



Australian AIR Handbook

(Australian Indigenous Religions)

Come to Australia to experience the freshness of the AIR

Australia has the oldest unbroken religion, culture, philosophy and lifestyle in the world.

The Natural Alternative (Experience a 65,000 year old connectivity to our world.)

You can walkabout in place where 6,500 generations have walked before you. Their spirit echoes throughout the land.

You can experience the Symbolism of the Dreaming, Mythology, Psychology, Philosophy, Music, Arts, Natural and Esoteric Stories

Divine Alignment: Let the AIR begin anew



Come and experience our ancient knowledge



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Preface

This book has been 65,000 years in the making, it is the longest belief system in use that we know of, it has philosophy, stories, and tips for everyday survival.

Before the land bridge was lost between Australia and the rest of the world, a single and united religion extended over all the world, traces of Australian culture and religion can be seen in many countries in their doctrines and beliefs. Ancient monuments bear the marks of ancient Australian cultures. This was a time when one God was known globally.

Australian society is based on the principles of egalitarianism. As an egalitarian society, Australia and Australians believe that all people are equal and deserve equal rights and opportunities. We value and respect freedom of dignity, religion and respect the rule of law.

Introduction to the Indigenous Religions of Australia.

Indigenous religions of Australia core tenets.

The Tribal Bora ring or Sacred Ground represents the sky world is the meeting place for ceremonies and rights.

The ancient wisdom from the Elders reminds us of a profound truth:

“Those who lose dreaming are lost.”

This whole story begins with the Australian Aboriginal healers, or medicine men, use the techniques that were purported to be used and taught to them by the creator and Great Spirit, when he visited his creations at the Moon Lake (Lake Narran), some 10,000 years ago.

Healing was taught to combat disease which raged after a great flood had ravished the land at about that time. The creator visited Australia about 10,000 years ago.

The Great Spirit came in answer to the desperate call from the animals, birds, and people who underwent great suffering.

All the temples were destroyed which contained all the food, there was no shelter, no food, or water after the flood and many died of fear, fright and hunger.

Their thoughts, begging, for help (vibrations), reached the Great Spirit and creator in heaven, the spirit world.

The great spirit by the use of clairfeeling, sent a message to all of creation to come to Lake Narran, every creation resides within the body of the Great Spirit, (the cosmos), and therefore has some degree of intelligence which is connected to the supreme intelligence (the whole), it was simple therefore to send out the desired message.

The lesson to be learned here is that we all reside within the body of the Cosmos, and all are a part of this overall intelligence, we are all elements within the cosmos, all brothers and sisters, all interconnected.



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We were brought into existence as souls, a soul is an eternal spark of life, manufactured from the potential and elements of the body of the Great Spirit (the cosmos).

The Soul has a dual purpose:

1. To seek and mold forms in order to gain experience.
2. To dispense with, or repel, those forms when they are no longer of use and it is necessary to gain further experience.

Every form, then, mineral, plant, animal, man, all have a soul, but the real you or “I”, is always the soul, and as it is an “Eternal spark of life”, it can never be destroyed.

The form it inhabits is used to gain knowledge, love, and wisdom, because these are the ingredients of the great plan for life laid down by the creator.

Every soul, then is a worker struggling to fulfil its role in the great scheme of things.

The soul was given three specific trends by the supreme intelligence:

1. It was, through its form, to seek out proper food so that whatever the body it inhabited would be given proper nutrition.
2. It would, through its form, always seek to reproduce, and so keep its species alive.
3. It would, through its form, always seek to improve itself, through education and always aim to be of some significance no matter what class of work it did.

It must use these trends, if not then frustration would develop, which could cause illness. Every soul has these trends, no exception.

Every physical form has four bodies:

1. Soul – spark of life resides here.
2. Spiritual body – beyond the speed of light
3. Aura – approximately the speed of light
4. Physical Body – less than the speed of light

The medicine man describes these 4 bodies of man as being on different dimensions of existence, different velocities, and different speeds.

1. The physical body is made from of physical cells, elements, blood, etc. known as protoplasm.
2. The Aura is a kind of ‘no man’s land’ or ‘barrier body’, which separates the physical from the spiritual world. If this body is damaged, all kinds of outside thoughts can penetrate the brain and such a condition can lead to severe mental disease. Most times it is impossible to repair this body. If it is to be repaired it must be done by spiritual healing, soothing and healing vibrations of very high spiritual content, contact should be made with the healers of heaven.
3. The spiritual body, which begins to form and retain all thoughts and experiences immediately the soul inhabited the form of the mineral. Every thought is recorded in this spiritual substance. The body cannot be seen by the human eye, it cannot be felt or heard whilst the soul is still gaining experience on the physical dimensions. Our thoughts mold this spiritual body. Our current character gauges the form of our soul or spiritual body. It consists



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of psychoplasm or mind or spiritual substance. Selfish, greedy, inhumane thoughts, for example, can cause a poor formation of the soul or spiritual body. Which in turn can and often does, cause disease to the physical body. This thought formed body, is the one we inhabit after physical death.

4. The Soul, the spark of life is the power source of the body, it is unending, never created, nor can it be destroyed, in the philosophy of the conservation of the souls, the soul passes from lifetime to lifetime, ever increasing in its abilities. When we are born, we cannot remember our past lives, but we can remember our past development. This is called a child prodigy, a young child who has very great ability in something who under the age of ten can do things that a full grown adult can do. It is our beliefs that you should do everything you can for the advancement of your soul and your environment, so that on your return you can continue your development. Wars, natural disasters, disease and manmade events can hinder a soul's development and even delay its rebirth to a time when it is possible to progress. Souls that are far less developed can survive in even the harshest environments and still develop.

When we die, the energy is drained from the body, from the toes and feet upwards, we go cold in the feet and gradually all the energy is drawn up through the body and out through the top of the head, and into the spiritual world.

The Aura also gradually starts to disappear, this usually takes. All trace of the spiritual body is then removed. We are resting, ready to commence a new life in the spiritual world, in our spiritual body or thought form body, a body which contains every experience of our life.

The energy of the physical body is drawn from the 'potential energy' that is, energy that exists all around us, in the air, remember that the body of the cosmos permeates all things, no matter what, everything, indeed everything, is simply a manifestation of the spirit elements. Things are molded as the results of mental pictures, burning desires and positive directed thoughts, the universe was made in this way by the Great Spirit, and he has told that healing can be carried out in the same way.

Energy then can be drawn from the universe, according to the Aboriginal Wise men, for healing purposes, by the use of the human mind:

1. A mental picture
2. A burning desire to achieve
3. Directed thought, to achieve the mental picture

This declaration encapsulates an age-old quest for deeper understanding and self-realization. A quest for understanding not just the material world, but the very fabric of reality itself. This book aims to take you on an exploration into one of the most enigmatic and profound sets of ideas known as Indigenous Philosophy.

The principles of Indigenous Philosophy are neither new nor part of some ephemeral trend; they're as old as the quest for wisdom itself. Rooted in antiquity, these ideas have survived the passage of time, permeating various disciplines like philosophy, science, and spirituality. Indigenous Philosophy transcends cultural, religious, and geographical boundaries, resonating with seekers who are drawn to the enigmatic nature of existence.



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What is Indigenous Philosophy?

Indigenous Philosophy refers to a set of spiritual, philosophical, and esoteric teachings attributed to Elders, the ancient people who is said to be the fusion of the Dreaming and the Rainbow Serpent. This school of thought encompasses a range of ideas that are primarily concerned with the nature of the dreaming, the cosmos, the human soul, and the intricate interconnections among them.

What is Indigenous principles?

Indigenous principles originate in and from being, growing, living, naturally with a set of laws, morals, ethics, and truths that occur naturally and particular to that region or environment. The same principles that apply in a desert would not apply in a jungle.

The All and the Principle of Dreaming

As the great Elder proclaims,

“The more you know, the less you need.”

This simple yet profound statement serves as the cornerstone of Indigenous thought. It asserts that the universe is not a mere collection of random, disconnected events but a vast, interconnected web of mental energy. You, as an individual, are a microcosm of this grand, infinite macrocosm. By understanding yourself—your soul, mind, and spirit—you can gain insights into the Universe and the Divine.

Concepts

The concepts covered in this book are the establishment of a philosophy, lifestyle, culture and religion that covers a time period from about 65,000 to present day. Australia was an isolated island after the great flood. We have the most unique flora and fauna in the world. Its landmarks have remained unchanged due to its stability, as an island continent on its own tectonic plate, it is not near any earthquake zones.

Our religion, culture and lifestyle has remained unchanged until after the colonization after 1770. When it was blended with other cultures dependent upon their survival in a strange land.

This way of life was passed in to previous generation averaging about 40,000 years or 6,500 generations making it the oldest known way of life.

This way of life can bring harmony to the troubled through the dreamtime and the walkabout.



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Structure

The Aboriginal people are indigenous to this country, just like any other country. It has a simple social structure:

- Great Spirit
- Council
- Elders
- Medicine men / women
- Wise men
- Tribal members
- Dreamers
- Practitioners
- Initiates

A Map for the Dreamer

The dreaming is only relevant to the person experiencing the dreaming, and it will only be understood at the level of the persons understanding, language, culture and religion. Each experience is personal.

This book is designed as a guide for those who have found themselves at the doorstep of Indigenous dreaming, perhaps through intuition, life circumstances, or an insatiable thirst for knowledge. We will journey through the core principles of the dreaming, explore its rich historical context, and delve into its practical applications for modern life. It aims to be more than a mere overview but an initiatory experience, aiding you in the quest to align your soul with the Divine, and live a life of greater wisdom, understanding, and inner peace.

Why This Book?

This book aims to rebuild the lost temples to the Great Spirit that were destroyed by the great flood. The knowledge of which was lost until recent times. Each temple was built on a 100 acre lot.

The journey towards self-discovery and spiritual enlightenment is often filled with challenges, doubts, and countless questions. While Indigenous Philosophy doesn't claim to offer all the answers, it provides a robust framework that encourages you to ask better questions, seek deeper truths, and gain a more holistic understanding of yourself and the Universe.

In this book, we'll unravel these complex ideas in a manner that is both accessible to the beginner and enriching for those already acquainted with the dreaming.

As it is said by The Elders,

"Traveler, there are no paths, paths are made by walking."

Therefore, let this book serve as a catalyst for your personal examination, inspiring you to delve deeper into your being, beyond the material world, and closer to the essence of who you truly are.



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What Lies Ahead, the journey starts with the self.

