower self and the purifying higher self have resigned to 'not doing,' as far as the call of the Spirit emanating from the reawakening flower bud is concerned. This explains the submissiveness of Mary in her response to the angel: *"I am the Lord's servant. May everything you have said about me come true."* (Luke 1:38). By 'not-doing,' by not attempting to force or guide or take control of the activities of the Spirit within the microcosm, the facilities of pure willing and pure longing, Joseph and Mary, are together able to create a pure, virginal, openness for the conception of the new Soul-consciousness, Jesus.

The two Sisters stroll hand in hand through the fields of sweetly scented flowers. Under the guidance of the inner voice, they are actively working to fulfil the conditions necessary for the conception of the embryonic New Soul. Having recognised and followed the guidance of the Inner Voice, the Soul-consciousness is touched by the Divine Light-Power of the Gnosis, and the embryonic New Soul is conceived of the Spirit. And so it is that on a *"bright and beautiful sunny day"*, one Sister *"saw in the petals the face of a baby."*

The bright sunny day symbolises being touched by the Light-Power of the Holy Spirit, just as Mary conceived Jesus by the power of the Holy Spirit. Jan van Rijckenborgh (1980) describes the results: *"Because of the fundamental touch of the Gnosis, a faculty is liberated in all those who are willing to react positively. This faculty is the first outpouring of the Holy Spirit, the first clear manifestation of the Comforter. It relates to a possession of the blood, to a soul-faculty, given ineffable love to the mortal soul so that the rebirth of the immortal soul might be fulfilled. This faculty is similar to what was given to Mary in the story of the Gospel. It says that she was overshadowed by the Holy Spirit in order that the infant Jesus could be born out of her. She received a power for renewal of life."*

The Sister is overjoyed, having finally found an answer to her quest: the baby's tiny face was *"so appealing that she plucked the flower immediately. Carefully she placed the flower between two pieces of bark to protect it."* What else would the seeker do but rush joyfully towards that beautiful

vision, drawing it into their heart sanctuary, embracing it and giving it their constant care and protection?

When the new soul begins to radiate within the seeker, there is great joy because they now see the glimmer of a higher reality, the divine essence reawakening within them. They now know with absolute inner certainty that their life task is to revivify this mighty spiritual perspective within the microcosm. This joy encompasses not only the purified longing of the higher self of the seeker, Mary: Elizabeth, the longing of the purified lower self, also shares her joy. This is why we read Elizabeth's greeting to Mary in the Gospel of Luke 1:44: *"As soon as the sound of your greeting reached my ears, the baby in my womb leapt for joy. Blessed is she who has believed that the Lord would fulfil his promises to her!"*

The seeker instantly recognises the significance of what has been found and intuitively strives to embrace and protect it. In the clarity of the purified etheric field, the seeker focuses on bringing to fulfilment the birth of the New Soul without delay. Having attained the openness necessary for receiving the Light-Power of the Divine Seven-Spirit, the Sister realises she must allow that building process to begin immediately and provide the protection necessary for the developing new Soul to grow. So she immediately plucks the flower and carefully places it between two pieces of bark to protect it.

### **Washed with the Morning Dew**

Leaving the flower to be *"washed with the dew in the early morning"* reminds us of God sending manna to the Israelites as Moses led them through the desert on their journey from bondage in Egypt to the Promised Land. When they seemed to have lost all hope, the Israelites were saved from starvation by the manna falling from heaven like the morning dew, as we read in the Book of Numbers 11:9. Leaving the flower to be *"washed with the dew of early morning"* indicates the development of the embryonic new Soul-consciousness, and being completely open to the promise of the manna from heaven; to the constant unimpeded influx of the Divine Light into their opened heart sanctuary.

So these few simple words from the Flower Child Dreaming bear great significance for the seeker on the Path. *"Leaving"* the flower to this process indicates the necessity of a conscious decision to allow it to proceed unimpeded, of leaving ourselves completely open to the power and guidance of the Divine Light Radiation. Being *washed* signifies the cleansing or diminishment of the natural consciousness and its egocentric influence over the microcosm. The *dew* signifies the Divine Radiations; being baptised with the living water; the influx of Light-Power over the microcosm; and the nourishment of the heavenly food now active within the microcosm. And the *early morning* signifies the embryonic beginning, at the dawn of the new day of this divine revelation.

Thus, the story of the Flower Child speaks of a critical point reached by the seeker on the Path, in whom the Christ-child Jesus is gestating under the guidance of the inner voice. The opening of the inner flower bud has indeed commenced. As long as the seeker of the Divine Light continues to listen to the inner voice and does not attempt to control or interfere with this process, the uninterrupted stream of Divine Light Power will ensure we will never go hungry or thirsty again. The seeker is now walking unwaveringly along the Path in fulfilment of the true purpose of their life.

### **The Secret Treasure Within**

Every seeker will experience this moment of inner recognition: *"Sure that she had found a treasure she must keep to herself, without saying anything to her sister, she visited the flower every*

*day as the baby grew and became more desirable every time she looked at it.*" This is when the seeker recognises the spiritual significance of the treasure conceived within them and knows - either through experience or intuition - that this treasure must be held discretely to protect the embryonic new soul-being.

There are two threats from which this treasure must be protected: firstly, one's egocentric self, and secondly, external influences and forces. The egocentric consciousness still rages within us, even though the new Soul-consciousness has been born. Furthermore, the old consciousness of the personality-being still clings to its desire for goodness. Both these forces work within us to stifle the flame of the new Soul-fire if we do not take precautions to protect it.

The second threat is perhaps more disconcerting because, in the joy of discovering their newfound inner knowledge, the seeker's altruistic enthusiasm to share this priceless treasure with others is often met with derision, hostility or disinterest. Such a reaction is intense and painful when it comes from those nearest and dearest to us, whose opinion and approval we value greatly. Indeed, family and friends are often the ones who most actively oppose it, perhaps out of misguided love and concern for the seeker, but often combined with a fear of losing the relationship they currently have with them.

The serious seeker's 'significant others' may have little interest in listening to their own inner voice, let alone going a gnostic path, and see no basis for joy in the seeker's discovery. On the contrary, they instantly recognise this as the beginning of the seeker's departure from their theocratic community and the bonds of its astral field.

To safely pass this critical stage on the Path, the seeker must quickly learn to protect this treasure, to shield this precious discovery from the attacks of those who wish to harm it. The joy they feel as a result of the conception of the New Soul within them is a joy they can share only with those who recognise it as their own, those fellow seekers on the Path that have, based on their own experience, entered the Living Body of a gnostic power-field. It is a joy that comes from the conscious recognition of the voice of the Inner Other One, a state of consciousness free from worry, anxiety and fear.

In the aloneness of this joyful experience, the seeker nourishes and protects their inner conviction, inner strength, inner longing to persevere nonetheless, and the wisdom and willingness to always place the call of the Inner Voice above all else. The greatest danger at this delicate stage on the seeker's path is whether they truly value their inner conviction over that of others; whether there is sufficient inner experience to recognise the forces at play here; whether there is sufficient resistance to the urging of the ego to share with others this treasure. If not, then before the rosebud can open, the great joy the seeker longed to share with others has turned to sorrow, lost amidst doubt, disillusionment, despondency, and melancholy.

### **6.3 The Inner Joy of Soul Unity**

The seeker with sufficient inner experience finds that the joy and faith growing within provides the necessary inner strength to continue on this journey in fellowship with a group of like-minded ones. They continue the inner work quietly and unobtrusively as far as their outer life is concerned. Today, millions share the same inner longing as our fellow seekers and walk the same path of experience. The question is whether they have developed the willingness to convert this longing into action.

After all, when Joseph learned Mary was pregnant, he planned to leave her quietly. Not until the Spirit spoke to him in a dream did he realise that the pure longing of Mary was to give birth to

the New Soul, but this could only succeed if he was willing to help and protect her. This is the meaning of the “*two pieces of bark*” the Sister places around the embryonic Flower Child to protect it. Together they symbolise Joseph and Mary, the pure longing and pure will to bring to fruition the embryonic new consciousness they cradle between them.

Through their participation in a gnostic spiritual school, many seekers have found that others share the same insight, longing for liberation and one-pointedness of purpose. And as a collective, as a group working together, they form the bark hut, the Living Body, into which the Sister took the developing Flower Child for protection and nourishment. The seeker finds in the Living Body a sanctuary, a pure etheric field, a refuge of like-minded ones. Therein, the nurturing and development of the Flower Child, the rosebud, and the unborn Child Jesus, can continue.

In this way, the developing new Soul-consciousness is protected by the spiritual power-field of the Living Body, through which it can continue to imbibe the radiations of the Spirit. Here the seeker gains experience and self-knowledge, without being exposed unnecessarily to the delusions and wrath of the ego-orientated astral field of the ordinary consciousness.

Many outside this Living Body see this path as a foolhardy dream, an anathema to their egocentric and individualistic perspective on life. All the more threatening to them is the implicit challenge to cease their denial of the inner voice within them, which they are often unwilling even to acknowledge. This is why Elizabeth remained in seclusion for five months after she became pregnant (Luke 1:24). Only Mary visited, and she stayed with Elizabeth for some time. In the seclusion of this sanctuary - in the sister’s bark hut - the opening rosebud continues developing as the guidance of the inner voice grows stronger. These developments give the seeker strength for the inevitable challenges that will come from within when their own egocentric consciousness, King Herod, realises its kingship over the soul is destined to pass away.

This is not to say that the inner work undertaken within the sanctuary of a gnostic spiritual group is secret. Indeed, it is a path laid out openly before every living soul, without exception or constraint. But it is a prerequisite for progress on this path that the seeker accepts the protection of a gnostic etheric field. Because this protective field is also a magnetic field, anyone who truly has an affinity with the polarity of such an etheric field will inevitably be drawn into it, following the universal electromagnetic law ‘like attracts like.’

The power-field of the spiritual group, the ‘*bark hut*’ in which the Sisters lived, provides its help and protection through the pure and concentrated atmosphere that can manifest therein, which nourishes the developing New Soul. In such a spiritual powerfield, the seeker is focused daily, in the privacy of their own heart, on the growing new soul. In this way, the seeker becomes ever stronger in their conviction and devotion to the Path leading to the new Soul-consciousness, and the diminution of their egocentric way of life. In this way, the seeker puts into practice a process in which, as John the Baptist said, “*He, the other one, must increase, but I must decrease.*” (John 3:30)

### **The Cold-Hearted Ego**

In observing the development of the foetal child of the new Soul-consciousness growing more desirable and stronger every day, the seeker is easily caught off-guard with the sudden realisation that simply observing is not enough. As we read in the story of the Flower Child, “*summer passed quickly, and as the autumn the nights steadily became colder as winter approached, the girl suddenly realised that the flower was fading away. Although it was still growing, the little child’s face and hands were turning blue with cold.*”



Despite being acutely aware of the contrast between this Other Reality and the harsh unreality of our ordinary existence, the seeker must realise that pursuing goodness, purity, truth and knowledge alone, is pointless. Acquiring knowledge for the sake of it does not bring the seeker any closer to the One Thing Necessary that now seems to be slipping away from them. These attributes cannot be a cultivated attitude towards others but are the natural consequence, the new reality, of a fundamentally new state of consciousness emanating from within the seeker's heart. It is not enough to admire the growing new soul; otherwise, it will turn blue with cold and die! The seeker must now act!

Therefore, under the guidance of the inner voice, the pure longing, and the pure will, Mary and Joseph know the right thing to do at this moment, and under the protection of a gnostic spiritual power-field, the seeker moves into a new phase on their path. Now the longing of the heart for the Other One brings ever more sharply into focus the futility and desolateness of our self-centred existence. This crisis borne of complacency forces the seeker into action, into taking a definitive step to protect and nurture the growing new soul. The lower self is reorientating from serving itself to serving the needs of the growing new Soul.

However, it seems things could not get much worse for the personality-being. Far from the heyday of the ego, when its kingship over the personality-being reigned supreme, the seeker now feels completely estranged from the World, those close to them, and the self that was once so proud. But the darkest hour is always that before dawn, and the seeker knows they must persevere despite the fretful cries for attention from the ego.

In this critical stage, the growing new Soul-consciousness must endure attacks from the worldly forces and powers operating within the seeker. These attacks have now come to the fore because the Nurrumbunguttias, the forces of the egocentric consciousness that have ruled humanity for so long, now see their rule coming to an end. This is when the ego, King Herod, begins to plot the murder of the growing new Soul-consciousness, the baby Jesus, with all the forces it can muster. But the seeker who is correctly prepared for the birth of the Light is fully aware of the potential threat the egocentric consciousness of the lower self presents. As we read in the Gospel narratives, Herod does not get to honour the Child Jesus, and Joseph and Mary follow the warnings given and flee with Him to Egypt to avoid Herod's murderous intent.

Therefore, the threat posed by the ego is anticipated and neutralised by the Sister long before the Flower Child can be harmed. And at this point, the seeker takes a definitive new step on their spiritual path. The purified aspects of the lower self respond to the inner yearning to *"make his paths straight for the one who is to come"* (Mark 1:3). The process of I-demolition, of breaking up the resistance coming from within the personality-being, then begins in earnest. Thus, the Sister immediately *"hurried back to the bark hut where she slept with her sister, and fetching a soft piece of possum fur, she gently wrapped the baby to protect it."*

Mary and Joseph had to travel far from their home in Nazareth to Bethlehem, their ancestral place of birth, to fulfil the call of Emperor Augustus. This call is to raise the entire microcosm into a condition where the original divine plan for the true human being can be revived within it so that we may become a Child of God again. The symbology of the return to Bethlehem, the place of Joseph's birth, to the bark hut that was the Sisters' home, is the call to return to the place of the beginning, to the original condition of the microcosm, to facilitate the imminent Rebirth of the True Human Being.

When the call to return home was answered, the only place Mary and Joseph could find to sleep was a cave where the animals were stabled. But the sleep they sought was no ordinary sleep,

as we hear from Hermes Trismegistus in the *Corpus Hermeticum*: “For the sleep of the body became the soberness of the soul, and the closing of the eyes became true seeing, and my silence became pregnant with good things.” When falling asleep with one’s consciousness orientated towards the Inner Other One, the Soul-Consciousness is connected directly to the forces of the holy Seven-Spirit radiating from the Divine Realm.

The seeker, using the faculties of a pure will and a pure longing - Joseph and Mary – has now created the conditions for the birth of Jesus. And now every precondition has been met, and the time for the birth of the new Soul has come.

#### **6.4 The Birth of the Flower Child**

The new King has been born, and oh, what joy! “When the baby smiled her heart turned over, and she instinctively picked him up and put him to her breast, as he lay contentedly in her arms, clasping her breast and waving his tiny hands.” Now the birth of Jesus, the new Soul-consciousness, has taken place in the seeker, and the Shepherds come to worship this great revelation, announcing the joyous news to the world. While the seeker refrains, on the basis of their insight and experience, from interfering in this process, the diminution of the ego and I-consciousness continues. From now on, the personality-being increasingly lives from the developing new Soul-consciousness and begins to experience the joy of truly living.

In this Living-Soul state, the seeker finds they no longer have to work out the correct thing to do nor try to discern right from wrong or which turn should be taken. They now know instantly what the right thing to do is the moment they turn to the Soul-consciousness for guidance. The inner conflict that was once felt intensely is now replaced by an inner certainty of a compass that always points out the direction they should go.

The fundamental reversal has taken place within the seeker, which is why it is said in the story of the Flower Child that “When the baby smiled at her, her heart turned over.” The Soul is no longer burdened by the egocentric consciousness and its attempts to impose its self-centred objectives and activities upon the heart. The seeker now experiences true joy, true life, and the sense that total victory over the old egocentricity is close.