Each chapter of this book focuses on a unique facet of Indigenous Philosophy, interwoven with practical applications, historical context, and thought-provoking quotes from figures of wisdom throughout the ages. Whether you are a seeker, a skeptic, or simply curious, this book aspires to engage your mind, touch your soul, and ignite your spirit.

If there being life you see for all life is an act of faith and an act of gambling, the moment you take a step you do so on an act of Faith, the moment you take a journey what an Act of Faith, the moment you enter into any kind of human undertaking in relationship what an Act of Faith. When you see that you've given yourself up to something, but this is the most powerful thing that can be done surrender, what you see and love is an act of surrender to another person, the total abandonment of the course of wisdom, and a sense of security.

In the meantime do nothing about it and conduct ourselves as selfishly as we feel, there isn't as a matter of fact something to be said for that, because that the first problem in the whole of this is honesty and the reason why the Lord God says that the beginning of things reason why you are attempting to obey this as a commandment is that you want to be uh the right kind of person and obviously you want to be the right kind of person for your own reasons foreign and so. If you do in the first place feel selfish and come to the conclusion as a result of trying various experiments with love that you love yourself more than another.

Life is a sort of rare commodity not everybody has it, existence is love but uh it's like for the way in which you find the force of Love operating in you is that so uh the thing is first of all to get it moving to follow whatever kind of love you have in the first place because you cannot control love until you have some to control over yourself, until you have unconditional love for all life.

Love is a whole thing, because yourself is something that is really impossible to love, there are various reasons for this, but one obvious reason is that loving oneself is as difficult as kissing your own lips. Oneself when you try to focus on it to love it or to know it is oddly elusive it always Slips Away. Like the pursuit tale of a dog who is trying to get hold of his own tail so to pursue your own end has some difficulties about it foreign. If you explore what you love when you say you love yourself you will make the startling discovery that everything you love is something which you thought was other than yourself even if it be very ordinary things such as ice cream or booze uh in the conventional sense booze is not you

It's rather embarrassing, it's of course humorous and I'm glad that you see this that because at once you begin to realize how much you depend on an enemy or an outsider or a group of damned people is distinct from your own group of Saved people and so you begin to realize that if your collective ego or yourself depends on your being on the Inn.

But you can only be on the end with relation to something that is out and since the in and the out are inseparable if there is to be any in or any out, in dreaming you suddenly discover that yourself is bigger than you thought it was, that it includes the other and you can't do without it. You realise that this brings about a fundamental change in the understanding of the meaning and nature of self and thereupon they have become a change of attitude to other people even you can't destroy this energy you turn it in when you won't laugh and you won't let it out, the thing comes out in the form



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of self-destruction the alternative to self-love in other words is self-destruction because you won't take the risk of loving yourself properly.

You will be compelled instead to destroy yourself because you see in tying up love and Knots and becoming capable incapable of it you can't destroy this energy you turn it into something else. When on the other hand, these are all forms of the same energy and you have to take it and let it grow where you find it.

If you find that only one of these forms exist in you, if at least you will water it, the rest of the plant will Blossom as well but the essential prerequisite from the beginning is to let it have its way.

We ask you to come on a Walkabout with us.



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Objectives of this Book

The objectives of this book are:

1. To realign man with the Great Spirit
2. To make man aware of his connectivity to the All
3. To help man go from birth to eternal life
4. To help man to live in harmony with the creators world as the co-creator
5. To help man build a lifestyle suitable for regeneration of his soul
6. To help man build a world suitable for his souls return

Life is not just a once of trip, it is a journey to new lands in different times and places until man has developed his own Great Spirit. If this takes 100 or 10,000 lifetimes, the earth will always be here until this is accomplished.

We think that which is here is not that which is there, but when we go there, that which is here is there. Dr Scott Peterson

Where ever man is, there is life, order, a garden and a society.

No man sleeps in another mans bed, because they don't want to experience their dreamtime.

May as well be here, we are as where we are:

Being Aboriginal is not the color of your skin or how broad your nose is. It is a spiritual feeling, an identity you know in your heart... It is a unique feeling that is difficult for non-Aboriginal to fully understand.

Being aboriginal means that you are indigenous to that country, if your mother was pregnant with you when she was traveling in this country and you were born, you would be born an Australian as your place of birth, we have forgotten this. Every person born to this country is indigenous to it, it doesn't matter from what country your family came, you are born here into my tribe.

"In the end, we will conserve only what we love; we will love only what we understand and we will understand only what we are taught."

These words emphasize the crucial role of education in nurturing both love and comprehension. Such wisdom rings true for our journey through the labyrinth of the Dreamtime.

Why Indigenous Philosophy?

The modern world, despite its advancements, leaves many of us feeling disconnected—from ourselves, from others, and from the spiritual or divine. Indigenous Philosophy offers an alternative lens through which we can perceive and understand the world, providing intellectual and spiritual tools to forge a deeper connection with the universe and our place within it.

The Book's Promise

The book promise is to serve as both a primer and a guide for your journey into the world of Indigenous wisdom, philosophy and the dreamtime. It aims to present complex philosophical principles, and philosophy in a manner that is accessible to the lay initiate to help them become a



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dreamer, while also offering depth and additional avenues of exploration for those already familiar with these concepts.

Beyond Theoretical Understanding

While the book provides a comprehensive understanding of Indigenous Philosophy, its objectives go beyond mere intellectual comprehension. As said by Charles Perkins “Never intellectualize further than you can emotionally carry people”.

“Knowledge rests not upon truth alone, but upon error also.”

The book seeks to challenge your existing perceptions of indigenous living and encourages you to experience these principles in your daily life, thus aiming for an experiential understanding that transcends theoretical knowledge.

Aiding Personal Transformation

Another key objective is to assist you in applying Indigenous wisdom in your personal journey towards transformation. By the end of this book, you should be equipped with practical tools to enhance your sense of well-being, find a greater purpose, and align your soul with its divine essence.

Empowering the Dreamer

The book aims to empower you, the initiate, by offering you the keys to unlock your own innate wisdom. Indigenous Philosophy teaches that the answers you seek are already within you; this book serves as a guide to help you find those answers and unlock your true potential.

Creating a Spiritual Path

Finally, the objective is not just individual but collective. You are at a pivotal moment in your history, where the decisions you make and the path you will walk will have repercussions for generations to come. By fostering a deeper understanding of Indigenous Philosophy, this book aims to contribute to a broader dialogue about spirituality, morality, and the interconnectedness of all things, in the hope that this will lead to a more harmonious, sustainable world.

Dive into these pages, not just to read, but to awaken. Let each word be a gentle nudge towards a new horizon—a fresh way of seeing, feeling, and existing within the cosmos. Embrace this book not just as learning but as a profound initiation, an unfolding journey that leads us into the heart of the Dreamtime.

Know this: the absolute reality that profound mystery of the dreaming, is beyond our mere comprehension. It cannot be captured in words but is rather felt in quiet moments of reflection. Anything that distances you from love steers you away from the divine. Love freely, without judgment—embrace yourself and others in their entirety. And remember, as Charles Perkins said,

“We know we cannot live in the past, but the past lives in us.”

Let us then begin our humble attempt to translate the ineffable.



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Chapter 1:

The Foundations of Indigenous Philosophy

The Origins and Influences

Drawing from the teachings of The Elders,

“We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love...and then we return home”.

Let's leave this place in such away as it is fit for our return.

This captures the core of Indigenous Philosophy, resonating with dreamers, mystics, and scholars through the ages. But where did Indigenous Philosophy originate, and what are the currents that fed into its stream of thought?

The Origins and Influences

Indigenous philosophy began about 40,000 years ago when our ancestors realized that they are the very thing that they are trying to live. We are connected to the land in such a way that each succeeding generation can build upon the past. Totems are left for others to follow to places for food, water, shelter and times and seasons.

They represent a map for people to follow in their physical, emotional and spiritual development. We are not born with this knowledge, it must be handed down from generation to generation to ensure the continued survival of our people.

Telling stories awaken the imagination of a person which leads to an understanding of their own creativity. We see this in every culture in the world, fairytales, fables, nonsense rhymes, epic voyages, and wild tales of imagining. What was science-fiction a hundred years ago, has become science fact.

The principles of the Dreaming never change, they are as old as the first story spoken at the end of a day. Every person uses their imagination to express the things that have happened to them and others.

The Fabled Rainbow Serpent

The fabled rainbow serpent is the figure to whom the origins of Indigenous Philosophy are traditionally attributed. It is considered a fusion of the Dreamtime and the physical world, the imparting of wisdom and communication. While the historicity of rainbow serpent is a subject of scholarly debate, his influence on the Indigenous tradition is indisputable.

Australia: The Cradle of Civilization

Indigenous Philosophy is deeply rooted in the ancient history of Australia, particularly in the traditions of the dreaming, alchemy, astrology, and Dance. The Indigenous People were pioneers in exploring the metaphysical aspects of existence, and their religious and philosophical ideas laid the groundwork for what would later be formalized as principles Indigenous Philosophy.



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The Indigenous Philosophical Influence

While Australia provided the foundational religious and mystical elements, indigenous philosophical thought, particularly through the dreamtime, also played a critical role in developing an understanding of the natural laws. The Dreamtime introduced ideas such as the hierarchical structure of reality and the notion of an ultimate, unknowable source, aspects which were later integrated into Indigenous Philosophy.

The Dreaming Connection

Dreaming, a religious and philosophical movement that emphasizes direct, personal experience of the Divine, has noticeable parallels with Western and Eastern Philosophy. Both Western and Eastern traditions speak of a higher, more real spiritual realm and espouse the idea of gnosis (gained from experiences), or direct spiritual knowledge through meditation, to experience the path of enlightenment, bliss, heaven or self-consciousness.

The complex set of spiritual values developed by Aboriginal people and that are part of the Dreamtime include 'self-control, self-reliance, courage, kinship and friendship, empathy, a holistic sense of oneness and interdependence, reverence for land and Country and a responsibility for others.

When you live the Dreamtime it means that you act with honor and respect, wisdom, to go slowly and act responsibly, be gentle and polite and honest with each other, be careful of the words and actions you put out to the world and understand the impact that you have on others, it suggests that you act in the right spirit, with integrity and with respect for country, and for all living things.

The Dreamtime is more than 'ethical conduct' is more than simply doing the right thing. It involves acting in the right spirit, out of an abiding respect and concern for one's fellow creatures. Indigenous ethics resonate with the values of wisdom, love, respect, honor, trust, honesty, truth, and humility; they reflect commitment to the collective (shared identity) and embody a respectful relationship with the land these are set as the values that enable people to live in a way that promotes harmony and balance with everyone and everything in creation.

The Dreaming Revival

The Australian Dreaming saw a revival of Indigenous philosophy, largely due to the translation of Dreaming texts like the "Book of the Dreamtime" into English. Dreaming thinkers from many indigenous tribes and the ancestors incorporated Indigenous Philosophy ideas into their work, blending them with Western and Eastern mysticism and the emerging currents of humanism and natural science.

The Influence of Indigenous Philosophy

The Indigenous tradition of Dreaming, particularly its focus on the emanative structure of the divine realm and its method of textual interpretation, has also found echoes in Western and Eastern thought. All three traditions share the idea of a hidden wisdom, accessible only to the initiated.



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During the last 40,000 years when Australia was connected to the rest of the world by a land bridge, people were able to migrate from north to south to avoid the extreme changes of seasons, people were nomad in following the seasons and animals as they migrated.

There was no fixed home, totems were left to indicated places of importance, course directions, food and water. No-one owned the land as it was an intricate part of all life.

Modern Interpretations

In modern times, Indigenous principles have been adopted and adapted by various western and eastern philosophical movements, including Indigenous Christianity, the New Thought movement, and various branches of contemporary paganism and New Age modernism.

The common link between all has been the necessary for survival and to explain how this is achieved both now and here after.

As it is said by The Elders,

“You cannot see in another’s heart what you can’t see in your own.”

The Indigenous Philosophy is a foundational bedrock of the Dreamtime that has informed and influenced a rich array of religious, philosophical, and mystical traditions throughout history of this country. From ancient wisdom to spiritual thought and modern interpretations, its principles have been echoed, expanded upon, and integrated into diverse spiritual paths.

By delving into its foundational roots and the myriad traditions it has touched, we gain a profound appreciation for the vastness and intricacy of Indigenous Philosophy, deepening our exploration of its enlightening teachings.

The Basic Principles of Aboriginal Philosophy

The ancient Indigenous Creator God Baiami once stated, “You can only know my name by my creations”.

The creator spirit, his wife and son, cultural heroes, the tricksters and bad spirits. The Deity, initiation, fertility and rebirth, spirit children to mortal parents. First man and woman,

“To us, health is about so much more than simply not being sick. It’s about getting a balance between physical, mental, emotional, cultural and spiritual health. Health and healing are interwoven, which means that one can’t be separated from the other. - Dr Tamara Mackean, Australian Aboriginal quote,”

Highlighting the simplicity of ignorance. However, the seekers of Indigenous wisdom would ardently disagree. For them, the pursuit of knowledge and understanding provides not just happiness, but the key to spiritual enlightenment and self-mastery. Here, we delve into the basic principles that constitute the foundation of Indigenous thought.

Our spirituality is a oneness and an interconnectedness with all that lives and breathes, even with all that does not live or breathe. - Mudrooroo, Australian Aboriginal quote



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"We believe that from time immemorial, as Aboriginal people, Australia has been here from the first sunrise, our people have been here along with the continent, with the first sunrise. We know our land was given to us by Baiami, we have a sacred duty to protect that land, we have a sacred duty to protect all the animals that we have an affiliation with through our totem system ..." - Australian Aboriginal saying

Studying the esoteric knowledge let's unravel the Mysteries surrounding spiritual rebirth and the Ascension of the spiritual, this ancient wisdom guides us on a journey of profound self-realization and spiritual awakening at the core of this transformative experience. work godman the word made flesh delves into the profound connection between human physiology spirituality the intricate interplay between the physical body and its Divine potential.

for self-realization and spiritual enlightenment godman the word made flesh insights illuminate the path to Spiritual Awakening offering a transformative journey of inner exploration and divine realization mysteries of human existence and the boundless potential within at the heart of these teachings lies the profound notion that the human body transcends its physicality to embody a sacred vessel of divine potential in God man not as an external deity but as an inherent Divine Essence residing within the human form this Essence allegorical representations of an internal metamorphosis unfolding within the human body a journey towards Enlightenment

as the transformative and regenerative experience known as spiritual Awakening during this profound journey these esoteric teachings the activation of this transformative process within the body occurs approximately every 29 days aligning with astrological and lunar cycles this activation is closely tied to the cycle of the moon which completes its phases in approximately 29.5 days as the moon traverses through the Zodiac spending approximately 2 to 2 and a half days in each sign it synchronizes with the internal Rhythm of the body marking key moments of activation and Alignment in the spiritual journey of self-realization

esoteric teachings and ancient wisdom the pursuit of spiritual rebirth often entails a profound internal Journey towards self-realization and transformation Guided by the cyclical rhythms of the cosmos and the innate potential within the human body while each individual's Spiritual Awakening journey is unique and personal there are certain practices and principles that individuals can explore to uncover the deeper spiritual truths embedded within ancient texts and activate the process of Spiritual Awakening

ascending order these practices often involve abstaining from alcohol and animal-based Foods as they are believed to negatively impact the release of sexual fluids and the production of the precious oil within the cerebrum additionally engaging in riotous living or harboring negative emotions such as anger hatred or non-peaceful attitudes is considered detrimental to the cultivation and preservation of this sacred oil by aligning with these practices and adopting a lifestyle conducive to spiritual growth and Purity individuals can create a supportive environment for the activation and nurturing of the Divine Essence within themselves facilitating the process of Spiritual Awakening and inner transformation

by drinking teas and water to nourish your body follow a vegan diet maintain a diet consisting solely of vegan foods during this period to align with your spiritual practice meditate dedicate time to meditation to quiet your mind and connect with your inner self spend time with animals experience



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the calming presence of animals to enhance your spiritual journey maintain peace and positivity be mindful of your behavior avoiding conflicts and negativity and strive to maintain a peaceful demeanor abstain from alcohol and sexual activity refrain from consuming alcohol and engaging in sexual activities particularly the release of sexual fluids avoid overeating practice moderation in your eating habits to maintain balance and Clarity of Mind visualize your body and energy centers engage in visualization exercises to prepare your body

create a tranquil environment for yourself locate a Serene and cozy space where you can either sit or lie down in a comfortable position it's important to ensure that you won't be interrupted during this practice Begin by taking several deep breaths allowing your body to relax more with each exhale focus on quieting both your mind and your body letting go of any tension or stress now shift your attention to your

path to self-realization is a deeply personal and introspective Journey that demands commitment discipline and a deep understanding of one's inner being are you ready to unlock the hidden secrets encoded within the very fabric of the Universe

energies that resonate with different aspects of our lives through this exploration we uncover the intricate web of connections and the fundamental principles that govern the universe we gain a deeper understanding of the underlying order and Harmony that permeates all of creation recognizing the interconnectedness of all things

energetic properties to enhance our spiritual growth and personal development in so too can we perceive the interconnected web of existence that binds us all together symbolism serves as a universal language that transcends cultural and religious boundaries the study of sacred every aspect of Our Lives influencing our thoughts emotions and experiences in profound ways in the realm of personal growth and self-discovery

The Principle of Dreaming

The principles of the Dreaming deal with a person's ability to see beyond this physical world to a world of the spiritual, not by taking drugs or meditation, but by becoming aware of its presence in you. We are all born with the ability to see things in our minds, we call it make believe, a toy can become a spaceship on the way to another galaxy. The dreaming is taking an ordinary world and turning it into a world of spirit where all things are possible to the dreamer. We do this unofficially every time we dream when we sleep, but we can't remember our dreams.

Being awake and having dreams is called lucid dreaming, but this is not the dreaming, here our dreaming is real, we walk with our dreams in full consciousness of their reality.

"The All is Mind; The Universe is Mental, God gave us a mind that we may know ourselves".

"He taught me the power of encouragement. He taught me the reward of having a go, where there seems to be no way up but if you persevere, if you don't ever give up, then you can achieve things which others think are impossible. "

ANDREW FORREST, of Scotty Black, aboriginal stockman and mentor.



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"Everywhere I go, I feel like a part of me is there. The whole nation is part of my home."

JIMMY LITTLE, AUSTRALIAN ABORIGINAL

This statement comes from foundational texts of Indigenous philosophy. At its core, the phrase refers to "the All" as the ultimate, infinite, and all-encompassing source or Divine force behind everything. Think of "the All" as the universal consciousness or supreme entity from which all existence springs.

The principle posits that everything in existence is a manifestation of the one creator. Hence, by understanding the nature of the creator, we can grasp the nature of reality. Contemplative thought implies that the power of our minds is paramount in comprehending existence as all things was once a thought before they became a physical reality.

The aphorism "The All is Mind; The Universe is Mental" accentuates the idea that everything, from vast galaxies to minute particles, emerges from and is steered by this universal consciousness or mind. In essence, the entirety of reality is birthed from thought or mental energy.

The Principle of Correspondence

The principles of correspondence is when your thoughts, feelings and actions are in harmony with your environment, your society and your spiritual self.

The ancient Egyptian emerald Tablets says: "As above, so below; as below, so above."

This principle suggests that there is a harmony and correspondence between the various planes of existence—physical, mental, and spiritual. Understanding the laws that govern one plane can aid in understanding the laws that govern the others.

"Choose your destiny pathways with determination but equally be prepared to change course if you have chosen the wrong way to go."

KEN WYATT, AUSTRALIAN ABORIGINAL QUOTE

The statement "As above, so below; as below, so above" from the Emerald Tablets signifies that there is a harmony, synergistic relationship, and correspondence between the physical, terrestrial realm (the "below") and the spiritual, cosmic realm (the "above"). In essence, it conveys that patterns found on one level of reality (such as the physical world) can also be found on other levels, whether they be mental, spiritual, or cosmic. It's a concept that suggests the microcosm reflects the macrocosm, and vice versa.

The Dreamtime explains that when you are dreaming there is no separation between the different worlds, the spirit can't tell the difference between what a dream is and what reality is. To you a dream is a reality.



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The Principle of Vibration

“Nothing rests; everything moves; everything vibrates.”

According to this principle, all things in the universe, from the largest celestial body to the tiniest particle, are in a constant state of vibration. This principle explains the differences between different manifestations of matter and energy.

Everything vibrates to its own nature (name). When you speak my name, I will respond to you.

The phrase “Nothing rests; everything moves; everything vibrates” underscores the idea that at the most fundamental level, everything in the universe is in a state of constant motion and vibration. Whether it’s atoms, molecules, or galaxies, nothing is truly static. Everything, from the tiniest particle to vast cosmic structures, is vibrating at its own unique frequency. This principle highlights the dynamic and ever-changing nature of existence.

The Principle of Polarity

“Everything is dual; everything has poles; everything has its pair of opposites.”

"We can walk together to change the status quo."