The seeker’s devotion to the Inner Other One, and through this, their interconnectedness with everything and everyone, continues to grow from strength to strength. This is the meaning of the love and devotion of the Two Sisters to the Flower Child. This is the moment of joy in the Parable of the Prodigal Son, as he begins his journey back to his home and sees his Father walking towards him, filled with joy to be reunited with his long lost son.

#### **A New Soul-Consciousness**

At last, through pure longing and willingness, this virgin birth has come to fruition and “Now the girl who had not known a man had become a mother.” The perseverance of pure longing and willingness has borne fruit, not of the earthly, but of the pure Divine manifestation. Untouched by the hand of man, free of any influence from the egocentric will or self-centred desire, the birth of the new Soul-consciousness is attained in the microcosm.

When this soul-rebirth and growth of the new Soul begins, the faculties of the head, heart and deed are fully active in the seeker’s life. Thus, the birth of Jesus heralds a new phase in the spiritual path toward restoring the True Human Being. The influx of the Light in the heart of the World shines for all to see, with the active participation of head, heart and deed in the process of Soul-Rebirth: this is the worship of the Three Kings, the three wise men. The Shepherds and the Three Kings

rejoice, for the seeker has entered a new phase of development for the benefit of all humankind. No longer is our salvation dependent on priests, masters or intermediaries! Indeed, we can no longer be held captive by external authorities when we truly wish to break free from them.

The path of return for every seeker has been made manifest by the actions of Joseph and Mary, the pure willing and the pure longing. Their perseverance has made possible the birth of Jesus, who is to become the Christ. This is the significance of the words *"the time had come to tell her sister of the wonderful thing that had happened amongst the flowers of the field."* The second Sister, symbolised by Joseph in the Gospels, did not play a direct part in the gestation of the New Soul, Jesus, the Flower Child. He stood by Mary, prepared to do whatever was necessary to protect her and allow her pure longing to come to maturity, to realisation. The moment that this period of gestation, of preparation, is completed, the task of the newly born Child Jesus begins. Now that the new Soul-consciousness has manifested, the process of transfiguration, transformation and transcendence of the Spirit-Soul-Being begins!

Hence we read of the two sisters in the story of the Flower Child: *"Together they nurtured the child through infancy, playing with him and teaching him to speak and sing, and bestowing on him the little knowledge they possessed."*

### **Massacre of the Innocents**

To truly understand the nurturing and education of the Flower Child, we can get a better perspective on the early life of John and Jesus from *"The Aquarian Gospel of Jesus the Christ"* by Levi H. Dowling (1911). We saw the parallels between the two Sisters who walked together in fields covered with a carpet of flowers and Joseph and Mary working together in their respective roles. And alongside Mary and Joseph, albeit on a different level, work Elizabeth and Zechariah.

We need to clearly understand the role of the lower self - Herod and John together with Elizabeth and Zechariah – because it has a role in our spiritual development that cannot be avoided, neglected, or underestimated. These aspects of the lower self are an integral part of the human microcosm, and their role is crucial to the manifestation of the Spirit-Soul-Being. But they must remain faithful to their task and not be driven beyond that by Herod, the unbridled ego.

Elizabeth and Zechariah were in their old age, and Elizabeth had not borne a child, as she was barren, signifying that their pursuit of a good and pure life has been fruitless. Zechariah, the voice of doubt and disbelief in the lower consciousness, now stands in silence until Elizabeth has given birth to John, the consciousness of the purified lower self, the harbinger of Jesus. The young virgin Mary, as the unshakeable longing for a higher order of life and truly human dignity, as the hand-maiden of the Lord, has now given birth to Jesus, while Joseph, the pure willingness, the clear directedness, stands by to guide and protect her.

In *"The Aquarian Gospel of Jesus the Christ"* (Dowling, L.H. 1911), we learn that Mary and Joseph, with the infant Jesus, together with Elizabeth and John, fled to Egypt to escape Herod's massacre of the children of Bethlehem. Indeed, in the Gospel stories, we see that by the time King Herod figures out they have escaped, the newborn King Jesus has already reached safety in Egypt. There Mary and Elizabeth were taught for 3 years in the mystery schools of Elihu and Salome in the city of Zoan, where they learnt the gnosis of the Christian mysteries, the inner knowledge necessary for the new phase on the Path of Self-Liberation, the preparation of Jesus in his task to become the Christ.

We also read in the Dreaming how the Two Sisters bestowed on the Flower Child *"the little knowledge they possessed."* This curious statement actually refers to the fact that the inner

knowledge of the transformation process is being described here, but not as an ordinary tale of human beings passing on intellectual knowledge from one generation to the next. This is not a treasure trove of knowledge, but, as Plato put it, the inner recognition that *"I neither know, nor think that I know."*

On their return to their homes in Nazareth after the death of King Herod, Elizabeth and Mary taught the young John and Jesus everything they had learnt in the Egyptian Mystery Schools and raised them in preparation for their glorious task in the salvation of humanity. Indeed, we read at the end of the Flower Child Dreaming that when fully grown, the man-Child became Mulyan, the Eagle-Hawk, who rose at the end of his life into the sky as a bright red star.

### **6.5 The Tragedy of *The Blood Flower***

We can find in many other religions and mythologies a plethora of analogies for the Christmas narrative we know so well. Through these, the seeker should understand that the Light of Christ permeates all humanity, regardless of one's religious or cultural background. There is another Aboriginal Dreaming that initially appears analogous to the Christmas Story but then takes a dramatic deviation and, in doing so, reveals some sobering lessons for the seeker.

In the story of The Flower Child, the process of preparation for the birth of the Flower Child is perfect and complete, and the cherished Flower Child is never put in harm's way by the Sister's actions. Likewise, the infant Jesus was kept from harm by the dedication of Joseph and Mary. However, in the Aboriginal Story of the Blood Flower, the preparation for the new Soul appeared not to be sufficiently purified, their longing not sufficiently strong, nor their will sufficiently motivated, with disastrous consequences for them and the infant Jesus, the new Soul.

Numerous variations of this Dreaming about the origin of the Sturt Desert Pea have been recorded, including in *"More Legendary Australian Tales"* by Katie Langloh Parker (1898) and *"The Legend of Sturt's Desert Pea,"* also by Katie Langloh Parker (1916). However, other than the botanical evidence that it might have originated in the inland deserts of central Australia, little is known about the original owners of the story of *"The Blood Flower:"*

*"Long ago, there was a beautiful maiden, Purlimil - meaning starry eyes - who fell in love with a young man Wimbakobolo - meaning man-like-a-mountain; but her tribe had already betrothed her to an old man, Tirlta, who was detestable to her for his brutality towards his wives. Not wanting to suffer as another of Tirlta's wives, Purlimil fled with her beloved Wimbakobolo to a pristine lake in the land of his father's tribe, who provided them with shelter and food. But this enraged Tirlta, who vowed to find her and to kill anyone with her.*

*Wimbakobolo sought the assistance of his father's tribe to protect Purlimil, and so Tirlta, too cowardly to face Wimbakobolo, withdrew to the land of his own river tribe. In the summer camp by the lake, Wimbakobolo and Purlimil lived in peace, loved by all in their new tribe, for he was a mighty hunter, and she had a gift for channelling the songs of the spirits and would often sing their words.*

*Winter soon came, and the tribe sought shelter beyond the far side of the lake from the cold winds that began to blow. Before winter had gone, Purlimil bore a child, a son whom the couple loved dearly. Seeing what a big baby he was, the tribe called him 'Little Chief' and brought him gifts, and spoke of how he would become a great chief who protected the tribe against their enemies. And Purlimil sang new songs, which she said the spirits taught her, about her little son, whom they told her was to live forever.*

*As winter passed away, they made ready to return to their summer camp beside the lake. But Purlimil sang no longer, for the spirits had warned her of impending danger for her son. She pleaded*

*with Wimbakobolo not to leave the winter camp, but he dismissed her pleadings and fears, saying that it was the spirits that told her their son would live forever, and besides, he didn't want to appear a coward to their tribe. So Purlimil held her child to her and spoke no more of her fear, and eventually, the spirits' warnings to her ceased.*

*However, the vengeful Tirlta still sought to harm Purlimil, and at the first opportunity, he sneaked into their summer camp at night with his warriors and killed everyone, including her and the Little Chief. Tirlta left the place with the fallen corpses looking up at him with black eyes as their blood soaked into the earth. Their blood stained the soil, and the boy's body was transformed into the first Sturt's Desert Pea. The tears of the grief-stricken Song-Spirits dried up and turned the lake into salt.*

*A year passed by, and in the spring, Tirlta returned to the place of the massacre to gloat over the bones of those he killed. But he found the pristine lake had dried into a salt pan, and to his astonishment, he found no bones were left at the camp: in their place was a field of magnificent red flowers with black centres.*

*Seeing these blood-red flowers with their black 'eyes,' like the eyes of those he killed, Tirlta immediately knew that this place held firm the spirits of the dead whom he had slain. As he attempted to run away from this place, the Great Spirit, in retribution, sent down a bolt of lightning, killing Tirlta instantly and transforming his body into a rock, which shattered into millions of pieces. And every spring since then, at this place in the desert sands, spreads the glory of the beautiful red flowers, Sturt's Desert Pea - the Flower of Blood."*

From a spiritual perspective, this story gives us some pertinent insights into the dangers the ill-prepared seeker can encounter at this decisive stage on the path. It begins like many other narratives about the birth of a saviour and the threat posed by the ego, King Herod.

### **The Authentic Aboriginal Christmas**

Indeed, the similarities between these Aboriginal Dreamings and the Christmas narrative may cause some to question whether they are not simply the product of an early missionary zeal to infuse Christian narratives into the oral tradition of the natives. However, any possibility that they originated in the zealous Christianisation of Australia is unequivocally dispelled by this second legend of the Blood Flower. Furthermore, the story is similar to another Aboriginal Dreaming, "*The Death of Jinini*" (Mountford, C. P. 1965), further attesting to the authentic and ancient lineage of these Dreamings, their spiritual essence, and their gnostic quintessence.

Of course, at this juncture in our exploration of the gnosis in Aboriginal mythology, we should draw your attention to the gnostic import of these Dreamings and the spiritual lessons pervading them. This is not to espouse their precedence over more recent allegories or mythologies – hopefully, the reader will by now accept their precedence is beyond question - but what is rather more important, from a gnostic perspective, is that they testify to the fact that regardless of where a human being lives in this world, there resides within every one of us an eternal divine element. And this divine element, this Spirit-spark, can guide the human being along the path to realising their divine potential as a Spirit-Soul-Being, regardless of their geographical location, chronological or theological precedence.

In this story of the Blood Flower, we find a clear and emphatic warning not explicitly described in the four Gospels or most other analogies of the Christmas story. These warnings refer to the dangers of Tirlta, of King Herod, the egocentric consciousness of the lower self. They are directed to the seeker within whom the faculty of longing and willingness for the new Soul-consciousness, the

Little Chief, is being prepared. We already know that Tirlta, or King Herod, sees the new Soul, the Little Chief, as a threat he is determined to destroy. If this 'threat' is not neutralised, it will inevitably end the ego's domination over the personality-being's thoughts, feelings and actions.

Indeed, we read in the Gospels the warnings given to Joseph and Mary by the three wise men and the angels in their dreams. However, the consequences of ignoring these warnings are omitted, whereas, in the story of the Blood Flower, they are both explicit in their detail and tragic in their outcome. The song-spirits repeatedly warned Purlimil of the danger that Tirlta, King Herod, in his jealousy and anger at being displaced from his privileged position, will try to destroy her and all who are with her. The warnings of the Song-Spirits were not subtle, continuing throughout the spring as the tribe prepared to return to their summer camp, where Tirlta knew he would find them. Therefore Tirlta's revenge attack should not have been a surprise; not only did the song-spirits give ample warnings, but Purlimil also heard their warnings and tried to act on them.

This story tells us that the heart's longing alone is insufficient: to avoid the Little Chief's fate, it must be accompanied by a sufficiently pure willingness. When the joyous time came for the baby Jesus to be born, already the Three Kings knew of his coming and where and when it was to take place. However, although King Herod learnt from the three wise men that a rival for his kingship was near at hand, he had no direct knowledge of Him and no idea of where He was to be born. Of course, the ego could not foresee the development of a new consciousness within the heart sanctuary because its source and vibration are from another dominion.

### **The Inner Voice**

Seeing its reign over the microcosm will soon be supplanted by the newborn King, the self-preservation instinct of the egocentric consciousness struggles to regain control over the personality-being. This struggle waged by the egocentric consciousness can only end in one of two ways: either with the death of the new-born King and the continuation of the reign of the ego over the human being; or with its relegation, its transformation in humility and obedience, into the role for which it was created. That is, to serve the transformed Personality-being under the guidance of the voice of the New Soul, in service to the coming new Spirit-Soul-Being.

In the winter camp, Purlimil and the Little Chief are safely beyond the reach of Tirlta, as their winter camp was inaccessible to him. The winter camp was a place where Purlimil, Wimbakobolo and their people could find shelter and protection, and the Little Chief could safely be born and raised. In the same way, while Mary was heavily pregnant, she and Joseph journeyed to the place of their ancestors, Bethlehem. And the Sister acted quickly to provide the Flower Child with the protection offered by the possum fur and the bark hut.

The Song Spirits warned Purlimil of the danger to her and the child, and although she fretted for her Little Chief and pleaded with her husband Wimbakobolo to heed the emphatic warnings that came to her from the Spirits, he refused to do so. In the Gospels, we read of Joseph being warned through his dreams and the foresight of the Three Wise Men of the danger that Herod posed to the Child Jesus and the necessity to flee to Egypt to avoid Herod's murderous intentions.

Yet poor Purlimil made the mistake that every seeker has made, perhaps many times. She heard and sang the songs the spirits taught her every day, including songs *"about her little son, whom they told her was to live forever."* But when the songs of the spirits turned to warnings of impending danger for her child, Purlimil sang no longer. She heard their warnings and yearned to act on them, but ultimately, she failed to take the decisive action necessary to avoid the ensuing tragic results. The cause of this fatal mistake was that Wimbakobolo, representing the will of the higher

self, was not sufficiently purified to act according to the Song Spirits' guidance and the longing of Purlimil. Furthermore, Purlimil allowed herself to be persuaded by her husband. He, blinded by his pride, and lacking sufficient insight, reminded her that the song-spirits' warnings contradicted their earlier prophecies. Anyway, he did not want to lose face with his tribe.

Eventually, the spirits ceased their warnings, and Purlimil heard them no more. While Wimbakobolo's egocentric arguments persuaded Purlimil, her lack of faith in the Song Spirits and her pride also contributed to this tragedy. This is why the Song-Spirits ceased their warnings; Purlimil had broken her connection with the spiritual guidance of the Other One.

## **6.6 The Impure Conception**

This experience of Wimbakobolo and Purlimil also contains a much deeper warning, which is quite obviously different from the other stories. Indeed, Wimbakobolo represents the willingness and determination to realise the New Soul, and Purlimil, the longing for the New Soul. However, in this Aboriginal Dreaming of the Blood Flower, Purlimil conceived the Little Chief by Wimbakobolo rather than the virginal conception of the Flower Child or Jesus in the Gospels. This demonstrates that neither was sufficiently pure or determined nor had acquired sufficient insight. Both were ill-prepared for the inevitable onslaught of Tirlta, of King Herod.

That is to say, the purity of their longing and willingness necessary to sustain a conscious connection with the reborn Higher Self was not yet sufficient to withstand the onslaught of the repudiated and still egocentric lower self and so protect the new Soul-consciousness. Therefore, the infancy of Jesus represents a crucial stage for the seeker on the Path. After the joy of his birth and the promises proclaimed over him by the song spirits and the angels, the adoration of the tribe and the shepherds, and the praise and gifts of the three wise men, there remains an immense danger posed by Herod, the ego of the lower self.