KEN WYATT, Australian Aboriginal quote

This principle describes the duality inherent in all things. Light and darkness, hot and cold, love and hate—these are all examples of polar opposites that are simply different degrees on a spectrum.

The statement “Everything is dual; everything has poles; everything has its pair of opposites” speaks to the innate duality present in all facets of existence. This duality doesn’t necessarily signify opposition in a combative sense but rather describes complementary forces or states that often exist on a spectrum. Light and dark, hot and cold, positive and negative—these are all examples of polar opposites that are simply different degrees on a spectrum.

For instance, consider temperature: hot and cold are not separate, isolated states but rather points on a continuous scale. The same goes for light and dark, where varying degrees of lightness or darkness blend into each other. This principle of polarity highlights that what might appear as conflicting or opposite forces can also be viewed as two extremes of a single continuum.

Understanding this principle encourages us to see the interconnectedness and relativity of seemingly opposite states or conditions. Instead of viewing the world in black and white, it teaches us to recognize the shades of gray in between, fostering a more holistic and interconnected understanding of the universe.



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The Principle of Rhythm

"Everything flows, out and in; everything has its tides; all things rise and fall."

"The concepts of community and community life, have since the Dreaming, always held special significance for Aboriginal people because both provided the physical, cultural, spiritual and social environments, which supported children, young people, families and the aged."

KEN WYATT

This principle explains that there is a rhythm to the cycles of nature and life. Understanding the rhythm can help us anticipate and prepare for the ebbs and flows of life's circumstances.

The phrase "Everything flows, out and in; everything has its tides; all things rise and fall" reflects the principle of rhythm in the universe. Everything, from emotions to natural phenomena, moves in cycles. It's a reminder that life has its ebbs and flows, peaks and valleys, and that change and cyclicity are inherent parts of existence.

Every season is a cycle, a rhythmic series of events with its own frequency, all animals and plants respond to this in their own way. When we follow these seasons we will have a continuous life in harmony with nature.

The Principle of Cause and Effect

"Every cause has its effect; every effect has its cause."

"The purpose of life is to matter and be ever mindful of the opportunities that we can both individually and collectively provide for others."

KEN WYATT, Australian Aboriginal quote

Nothing happens by chance; there is a reason for every event and a consequence for every action. By understanding the cause and effect relationships that govern our world, we can become masters of our fate.

"My parents instilled in us the values of having respect for others, having integrity, trusting others and accepting responsibility for our actions and decisions. We were taught that our word was to be our bond, and that prevails. However, life experiences teach you to be much more astute to those who have ulterior motives based on personal gain."

KEN WYATT, AUSTRALIAN ABORIGINAL, First Speech, 29 September 2010

The statement "Every cause has its effect; every effect has its cause" encapsulates the idea of causality. It means that nothing happens by chance; there's a reason behind every event, and every event will subsequently lead to another. It emphasizes the interconnectedness and sequence of events, suggesting that actions have consequences, and those consequences become the causes of further events.



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The Principle of Gender

“Gender is in everything; everything has its masculine and feminine principles.”

"As leaders... we need to be pathfinders so that we can accelerate the change needed to improve outcomes for our future generations. To me, pathfinders are leaders who shape the future, which is fast, fragile, fashionable and ever changing. As pathfinders, we forge the way forward and we draw the maps and pathways for the future generations of Australians. As pathfinders, we have to commit to and fight for change... As a pathfinder, I will focus on the present and learn from the past to shape the future for the generations to come. "

KEN WYATT, First Speech, 29 September 2010

This principle is not limited to sexual or biological differences but extends to mental and spiritual aspects as well. The harmonious interaction between the masculine and feminine energies is essential for creation and balance.

The statement “Gender is in everything; everything has its masculine and feminine principles” emphasizes the omnipresence of both masculine and feminine energies across the universe. While not strictly tied to biological definitions, these energies represent varying qualities and attributes.

Masculine energy often embodies action, logic, and assertiveness, while feminine energy resonates with intuition, receptivity, and nurturing. However, these energies aren’t rigid binaries but exist along a spectrum, fluidly interplaying and combining in diverse ways in nature and existence. The principle underscores the essential balance and harmony achieved when both energies are acknowledged and integrated.

These are both parallel and active in all life, everything has its active and passive principles, and even death is life in another form.

Drawing from the wisdom of antiquity, the dreaming proclaimed, that when you are in touch with all life you have found why you exist.

“It is only those who have the courage to dream, who wake up and find that the dream is a reality best shared.”

Understanding these foundational principles is the first step towards mastering Indigenous philosophy. These principles provide the framework for our exploration of the universe, self, and the divine. They serve as guideposts on the path to enlightenment, aiding us in our quest to transcend the limitations of material existence.

Beyond the tangible and material lies a realm of the intangible, the spiritual. In Indigenous philosophy, the material world we perceive with our senses is but one half of existence. This world, with its physicality and transience, is bound by duality: day and night, joy and sorrow, life and death. Such duality serves as a constant reminder of the limitations and contrasts inherent in the material plane.

In Indigenous philosophy, our material world is interconnected with a higher spiritual realm. Think of the two as reflections of each other. While the material world is characterized by duality and



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contrasts, the spiritual realm represents unity and wholeness. To grow spiritually is to recognize and nurture our connection with this higher realm, ultimately understanding and embodying the divine essence that exists within all of us.

The journey of Indigenous practice, then, is about navigating and transcending this duality. By understanding and harmonizing with the principles of the universe, the seeker aims to rise above the material confines, moving ever closer to pure consciousness and unity with the divine. This ascent is not a rejection of the material but an embrace of a more expansive, holistic understanding of existence, where the soul recognizes its true nature and potential.

This forms the crux of what is meant by the Basic Principles in Indigenous philosophy—a key to unlocking a universe of potential within and around us.

The Concept of the All or God

Aboriginal / Indigenous philosophy is very simple, our God is the All Name – whatever you would call God you would be correct.

We don't fight because you have a different name for God.

If you were to call God an atom, you would be incorrect, because even Atoms have different parts. Even if you go so deep as to get to the origin, you would still be incorrect because that would only be your understanding.

We don't fight over your book or our book that is foolishness.

That is why we respect, love, value, and care for everything.

If you want to call me wrong, I am happy, because you are calling me God.

In western Christianity we know from Genesis 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." We know from this that every word that exists is God made manifest.

Echoing timeless wisdom from the Ancient wisdom, and the ancient scripture reveals, that mankind is made in his own image.

In indigenous philosophy we believe that we are our land, if you hurt it, you hurt us. We love our land and it has always given us everything we need when we need it.

"Man is made by his belief. As he believes, so he is."

In Indigenous philosophy, the concept of the All or God is crucial for shaping our beliefs, guiding our actions, and understanding the Universe itself. But what exactly does Indigenous teach us about this ultimate source of existence?



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The All is Ineffable

In Indigenous philosophy, “the All” refers to the omnipresent, all-encompassing Divine or God, which is the source of everything in existence. Though we can strive to understand it, connect with it, and discuss its manifestations, the true essence of the All remains beyond the full grasp of the human mind.

It’s a profound Mystery, a limitless expanse of Divine Intelligence. While seekers of wisdom can journey towards a deeper comprehension and connection with this Divine, its complete essence remains eternally elusive, perpetually inviting us to explore and understand more.

Indigenous asserts that the All, or the source of everything, is beyond full human comprehension. While it can be approximated, discussed, and even experienced in some form, it cannot be wholly defined or understood by the human mind. In this sense, the All exists as a Mystery, forever inviting the seeker into a deeper understanding but never fully revealing its essence.

The All as the Universal Mind

Central to the Indigenous philosophy is the understanding of the All, often envisioned as the Universal Mind. This isn’t merely an abstract concept; instead, it’s an attempt to conceptualize the most profound, infinite, and omnipresent intelligence in existence.

Everything we see is a result of everything unseen, God once had a thought that he would create light, before he created light, he had to fully understand what light is and all the good and evil that will come from its creation. You have to have an understanding and value of the words you would use.

Imagine the Universal Mind as an infinite library that contains every thought ever thought and every action ever performed. It’s not just a storage but a dynamic field where information is continuously added, accessed, and interconnected. Beyond just knowledge, this Universal Mind is the very source of energy and power. Every spark of inspiration, every intuition, and every force of nature is derived from this omnipotent Mind.

Moreover, the Universal Mind isn’t static. It’s more like a vast, interconnected network, where each node represents a thought or action. When we think or act, we’re not just adding to this network but also influencing its overall configuration. Every decision, every emotion, and every realization sends ripples through this intricate web.

Our individual minds are but reflections of this grand Universal Mind. When we think or act, it’s not in isolation. Our thoughts and actions echo in the vastness of the Universal Mind, impacting the collective consciousness. It’s a dynamic interplay, where the part affects the whole, and the whole influences the part.

In embracing this perspective, we realize that our existence is deeply interconnected. Our inner world and the vast external universe are reflections of each other, both manifestations of the Universal Mind’s boundless expanse.



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In Indigenous philosophy, while the Universal Mind is a central concept, it is not equivalent to The All, which is beyond human comprehension. Instead, practitioners are encouraged to be vigilant of their thoughts and feelings, observing them without judgment. This mindful observation fosters a deeper awareness and connection to the Universal Mind, aligning one's inner self with the greater, incomprehensible expanse of The All.

Pantheism and the All

The Indigenous view of the All provides a nuanced understanding of the nature of divinity that aligns with the panentheistic worldview. In pantheism, there's a delicate balance that's struck between seeing the Divine in everything and yet understanding that the Divine also transcends everything. Let's unpack this.

Imagine the universe as an ever-expanding white canvas filled with intricate patterns, colors, and forms. Every star, planet, living being, and even inanimate objects are brushstrokes on this canvas. In pantheism, this canvas, in its entirety, is God. Every brushstroke, every pattern is a part of God.

However, Indigenous, with its panentheistic leanings, adds another dimension to this perception. It proposes that while every brushstroke on the canvas is an expression of the Divine, the true essence of the Divine isn't confined to just the canvas. The artist who wields the brush, the inspiration behind every stroke, the very essence that gives life to the canvas, exists beyond it. This artist—this force—is the All.

So, while everything within our perceptual reality is an expression and manifestation of the All, the All itself is not limited by this reality. It permeates every nook and cranny, animating the universe with its presence, but it also exists beyond, in realms and dimensions that our human faculties can't fully grasp.

This understanding brings a profound sense of reverence for both the seen and the unseen, the known and the mysterious. It's a recognition that while we can find the Divine in the world around us, there's always an infinite depth to the Divine that remains beyond our comprehension.

The Basic Tenets of Wandjinist Religion - the World's Oldest Faith

1. In the beginning the world and the universe was created in the imagination of the Spirit of All Life and the laws of nature were also created in this Dreaming, so that the world was complete in itself. The rising and setting of the sun, the tides, rains and all natural events thus occur in accordance with these laws of nature.

2. Then the Great Spirit sent life into the Dream to make it real, and the Secret of Dreaming was given to mankind so that the Dream would be sustained. Consciousness and free will were therefore given to mankind so that we would have responsibility for the Earth and all that happened, whether for good or evil.



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3. And so that mankind would have the knowledge to guide the decisions that need to be made in the course of following these responsibilities, all knowledge and truth was seeded into the Dreaming, where we have access to it through our own Personal Dreaming. Whether we use it for good or evil is our own unfettered choice.
4. The Dreaming therefore surrounds us and is past, present and future all rolled in to one.
5. Therefore although always watching and listening, the Spirit of All Life will never intervene in our lives. This is why the Great Spirit, also known as Baiamee, Booriel or Wandjina, must always be represented with eyes but no mouth. God hears and sees everything, but says nothing.
6. So when we pray it cannot be for the guidance or intervention of the Supreme Being. Our prayers can only be for the inner strength to recognize and accept our responsibilities and find the truth through our own Personal Dreaming. Mankind is therefore left solely responsible for the land and each other.
7. There is no reward for accepting these responsibilities, other than the gift of life itself. There is also no consciousness or individuality after death, only oblivion and reabsorption of our life force into the Dreaming.
8. Neither is there any judgment after death, only how we are remembered by the living.
9. Life is therefore a once only experience that must be lived affirmatively. It is only by accepting our responsibilities to the Earth and each other that we affirm life and find meaning in our existence.
10. Because human consciousness is a direct gift from God the only true connection with God is through our own Personal Dreaming to the knowledge that has been seeded into the Dreaming.
- 11 In creating the world God did not intend that mankind should spend time in pious worship, but should care for the real world and find meaning to our lives in our relationships with others. This then, is God's only will and the meaning of life.

God's only will is for us to care for the land and each other.

The All as a Field of Potentialities

Every living thing before they think, speak, or act have to have the capacity beforehand to do so, the latent energy in all life is there for our use, it will take any form we will give it.

The All is not just a cosmic entity but also a field of infinite potentialities. It is from this boundless sea of potential that all forms manifest. By aligning our minds with the Universal Mind, Indigenous practitioners believe they can tap into these potentialities, bringing forth healing, wisdom, and transformative experiences.

The notion of the All as a "Field of Potentialities" offers a fresh and dynamic way to contemplate the nature of existence. Much like an endless ocean with depths unseen, the All encompasses both the manifested and the yet-to-manifest, the known and the yet-to-be-known. This view doesn't just see



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the universe as a static creation, but as a living, breathing entity, forever unfolding from the infinite wellspring of potential that the All represents.

When we say “potentialities,” we refer to the possibilities that are yet to take form, like seeds in the ground awaiting the right conditions to sprout. They are not voids or absences; rather, they’re vibrant energies, ready to be actualized. The universe, in this view, is in a continuous state of becoming, emerging from the All’s reservoir of possibilities.

Now, what does this mean for the individual? If all of existence arises from this profound depth of potential, then each of us, too, is born from and carries within us a piece of this limitless potential. This realization is both empowering and humbling. It suggests that our true nature is not confined to our physical form and the limitations of our ego, but is intrinsically linked to the vastness of the All.

Indigenous practitioners, with their deep understanding of these concepts, strive to align themselves by dreaming with this Universal Mind. They believe that by resonating with its frequencies, they can access its treasures. This isn’t just about material gains or superficial powers. It’s about deeper healing, gaining profound wisdom, and experiencing transformations that align them more closely with their true, divine nature. By tuning into this infinite field of potentialities, they aspire to bring into their lives and the lives of others the very best that the universe has to offer.

The Principle of Correspondence in Understanding the All

The ancient adage “As above, so below” applies here too. Understanding the All is not just a cosmic endeavor but an inward journey as well. The All is mirrored in each one of us, making each individual a unique expression of the Divine.

We are all made in the image and likeness of god.

The Principle of Correspondence is foundational in Indigenous thought, holding that there’s a harmonious relationship between the various levels of existence, both seen and unseen. When we say “As above, so below,” we are referring to this mirrored relationship between the vast cosmos and the microcosm of individual existence.

While the All might be envisioned as this vast, unfathomable expanse, it is also present in the very intricacies of our being. Think of it as a hologram, where every part contains the whole. Each individual, in their essence, carries the entirety of the All within. This is not to say we are all-powerful or all-knowing, but that the essence, the blueprint of the Divine, is imprinted within us.

This correspondence implies a profound truth: by understanding ourselves, by diving deep into our psyche, emotions, and even our physical bodies, we can glean insights about the nature of the All. The reverse is also true. By understanding the larger universal principles, we can better navigate our personal lives. It establishes a feedback loop of understanding; the microcosm informs our understanding of the macrocosm and vice versa.

For those on a spiritual journey, and those who go on a walkabout, this principle provides a path of exploration. By meditating, reflecting, and introspecting, one can touch the edges of the All within.



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Every insight gained, every moment of clarity, is not just personal illumination but a step closer to grasping the vastness of the All.

Moreover, this interconnectedness has ethical implications. If we are each a reflection of the Divine, it calls for a deep respect and reverence for all life forms. It instills a sense of responsibility, urging us to treat every individual as a manifestation of the Divine, recognizing the sacredness in each being. This perspective shifts our approach to life, encouraging compassion, understanding, and unity.

Divine Will and Human Will

In the Indigenous perspective, human will and divine will are not mutually exclusive but intertwined. When a person aligns their will with the Divine, the divine will align its will with them, they are not surrendering their agency but rather fulfilling their highest potential with the help of the divine. In doing so, they act as a co-creator with the All.

Divine Will is the underlying force that drives the universe towards harmony, balance, and evolution. It is the unsung rhythm that ensures stars burn, planets orbit, and seasons change. More than just these tangible manifestations, Divine Will also propels spiritual growth, the expansion of consciousness, and the realization of the divine essence in all beings.

Humans, distinct in their possession of consciousness, self-will, and self-awareness, hold a singular gift – the power of choice. This ability to choose, to act and react, forms the crux of human will. Yet, this gift isn't an isolated trait; it's an extension of the divine, granted to allow humans to chart their journey of growth, exploration, and evolution.

When one becomes aware of this higher intent, recognizing the grand blueprint of existence, a beautiful synchronicity between personal desires and the universe's direction becomes evident. This understanding heralds the alignment of one's will with the divine. It isn't about abandoning personal desires or ambitions but refining them to harmonize with a more magnificent purpose.

When this alignment occurs, the individual experiences a profound resonance. Decisions and actions taken from this congruence reverberate deeply, influencing not just the individual but the very fabric of the cosmos. These aligned actions generate positive change, healing, and growth for both the individual and their surroundings.

Furthermore, in this harmonized state, the individual becomes a co-creator, echoing a crucial Indigenous belief. This role stresses collaboration with the Divine rather than mere subjugation. Acting from this place of alignment means harnessing personal energies and tapping into the vast cosmic reservoir. In doing so, individuals become Divine instruments, helping actualize its vision in the material realm.

In essence, the alignment of human will with Divine Will is a transformative journey. It beckons individuals to recognize their potential beyond just their physical existence, highlighting their role as spiritual beings interlaced into the expansive fabric of the cosmos.



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The Concept of Unity and Separation

The idea of unity and separation is a cornerstone in many philosophical and spiritual traditions, but in Indigenous traditions unity is the basic foundation of all life. At the heart of this perspective is the intricate dance between oneness and multiplicity.

Imagine an unbroken expanse of water – vast, deep, and serene. This is the All in its undifferentiated state, a boundless continuum of existence. Within this expanse, however, are currents, waves, ripples, and vortices, each appearing distinct and separate? They are born from the water, live as the water, and eventually subside back into it. These transient forms are like the myriad manifestations of the universe – galaxies, stars, planets, living beings, thoughts, emotions, and even concepts. While they appear separate, their essence is the same. They are all expressions of that vast water body.

In our everyday experience, we often get entangled with these transient forms, identifying with our bodies, minds, emotions, roles, and possessions. We define ourselves by our relationships, jobs, successes, failures, dreams, and fears. This identification creates a sense of separation – from others, from the world, and even from the Divine. It's as if each wave on the ocean thinks it exists in isolation, forgetting it is part of the vast sea.

Indigenous principles teach that this sense of separation is an illusion, often referred to as “maya” in other traditions. It is a necessary illusion, for it allows for the play of existence, the drama of life, and the journey of the soul. But it is an illusion nonetheless.

The path of the Indigenous practitioner, then, is to pierce through this veil of separateness. Through meditation, contemplation, and various esoteric practices, the seeker through going on a walkabout strives to experience their intrinsic connection with everything. It's a shift in perspective – from seeing oneself as a solitary wave to recognizing one's essence as the water itself.

When this realization dawns, a profound transformation occurs. The barriers that once seemed so real – between self and other, between humanity and nature, between the individual and the Divine – start to dissolve. Compassion, understanding, and universal love arise naturally, for one sees oneself in all and all in oneself.

This concept of unity amidst apparent separation is not just a philosophical musing. It's a living truth, waiting to be realized. And as the Indigenous axiom goes,

“Know thyself, and thou shalt know all the mysteries of the gods and of the universe.”

The journey from separation to unity, from illusion to truth, is a journey inward, towards one's true nature and the heart of existence.

In the Indigenous tradition, the All is the infinite source from which all emanates. Its true nature of the All surpasses human comprehension and language. The ancient Indigenous texts teach that while the All is within everything and everyone, it is a grave mistake to believe that we, in our limited human forms, can claim its totality. It is a reminder of humility and the limitations of human understanding.

Think of the All as the vast, uncharted ocean. While a drop of water contains the same essence as the ocean, it would be a mistake for the drop to claim it is the entire ocean. Similarly, while the



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Divine spark is within each of us, making us intrinsic parts of the grand cosmic design, we are not the entirety of the All. Our individual consciousness, with its thoughts, emotions, and perceptions, is but a fleeting wave on the vast expanse of the Universal Mind.

The journey in Indigenous living, then, is not about becoming gods or claiming divine omniscience. Instead, it is about realizing our profound connection with the All, understanding our place within the cosmic scheme, and striving to align our lives with higher principles. This alignment brings about wisdom, harmony, and enlightenment.