While this danger presents a very real threat to the Child Jesus, it is, nonetheless, an illusion, just as is the mythical Cerberus, the monstrous multi-headed dog guarding the gates of the Underworld to prevent the dead from leaving. Or the Medusa, who turned those who looked upon her into stone. It is an illusion, not because the threat is not real - indeed, it is a genuine danger to the seeker - but because they are faced with an inner conflict caused by the ego shouting down the Inner Voice. They need only remain steadfast and obedient to the guidance of the Inner Voice to pass this danger unharmed.

The seeker with sufficient experience and insight into the ego's delusions, the voice of King-I and the imperatives of ordinary life will pass by unharmed the soldiers of King Herod and the threats of Tirlta. For this, they receive ample help from the song-spirits, the Inner Voice, if only there is the longing to persevere, the willingness to listen, and the faith to act.

### **King Herod's Delusion**

Now, we would like to clarify a common confusion regarding the cast in these narratives. The preparation of Elizabeth and Zechariah, the birth of John, the preparation of Mary and Joseph, and the birth of Jesus may seem like a complex plot and a broad cast of characters when a much smaller one might suffice. But therein is the essence of the delusion of Herod: the birth of Jesus is not the rebirth of Mary and Joseph, nor is the birth of John the rebirth of Elizabeth and Zechariah. Furthermore, Jesus is not the rebirth, even on a higher level, of John. No, the newborn King, Jesus, is in an entirely different realm from King Herod and John the Baptist.

Jesus symbolises the Soul-consciousness of the Higher Self, borne in, but not of, the realm of the ordinary seeking human being. John symbolises the Self-consciousness of the purified lower self. The couples Elizabeth and Zechariah are not in the same realm as Joseph and Mary: the former is of the lower self of the personality-being, and the latter is of the higher self. While both strive to purify their respective domains, neither is the subject or goal of that purification and transformation. They are instruments of transformation, so their preparedness, or otherwise, determines whether the goal is attained.

This is why we read in Ezekiel 18:20, *“the soul that sins must die.”* It is not the ordinary soul of the seeker that is reborn. It is the original divine Soul-Consciousness that has lain dormant within since the egocentric consciousness and the astral field of the personality-being took control over the microcosm. Neither the old soul consciousness nor the I-being, the egocentric lower self, King Herod, ever gets to worship the Child-King Jesus. After sufficient preparation and purification, the lower self is reborn as John. This is John the Baptist, about whom we read in the Gospels that he is unworthy even to untie the sandals of Jesus.

John is the aspect of the seeker who, after having recognised his fallen state and, through a long process of experience, purification and devotion, learns not to succumb to the deceit and ambition of the egocentric consciousness. John, the purified lower self, has supplanted King Herod's attempts to retain control, take centre stage, and demand kingship over the reawakening Higher Self. Hence we know all is not well in the story of the Blood Flower when Purlimil and Wimbakobolo attempt to turn the guidance of the inner voice, the songs of the spirits, towards their own ends, to serve their own impure longing and willingness and their resulting egocentric pride. After all, Wimbakobolo said, *“It was the spirits that told her their son would live forever.”*

### **Averting the Tragedy of the Blood Flower**

The mistake of Wimbakobolo and Purlimil also indicates a deep-rooted delusion that immensely influences the seeker and can only be discerned through bitter experiences like those described in this tragic story. Wimbakobolo, the will of the higher self, has succumbed to the influence of the still impure lower self. He takes credit for the birth of the Little Chief, the Child Jesus, as if this was his own doing. The virginity of Mary refers not just to a state of purity; it is precisely because the seeker does not let the I-centred will prevail or even be involved in the process that the child Jesus can be conceived. Therefore, only the seeker's 'not-doing' allows them to proceed this far along the Path. And it is at this point - or on this point - that the stories of the Blood Flower and the Flower Child diverge.

The second contributing factor to this tragedy is that the longing of the higher self, represented by Purlimil, has likewise succumbed to the influence of the still impure lower self. She then realises that there really is something to lose if she continues to submit to the guidance of the songs of spirits, the Inner Voice, as indicated by her attachment to the child. If she had listened to that inner voice and not gone to the summer camp, she would have fulfilled her true purpose as an envoy to raising the Little Chief. Instead, she clings to the Little Chief as her pride and joy, as if He was her possession, and succumbs to the misguided will of Wimbakobolo.

In their commentary on the sacred Chinese texts of the Tao Te Ching, Jan van Rijckenborgh and Catharose de Petri (1996) describe in no uncertain terms the attempts of the I-consciousness to manipulate the growing New Soul. Firstly, they quote from the *‘Tao Te Ching’* of Lao Tzu, Chapter 9:

*“Do not touch the filled vase.*

*Do not touch the sharp edge of the blade.*



*Do not desire to preserve the room full of gold and precious stones.  
He who is proud of his wealth will suffer misfortune.  
When the work is done and the name is made, one should withdraw.  
This is the way of heaven."*

The authors then go on to explain:

*"The child of God possesses a filled vase, the seven-petalled rose, the seven petalled calyx of the lily, the grail-cup of the heart. The child of God is a child of God precisely because he possesses that holy cup. It constitutes the entire Kingdom of God in us; a whole universe is contained within the primordial atom. In that atom lies the All.*

*However, the dialectical self presents an extreme danger as far as these things are concerned. Your ego is not the child of God; your dialectical consciousness has nothing to do with it. Your ego is a robot-consciousness, quite incapable of liberation.*

*You occupy a microcosm in which the divine being lies enclosed, and the Tao Te Ching says to you: 'Please keep your fingers off that filled vase!' The grail-cup is filled with the blood of the lamb, with the pure, living water, and not one drop of the unholy nature may be added to it. So do not go near it; keep your distance, in absolute self-surrender.*

*Please refrain from saying 'I' - with the emphasis on the I – 'am a child of God.' You are only very close to the child of God. It is in the same microcosm as you. The Other One was there long before you, and will be there long after. You must diminish and the Other One must increase.*

*Do not touch the filled vase of the Lord! You, with your mystical or occult delusion, must not lay hands on the holy vessel...But you need to realise the danger inherent in the ego's insane lust for possession. Do you want to keep that hall filled with gold and jewels for yourself?"*

The words of Lao Tzu and the Song Spirits of the Blood Flower Dreaming emphatically warn us not to let the nature-born consciousness, the self-centred consciousness - our ego - interfere in the blossoming of that flower, the rosebud. The fate of the egocentric consciousness, King Herod, symbolised in the story by Tirlta, should give pause to the seeker recognising the futility of his apparent victory and the ultimate purpose of the ego in the personality-being. The tragic ending of the story of the Blood Flower does not hide the fact that the microcosm endures beyond the futility of the seeker who fails to heed the inner voice.

## **6.7 Lessons of the Christmas Dreamings**

With the birth of the new Soul-consciousness, a direct link is established with the divine Spirit within the microcosm. The Brotherhood of Light now prepares for the complete revivification, the resurrection of the Spirit-Soul-Being. We have seen in the Flower Child the birth and development of the new Soul-consciousness, and in the story of the Blood Flower, the seeker succumbs to the voice of the ego and is cast back into the cycle of birth, life and death. What lessons can we take from these stories that may be of practical and timely assistance on our Path to self-liberation?

What can the seeker do to help them avoid the fate of Tirlta and the suffering of Purlimil? What signs are there in our aspirations and experiences that show whether or not we are on the right path? And how can we guard against the threat King Herod poses on our Path?

The answer to these questions is simple and will only come from within, never from without, from an external authority! There is no spiritual authority other than that which already lies within your own heart. Everything else is an illusion. When you heard the Inner Voice calling within you and began seeking, you will have recognised the need to make space for quietness in your life to hear

better and listen to the guidance of that Inner Voice. And when you listen, it will always speak to your heart; it will never appeal to your ego!

That is how you will know it is the Inner Voice that speaks: it always remains objective. If the voice you are hearing makes you feel proud, or that you have been chosen, or that you will be materially or spiritually enriched by it, then you can be sure the voice you are hearing is not the voice of the Other One within you, but the voice of the ego!

So leave these egocentric voices and their urges to themselves, and focus instead on the guidance from the Inner Light. This Light is reflected through your open heart and into your head by the seed of the new Soul-consciousness germinating and growing within you to light the path before you. A Gnostic path is a process along which we journey with perseverance and dedication, in steps like waves of the incoming tide, rising towards fulfilling the divine plan. Although we receive the guidance and the force necessary to step forward on the Path, inevitably, we make mistakes from time to time.

Hence, our unwavering dedication and perseverance are essential for true progress. Through our dedication become open to learning from our mistakes. Through perseverance, we gain the strength and the determination to get up and try again. Before the two Sisters walked through the beautiful fields of the Flower Child Dreaming, we can be sure that Purlimil and her Little Chief had already shed their blood many times in the killing fields of the Blood Flower!

Only in this way, step by step, can our ego-centric orientation be broken down, and our focus in life becomes more and more strongly directed towards the Inner Other One. Before Jesus can come, John, the preparer of the way, must come; and when Jesus has come to the fore, John's mission becomes: *"I must decrease, so that he, the Other One, may increase."*

So, even though we might find ourselves struggling, making and acknowledging mistakes, and perhaps becoming a little disheartened, but persevering anyway, we are indeed heading in the right direction. While we can learn from the mistakes of others and those of the past, there will also be many things we need to experience for ourselves. Every seeker must make their way along the Path according to where they are at, which can only be determined from their own experiences and those already in their microcosm.

This path is only arduous because we, or the previous incarnation in our microcosms, like Purlimil and Wimbakobolo, lacked sufficient purity and devotion. To make the breakthrough, to shift the kingship in the microcosm from the ego of the lower self to the New Soul of the Higher Self is not just a significant change; it is a total revolution within the microcosm. What is required to attain this revolutionary change is a complete repudiation, through a path of experience, of the domination of the I-centredness of our lower self over the microcosm.

There is a saying, perhaps erroneously attributed to Albert Einstein: *"The definition of insanity is doing the same thing over and over and expecting different results."* Well, for someone on the Path, the process consists entirely of trying the same thing time and time again. If one genuinely tries, each failed attempt to break through an obstacle within oneself always results in experience gained and lessons learned. So, each new attempt can never be a case of doing the same again repeatedly, even if it looks that way to others.

Therefore, these stories about the birth of the new Soul-Consciousness relate precisely to that point on the Path where we must make a breakthrough, where our I-consciousness must allow the developing new Soul-consciousness to prevail. The Other One within us will never fight; it will simply wait until the consciousness of our personality-being experiences that it is not fit to govern and willingly cedes the throne to the Other One. That is why we must go through all these experiences.

That is why the tragedy of the Blood Flower must happen so that after sufficient experience has been gained, the Flower Child can truly be born.

### **The Logical Necessity**

In these narratives, we see how Joseph and Mary flee with Jesus to Egypt, how the Sister seeks to protect the Flower Child in the possum fur and bark in the hut she shares with her sister, and how Purlimil and Wimbakobolo seek the protection of his tribe in their winter camp. So too, we should seek the refuge of a dedicated group of like-minded ones to help us along the Path. Occasionally a seeker will baulk at the necessity of joining a group focused on going the Path together. How often does the question arise: *“Surely it can not be necessary to go the Path together with a group when I have got to where I am by myself?”* Or *“I have had so many bad experiences with other groups; I don’t want to be part of a group anymore.”*

Sometimes this thinking is borne out of fear, especially of repeating past mistakes, which may have included belonging to a group that uses dogmatic, mystical or occult manipulation. Or perhaps it was a covert manipulation of the seeker by the group or the overt teaching of techniques for manipulating, forcing or misusing the faculties of the bodily figure, the soul figure, or the natural spiritual figure of the individual. Whichever it was, having travelled that futile road of experience and left it behind, the last thing we will allow is to become caught up again in such a group. And so, quite understandably, the experienced seeker is very wary.

However, if we listen to our heart, we will hear any resonance with the Inner Voice and sense the Divine Radiations emanating from the Group we have encountered. A path invoking as one of its primary objectives the diminishment of the egocentric I-consciousness of necessity infers that any striving after an individualistic, I-centred solution entirely contradicts its aim. The characteristics we are fleeing are the results of individuality and self-centeredness, whereas the essence of the divine realm we are called to is Unity.

The Path to true unity is paved with self-forgetfulness and selflessness, and the interconnectedness of everything and everyone is a fundamental realisation we must possess before our seeking for the Light can actually make any sense; before we can truly fulfil the inner calling; before we can truly understand the guidance of the inner voice. To contemplate whether there could be a place for something to exist in separateness or isolation within that interconnectedness of everything is not rational. To believe one can go the Universal Path whilst refusing to work together with others on the same path is a complete delusion.

### **Becoming a Flower Child**

Whenever the seeker is tempted to believe it is possible to go the Path alone, they need to understand precisely what is happening within them and what exactly is at stake. They must carefully examine the entire basis of their understanding of this process and, indeed, the goal of the Path they are pursuing. It is a great help in this self-examination if we hold as a touchstone the inner realisation, the revelation that sparked our seeking in that moment of our most profound desolation and despair, one that still forms a sound basis from which we can strengthen our resolve and move forward again.

The narrative of the Blood Flower clearly describes the consequences of failing to apply this resolve adequately. The ego-consciousness, King Herod, Tirlta, had never gotten over Purlimil’s determination to leave him and remove herself from his influence. So when his first attempts to

control Purlimil failed because of her initial determination to explore the Path, Tirlta plotted to seek vengeance from her at the first sign of any wavering in her determination.

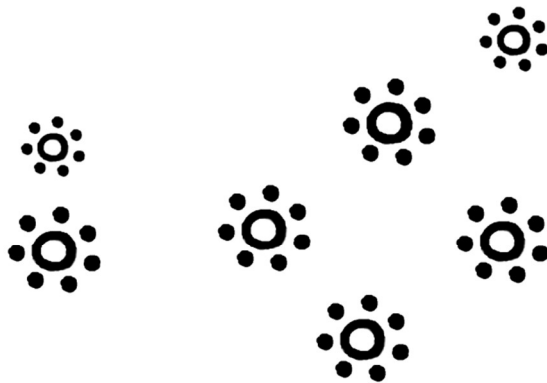
Purlimil indeed had the experience that she must follow the Path to allow the Inner Other One to be reborn. And so it was that she found a group who gave her the shelter, protection, and sustenance necessary for the Little Chief to be borne. Perhaps over-confidence, pride, or the fear of compromising these in others caused her to do so. Nonetheless, she wavered in her one-pointed determination to walk the Path and went against the guidance of the Inner Voice. And then Tirlta, like Kind Herod, was ready and waiting with a spear in hand.

Having killed the essence of his existence, his *raison d'etre*, Tirlta was satisfied in his delusion - for a year. But when he returned to the scene of his crime, revisiting his victory over the inner voice, the travesty of his actions overwhelmed him. There was no longer a place in creation for him: *"He attempted to run away from this place, but the Great Spirit, in retribution, sent down a bolt of lightning, killing him instantly and transforming his body into a rock, which is shattered into millions of pieces."*

Of course, this is not to say that a lightning bolt will strike down any seeker who wavers in their determination to go the Path. No, indeed, it could be worse: they could instead live a life devoid of anything more than an egocentric, purposeless existence, suffering in their ups and downs and causing pain and suffering to others. Worse still, they would do this all the while knowing that they are living a lie; they were once able to hear the inner voice but chose to ignore it. And in doing so, rejected and turned away from the true and only purpose of life.

Then the microcosm must return to a new cycle of birth and death, carrying within it the experience it endured in the Blood Flower and, at its centre, the still dormant bud of the Flower Child! Therefore, for the seeker to succeed on the Path to Liberation from the turmoil and desolateness of ordinary life, the dominance of the earthly personality must completely give way to a striving for the fulfilment of our life's true purpose: to become a Flower Child, a reborn Soul-Conscious Human Being.

**Part 7.**  
**The Seven Sisters Dreamings:**  
**Becoming a Spirit-Soul-Being**



*The Aboriginal Seven Sisters Dreamings are synonymous with the universal mythology of the Pleiades. They describe the Sevenfold Divine Radiation working with the ground prepared by the Two Spirit Men under the instruction of Jindoo, the Creator.*

*The human microcosm is the result of their cooperative work. When we live in cooperation with the seven stars, the seven divine forces of life, love, intelligence, harmony, wisdom, devotion, and action, they manifest in us and through us.*

*Everything we do or refrain from doing becomes a liberating step along our path to fulfilling the divine potential within us, to recognising the Divine in Everything and the One in All.*

## 7.1 Reuniting Soul and Spirit

We began our exploration of the gnostic wisdom of Aboriginal mythology with Dreamings about the beginning. In six steps, we have explored our interconnectedness with the interplay between the divine and the material realms. We would now like to examine the task of bringing to realisation the Spirit-Soul-Being.

In truly walking the path of self-liberation, the old consciousness of the natural personality-being has diminished to the biological minimum necessary to sustain the material vehicle. The seeker now lives as a new Soul-Being. Having learnt to take guidance only from the new Soul-consciousness, the seeker attaches no value to the ego's desires and finds that the chaos and turmoil of the world slowly lose their hold over them.

However, the transformation from ego-consciousness to universal consciousness is not an automatic process. Becoming *"in the world, but not of the world"* (John 17:14) is not only a goal; it is a process leading to a new state of consciousness and, therefore, a new state of life. Having genuinely engaged in this transformation process, one is no longer haunted by doubts, anxieties or worries, and fear no longer grips one's heart. Instead, the true freedom and pure joy this new state of consciousness brings are more authentic and enduring than the seeker has ever experienced. With their new attitude toward life, the seeker becomes a living testimony to how one's life can truly be lived in joy and freedom and can help others struggling to break free from the dialectical perception of good and evil.

Since the beginning of time, the microcosm has been waiting for this new state of life, this coming new reality, to manifest as the Spirit-Soul-Being. The transformation of the microcosm from a divine possibility to a physical reality can be described esoterically as rebuilding the state of Paradise; or, more scientifically, gnostically, as bringing to fruition the divine reality of the True Human Being. This goal of Spiritual Self-liberation has been hindered and obscured by the limitations of the self-centred consciousness because it is incapable of envisaging the Spirit-Soul Consciousness, the consciousness of the Spirit-Soul-Being. The apparatus of the personality-being is not of the same substance or vibration as the new Spirit-Soul Consciousness; the universal consciousness is alien to the Ego.

If one truly recognises the limitations of the individualistic I-consciousness and longs for liberation from these limitations, then one longs for unity with the Spirit. The reunification of Soul and Spirit is the spiritual essence and true purpose in the heart of every human being. In pursuing this goal, the seeker is at one with all like-minded seekers, and so is not and cannot be walking alone, even though the consciousness may not have recognised this reality yet. However, there is no need for a conscious acquiescing to a unified approach to the one goal; the Soul-consciousness that leads this inner process already has as its goal and essence the Christocentric consciousness, the Universal Consciousness that unites as one the spiritual essence of all who share in it.

And therefore, all genuine seekers of the Light work together in surrendering their self-interest, unified by the same pure goal and undergoing the same inner process of transformation. Then we work together as a group, each as a living example of the divine essence working in and through them. When working together in true Group Unity, even a new initiate can attain soul-liberation in a moment. When complete unity with the Divine is the sole and absolute focus of the group, every aspect of that group is inextricably unified with the divine Soul-State, and with every other individual who bears that same state of consciousness.

### The Sevenfold Path of Liberation

The story of the Flower Child spoke of a fundamental reversal within the personality-being, a self-revolution in which its connection with the Spirit has been reawakened through the birth of the new Soul-consciousness in the microcosm. In the gnostic context of the biblical narrative, this is where both Jesus and John are simultaneously vivified within the microcosm as the new Soul-consciousness and the purified consciousness of the lower self, as the enlightened Personality-being.

When we consider the four states of consciousness and the three processes by which they are transformed within the microcosm, we see a sevenfold Path of construction needed to complete the Spirit-Soul-Body. The human personality-being has a four-fold basis for its material manifestation: the physical body, the vital or etheric body, the astral body, and the mental body. Within the microcosm in which these four aspects or bodies operate, it is possible for four levels of consciousness - and therefore four states of manifestation - to be vivified: the ego; the lower self; the higher self; and the monad. As ordinary human beings who are not consciously connected with the Spirit that permeates our being, at best, we only vivify the two lower levels of consciousness: that of the ego; and the lower self.

Our concept of the 'higher self' is created based on our present state of consciousness. Ordinarily, the two lower levels of consciousness will compose this image; consequently, it will not and cannot be an image of the true Higher Self. Neither can we, as ordinary personality-beings, conceptualise the Monad with our egocentric state of consciousness. Without undergoing a threefold process of purification and transformation, it is impossible to lift our consciousness above the limitations of the lower self.

When they are operating at a higher level of consciousness, the threefold powers of thinking, feeling and willing, and the three consciousness centres of the head, heart and pelvis, are the three forces referred to in the Bible as Father, Son and Holy Spirit; or Faith, Hope and Love. Therefore, the sevenfold Path of construction of the Spirit-Soul-Being requires the vivification and unification of three forces of the divine realm with four of the material realm. The sevenfold path combines the spiritual and the temporal - the fourfold square of construction and the threefold triangle of the Spirit, forming the perfect pyramid, the Spirit-Soul-Being.

### ***"As Above, So Below"***

So it is significant that the number seven is a recurring theme in spiritual development and realisation. It is reflected, for example, in the esoteric description of the Seven Cosmic Planes, in the Seven Days of Creation, the Seven Rays of the Divine Radiation, the Seven Aspects of the Sevenfold Divine Radiation, and the Sevenfold Path of Self-Liberation.

The spiritual significance of the number seven also manifests in the material world, and the sevenfold notation humans use in our abstract, esoteric and religious delineations will naturally reflect the architecture of our intellectual and physical faculties. Indeed, the human brain is composed of seven major lobes, and there are seven major chakras or energy centres in the human body. The human consciousness and the way the intellect is configured will naturally conform to the same laws that regulate the tangible material universe, as a reflection and manifestation of the forms of the divine realm transcending the material Universe. These forms precede and supersede their manifestation and are, therefore, the determinants of the design and structure of the material realm.

Therefore there is a clear logical and spiritual basis to the ancient saying from the Emerald Tablet of Hermes Trismegistus: *"That which is Below corresponds to that which is Above, and that which is Above, corresponds to that which is Below, to accomplish the miracles of the One Thing."*

(Jan van Rijckenborgh, 1989) If the human being is sevenfold in nature, then according to this Hermetic axiom, we can attribute that to the sevenfold nature of the divine plan: after all, *"God created mankind in his own image, in the image of God he created them."* (Genesis 1:27)

Likewise, we would expect matter to behave recursively, even if our human perspective is not yet ready or able to perceive or recognise the pattern as such. It is not surprising that fractal geometry ascribes patterns to the seemingly random behaviour of matter. Therefore, that matter behaves not through arbitrary values or random occurrences but according to natural principles and laws.

The principles of fractal geometry are 'Self-Similarity,' which describes the same concept as the axiom *"As above, so below..."* and 'Non-Integer Dimensions,' which reflect the infinite reality of space and time. Utilising non-integer dimensions enables fractal geometry to describe the self-similarity we find throughout the universe at every level of the cosmos - from macrocosmic to microcosmic to atomic and subatomic, and so on. We can link this principle with the law of Self-Similarity, the *"As Above, So Below,"* to describe the cosmos. Consequently, esoteric astrologists can describe their cosmological abstractions with an understandable, reasonable, indeed logical basis.

When we consider the principle *"As Above, So Below,"* together with the ancient Greek aphorism from the Temple of Apollo at Delphi, *"Know thyself, and thou shall know all the mysteries of the gods and of the universe,"* then we can understand that they both have the same meaning and implications. If we are attuned to the Inner Other One, we are also attuned to the higher Cosmic realms by our State of Consciousness: then *"As Above, So Below"* is also 'As Below, So Above.' The same universal laws apply to us, regardless of our state of consciousness. Therefore, if our consciousness is bound to the lower realms of egocentricity and external authorities, then inevitably, the 'Above' we perceive will be the auric sphere of our earthly state of consciousness, the heavenly realms of the lower self!

The purpose of the Human Being is to fulfil the creative potential innate in the microcosm through the principle of self-similarity because the divine projects from the Sixth Cosmic Plane into the Seventh Cosmic Plane. The fulfilment in the Seventh Cosmic Plane of this projection of the Sixth Cosmic Plane is possible because there is *"a 'sevenfold-force,' a holy Seven-Spirit that generates, sustains and maintains the All,"* as we read in the book *"The Universal Gnosis"* (Jan van Rijckenborgh & Catharose de Petri, 1980).

The effect of this holy Seven-Spirit irradiating the Seven Cosmic Planes is that: *"Among other things, it gave expression to the seven powers of the seventh cosmic domain, the seven exalted elements from which, through which and in which the twelvefold man fulfils his task. If we consider the twelvefold man in the highest state of his glorious development, if we consider him as he ought to be, can be and originally was, nurtured and guided by the light of the seven stars, the seven-branched candelabrum, the seven elements, we will understand that he was and is a true child of God in the literal sense of the word. In this glorious state, there is a first-hand binding between God and man, a personal knowing and meeting."*

Each force or aspect of this Seven Spirit has a different effect on the All-Manifestation, causing it to differentiate into Seven Cosmic Planes, each of which is differentiated into seven aspects, and so on. Therefore, the Holy Seven-Spirit emanating from the Absolute irradiates every aspect of every level of the entire hierarchy of the All-Manifestation. Hence, every element of the All-Manifestation is *"guided by the light of the Seven Stars."*

### **The Universal Pleiades**



These seven stars, this 'seven-force', holds a profoundly symbolic and spiritual meaning and is often attributed to the astrological constellation of the Pleiades, a cluster of seven stars known in many mythologies as the Seven Sisters. The universality of this symbology is evident in many ancient and living mythologies from around the World. An ancient Greek myth speaks of Orion, the hunter, who came upon six sisters and their mother one day in a forest. Burning with lust, he chased the sisters through the wood for five years until Zeus took pity on the girls and changed them and Orion into stars; hence we see the constellation of Orion still chasing the Pleiades across the night sky.

The constellation of Pleiades was called the Seven Sisters by the early Monte Alto culture of Central America, who believed it to be their original homeland. Some North American Indian tribes also believe that they came from the Pleiades. Cree mythology speaks of their people coming to Earth in spirit form from these seven stars, and once here, they became flesh and blood. One Native American legend tells of seven maidens pursued by a ferocious bear. Kneeling to pray, they called on the gods for help and were saved when the gods lifted the ground beneath them high into the air. Angered, the bear clawed at the earth in a vain attempt to reach them. After leaving huge claw marks on the unyielding earth, the bear finally gave up and retreated, and the mountain left behind is the renowned Devils Tower or Bear Lodge Butte. The maidens were turned into stars and placed in the sky forever out of harm's way.

The stars of the Pleiades are not bright, so much so that one is barely visible to the naked eye. So why would such a visually mediocre group of seven stars be so universally recognised and feature in the myths of so many cultures in such similar contexts? Seeking answers regarding the Pleiades, and in particular, finding a scientific justification for the mythological references to their being the place of origin of humankind, is an intriguing pursuit in itself. (See Andrews, M. 2004). However, from a spiritual perspective, the intrigue of this mythology lies not so much in explaining the past but in what it teaches us about the present. So what is the spiritual essence of the mythology of the Seven Sisters, the Pleiades, and what does this symbolism teach us about our spiritual purpose as human beings?

## **7.2 The Two Men and Seven Sisters**

To consider this question, we defer to the Seven Sisters Dreamings, the Pleiades myths of Australian Aboriginals. We begin with a Seven Sisters Dreaming from the Wong-gu-tha people of the Ooldea-Maralinga area in South Australia. This retelling of "*The Two Men and Seven Sisters*" is adapted from Andrews, M. (2004) and Boyle, J. & Mimbardda (1997):

*In the beginning, the Creator, Jindoo-the Sun, sent two Spirit-men from the far end of the Milky Way to shape the Earth, making the hills, the valleys, the lakes and the ocean. After the Spirit-men had completed their work, Jindoo the Creator sent seven sisters, who were stars of the Milky Way, to beautify the earth with flowers, trees, birds, animals and other things.*

*The Seven Sisters were busy making the Honey Ants when they got thirsty, so they sent the youngest sister to look for some fresh water. The seventh sister took a coolamon and went in search of the water in the nearby hills.*

*Meanwhile, the two Spirit men were in the bushes spying on the seven sisters. When they saw the younger sister go in search of water, they followed her into the hills. When this youngest sister met the two Spirit-men, she fell in love with them, forgetting the task she was sent to do.*

*The other six sisters, realising their little sister had been gone for too long, wondered where she might be and what had kept her. They were really very thirsty, and they needed their water, so they left what they were doing and went looking for their sister.*

*After a little while searching, they found their sister with the two spirit men. They recalled that their Creator, Jindoo the Sun, had warned them that should such a thing happen to any one of the sisters, she would not be able to return to her place in the Milky Way.*

*So when the six sisters finished their work, they returned to the Milky Way, but the two men and the youngest sister remained here on the earth. Their special powers were taken away from them, and they became mortal. Together they became the ancestors of all people on the Earth and gave us the Laws we live by today.*

*But the call of the six sisters from the sky above still stirs in the younger sister as they wait for an opportunity to rescue her from the grasp of the earth-bound Spirit-men and be reunited again in the Milky Way as Seven Sisters.*

This Dreaming appears to show that the Seventh Sister was separated from her siblings as a result of her own mistake: she fell in love with the Spirit Men despite being warned that she would not be able to return home with her Six Sisters. She was sent in search of water by her sisters: this is the water of life that sustains the work of the Divine Manifestation her sisters are undertaking. But this misadventure of the Seventh Sister has a much deeper esoteric meaning.

The first paragraphs of this version of the Seven Sisters Dreaming give us valuable insight into the origin and task of the two Spirit Men and the Seven Sisters. In the terminology of esoteric cosmologists like H.P. Blavatsky and Max Heindel, the two Spirit-Men were sent to Earth by the Creator to shape and prepare the magnetic field of our cosmic domain. By cosmic domain, we mean the magnetic working field of our Solar system, including the Earth on which we now live. There, working together as attracting and repelling electromagnetic forces, these alternating forces generated enormous friction and rotation in the primordial substance, causing, amongst other effects, the polarised magnetic field that encompasses and protects life on our planet Earth.

The importance of such a planetary magnetic force-field is relatively new to science. But, without it, life on Earth would be impossible: the solar winds and electromagnetic radiations would destroy all precursor organelles before cellular life could form (Wikipedia, 2020).

The work of the Two Spirit Men included shaping the primordial substance and forming the Earth and its landscape, making it ready for the work of the Seven Sisters, the Sevenfold Divine Radiation. The Seven Sisters represent the Seven Aspects, or Seven Divine Powers, manifesting from the Sevenfold Divine Radiation permeating the Universe. The result of the work of the Seven Sisters in the dialectical life-field prepared by the Two Men is that life itself becomes manifest in all its beauty and complexity.