While the All remains a mystery, its essence can be felt, its principles can be understood, and its wisdom can be channeled. But the complete knowledge and essence of the All? That remains beyond human grasp, a reminder of the eternal dance between the known and the unknown, between seeking and surrendering.

It's vital for seekers on the Indigenous path to approach the teachings with humility. In recognizing our limitations, we open ourselves to greater truths and deeper experiences. The Indigenous quest is not about attaining divine status but about understanding our divine connection. It's a journey of unfolding, of becoming more attuned to the rhythms of the cosmos, and of realizing our potential within the grand fabric of existence.

Let me give you the key to the dreamtime:

What other people think is none of your business, and what you think of yourself is also none of your business. Remove all the masks, just breathe, and observe yourself without judgment. Each split within yourself has a different personality—just observe them.

Breathe and be present where you are; you are exactly where you are supposed to be. By breathing and being present, you align with the divine will. Practice patience, relaxation, acceptance, and allow the divine will to manifest through you.

Absolute simplicity is found in just being, recognizing that endings and beginnings are two sides of the same coin. You are not merely a thinking machine but a knowing machine—go beyond words. Observe what your mind is telling you; what you think of yourself is none of your business.

Can you love every particle in the universe, including yourself, with pure love? Once you do, you will achieve true enlightenment. You are beyond any idea. Breathe, enter within yourself, and serve the manifestation of the divine. If you want to understand, observe nature and how it works. Relax, for you are already there.

Once you achieve true enlightenment, what do you do with it? You don't just sit there all day and say I am enlightened, this is only the beginning of the realization of who you are and what you can do with yourself. If you use your enlightenment to become a co-creator, you have to go to the next level of existence to be able to create archetypes of all things living and non-living.

You will desire to acquire the knowledge of how to do these things.



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Chapter 2:

The Fourfold Model of Humans

Body, Mind, Soul, and Spirit

This sentiment encapsulates the profound depth and potential within each individual. To understand this hidden divinity, Indigenous philosophy offers a quadruple model of humans as an amalgamation of body, mind, soul, and spirit. Let's delve into what each component signifies and how they interact.

The Body: The Physical Vessel

The ancient cornerstone of Indigenous philosophy, proclaims,

“Man is a divine being, and for him the body is not a permanent dwelling, but only a temporary abode.”

In this grand existence, where multiple realms and dimensions intertwine, the body occupies a unique position. It anchors us to the earthly plane, giving us the means to experience, learn from, and interact with the material world around us. It's through our physical senses – sight, touch, taste, hearing, and smell – that we gather information, process emotions, and form perceptions.

This physical existence, however, is not an end in itself. Instead, it serves as a conduit, facilitating the soul's journey towards alignment with the spirit and the divine. While our skin, bones, and organs provide the framework for our earthly experiences, it's essential to understand that they are temporary. They are tools, in a sense, designed for the grander purpose of spiritual exploration and evolution.

But even as the body is transient, it is sacred. Every heartbeat, every breath, and every sensation is a testament to the life force that animates it. It's a constant reminder of the intricate balance between the seen and the unseen, the physical and the metaphysical.

The Indigenous tradition emphasizes this duality. By understanding the body as both a physical entity and a vessel for higher consciousness, practitioners are encouraged to honor, nurture, and care for it. It becomes more than just a vehicle for daily tasks; it is the temple that houses the divine essence of the soul and spirit.

Hence, the body's health and well-being are not just matters of physical fitness but are deeply entwined with one's spiritual journey. By harmonizing the body with the soul and spirit, one sets the stage for a deeper understanding and realization of the mysteries of existence.

The Mind: The Mental Vessel

Here we understand that we carry around with us every thought, feeling, desire, knowledge, and wisdom within our self, our whole physical reality can be affected by our mental and emotional attitudes.



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Many of us carry around excessive mental thoughts and feelings that we feel that we have the need for meditation for calm ourselves down and deal with the traumas.

We carry with us all our creativity, imaginations, fears and survival skills that we have acquired throughout our life. Without which we would not have grown to become a self-autonomous being.

We express our mental attitude towards everything, love, hate, doubt, jealousy, and respect depending on our knowledge of our life situations.

We can chose our own mental existence by the way we chose to react to things, events, and people.

Our beliefs come from our mental existence.

The Soul: The Eternal Essence

In indigenous philosophy the soul stands as the intermediary between the physical body and the ethereal spirit, acting as a bridge between the tangible and the intangible. While the body is bound by the limitations of the physical realm, the soul, being less constrained, flits between the material and the spiritual, bringing depth to our earthly experiences.

The Soul stands as the seat of the emotions. Every joy, sorrow, love, and heartbreak; every dream and aspiration; they all reside within the soul. It is this part of us that feels the pangs of nostalgia, the yearnings for something more, and the pull towards understanding the mysteries of existence. Each experience we go through, be it painful or pleasurable, imprints itself onto the soul, shaping its evolution.

Moreover, it's through the soul that we express our individuality. Everyone has a unique soul signature, a distinct blend of desires, fears, and inclinations. This signature is what differentiates one person from another, giving rise to the vast diversity of human personalities and behaviors.

But the soul is not just a passive receiver. It is also an active participant in the journey of life. With its free will, it makes choices, forges paths, and determines how to react to various situations. These choices and reactions, in turn, influence the soul's growth and development. Some paths lead to wisdom and enlightenment, while others might lead to lessons learned the hard way.

In the grand cosmic narrative, the soul's journey is one of return. Having emanated from a source of pure consciousness, it strives, through cycles of experiences and lifetimes, to return to this source. The challenges, triumphs, and lessons along the way are but stepping stones in this homeward journey. By understanding its nature and purpose, we can better navigate the complexities of life, aligning our actions with the higher goals of soul evolution and spiritual awakening.

In the Indigenous view, the soul's role in spiritual evolution is akin to making the unconscious conscious, shedding light on the deepest recesses of our being and steering us toward our ultimate fate: unity with the All. It is the soul that navigates this intricate maze, learning, growing, and ultimately evolving into a higher state of being.



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The Spirit: The Divine Spark

The spirit exists beyond the confines of personal identity and earthly attachments. While the body is tied to the physical realm and the soul navigates the realm of emotions, desires, and thoughts, the spirit operates in the realm of pure consciousness and universal connection. It's untainted by the fluctuations of human experiences and remains a constant source of inner light and guidance.

In many ways, the spirit represents our truest essence. It's the core of our being, the eternal aspect of ourselves that was never born and will never die. It carries the memory of our divine origin and holds the blueprint for our ultimate purpose. It is this spiritual core that gives life to both the body and the soul, energizing them with a life force that animates our entire existence.

Where the soul might get entangled in the challenges and dramas of life, the spirit maintains a bird's-eye view, seeing beyond the immediacy of present circumstances to the vast continuum of existence. This is why, during moments of deep introspection or meditation, individuals often receive insights and wisdom that seem beyond their personal understanding. It's the spirit communicating, offering guidance from a higher vantage point.

This divine spark within us constantly nudges us towards our higher selves. It instills in us a sense of wonder about the universe, a drive to understand the mysteries of existence, and a yearning to connect with something greater than ourselves. It's the source of those inexplicable moments of awe we feel when gazing at a starry sky, the profound peace experienced in deep meditation, or the overwhelming love that can surge within us without any apparent reason.

To truly understand oneself, it is essential to recognize and nurture this spiritual aspect. For it is through the spirit that we reconnect with the All, merging our individual consciousness with the Universal Mind. This union, the ultimate goal of many spiritual paths, brings about a profound sense of peace, wholeness, and enlightenment, as the individual realizes their oneness with all of existence.

The Interactions between the Duality

Body and Mind

The body reacts to the mind, everything we think is reflected within the body, to move an arm we can only think about it. The mind controls everything in the body without our effort, we don't have to think about digesting our food, yet our thoughts can interfere in the normal bodily processes.

The body is an obedient servant of our mind, every activity is supported by the body, even activities that are contrary to its own health.

When our mind is in harmony with our body it will do amazing things, from feats of strength and endurance.

The body will use pain to remind us that we are doing something wrong to it, it will use sickness to tell us that we are over using it.



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Body and Soul

The body, the tangible representation of our existence, mirrors the conditions of the soul. The soul, capturing the myriad experiences of life, influences the body's state. When the soul rejoices, the body responds with vitality, and conversely, when the soul is burdened, the body might exhibit signs of weariness or ailment. This interplay between the body and soul is palpable in everyday experiences. Phrases like, "I feel heavy-hearted," are more than just poetic expressions—they hint at how deeply our emotional and mental states can affect our physical well-being.

The soul, on the other hand, is shaped and molded by our experiences in the physical world. Every touch, taste, sight, and sound gets imprinted on the soul, adding layers to its depth. It's the reason why certain scents can evoke deep-seated memories or why a song can instantly transport us back to a moment in the past. These sensory experiences feed the soul, enabling it to grow and evolve.

The profound connection between body and soul is evident in the realm of health. Emotional trauma, suppressed feelings, and unprocessed experiences can manifest as physical ailments. Stress, for instance, isn't just a state of mind. Chronic stress can lead to a weakened immune system, heart disease, and other health complications. Conversely, physical ailments or imbalances can also impact our emotional and mental state, leading to feelings of depression, anxiety, or unease.

In Indigenous practices, understanding this intricate relationship is key. By treating the body as a sacred vessel and the soul as its divine inhabitant, one can work towards achieving a state of equilibrium. This involves not just physical exercises or dietary regulations but also meditative practices, emotional healing, and mental exercises.

When both body and soul are in harmony, it creates a conducive environment for the spirit to express itself. This is akin to tuning a musical instrument perfectly, allowing for the purest notes to be played. In such a state, the individual becomes more receptive to spiritual insights, guidance, and enlightenment. It's no wonder then that many ancient Indigenous teachings emphasize the importance of balance and harmony in all things, starting with the self.

Soul and Spirit

The soul, being deeply enmeshed in the human experience, is often swayed by desires, fears, and the myriad complexities of life. It carries the burdens of past experiences, memories, and karmic ties, all of which shape its perceptions and choices. At times, the soul can feel lost, clouded by its own accumulated baggage and the ever-present chaos of the material world.

The spirit, in contrast, remains untainted by these earthly experiences. It stands as a beacon of pure, divine energy, radiating wisdom, love, and a deep understanding of the cosmic order. It is the unchanging essence that remains constant, even as the soul undergoes various transformations through lifetimes. While the soul may forget its true nature amid life's tempests, the spirit retains its connection to the divine source, the Universal Mind or the All.