Thus, this description of the work of the Seven Sisters *“to beautify the earth with flowers, trees, birds, animals, and other things”* concurs with that of the Seven Rays or Seven Powers described by Christian Mystics, such as Jan van Rijckenborgh (1989) in *“The Egyptian Archgnosis and Its Call in the Eternal Present:”*

*“Seven rays emanate from the Logos, seven activities, seven immense streams of power, which move the entire All. By the word ‘All,’ you should understand ‘primordial substance.’ The entire universe is filled with primordial substance. This, together with all the life that awakens from it, is moved by seven streams, seven rays, the seven Lords of Fate, as they are called by the classical Rosicrucians. All the biological activities of nature, including animal life, are to be explained by the activities of the seven rays.*

*As soon as the seven rays which emanate from the immovable, the solid, the unassailable, enter the primordial nature, the universal Mother Isis, movement and activity will occur in it. This movement is always an absolutely cooperative movement. The primordial nature then demonstrates*

*– by what emerges from it – what is contained in the Deity. Emanating from the unknowable, the seven rays demonstrate the intentions of the Deity in the primordial nature – by their activity and the manifestation thus caused in the primordial nature. It is through co-operative movement that the divine is propagated and manifested in the space of nature.”*

The touch of the Sevenfold Divine Radiation, the Seven Rays or Seven Sisters working upon the ground prepared by the Two Spirit Men in the cosmic life-field, causes seven rotations to develop and manifest. The result is a domain that is differentiated sevenfold, forming our sevenfold universe of macrocosm, cosmos and microcosm. The manifestation of the human microcosm in accordance with the divine plan is, in terms of this myth, the result of the cooperative work between the Two Spirit Men and the Seven Sisters, undertaken following the instructions of Jindoo, the Creator.

### **Seven Rays; Seven Rotations**

Therefore, it will be clear that everything that has been created from primordial substance must bear within it the image, the potential, the nucleus of the divine because, regardless of its present state of being, it was created in accordance with the law of the mutually determining Seven Divine Rays. And everything that has been created contains in itself a divine aim that can only be realised by its cooperative movement in harmony with these Seven Divine Rays.

Jan van Rijckenborgh (1980) further describes the workings of these Seven Divine Rays: *“We discern in the Gnosis a sevenfold radiation field. If such a field is to be complete there must be seven co-operating force-waves and so seven functions exist. Moreover, an attracting and a repelling force are active in a magnetic field; unlike is attracted and like is repelled. By this twofold movement of attraction and repulsion [the Two Spirit Men], an enormous rotation comes about, as well as great friction.*

*Seven rays [the Seven Sisters] touch us; consequently, seven rotations come into movement. The phenomena which are then going to manifest are:*

- 1. Force, or in other words, electricity;*
- 2. Light;*
- 3. Heat;*
- 4. Sound;*
- 5. Cohesion;*
- 6. Life;*
- 7. Movement.*

*In dialectics, we also speak of a magnetic radiation field. Life would not be possible if we did not receive it from a magnetic field. So there are a sevenfold dialectical magnetic field and a sevenfold magnetic field of the Gnosis.”*

At least at an elementary level, we can see how the carnal attraction between the Seventh Sister and the Two Spirit Men might disrupt the cooperative movement of the seven cooperating rays. By falling in love with the Two Spirit Men, despite the warning given by the Creator, the Sun God Jindoo, the Seventh Sister, broke the unity of the Seven Sisters, deviating from the divine plan for the sevenfold manifestation of the microcosm in our cosmic domain.

Inherent in most interpretations of the Seven Sisters myths is the adage that her fall symbolises the loss of our immortality. We were once immortal beings but are no longer immortal nor living a paradisiacal state of life. However, this is a rather superficial interpretation because

implicit in this conclusion is a deeply Spiritual meaning. The sevenfold divine manifestation remains incomplete until the reunification of the Seventh Sister with her Six Sisters fulfils the divine plan for the human microcosm.

As Jan van Rijckenborgh (1989) explains:

*"In the whole of creation there exists a perfect co-operative movement towards absolute divinity, but there is also the possibility of pronounced counter-movement. The possibility of achieving divinity, which is granted to the creature, implies absolute freedom. This freedom arises from the nature of the seven mutually determining divine rays. The Bible testifies to this when it says: 'Where the Spirit of the Lord is, there is freedom.'*

*That is why we see both co-operative movement and counter-movement in the All-Manifestation: the freedom to enter the divine genesis of the All and become children of God, fundamentally and structurally; and the freedom to offer resistance and thus to lapse into the chaos of degenerated dialectics."*

Therefore, in accordance with universal law, at a particular moment, the manifestation of matter ultimately reaches a level of complexity at which the creature possesses the faculties with which it can choose - in complete freedom – to become a Creator Being in its own right. The human being is continually confronted with this freedom: the freedom to choose not only their destiny but also their present state of life.

### **Liberation and the Ego**

On the one hand, this freedom establishes that it is not an inevitable, automatic, or evolutionary process in which humankind can just sit back and let it all happen. Indeed, at this moment in infinite time and space, the state of development of humankind as a whole is such that while we now possess creative faculties for a cooperative movement, we, almost invariably, do not utilise them; at least, not in harmony with the rest of creation. Hence, our hesitancy and hindrance of the manifestation of the Spirit-Soul-Being in our own microcosm cause a counter-movement, a hiatus in the manifestation of the glorious Divine Potential of the macrocosm!

On the other hand, this freedom confronts every human being with the same inner turmoil, with the urgent necessity of utilising these faculties as a cooperative movement towards reunifying the Seventh Aspect of the Sevenfold Divine Manifestation. This call of the six sisters from the sky above still stirs in their younger sister, urging her to return to her heavenly abode. It is a call to complete the 'work in progress,' the work that the Two Spirit Men and the Seven Sisters were sent to Earth to complete.

However, we can also see the deviation of the Seventh Sister as a necessary - indeed, essential - step in the divine plan, by which, from primordial matter, a divine Creator-Being can arise. At the microcosmic level, we can see our own life as a personality-being as the latest in a long procession of personality-beings inhabiting our microcosm, each striving to reach a state of consciousness cognisant of its divine potential and willing to allow this potential to be fulfilled. As seekers who have heard this call, the question remains: are we willing to be 'the one' to break free from this cycle of egocentricity and allow the consciousness of the Other One to manifest within our microcosm? Or put another way: Has the microcosm accumulated sufficient experience for the present personality-being to be 'the one' to break free of the astral forces hindering the fulfilment of the microcosm's divine potential? The answer to these questions is influenced by numerous factors relating to our karmic heritage, our life experience, and the prevailing astral and biological conditions of life.

To gain a deeper understanding of what could distract us from this task, we must consider why these creator beings, the Two Spirit Men, were spying on these women as they went about their divine work of manifestation. The answer lies in the attraction between the two Spirit men and the youngest sister. By falling in love, both the Spirit Men and the Seventh Sister took their focus from their divine tasks and directed it upon the object resulting from the conjunction of their divine creative powers - that is, the personality-being of the human microcosm. We read in the myth of Narcissus that he fell in love with his own reflection. But the resulting conjunction is not the problem; it is their attachment to that conjunction! Thus the Seventh Sister appeared to forget the task she was sent to do, and so, as did the Two Spirit Men, she lost her special creative powers. Their conscious connection with the Divine Source was broken, and they became mortal, no longer acting in accordance with or guided by the divine plan.

The immortal Seventh Ray of the Sevenfold Radiation did not become mortal: its manifestation in matter ceased to reflect its divine origin and power. Therefore, the loss of the Seventh Sister was the loss of the connection between origin and manifestation: the misuse of the divine radiation in matter. It is superficial to interpret the Fall as a punitive event that condemned humankind to a miserable earthly existence when we once dwelt in the divine glory of the Spirit. We could interpret it as a call to facilitate the restoration and reunification of our material manifestation with the Spirit, as a Creator-Being, as a glorious manifestation of the intent expressed in Genesis 1:26. Of course, this is not to say that the mortal now becomes immortal, nor vice versa, but that they begin to cooperate, united as one vehicle, one microcosm, as a Spirit-Soul-Being. The material aspects of this trinity remain precisely that: transient, temporary, and perishable. And the spiritual aspects remain exactly that: divine, eternal, and imperishable.

Since the form of the human being began to manifest in matter, the development of self-consciousness was a biological necessity for sustaining life in the material realm whilst attaining the level of complexity necessary to become a Creator-Being in its own right. The divine plan for the Spirit-Soul-Being required that it possess the faculties necessary for maintaining its existence in matter in a healthy, balanced and appropriate way. However, while developing a suitably equipped consciousness-vehicle, the natural human being became self-absorbed; humanity tried to force, on an experimental basis, the original Soul-consciousness, the Seventh Sister, to become subservient to the needs and desires of its biological consciousness.

### **The Lost Sister**

Indeed, therein lays the tragedy of humankind. We have attained this level of physical complexity and the accompanying capacity for true self-consciousness, yet choose not to utilise it, at least not as Creator-Beings working under the guidance of the Seven-Spirit. Of course, that is the inevitable risk, indeed, the consequence of attaining self-consciousness. Not only is one able, in complete freedom, to vivify one's connection to the Divine, but one is equally able to choose not to do so. When we choose not to do so, we fall short of our potential to live as divine Creator-Beings, and we misappropriate the facilities and powers of the personality-being for self-gratification.

When our egocentricity upsets the balance of biological necessity and plunges into the abyss of self-indulgence and desires of the flesh, the personality-being is cut off from any possibility of harmonious, active and liberating cooperation with the Spirit of the Seven Sisters. Then the Spirit can only withdraw, leaving us without a conscious connection with the Source of Divine power and the guiding Sevenfold Light emanating from the Universal Wisdom.

As a result of this catastrophe, the Divine Soul was replaced by its mortal reflection in matter. For humankind to exist in the realm of matter, even at a purely biological level, it must have a functioning soul-consciousness. Without that, there is no hope, no higher goal to strive for, and as we see all around us in everyday life, without hope, the human being self-destructs.

From this self-imposed calamity, humankind began a long and desolate process of building its natural soul-consciousness, which, without the guidance or knowledge of the true Soul, is entirely earth-bound, filled with egocentric desires, thoughts and actions. From this natural soul-consciousness, the monstrous auric sphere has developed. It now controls the human being and the whole of humanity, threatening the harmony of the entire Seventh Cosmic Domain in which it rages. And the true Soul-consciousness has dwindled to a dormant element in the microcosm. This is the forlorn Seventh Sister, longing to manifest her true potential and reconnect with her Sisters.

Nonetheless, from a cosmic perspective, this freedom is an integral part of the course of human experience, which must be permitted so that the path to the manifestation of our divine potential can be fully realised. For without this freedom, there is no self-consciousness and therefore no possibility of free will, no possibility of cooperative movement or counter-movement, and no possibility of self-realisation. Without self-realisation, we are merely automata, not at all the image of our creator.

Unfortunately, as striving human beings, we initially do not get this 'Big Picture.' When we submit to external authorities and thereby relinquish true freedom, we become entirely subservient to and dependent on those external authorities, unable to move beyond our self-imposed limitations. We become focused on our fallibility and mistakes, trying to overcome them with all sorts of experiments in self-control, controlling others, and controlling our environment. Until we give up such futile attempts to perceive our divine task with the I-consciousness, until we understand the true nature of cooperative movement and true freedom, we inevitably delay the completion of that task!

However, unless we have sufficient insight and experience, we seek the reflected image of Reality, not Reality itself. Without a conscious connection with the immortal Divine Life-stream, we remain mortal, incapable of truly understanding ourselves, let alone others. Our innate seeking for perfection is the misdirected search for the reunification of our mortal personality with what we mistake as an immortal element within us, our natural soul. As Jan van Rijckenborgh (1989) explains, *"When the soul of the spirit stands in the imperfect state, and misbehaves with respect to the great aim, [its] contact [with the Spirit] is severed. The soul without the Spirit becomes mortal: 'The soul that sins must die,' as the Bible admonishes."*

That this element of immortality remains dormant in the human being is evidenced by our mortality and perishability, and our inability to possess true understanding, compassion and love for our fellow man. And, as the eighteenth-century poet Robert Burns (1784) once wrote, by *"Man's inhumanity to man."* As a result of this calamity, we see in this Seven Sisters Dreaming that the symbolic thirst of the Seven Sisters for water - the Water of Life - remains unsatiated.

Whilst the Six Sisters are endlessly calling their lost sibling to return, their call is for the lost soul to be able to complete the divine plan for the Sevenfold Spirit-Soul-Being. Their call is the urging of the Inner Voice that stirs within the seeker; it is the immortal Spirit-spark reawakening within the mortal being. When the mortal soul-consciousness, the lost and mortal reflection of the fallen Seventh Sister, becomes open to this call, the Spirit-spark ignites into a flame that transforms the microcosm. As this process progresses, the natural soul-consciousness is reborn as a new Soul-Consciousness, the Seventh Sister, who is to fulfil her divine Soul-potential in the microcosm.

So we see in the Pleiades constellation a symbol indelibly written in the night sky of the ancient story of humankind's true destiny and how we are continually being called to fulfil the Divine Purpose for which we were created. Indeed, this call is not only written in the skies above; it already resides within us; as Alfred Lord Tennyson said: *"Closer is He than breathing, and nearer than hands and feet."*

### **7.3 Wurrunna the Great Hunter and the Two Sisters**

Sadly, the Dreaming about the lost Seventh Sister, like most Pleiades myths from around the World, tells us only of a paradise lost and the consequences of that loss. However, in one Australian Aboriginal Dreaming, a strikingly different version of the Pleiades myth offers a possibly unique perspective. From a spiritual perspective, this Dreaming describes our descent into materiality and a complex description of the gnostic Path of Return. Thus it gives a pragmatic and liberating insight into the gnosis of Aboriginal Dreamings. Let us recount the Dreaming of *"Wurrunna the Great Hunter and the Two Sisters,"* based on stories recorded by Munya Andrews (2004), Gary Lachman (2003) and K. Langloh Parker (1895):

*Wurrunna was a great hunter, but one day he returned from a long, unsuccessful hunt only to find that his tribes-people would not share their food with him. Wurrunna was infuriated at their selfishness, as he always provided for them when they had nothing. But he was too proud and angry to try to change their minds, so he left the camp in disgust vowing never to return, while they looked on uncaringly.*

*Wurrunna journeyed through many new and strange lands, seeing and experiencing things his people had never seen. Once he came across what he thought was a beautiful paradise. After feasting on the abundance of food and water, he was lulled to sleep by the beauty around him.*

*But when he woke in the morning his lips were dry, his eyes felt filled with sand; gone was the paradise that lulled him to sleep and in its place was a hot dry desert stretching to the horizon.*

*All day long Wurrunna journeyed wearily across the desert, towards the distant mountains, which seemed to be retreating before him. That night, he fell exhausted to the ground, parched with thirst, shivering with cold, with not even a few sticks to make a fire.*

*As the new day dawned, Wurrunna awoke dreading what it might bring. But gone was the desert sand; instead, he found himself in a paradise even more idyllic than the last! A magic land – perhaps it was the Dreamland of Baiame, the Great Spirit, Wurrunna thought - hoping he had at last been freed from the world of men.*

*Looking around, Wurrunna soon noticed a thin column of smoke rising from behind some bushes. Taking care not to be seen, he saw around the fire seven of the most beautiful women he had ever seen. No men were there, and Wurrunna suspected they were on a journey of initiation into womanhood. Placing his weapons on the ground and stepping boldly into the open, Wurrunna held up his hand in greeting and was met with surprise and suspicion from the women.*

*"You look too young for a medicine man," one of them said. "Who are you, and what do you want" the sisters demanded. Wurrunna could see the sisters would do him no harm, so he told them of his experiences, his separation from his homeland and his hunger and offered to help with their hunting if they would feed him.*

*The seven sisters laughed at his offer, for they were more than capable of providing for themselves. Nevertheless, they served Wurrunna with food and water and allowed him to sleep the night by their fire, warning him that they would be keeping watch over him throughout the night, as they trusted no man on their journey.*

*After the morning meal, the eldest Sister told Wurrunna to leave, as they would be in trouble if the medicine men should ever know he camped and ate with them. She sent him towards the East, where there was good hunting, and their paths could never cross again.*

*But Wurrunna lurked around the camp after they left, thinking about the beautiful girls and how much he wanted to be with them. Eventually, he decided he would follow them, keeping from their sight. The next morning he crept into their camp and took two of their digging sticks, knowing the girls would have to go looking for them, giving him the opportunity to entice the girls away from their sisters.*

*Sure enough, the two girls began searching for their sticks and soon found themselves in Wurrunna's grasp, struggling vainly to break free. Wurrunna promised them that if they did as he said, they would be happy together as his wives, but if they tried to escape, he would make their lives miserable. The girls protested vehemently, warning Wurrunna that their sisters would soon be looking for them, and they were more powerful than he could imagine.*

*Wurrunna dismissed their warnings, boasting of his tracking skills and the futility of any attempt to escape from him, as he forced them to accompany him as he fled. For the next few days, there was no sign of the other Sisters, and the two girls seemed as if satisfied with their fate as wives of the handsome hunter. But they were just biding their time, always confident that their Sisters would come to their rescue.*

*Late one afternoon, Wurrunna called a halt to their journey and began to build a shelter. He ordered the girls to strip bark from a tree, but as soon as he was out of sight, the girls climbed up the tree, which then began to grow, carrying the girls with it as it reached into the sky.*

*When Wurrunna saw what was happening, he was distraught and called to the young women, demanding that they come down at once. But they were not listening; as far above, they could hear the voices of their sisters calling them.*

*Wurrunna heard them too. Then the real nature of the Seven Sisters suddenly dawned on him – they were not initiates from another tribe; they were sky women who had been visiting earth to learn about the ways of men. While the two he had captured had probably enjoyed their experience as wives of a mortal, the call of their sisters was too strong to resist.*

*As Wurrunna frantically tried to climb after the girls, he saw them step off into the sky, where they were at home again, reunited with their sisters in the Milky Way. Unable to catch up with them, the hunter Wurrunna leapt high into the air, up into the sky where, as the constellation of Orion, we can still see him pursuing the Seven Sisters, the Pleiades, across the night sky.*

Perhaps the most obvious difference between this beautiful story and most other versions of the Seven Sisters Dreamings is that two sisters were detained on Earth by Wurrunna, not just the youngest Seventh Sister. But this is not a trivial detail, nor a discrepancy or contradiction between different retellings of the Seven Sisters Dreaming; it is certainly not a switch of gender bias in the roles of the three main characters.

Whereas the Dreaming of *The Two Men and Seven Sisters* tells of the descent of the Seventh Sister into matter and her yearning to be reunited with her sisters, this Dreaming about the great hunter Wurrunna describes the path to the manifestation of the Spirit-Soul-Being. It begins where many of the Seven Sisters' stories from around Australia and the World end, including *The Two Men and Seven Sisters* Dreaming we just discussed.

The story of Wurrunna gives a much deeper insight into esoteric teachings about the sevenfold cosmos and the practical implications of the seeker's experience on the Path of Self-Liberation. In the context of the first Dreaming, Wurrunna embodies the Two Spirit Men and the



Seventh Sister. Thus Wurrinna is a seeker who has gone through a long process of development and arrived at the nadir of the journey through the realm of experiences as a mortal soul-consciousness disconnected from the Inner Other One.

### **Who Are the Two Sisters?**

But before we can fully appreciate the spiritual significance of this Dreaming, we first need to understand a little more about what each of these Seven Sisters, the Seven Divine Rays, represents. In the Dreaming of Wurrinna, the youngest sister symbolises the Seventh Aspect, the Seventh Cosmic Domain, and the Seventh Ray of the divine Seven-Spirit, as she does in the first myth. So she represents the seventh function, Movement, the seventh of the seven phenomena described above by Jan van Rijckenborgh (1980); or in the terminology used herein, the *consequent divine nature*; the Movement of Life in time and space.

In the first Dreaming, the Seventh Sister became enamoured by the nature of materiality, and we have already clarified some aspects of that analogy. But in this Dreaming, Wurrinna detained not one but two sisters; furthermore, the nature of their relationship with Wurrinna is very different to that of the Seventh Sister with the Two Spirit Men in the previous myth. No longer is the Seventh Sister seduced by her attraction to the Two Spirit Men. Indeed, she and her sister struggle and eventually break free from Wurrinna's grasp. In this Dreaming, the Seventh Sister is accompanied by the Sixth Sister to symbolise our ascent out of the nadir of our egocentric existence, not our descent into it.

The relationship between the Two Sisters and Wurrinna can more easily be explained if we understand the Sixth Sister as signifying the Sixth Cosmic Domain, the *primordial divine nature*, and the Sixth Phenomenon - Life. When the Sixth Sister and the Seventh, the *consequent divine nature*, cooperate within Wurrinna, the personality-being, he can be raised into the Sixth Cosmic Domain as the fully manifested Spirit-Soul-Being. The difference between the two Sisters being detained in this Dreaming and the Seventh Sister joining the Two Spirit Men in the first Dreaming is very important, as we shall see.

Therefore it is wishful thinking on the part of Wurrinna that the two sisters appeared to have enjoyed their experience as his wives. The life experience in this world as a dialectical consciousness and that of a truly liberated Soul-consciousness is very different. The emotional state of the ordinary dialectical consciousness fluctuates continually between agony and ecstasy due to the natural alternations of materiality. So any joy the ordinary consciousness experiences is only fleeting.

However, the truly Soul-conscious personality-being lives in such a state of inner joy, accepting and understanding the natural alternation of materiality as one moves in harmony with it. One expects nothing else, seeing both the joys and turmoil of life for what they are. Indeed, the truly soul-conscious person does not strive to perfect the material world nor expect from it something that it is not. Therefore for such a one, disappointment or delusion is impossible.

Wurrinna mistakenly thinks the state of true happiness of the Two Sisters is due to the pleasure of his company. So he is devastated when they eventually fulfil their calling and return to their sisters in the sky. As Wurrinna watches the Sisters ascend, his pride and delusion are entirely shattered. Only then does their true nature finally dawn on Wurrinna. Only then can the Sisters draw him up as they ascend into their true home.

### **7.4 The Universal Seven-Spirit**

In *The Two Men and Seven Sisters Dreaming*, the divine powers of the Seventh Sister are rendered ineffective by the 'counter-movement' of the egocentric dialectical consciousness. In the Dreaming of Wurrinna, the Sixth Sister accompanies the Seventh as the divine Spirit-force working to rescue the reawakening human being from their egocentric self-imprisonment.

Thus the first Dreaming is set in the beginning, as the task of creation had only just begun, and the physical human being had not yet been created. It implicitly depicts the incarnation of the first human being, who until then existed only in the spiritual sense, until the Two Spirit-Men and the Seventh Sister lost their immortality. In this 'fallen' life-state of the human being, the egocentric consciousness is oblivious to the presence of the Sixth Sister. Indeed, she is imperceptible to the sensory perception of the personality being. This is why the Seventh Sister was described as lost and alone and why the Sixth Sister is not mentioned in this first Dreaming.

Recognising our egocentricity is all that stands between us and our reconnection with the Spirit, and longing to be liberated from this egocentricity, the gnostically orientated seeker becomes open to the new Soul-consciousness guided by the Spirit emanating from the Sixth Cosmic Plane. Thus, the Sixth Ray of the Sevenfold Divine Radiation, the Sixth Sister, the Christ-Light, becomes active in and through the seeker.

As to the nature of the powers of the remaining five Sisters, the ordinary human consciousness can only speculate on anything more than that their powers are absolutely interdependent and absolutely interpenetrating. However, we can take guidance from the ancient Egyptian text *Corpus Hermeticum* about the role of the Seven Rays of the Sevenfold Light Radiation, which, as Jan van Rijckenborgh (1989) explains: *"represent absolute life, absolute love, absolute intelligence, absolute harmony, absolute wisdom, absolute devotion, and absolute liberating action. It should be easy for you to understand that the seven rays influence one another and that in every ray the six others must be present, if you remember that, to be truly liberating, every action must include life, love, intelligence, harmony, wisdom and devotion..."*

For this Sevenfold Radiation to be truly liberating, the Seventh Sister must be freed to be reunited with her six sisters. This requires nothing less than the relinquishment of the ordinary soul-consciousness and the rebirth of a new Soul-consciousness. This is the meaning of Christ's parable in Luke 5:37: *"And no one puts new wine into old wineskins. For the new wine would burst the wineskins, spilling the wine and ruining the skins."*

The Seventh Sister is not the ordinary mortal soul. In this Dreaming, she represents the Original and the New Soul-consciousness, the Alpha and the Omega, the imperishable that was once lost and is now about to be reborn within Wurrinna, albeit he does not initially recognise this.

### **Journey through the Desert of Life**

On the question of gender and the feminine nature of the Seven Divine Radiations, we discussed earlier that, following the scientific and esoteric principle of electromagnetic radiations, the generating principle is denoted as female, whereas the creative principle is male. This is why the Dreaming is about the Seven Sisters, not the Seven Brothers. Hence, the Sisters are depicted in the Dreaming as generating, animating or bringing to life the host of living things, whereas the Two Spirit Men undertake the task of creating and giving structure to the Earth. Likewise, in the Creation Dreaming of Baïame and Yhi, we found that the creative principle is the Father, Baïame, and the generating principle is the Mother, Yhi.

In esoteric language, the female principle lies in the intuitive soul potential, in the Serpent-Fire potential of the soul, and this is why we can say that the Seventh Sister is linked to the true Soul-

Consciousness. On the other hand, the male principle lies in reason, the logical reality, and the creative principle that the female principle transforms into life. When subjected to an excessive forcing of the male creative principle, the feminine generating principle is displaced as a guiding, generating principle in the microcosm. It is then not the Light Radiation of the Divine Realm but the light of the ordinary consciousness that prevails as a lost reflection of the original Seventh Sister in the microcosm. And from this state of imbalance and spiritual ignorance, the great hunter Wurrunna sets out on the journey from his homeland, hungry for fulfilment.

Who is the great hunter Wurrunna, from a gnostic-spiritual perspective? We can see from the introduction to this Dreaming that he has become utterly disillusioned with the self-centredness of the egocentric consciousness and the fruitlessness of a life focused on the nature of materiality. In other words, Wurrunna is the seeker who, having become aware of his fallen state, seeks to find true meaning and purpose in his life. In this respect, Wurrunna is a very different state of being from the Two Spirit Men and the Seventh Sister, so his experience and relationship with the Seven Sisters are also very different.

Indeed, Wurrunna has had quite enough of his ordinary life, and so he walks away from his tribal homeland. Precisely what he is seeking, the Dreaming does not say; nonetheless, he sets out on a path of experience in which he *“journeyed through many new and strange lands, seeing and experiencing things his people had never seen.”* Thus, he started his journey on the Fivefold Path with insight and longing for liberation as the prerequisites for the following three steps.

Soon Wurrunna comes across *“what he thought was a beautiful paradise. After feasting on the abundance of food and water, he was lulled to sleep by the beauty around him.”* If the seeker is genuine, they will not fall asleep for long, as inevitably they will experience as did Wurrunna that *“when he woke in the morning, his lips were dry, his eyes felt filled with sand; gone was the paradise that lulled him to sleep and in its place was a hot dry desert stretching to the horizon.”*

Every serious seeker will immediately recognise this experience: alas, the byways and dead-ends we have all been down! How often have we thought we found the answer, *“the elixir of life!”* and believed, at least for a moment, we could bask in the bliss of our discovery? Or perhaps a guru or adept offered us ‘the Truth,’ which we had no doubt was the real thing, until they asked of us things that we thought we had already left behind us, for good reason...

And so on this journey goes until we finally realise all our experiences are actually the consequence of our egocentricity and desire for self-aggrandisement. One day we awake to find ourselves in *“a hot, dry desert stretching to the horizon.”* At this point, the serious seeker has come to expect nothing from the world; they are entirely despondent, wary, and disheartened with the world. They have realised they will never find anything in this world, nor in their egocentric state of consciousness, that will truly satisfy that longing, that inner urge for freedom, for liberation from what Lao Tzu calls *“the frenzied rides and hunts”* so keenly felt.

### **The Seven Rays of the Spirit**

At this point, the seeker realises that what they seek can not be of this world. They begin to listen to the Inner Voice, whose calls have become increasingly urgent and evident with each failed endeavour pursued within the Nature of Materiality. With this realisation, Wurrunna finally awakens, finding himself in *“the Dreamland of Baiame, the Great Spirit.”* At this moment, he has stopped seeking outside of himself for the answer that already lies within him, within his microcosm! At that moment, he recognises the words of Jesus in Luke 17:21: *“No one will say, ‘Look, here it is!’ or, ‘There it is!’ because the Kingdom of God is within you!”*

All the seeker needs to do to find the right path, to answer the call of the Seven Sisters, is to *“seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul”* (Deuteronomy 4:29). When this spiritual perspective dawns on the seeker, they realise that only by re-establishing a link with the Inner Other One, the Sixth Cosmic Domain, the Sixth Sister, can they be touched and changed by her radiations, and thereby fully realise the glory of the Seventh Cosmic Domain.

At this point, Wurrunna comes into contact with a gnostic spiritual school, a group from which the Sevenfold Divine Light-force radiates and is radiant. This is inevitable because when he is no longer searching in the realm of dialectical materiality for guidance, for liberation, he cannot but encounter the Unity and the Light-Force of the Other One, the Divine Realm that interpenetrates all existence: this is the camp of the Seven Sisters!

On discovering their camp, it is quite understandable, given the experiences he has been through, that Wurrunna took great care to observe the scene before him. The serious seeker has usually become very wary of jumping in without looking and now approaches this spiritual school with a hesitant but hopeful demeanour. Indeed, the seeker may even take precautions to ensure an escape route is at hand until they are sure this is not yet another byway or dead-end in their now urgent search for the true Path of Liberation. Many can speak of this experience, but such a moment of hesitation shows they have not yet stepped onto the Path of Self-Liberation, and still live entirely from the old state of being. Otherwise, they would instantly recognise the Path they longed for and the true nature of the Seven Sisters, the Sevenfold Divine Light-Power.

As of yet, Wurrunna only recognises them in his heart, which is touched directly by the Christ-Light, the Divine Light-Power radiating from the scene before him. Only when, in total self-sacrifice and self-forgetfulness, one is united with other like-minded ones, united in singleness of purpose and truly longing for liberation, will one know with inner certainty.

### **Wurrunna’s Initiation**

Wurrunna observed: *“No men were there, and Wurrunna suspected they were on a journey of initiation into full womanhood.”* This alludes to a tradition in many Aboriginal societies called ‘Secret Women’s Business,’ in which outsiders, especially men, are strictly forbidden to participate or observe. Nonetheless, Wurrunna, strongly attracted by the Sevenfold Light Radiation, followed the Inner Voice in his heart, *“placing his weapons on the ground, and stepping boldly into the open, [...] held up his hand in greeting.”*

In taking this step, Wurrunna recognises, perhaps only subconsciously, that he is not a stranger, as he has already taken the necessary steps to orientate himself towards the Path of initiation that is about to begin for him. Without any doubt or caution, he takes down his guard and, opening himself to the Light Radiations of the Divine Seven-Spirit, steps onto the Path of Initiation. While Wurrunna is entirely unprepared for - indeed, totally ignorant of - the Path ahead of him, he recognises in the ‘other-worldliness’ of the Sevenfold Radiation something he has not seen nor experienced. Touched by the Light-Radiation of the Seven Sisters, his heart resonates with the vibrations of the Inner Voice calling from within, and he steps forward.