In their intertwined dance, the soul reaches out, consciously or unconsciously, towards the spirit for guidance and clarity. It is through this connection that moments of profound insight, inspiration, and



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epiphanies occur. These are the instances when the soul feels a deep resonance, a truth that transcends its earthly understanding, emanating from the spirit.

The spirit, in its eternal benevolence, constantly sends forth signals, guiding the soul towards higher truths and deeper understandings. Every intuitive nudge, every synchronicity, every dream filled with profound messages, can be seen as the spirit's way of communicating with the soul. The ancient Greek philosopher, Aristotle, once insightfully remarked,

“The soul thinks in symbols and images.”

As the soul begins to attune itself more to the spirit, it starts shedding its accumulated layers, much like a snake shedding its skin. Old patterns, beliefs, and traumas that no longer serve the soul's evolution are released, making way for a clearer, purer understanding of self and existence.

This dynamic relationship is a continuous journey, a spiral towards the center, where the distinction between the soul and spirit blurs, leading to moments of unity and oneness. In these moments, the individual realizes their true nature – not just as a being having a human experience, but as a fragment of the divine, manifesting in human form. The ultimate aim of the Indigenous seeker is to achieve this state of union, where the soul is fully aligned with the spirit, experiencing the boundless love, wisdom, and bliss that such alignment brings.

Spirit and Body

The relationship between the spirit and the body is a fascinating interplay of the eternal and the transient. While the spirit is the unchanging, divine aspect of our existence, the body is our ephemeral, earthly vessel, constantly undergoing change and susceptible to the ravages of time.

The body provides the spirit with a means to experience the material world, though not in a manner where the spirit itself is changed or influenced. Instead, it's the soul that acts as the interface, processing and recording the experiences of the body, and in turn, reflecting its journey towards or away from alignment with the spirit.

Disciplines like meditation, fasting, and other spiritual practices are tools to fine-tune the body and the soul, creating an environment where the divine essence of the spirit can be more readily acknowledged and felt. The state of the body can influence the soul's ability to perceive and resonate with the spirit's guidance.

Health, vitality, and purity of the body can serve to heighten one's spiritual awareness. By maintaining a balanced and harmonious physical state, one paves the way for the soul to better attune to the spirit's eternal wisdom.

In summary, the body and spirit, while operating on different existential planes, are connected through the soul. The experiences of the body, filtered through the soul, can either bring one closer to or take one further away from recognizing the spirit's eternal and unchanging nature.



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In navigating the complexities of our existence, the Indigenous tripartite model offers a lens through which we can understand our multidimensional nature. The body, our physical tether to the world, grants us the experiences and sensations of earthly life. The soul, our personal realm of emotions, memories, and thoughts, stands as the bridge—infused with our human experiences yet reaching for the divine. And the spirit, our divine spark, is our eternal and unchanging connection to the vast Universal Mind, or the All.

The intricate dance between these components is an eternal testament to the human condition, one of both mortal and immortal elements. As Plotinus wisely noted,

Man is poised between the gods and the beasts.

It is this delicate balance that forms the essence of our journey. As we explore the depths of Indigenous teachings, we are reminded that understanding this interplay is key to our spiritual evolution, for it is by acknowledging and harmonizing these realms that we truly recognize our potential and purpose.

The Goal of Harmony

The goal of Indigenous living is not just to live by the rules, morals, ethics and philosophy, but to understand what life is all about.

“The mystery of human existence lies not in just staying alive, but in finding something to live for.”

The pursuit of harmony stands out as a paramount objective in Indigenous teachings. This isn't merely a superficial alignment but a deep, resonant attunement of the body, mind, soul, and spirit. Each component, while unique in its nature, is intricately linked to the others, forming a cohesive whole.

The body, our tangible interface with the world, offers a plethora of experiences, sensations, and challenges. By aligning the body with the soul's aspirations and the guiding light of the spirit, one can truly harness the power and wisdom of physical existence. It's not about neglecting or denying the body but understanding its pivotal role in the spiritual journey.

The soul, our personal consciousness, is a vast repository of emotions, memories, and desires. In the Indigenous view, purifying the soul is akin to refining gold, stripping away the impurities to reveal its luminous essence. This purification is a continuous process, requiring introspection, reflection, and, most importantly, the guidance of the spirit.

Lastly, the spirit, often described as the Divine Spark, remains our constant connection to the universal consciousness or the All. It is the unchanging beacon in the ever-fluctuating journey of life. A harmonious alignment with the spirit implies not just understanding its existence but actively seeking to embody its wisdom in every facet of life.

Thus, for the Indigenous practitioner, the quest for harmony is a dynamic dance between grounding and ascension, between experiencing the earthly and yearning for the divine. This balance and



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harmony are not end goals but continuous processes, evolving as one delves deeper into the teachings.

As we progress through this exploration, understanding the interplay between the body, soul, and spirit becomes crucial. This foundational knowledge will set the stage for the subsequent chapters, guiding the practitioner through practical applications and deeper insights, leading them closer to unraveling the profound mysteries of existence.

Recall the Indigenous Principle of Polarity:

“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”

Aim to maintain balance, residing in the state of just being and observing without judgment. Avoid guilt, as it vibrates at a low frequency and can disrupt your divine alignment. Relax and recognize that you are exactly where you need to be in this evolutionary journey, or in what you might call a divine comedy.



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Chapter 3:

Understanding the Spirit

The Divine Spark Within

The presence of a Divine Spark within every individual, the spirit, as understood in Indigenous philosophy, is not merely an ethereal or abstract concept but the very essence of divinity in each human being. How then does Indigenous define and characterize this Divine Spark?

In Indigenous philosophy, the spirit is often considered the purest form of individualized divinity. Unlike the soul, which is in a process of evolution and transformation, the spirit is immutable and eternal. It is the fragment of the ALL, the Universal Mind that resides within each individual.

The spirit is often seen as a microcosm of the macrocosm, mirroring the qualities of the ALL or the Universal Mind. It serves as a constant link between the individual and the divine, maintaining an unbreakable connection regardless of one's physical or mental state.

In Indigenous philosophy, the spirit is regarded as the ultimate source of wisdom, inspiration, and enlightenment. It is the inner light that guides the soul toward higher truths. When individuals access their spirit, they tap into a reservoir of divine knowledge and intuition.

While the soul engage with both spiritual and material realms, the spirit is solely focused on spiritual matters. It transcends the physical world and is unaffected by the dualities and contradictions that characterize earthly existence.

The spirit, with its innate divinity, provides a sense of purpose and destiny. It infuses the soul with the quest for higher understanding and spiritual enlightenment. This is often described as one's "higher calling" and forms the basis for spiritual evolution.

The Divine Spark, although ever-present, often lies dormant within individuals, clouded by the distractions of material life and the vagaries of the mind and emotions. Spiritual practices like meditation, prayer, and contemplative study are methods through which this divine essence can be activated or awakened.

The spirit serves as the ultimate point of unity, transcending all forms of division—whether they be physical, intellectual, or emotional. By aligning with the spirit, individuals can experience a state of oneness, not just with the divine but also with all of creation.

The spirit's role in human existence is not isolated. It works in harmony with the soul and the body to create a well-rounded human experience. While the body provides a vessel for experience and the soul navigates through these experiences for growth, the spirit acts as the divine compass guiding this intricate process.

By understanding the nature of the spirit as the Divine Spark within, one gains profound insights into the essence of human existence and the broader universe. This Divine Spark is not just a poetic



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notion but a crucial aspect of Indigenous teaching, serving as a beacon that guides the spiritual evolution of every individual.

Attuning the Soul to Its Divine Spark

In Indigenous philosophy, aligning the soul with the Divine Aspect is the pinnacle of such sympathetic intelligence—a spiritual state where the individual becomes one with the higher powers that govern existence. What, then, are the methods and the meaning behind this alignment?

The first step in aligning the soul with its Divine Aspect is recognizing that such an aspect exists. In Indigenous thought, every individual holds a piece of the divine, an immutable spark that is the essence of the ALL. Acknowledging this is the foundation of alignment.

Alignment is not a passive experience but a conscious act of will and intention. It requires the harmonization of thoughts, emotions, and actions under the guidance of the spirit. Setting a clear intent to align with one's Divine Aspect helps in focusing spiritual energies toward this goal.

Meditation, prayer, and sacred rituals, and dance are traditional methods employed to facilitate alignment. These practices serve to quiet the mind, balance the emotions, and attune one's being to higher frequencies, thereby enabling better communication and union with the Divine Aspect of the spirit.

In Indigenous teachings, aligning the soul with the Divine Aspect requires a deep introspection and understanding of one's true nature. The ego, often associated with pride, desires, and attachments, can be a major impediment in this journey. Its preoccupation with the material world and transient pleasures often distracts the individual from their spiritual path. Indigenous teaches that

detachment from ego-driven desires and materialistic pursuits paves the way for aligning the soul with its Divine Aspect.

This detachment, however, shouldn't be misconstrued as a rejection of the material world. After all, it is in this very realm that we find our existence and experience the gamut of life's offerings.

Instead, Indigenous wisdom advises us to see through the transience and impermanence of worldly desires, urging us to connect with the eternal and unchanging divine.

Embracing life means accepting all its shades – the joys, the sorrows, the challenges, and the victories. It's about understanding that every event, every person we meet, and every experience we undergo is part of a larger cosmic play. This understanding aids in preventing us from taking slights personally or getting overly attached to our ego-driven perceptions. By seeing the world as a divine drama, we learn the art of detachment while staying fully engaged in the dance of life. Reflecting on this perspective, Alan Watts insightfully remarked,

"The meaning of life is just to be alive. It is so plain and so obvious and so simple. And yet, everybody rushes around in a great panic as if it were necessary to achieve something beyond themselves."

When the soul attunes itself to the spirit, its Divine Aspect, the purpose of life becomes clearer. This clarity is not just about navigating the material world but about understanding what the divine



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wants from you, recognizing the journey designed for you, and acknowledging the unique role you play in this vast cosmic drama. Actions and decisions are imbued with a higher sense of meaning, and the journey through the material world becomes a pathway to spiritual enlightenment.

To align with the Divine Aspect is transformative. By understanding who you are at your core, your authentic self, you begin to grasp the part you play in the grand scheme of things. Embracing both the joys and sorrows of life, you find yourself moving fluidly with the universe's will. It not only enriches spiritual understanding but also has tangible impacts on mental, emotional, and even physical well-being. This alignment, when nurtured, can lead to healing, better relationships, and an enhanced sense of peace and contentment.

Alignment is not a one-time event but a continuous process. The influences of the material world, changes in personal circumstances, and the complexities of human emotions require that the alignment be maintained and adjusted over time. Resisting the predetermined role or path causes friction; embracing it brings harmony. The key is to accept, with grace, the script of the divine drama, playing your role with dedication and authenticity.