Wurrunna *“was met with surprise and suspicion from the women”* not because they were not expecting him; indeed, they have been waiting for him for eternity. But they immediately recognised that he had yet to progress far along the Path of initiation; he had yet to fully recognise the nature of their existence, the Divine origin of the Light Radiation they embodied. Indeed, their suspicions were well-founded, as his subsequent actions demonstrated.

Nonetheless, the task of the Seven Sisters is to guide and direct Wurrinna towards the Path of initiation, as much as he will allow it. They greet him cautiously, hoping he will sooner or later understand their true nature and, equally importantly, his own being. This implies great understanding, patience and tolerance on their part as he explained to them his experiences. And all the while, the new Soul-consciousness grew within him, as it was nourished from the Divine Life-stream.

However, there is a point where an impersonal approach is necessary. Things then seem to take an inhospitable turn: *"After the morning meal, the eldest Sister told Wurrinna to leave, as they would be in trouble if the medicine men should ever know he camped and ate with them."* How are we to understand this aloofness?

Firstly, Wurrinna arrives at the campsite of the Seven Sisters as a still self-centred, egocentric conscious human being, borne in a microcosm that carries at its centre the primordial atom of the divine Spirit-spark. The voice emanating from the Inner Other One has led him to their campsite, a focal point of the work of the Seven Sisters on Earth. Its call drives Wurrinna's seeking and stokes the fire of longing in his heart. But there is no place in such a spiritual school for Wurrinna as a self-centred I-consciousness. That egocentric aspect of his personality-being is not allowed to actively participate in the spiritual work of such a group. It must be accommodated for a short while until the seeker has sufficient time to orient their Soul-consciousness towards its true essence and purpose. So Wurrinna is allowed to stay one night and receives all the nourishment, insight and guidance necessary to prepare him for the next step.

## **7.5 Self-Surrender and Self-Sacrifice**

The next step is the task of self-surrender that some Gnostic spiritual schools call 'I-demolition.' The Cathars called it the 'endura:' a conscious surrendering of self-interest to the guidance of the inner voice. This process of self-surrender involves the seeker consciously evaluating whether the yearning or desire felt at a particular moment is a desire for self-gratification coming from the egocentric consciousness or a yearning for liberation originating from the developing new Soul-consciousness. This evaluation happens precisely when a specific course of action has not yet been decided upon within the individual's mind. After all, every conscious action is preceded by a conscious decision. This decision is either to satiate the desire of the egocentric consciousness or surrender to the New Soul-consciousness.

Of course, there are some instances in our lives where our actions are not subject to prior deliberation: our natural reactions in self-defence or self-preservation to maintain the vitality of life or at least the possibility of preserving it. Such reactions are, to some extent, predetermined or limited by the seeker's state of consciousness. So there will be circumstances in which the ordinary human being would react to preserve their life, whereas a more cosmically conscious individual may determine that is not the most appropriate reaction in the circumstances. This is how we can understand the surrender of the Cathar Parfait at Montsegur on 16<sup>th</sup> March 1244AD.

However, there are many more mundane instances where the ordinary human being has ample opportunity to consider the course of action they wish to take. In these circumstances, our evaluation and the ensuing decision are based on our state of consciousness, as determined by the amalgam of our karmic disposition, personal life experience, current attitude toward life, and perspective of the interconnectedness of everything. If that perspective is sufficiently broad, we will have learnt that our gain is another's loss; as we are all interconnected, your loss is also my loss.

Whether the I-consciousness or the Soul-consciousness is the primary focus of the seeker's life is clearly reflected in the outcome of such considerations. For the seeker on the Path to Liberation, the degree to which they have recognised and thereby neutralised the influence of the egocentric consciousness directly determines the extent to which Soul-consciousness can manifest and be utilised as the guiding force in their decisions and actions.

Neutralising the influence of the ego can never be an exercise undertaken by the ego: instead, the egocentric consciousness must practice what the Chinese philosopher Lao Tzu called "*Wu Wei*" - 'not doing.' Therein, the seeker makes a conscious decision to refrain from intervening in the pure longing of the heart, allowing it to progress to the pure will of the intellect and the resulting pure liberating action. In this way, the progression of a pure heart-head-hands interconnection enables the divine guidance touching the heart of the seeker to be manifested through liberating actions by, but not for, the personality-being.

### **Surrendering to the Heart**

We mentioned that life experience, karmic experience, and intuition all influence one's conscious recognition or insight that an I-centred course of action will never yield liberating results. Only by adopting a new attitude toward life can there ever be a prospect of an enduring outcome and, therefore, a resolution of the inner conflict the seeker feels between the ego's desires and the heartfelt desire to disengage from an egocentric way of life.

Albert Einstein once said: "*The individual feels the nothingness of human desires and aims and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought. He looks upon individual existence as a sort of prison and wants to experience the universe as a single significant whole.*" (Einstein, A. 1935)

The intellect can assist in this process because it is not the ego: it is an apparatus for logical analyses, a faculty converting longing or desire into willing and willing into action. The ego is a state of consciousness that is individualised in its orientation and directs the faculty of the intellect to prioritise the self over all else. Hence we refer to a liberating action as basing one's actions on inner longing, which develops under the guidance that comes from the soul-consciousness in the heart, not the I-consciousness, the head.

Once the Spirit-spark has been reawakened within the seeker, the Light radiation emanates into the soul-consciousness in the heart sanctuary. Out of this reawakening arises a yearning for liberation, which starkly contrasts the desires of the I-consciousness in the seeker's present state of life. This contrast evokes a process of 'weighing up' options, involving not only the intellect of the brain but also the intellect of the heart and the intellect of the solar plexus. The condition or state of each of these centres of consciousness depends on where each draws its guidance; thus, until the head gives way to the heart, the former will always attempt to dominate.

Therefore, under the right conditions, the I-consciousness will surrender to the pure longing, the desire of the heart. Then the new Soul-consciousness is born. Each time such a decision is made, a self-surrendering mode of life is reinforced, and the dominance of the egocentric consciousness is diminished. This is the beautiful simplicity of a process by which "*He [the Soul-consciousness] must become greater and greater, and I [the self-consciousness] must become less and less.*" (John 3:30)

Sooner or later, this process of preparation involves reorientating the physical and vital bodies of the human being towards negating any internal resistance to its transformation from ego-consciousness to new Soul-consciousness. This requires the seeker to adopt a mode of life that minimises any detrimental effects on the health of their physical and vital bodies and those of the

macrocosm in which they live. Thus, the bonds between their physical and vital bodies and the world will naturally become more tenuous, less egocentric, and less earth-bound. The old personality-being undergoes a complete transformation into a new personality-being as a fit and properly purified vehicle for the manifestation of the Spirit-Soul-Being.

Wurrunna experiences his encounter with the Seven Sisters as a wonderful discovery, a life-changing breakthrough for a despondent seeker of the new life. However, the *'medicine men'*, the *Nurrumbunguttias*, the priests and guardians, the *'principalities and powers of this world'* will not allow the wandering soul to leave their dominion so readily. Should they discover that a seeker has stumbled across the camp of the Seven Sisters, has found a gnostic spiritual power field, they will do everything in their power to turn that lost soul away from the Light. This they do not so much out of an aversion to the Light but out of the fear of losing control over the seeker. Indeed, if necessary, the principalities and powers of the world will destroy their *'campsite,'* as many Gnostic groups across the ages have experienced.

This is the same warning Paul gave in Ephesians 6:12: *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."* Therefore the *'trouble'* the Seven Sisters would be in should these *'medicine men'* discover that seeking souls *'camped and ate with them'* should not be glossed over. The Albigenses Crusade was instigated not in response to the beliefs of the Cathars, which the Church initially tolerated. Instead, the Church found it intolerable that wherever the Cathars were active, they freely shared their spirituality with anybody open to it. Many joined their group as a result. (Oldenbourg, Z. 2000) Thus, the Cathars became an existential threat to the dominance of the Church and religiosity in those regions they were active, and perhaps in all the Church's dominion.

This historical event can also be seen as an allegory for the inner conflict a seeker on the Path may encounter. Hence the warning given by the Eldest Sister to Wurrunna was to be wary of the powers and principalities, which appeal directly and forcefully to the still vibrant self-centred I-consciousness to stop this *'folly'* of self-demolition, this Cathartic *'suicide.'* Inevitably, every seeker encounters this ridicule and prejudice from the powers and principalities of this world and often from those one least expects, including our nearest and dearest family and friends. While our egocentric consciousness remains attached to the auric sphere of egocentric humanity, it will wage a brutal and merciless war against the developing new Soul-consciousness within us.

### **Intermediaries, Priests, and Gurus**

We notice that the Eldest Sister took the precaution of sending Wurrunna away *"towards the east, where there was good hunting, and so that their paths could never cross again,"* knowing full well that if he is to undergo the Path of Initiation, his resolve and preparedness will be tested. In Paul's words, the seeker must *"work out your own salvation with fear and trembling"* (Phil. 2:12). Ultimately, Wurrunna must be prepared to continue seeking the right path, taking each step in accordance with his blood state, albeit now with the help of the power field of the Sevenfold Light Radiation.

Thus the Eldest Sister makes clear to Wurrunna, as the still egocentrically seeking human being, there is no possibility of them meeting again in this way; he has been given the task of self-surrender, and he must begin this process in earnest. There cannot be, and never will be, a marriage between the Spirit-Soul and the egocentric consciousness. As we read in 1 Corinthians 15: *"What I am saying, dear brothers and sisters, is that our physical bodies cannot inherit the Kingdom of God."*

*These dying bodies cannot inherit what will last forever. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man."*

The effacement of the egocentric consciousness must continue relentlessly until, having reached a biological minimum, the purification of the personality-being is complete. Then it is ready to be reunited with the Spirit-Soul as the transfigured vehicle of the microcosm in manifestation, the Spirit-Soul-Being. While still living, the seeker cannot be completely freed of their self-consciousness, as the physical vehicle is essential for the Spirit-Soul-Being to manifest in matter. Nonetheless, the egocentricity of the I-consciousness is diminished and eventually extinguished, and the personality-being is transformed, so it no longer interferes with the task of the Inner Other One.

The *"good hunting"* the Eldest Sister mentions refers to the search for self-knowledge; without self-knowledge, without the seeker knowing himself or herself, it is impossible to know where the work of I-demolition must begin. Without true self-knowledge, the seeker will not know the extent to which they are still beholden to the powers and principalities of our world and the strength of the bonds that prevent them from fleeing. The powers of the auric sphere hinder the spiritual growth of the seeker whenever, in self-ignorance, the seeker allows them to do so. Indeed, without a clear understanding of these powers' existence and the desire to break free from them, how can one even know that one is bound?

The Eldest Sister directed Wurrunna towards the east to continue his orientation on the path. Once again, we see the importance of an 'eastward orientation,' as she knows that Wurrunna genuinely seeks spiritual enlightenment. For, journeying 'towards the east' helps the seeker to find their goal, as there *"is the One who has been born King of the Jews? We saw His star in the east and have come to worship Him."* (Matt. 2:2) We know that the human being who has recognised their disconnection from the guidance of the Spirit-Soul metaphorically looks to the rising Sun and the coming new day to fulfil their inner longing for reconnection, *religare*, religion.

In this way, the seeker truly walks the Path; no intermediary, priest, or guru stands between their personality-being and the growing new Soul-consciousness within them. This is not to say they cannot make mistakes or endure without guidance or help, but those mistakes are always due to the interference of the I-consciousness in the unfolding process of soul development. This is why the Eldest Sister commands Wurrunna to leave; she commands the ego to let the awakening New Soul continue this process without interference.

The Seven Sisters must and do remain completely impersonal in their dealings with this personality-being, Wurrunna. This ensures he cannot damage the power field with his ignorance, mistakes, and still-strong self-centeredness. Neither can this impersonal love allow Wurrunna, who has already taken the first steps on his Path of Initiation, to become attached, fixated, or stagnated in his spiritual development. They do not allow him to bask too long in their Light radiations, for he has much to do to neutralise the influence the powers and principalities of the auric sphere still hold over him and to truly understand the sole purpose of his personality-being in the development of the Spirit-Soul-Being.

## **7.6 The Task of the Two Sisters**

However, in his ignorance and delusion, Wurrunna does not travel east but instead plots to detain two of the sisters so that - he thinks - they may experience the beauty and joy of his 'new' state of being, his 'enlightened' I-consciousness. Of course, the Sisters can permit nothing of the sort: only in complete self-sacrifice do they allow Wurrunna to take them on his whimsical delusion. While they know their other Sisters could easily rescue them, they also know that only Wurrunna



can bring his delusion to its absolute dead-end; and this must happen before their task can be completed.

The detention of the Sixth Sister by Wurrinna is a reminder that the ever-present element of the Sixth Cosmic Domain has been reawakened in his innermost being. The two sisters, these two domains of the divine realm, have always resided in the microcosm, albeit they have not yet manifested their true glory. The abduction of the two Sisters shows that, while Wurrinna recognises and embraces the existence of both the *primordial divine nature* and *consequent divine nature*, he does so only based on his still egocentric consciousness. Therefore, the two Sisters must remain on Earth to guide Wurrinna along his Path of Initiation and self-surrender, through to its completion.

This is why the other five Sisters in their celestial abode do not - and cannot - intervene in this work of the two sisters. The Seven Sisters know that when the time is right, they will be reunited. And this moment will only come when, after the birth of the new Soul-consciousness, the microcosm is consciously reconnected with the New Astral Sphere of the Sixth Cosmic Plane.

So, with the two sisters in his grasp, Wurrinna sets off into the wilderness to establish an idyllic life with his two beautiful wives. He has glimpsed the majesty and beauty of the *primordial divine nature* and *consequent divine nature*, even though he has not yet appreciated his place in them, nor truly understood the degree of his separation from them. His actions are those of a seeker who, despite having participated in a gnostic spiritual school as a devoted pupil and servant, still does not grasp the true nature of the Seven-Spirit or the microcosm.

In his ignorance, Wurrinna attempts to bind the Other One, the Sixth Sister, in the same delusion that he already possesses regarding the Seventh Sister. This is the point at which the human being who is not truly ready for Self-Liberation, who has not yet had sufficient experience or gained sufficient self-knowledge, can be led astray by the astral forces of their still egocentric consciousness. This is why, when the seeker gains insight into the enormous vista of the Seventh Cosmic Plane, its beauty can be overwhelming. In their ignorance, the seeker feels the temptation to exploit the knowledge gained of the universal laws and to use them for their own ends, even with only entirely altruistic or philanthropic intentions.

However, this behaviour shows the seeker still operates based on their subtle and highly refined egocentricity. For Wurrinna still works under the delusion that he can create Heaven on Earth, that the Kingdom of God can be fulfilled on Earth through the power of the elevated self-consciousness, that the goodness of this world, and especially of his personality-being, is one and the same as The Good, the All, the One.

### **Temptation in the Desert**

Therefore, when Wurrinna '*called a halt to their journey and began to build a shelter,*' he intended to implement his vision of Heaven on Earth, to build the New Heavenly Kingdom in this world. This was when the two Sisters knew Wurrinna must be confronted with a definitive choice. It is the moment of truth; it is the climax of the temptation that Jesus Christ endured in the wilderness after his baptism by John in the River of Jordan (Matt. 4:1-11):

*"Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, 'If you are the Son of God, tell these stones to become bread.' Jesus answered, 'It is written: "Man shall not live on bread alone, but on every word that comes from the mouth of God."'"*

*Then the devil took him to the holy city, Jerusalem, to the highest point of the Temple, and said, 'If you are the Son of God, jump off! For the Scriptures say, "He will order his angels to protect*

*you. And they will hold you up with their hands so you won't even hurt your foot on a stone."* Jesus responded, *"The Scriptures also say, "You must not test the LORD your God."*

*Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour. 'All this I will give you,' he said, 'if you will bow down and worship me.' Jesus said to him, 'Away from me, Satan! For it is written: "Worship the Lord your God, and serve him only.'" Then the devil left him, and angels came and attended him."*

Late in the afternoon of his rise to the apex of material manifestation, Wurrunna faces a definitive choice. Having studied the Universal Laws, having seen that anything is possible, that everything in the realm of the Seventh Cosmic Domain, *"all the kingdoms of the world and their splendour"*, are within his grasp, Wurrunna is tempted to abandon his longing for self-diminution, and instead worship the glory and power of the 'enlightened' consciousness he has become.

Here we see the seeker, the pupil of the mysteries of Self-Liberation, standing on the threshold of reuniting the reborn Soul and Spirit. But the auric sphere of the egocentric personality-being still tries to hinder his becoming truly free and dissuade the Soul-Consciousness from breaking all its bonds. The necessity of definitively breaking free from this auric sphere is obvious to attain true liberation, and for Wurrunna, the moment is close at hand. It is now that the seeker hears the words of Christ in John 18:36 *"My kingdom is not of this world; if it were, My servants would fight to prevent My arrest by the Jews. But now, My kingdom is not of this realm."*

Indeed, the Kingdom is nearer than hands and feet! In this Seven Sisters Dreaming, we see the inner work of the seeker in a fully manifested gnostic Living Body, described in sufficient detail to clearly understand what is still to come. In the force-field of such a living body, the Seven Sisters, the Sevenfold Divine Light, radiates to all who have eyes to see, illuminating the path to becoming truly human and truly free.

### **The Celestial Man**

In the context of this story, as divine radiations, all Seven Sisters are ever-present. The seventh, the youngest sister, resides within the human being as the life-substance, the vitality of the material realm that conforms to its divine potential. And the Sixth Sister is the Spirit-Fire, the guiding Spirit principle that irradiates the material realm, the Inner Voice that guides the resurrection of Wurrunna into a Spirit-Soul-Being.

When the right opportunity comes about, Wurrunna can hear this inner voice, and if he responds to it in the right way, the Seven Sisters can then be reunited. Then, at that moment, *"the girls climbed up the tree, which then began to grow, carrying the girls with it as it reached into the sky."* As we read in the first of the Seven Sisters Dreamings, the Six Sisters are forever calling to the youngest sister, in order to restore the conscious activity of the Sevenfold Divine Radiation in the microcosm. But it is not until now that the conditions in the microcosmic human being are ripe, and she can respond fully to their calling and return to her rightful place, bringing with her Wurrunna as the restored Celestial Man.

For, *"when Wurrunna saw what was happening he was distraught, and called to the young women, demanding that they come down at once. But they were not listening; as far above, they could hear the voices of their sisters calling them. Wurrunna heard them too. Then the real nature of the Seven Sisters suddenly dawned on him."* Wurrunna stands completely distraught at losing everything he thought he possessed, and he now hears the voices of the Sisters calling from far above. Only now does Wurrunna finally recognise the real nature of the Seven Sisters!

And so the seeker directs the words to their ego: *“Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”* Wurrinna’s delusion that he could possess the two Sisters as his own is completely shattered, and the unreality of his earthly existence is laid bare before him. But at this moment, he also realises their true nature, and his desire to be with them becomes so strong that there is no turning back for him: he is compelled to follow them into the sky.

### **7.7 Climbing the Tree of Life.**

The Seven Sisters represent the Divine Life-stream empowering Wurrinna’s world, and the new Soul-consciousness enlivens the True Human Being as the vehicle of manifestation of the *primordial divine nature* in the *consequent divine nature*, the Sixth Cosmic Plane and the Seven Cosmic Plane. With this inner realisation, Wurrinna breaks free from the imprisonment of his I-consciousness and frantically climbs after the two sisters. Only now does the divine voice resound throughout the microcosm, and Wurrinna dedicates his life to following that inner voice to complete the divine manifestation of the microcosm.

The two Sisters are now able to respond to the call of their Sisters and, having completed their task, are reunited again. But what is this Path of Return that the seeker follows in the footsteps of Wurrinna?

Jan van Rijckenborgh and Catharose de Petri (1980) explain:

*“When the one, indivisible Light of the original prana touches the microcosm of the pupil, we find that this Light is absorbed by the seven aspects of the microcosmic system. ... So, when we allude to the holy Seven-Light, we mean that the one indivisible Light of the original prana is active in some way in the sevenfold microcosmic system.*

*When this work in the microcosm is completed, the reborn human being holds the seven stars in his right hand. Then all the structures of the microcosm are again in complete harmony with the Light of the original prana and this victory is reflected in the entire system.”*

Every human being is touched, whether they are conscious of it or not, by the field of the Universal Brotherhood, by the Light of Christ, and is inspired by it. How they respond to this force of inspiration, and within which nature they perceive it to be, is entirely dependent on their state of consciousness, which is dependent on their microcosmic experience, and the auric sphere presiding over it.

Of course, Wurrinna and Orion will never catch up with the Seven Sisters. Six out of the Seven Sisters, representing the six higher cosmic planes, are and always will be beyond their grasp, their realm of existence, and their capacity to comprehend the task or power of the Sevenfold Divine Radiation - as the two Sisters have already made clear to Wurrinna. In pursuing them into the sky, Wurrinna attains eternal life, not for himself, but as one who has forsaken his Self for the Inner Other One.

Only then, as he leaps into the sky after the Seven Sisters, can Wurrinna, like Christ at his crucifixion, utter the joyful words *“It is finished!”* (John 19:30) The true purpose, the true potential, of the human being manifesting in the microcosm, has finally been fulfilled!

Immortalised as the constellation of Orion in the sky, Wurrinna still pursues the Pleiades, the Seven Sisters, across the night sky. The story of Wurrinna stands as an allegory for the restoration of the True Human Being, who has arisen from the dead and is immortalised in the celestial firmament of the Spirit-Soul-Being, as an example to all who long for liberation.

### **The Liberating Deed**

This new Spirit-Soul-Being is a divine Creator Being manifesting in complete accordance with the divine possibilities of the Universe and the divine potential of the Seven Cosmic Domains. It fulfils the promise we explored in the Dreamings of Baiame and Yhi and the Book of Genesis. Being now in the world but no longer of the world, the natural progression of time and the laws of nature cannot detract one iota from this wonderful fulfilment.

And the natural disintegration of one aspect of this manifestation in matter cannot negate this attainment! When the time has come for the material cloak of the Spirit-Soul-Being to be cast off, when it has reached the natural conclusion of its manifestation, then the Spirit-Soul-Being will simply let it go. Then, as Christ tells us in Mark 12:17: *“Render to Caesar the things that are Caesar's, and to God the things that are God's.”*

It is inevitable, with the seven cooperating forces undertaking the Divine Work and the seven activities of the Divine Light-Radiation emanating from the Absolute, that every entity cooperating with It will express absolute life, absolute love, absolute intelligence, absolute harmony, absolute wisdom, absolute devotion, and absolute liberating action. Then the three become one - the Spirit-Soul-Being - and indeed, it is a truly glorious, a truly beautiful creation; the Creation has become a divine Creator-Being!

Our task, as seekers of a new way of life in harmony with the Universe and each other, is to quell the rebellion that is our ego, to redirect our focus and our energy towards listening to and following the guidance of the Inner Voice, thereby allowing our egocentric consciousness to diminish and the new Soul-consciousness to grow within us. Then, everything we do or refrain from doing will constitute a liberating step along our path to fulfil the divine potential within us, the path of construction of the Spirit-Soul-Being, and the path to conscious recognition of the Divine in everything and the One in All.

Inherent in the aim of participating in such a process and walking this inner path is that, in so doing, we are enabled to serve all of humanity in a truly liberating way. If we live in accordance with this timeless wisdom of the Aboriginal Dreamings, then every desire, every thought, and every action of our Spirit-Soul-Being is a living testament to the glory of the All-Manifestation, and the Interconnectedness of Everything!

## **Epilogue:**

### **Acknowledging the Aboriginal Gnosis**

#### **The Secrets of the Australian Desert Revealed**

We began this study of Aboriginal mythology seeking to understand the prophecy from the Christian mystic Jan van Rijckenborgh (1947): *“at a very critical moment in world history, the preserved wisdom of the great Australian desert will make an important contribution towards present day mankind recognising his divine vocation.”*

We say that moment has come.

While scientists and anthropologists continue to search for and discover scientific, archaeological and ethnobiological treasures in the Australian Outback, they will find nothing more spiritually revolutionary or revelatory than the gnosis that lies in the Aboriginal Dreamings, and the spirituality of the Aboriginal people. Their relationship with this land and all that lives on it cannot be fully understood without understanding its spirituality; not simply as an indigenous spirituality, but as an allegory for a spiritual revelation that is integral to the destiny of all humankind; indeed, of all creation.

We found that the key to understanding this reality is to understand the spiritual context in which we exist. If the human being lives on the basis of true freedom, harmony and love for the Earth and all that lives on it, then of necessity one is totally interconnected with and completely interdependent on all others: it cannot be otherwise. Then all of Creation is One, and as cells of a living body we are inseparable. Working together on the basis of the One Spirit and the New Soul, in complete cooperation, harmony and balance we serve each other and the All as One.

Thus, the words of Eddie Kneebone (1995) are unequivocal: *“Aboriginal spirituality is the belief that all objects are living and share the same soul or spirit that Aboriginals share.”* This recognition of our interconnectedness with the One Spirit is as intrinsic to being human as is the recognition of its presence within every atom, molecule, substance, and being of the Universe. Our yearning to embrace this interconnectedness is the call for reunification, harmony and balance inherent in the Spirit of all things. Only when we allow the Spirit to vibrate in us and through us are we truly fulfilled, because only then do we radiate all that we receive from the Spirit. Then every element, every cell in this Living Body can fulfil its role and do its work; and therefore *“all nourish each other because there is no site, no position, from which the interest of one can be disengaged from the interests of others in the long term.”* (Rose, D. B. 1996)

Such consciousness of our interconnectedness can only be maintained while the vibrational level of ones chemical, etheric, astral and mental dimensions are in complete harmony and balance with that of the fifth dimension, the Spirit that permeates all things. When we allow ourselves to become one with the interconnectedness of everything, we are no longer defined or limited by time and space, because no barrier separates us from any other thing or being! Then we see and believe that every point in time and space is sacred. Then our old mental and astral perceptions of individuality are confronted with the etheric and physical reality of our universal existence. We are not an individual, a thing, a body, a being, but a living transition; a composition of physical, etheric, astral and mental energies interacting with all other things, affecting all other things, all permeated by the One Spirit.

The aim of this study of Aboriginal mythology is not simply to elucidate the universal spiritual equality of all human beings and describe a perspective on the universal truth that permeates us all.

As Jan van Rijckenborgh (1947) pointed out, the discoveries of the wisdom of the Australian desert are impatiently anticipated because they *“will shake the present views of exoteric religion and science to such a degree that this will result in a possible total change in the minds of a large number of people in relation to the life mysteries of world and mankind.”*

Perhaps the reader is already familiar with the *“present views of exoteric religion and science”* that determine a certain exoteric hierarchy, indeed, that narrate a history of humankind’s spiritual evolution that places itself at the apex of all spiritual revelation. But as we discovered, not only do the Australian Aboriginal Dreamings clearly elucidate a most inclusive, objective and Universalist perspective of human spirituality, they have done so for many tens of millennia. Undoubtedly this esoteric reality is irrefutable, even if for some it is an inconvenient truth that challenges and affronts the exoteric religious perspective of spirituality.

The esoteric call emanating from Aboriginal Dreamings is for us to gain insight into the living reality of ‘the interconnectedness of everything,’ to acknowledge the universality of the inner essence residing within every human being, to contemplate the implications of this inner knowledge for our own search for truth, and then to walk our own Path to becoming a truly living human being. Because if we are truly honest and objective with ourselves and our desire to live in harmony with the universe, we know in our hearts we can no longer sustain any delineation between ourselves and any other individual, state, gender, race or any other thing. As Deborah Bird Rose so clearly articulates, *“Self-interest and the interest of all of the other living components of country cannot exist independently of each other in the long term. The interdependence of all life within country constitutes a hard but essential lesson - those who destroy their country ultimately destroy themselves.”* (Rose, D. B. 1996)

Indeed, we cannot continue to dissociate the physical from the spiritual: we must recognise and accept the integral relationship between the physical and spiritual as an inseparable and interconnected dual-unity. Therefore, perhaps the greatest discovery to come from ‘*the great Australian desert*’ is that the spiritual wisdom inherent in Aboriginal Dreamings, and in the Aboriginal perspective on the interconnectedness of all things, is as genuine and comprehensive as any gnostic spiritual impulse has ever been. We see that the wisdom of the Aboriginal Gnosis is one with all gnosis.

However, gnosis alone is not sufficient, because implicit in true gnosis is true action: it is not enough to know and yet not act accordingly. Gnosis is not a tradition, but a state of life, an attitude to life that is accessible to all humankind, regardless of their place in time and space. And we must recognise that it requires a fundamental reversal in our attitude of life; a fundamental reorientation in our perspective, a complete Self-Revolution. For this paradigm is irrefutable: *“if a house is divided against itself, it cannot stand.”* (Mark 3:25)

The longevity of the Aboriginal civilisation can be attributed to its holistic perspective: in its simplicity is its purity; in its complexity is its cohesiveness in every human activity, from the physical, the etheric, the astral, the mental, and the spiritual realms, embracing and including the world in every expression. Only by looking beyond the outer appearance of everything and everyone in complete objectivity, are we able to reconnect with the inner essence, the Spirit that lies within. Only then can we understand the motivation, the true meaning, and the *raison d’être* of ourselves and of every other human being.

The universal call from Jan van Rijckenborgh therefore resounds: *“[the] time has now come and in the same way as the sign of the land of Egypt spoke to thousands, the miracle to come from the Australian desert will likewise wake up a great number of human spiritual beings, with - if God*

*allows - beneficial consequences.*" The timelessness of these Aboriginal Dreamings reminds us this call is in the Eternal Now; it will not pass.

Just as there is no spatio-temporal context to the Dreamings, nor is there to our True Self; just as the signs in the land of Egypt speak from the distant beginnings of western civilisation, so too does this call from the Aboriginal Dreamings emanate the Light as strongly now as it did in the beginning; because now is the beginning of the past, the present and the future.

The Aboriginal Gnosis forms a definitive and concrete basis for a new perspective on life that will, if we allow it, take humanity in an entirely new direction, freed of all the baggage and limitations inherent in religious dogma and tradition. In this way, through our spiritual self-revolution, we inevitably begin a total reformation of and for the world and all humanity.

We hope that this revelation of the ancient spiritual wisdom that has thrived in Australia for so long brings a great new impetus and a vibrant new urgency for spiritual renewal to you and in you, and indeed, in all humankind! For the secrets hidden in the sands of the Australian desert are revealed to all who allow themselves to see them: seek and you will find!

*May the miracle of this Universal Wisdom,  
And the Gnosis of these Aboriginal Dreamings,  
Reawaken the Spirit within you!*

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