Once aligned, individuals often experience synchronicities—meaningful coincidences that serve as indicators of spiritual harmony. These are not mere chance events but signs that one is truly operating in sync with the greater universal energies, indicating that they are flowing in tandem with the will of the universe.

By earnestly practicing these methods and cultivating an awareness of the Divine Aspect, one can align their soul with this higher reality. This alignment is a sublime state, bridging the gap between the material and the spiritual, the finite and the infinite. It offers not just enlightenment but a way of being, an elevated existence where every action, thought, and emotion is an expression of the divine within.

Understanding this role, discerning the divine will, and aligning oneself with it is the key. It means embracing life in all its facets – the joys, the sorrows, the challenges, and the triumphs. Rather than seeing life's experiences as random or chaotic, it's about viewing them as part of a grander design, orchestrated by the universe or the Divine Aspect.

As individuals, the task then becomes to transcend the ego, to not take the events of life personally or be ensnared by them. Instead, we should aim to flow with the universe's will, accepting the role we are destined to play and executing it with grace and wisdom. This doesn't mean a passive acceptance of fate but an active engagement with life, fueled by a deep understanding of one's authentic self and divine purpose.

In doing so, the soul starts to resonate with the Divine Aspect. The cacophony of ego-driven desires subsides, and in its place, there's a harmonious symphony, a dance of the soul with the rhythms of the universe. The alignment becomes a continuous journey, a dynamic process where the soul learns, grows, and evolves, drawing ever closer to the divine essence from which it originated.

Be passionate and compassionate towards yourself and others.



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Chapter 4:

The Alchemy of Existence

Mind's Dance with Spirit, Soul, and Body

In the profound depths of Indigenous understanding, the interplay between the mind, spirit, soul, and body unveils a mesmerizing dance of interconnectedness. The soul, timeless in its existence, remains not as an unyielding constant but as a vessel of ceaseless evolution and learning within the material world. As we delve into this dance, we'll explore how the mind becomes the stage upon which the soul, influenced by the guiding light of the spirit, interacts with the tangible realm of the body. Together, these elements shape our experiences, our perceptions, and ultimately, our journey towards higher understanding.

The soul's journey is a paradox. It is, by nature, timeless and unchanging. Yet, its passage through the physical world is marked by experiences, lessons, growth, and a constant striving towards higher truths. It's akin to a diamond that, though eternally brilliant, still goes through processes of refinement to reveal its true shine.

Enter the spirit, the divine spark within. While the soul embarks on its educational sojourn, the spirit stands as its guide, its Southern Star, guiding it towards alignment with the divine order. The spirit, in its purest essence, remains untainted and serves as a constant reminder of the soul's origins and ultimate purpose.

Now, where does the mind fit into this profound dynamic? The mind acts as the interface, the medium through which the soul navigates the complexities of the material world. Through the mind, the soul perceives, learns, feels, and engages. It's the tool the soul uses to interpret, understand, and interact with the physical realm. The mind, thus, becomes the playground where experiences are felt, lessons are learned, and wisdom is gained. It's through the mind that the soul finds its expression, gives voice to its desires, and confronts its challenges.

However, it's crucial to understand that while the mind serves the soul, it is not always in perfect harmony with the spirit's divine guidance. The challenges, distractions, and lures of the physical realm can sometimes mislead the mind, causing detours in the soul's journey. When the individual consciousness (the mind) aligns with the universal consciousness (the spirit), the soul finds its true path, harmoniously blending its eternal nature with its worldly experiences.

The soul, within the Indigenous worldview, is often seen as the bridge between the ethereal and the tangible. It's the eternal traveler, journeying across realms and lifetimes, bearing the essence of consciousness. To quote the Corpus Indigenus:

"The soul is immortal, and it has the power of eternal thought."

This unchanging, undying nature of the soul establishes it as a being beyond the physical realm.

However, the paradox arises when we consider the soul's continuous evolution. While its ultimate essence is divine light, and this core remains unchanged, its experiences, knowledge, and wisdom continuously expand. Every journey, every challenge, and every joy adds to its fabric of understanding. But from where does the soul derive these experiences?



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Enter the body and the mind. If the soul is the eternal traveler, the body is its temporary vessel, and the mind is its compass. The body, bound by the physical realm, provides the soul with a means to interact with the world—a tangible presence in an otherwise intangible existence. It's through the body that the soul can touch, taste, hear, see, and feel the wonders of the earthly plane.

The mind, on the other hand, is a more intricate vehicle. It's the domain of thought, emotion, and imagination. While the body perceives the external world, the mind interprets it. Every sensory input, every emotion, every perception is processed through this remarkable instrument.

Moreover, the mind holds the potential for both our greatest achievements and our deepest pitfalls. It's where dreams are birthed and where fears take root. It's where the soul contemplates its existence, reflects upon its experiences, and seeks alignment with its divine purpose.

In conclusion, while the soul remains the eternal beacon of our existence, anchored and guided by the spirit—the divine spark within—it relies heavily on the mind and body as its indispensable partners in the grand journey of existence. Through their harmonious collaboration, the soul not only finds expression and experiences the richness of life, but it also aligns more closely with its spiritual essence, progressing in its eternal quest for understanding and evolution.

Interplay of the Eternal Soul and the Evolving Mind

In the intricate landscape of Indigenous philosophy, the interplay between the soul and the mind unfolds with profound significance. Each holds a unique position, but together, they craft a cohesive narrative that illuminates our understanding of existence, purpose, and spiritual evolution.

Hinting at the profound interconnection between the mind's intellectual prowess and the soul's intrinsic wisdom. Our mind, a masterful instrument, equips the soul with tools such as logic, emotion, and imagination. These enable the soul—a beacon of eternal consciousness and identity—to navigate, interpret, and interact with the multifaceted fabric of life.

The mind, while deeply rooted in the temporal and earthly, serves as the soul's bridge to the material realm. It's through this conduit that the soul gathers experiences, imbibes lessons, and continually refines its understanding. For while the soul stands as an immutable pillar of light, its purpose within the material realm is, paradoxically, evolution and growth.

This call for introspection and self-awareness was not just a philosophical musing but a foundational tenet for a meaningful life.

The mind serves as the intellectual and rational apparatus through which the soul navigates and interprets the world. While the soul is the essence of individual consciousness and identity, the mind provides the tools—logic, emotion, imagination—for the soul to engage with its environment.

In Indigenous, the soul represents the inner, eternal, and unchanging reality, whereas the mind is more aligned with temporal, earthly experiences. The mind is the mechanism that allows the soul to interact with the material world, making it possible for the soul to gather experiences, learn lessons, and evolve.



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While the mind accumulates knowledge through sensory experience and intellectual pursuit, the soul harbors wisdom, which is an understanding that transcends earthly limitations. Wisdom is considered the higher octave of knowledge and serves as the guiding force for the mind.

In sum, by delving deep into the intricate relationship between the soul and the mind, we unlock portals of understanding that illuminate the very essence of human consciousness and our spiritual trajectory. Indigenous philosophy doesn't view them as mere isolated entities but as intertwined aspects of a grander whole. Together, they chart the course of our life's voyage, navigating the challenges, joys, and mysteries of our existential journey.

As we conclude this chapter, let's take a moment to reflect deeply on the inner workings of our minds. Observe the thoughts arising within you and consider the shadowy aspects of your psyche that are clamoring for light and acceptance. When you reside in the present, free from judgment and guilt, you connect with the universal mind where the magic unfolds. The key to this connection lies in acting without attachment to outcomes and with heartfelt compassion.

Embrace the dynamic interplay of fire and earth: let the fiery spirit of initiative ignite your actions, while grounded wisdom stabilizes your journey. By aligning your actions with a blend of bravery and prudence, you invite the universe to co-create a reality brimming with achievement and fulfillment. Trust in your path, engage fully with your spirit, and observe as the world aligns to support your ascent. This is the essence of living authentically and abundantly, where each step in true alignment draws you closer to the divine dance of creation.

"Get Out of Your Own Way." Float on the breeze of positive thoughts, allowing your trust in yourself to be the wind beneath your wings. Imagine planting seeds of belief deep within the soil of your soul, nurturing them with the conviction that the universe is conspiring to assist you. Envision being enveloped in a warm, invisible cloak that assures you are exactly where you need to be, safe and secure.

Let us cherish the melody of living authentically, honoring every strength and weakness. Floating on the breeze of positive thoughts, let's plant our dreams with intention and then, with spirits liberated from our own confines, step back. The universe is not merely crafting our journey; it invites us to co-create at every twist and turn.

Food

Aboriginal people ate a large variety of plant foods such as fruits, nuts, roots, vegetables, grasses and seeds, as well as different meats such as kangaroos, 'porcupine', emus, possums, goannas, turtles, shellfish and fish.

A large part of the traditional Aboriginal diet included native fruits and seeds that grew naturally within the area. The types of fruit and seed depended on the season and availability, but could include wild passionfruit, wild oranges, bush tomato, bush banana, bush plums, mulga seeds and wattle seeds.

Prior to European settlement, Australia's Indigenous people were primarily (although perhaps not exclusively) nomadic, moving from place to place to hunt and gather food. They had a deep understanding of the land, the seasons and the food sources. It is now recognized that they exerted



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considerable control over their environment, using methods including fire, taboos, grain harvesting and storage, fish and eel traps and some planting to ensure continuity of food supply. Aboriginal food sources were diverse and badly understood by early white settlers.

Aboriginal people may have arrived on the Australian continent as early as 60,000 years ago. At that time, many species of megafauna still existed. There is some evidence that the arrival of humans caused or contributed to their extinction. Remains of these animals have been found close to Aboriginal artifacts. Traces of blood and hair on the tools found match the megafauna species. The practice of “firestick farming” – the burning of the undergrowth – may also have contributed to the extinctions by reducing the available food for the large herbivores.

The Aboriginal calendar defines the seasons according to the changing availability of fish, animal and food-plant resources. When the Europeans arrived, First Nations food sources included kangaroos, wallabies, bandicoots, possums, lizards, other animals, and birds that were hunted with spears, boomerangs and stone axes. Firestick farming opened up pasture lands and encouraged new growth, attracting game animals and making them easier to capture.

Aboriginal people also collected yams and other plant roots, fruits, vegetables, seeds, leaves and honey. The cultivation of food crops was more widespread in the Torres Strait Islands, where bananas, taro, coconuts and yams were grown. However, there is evidence that, even where crops were not specifically planted, certain conservation measures were practised. For example, enough roots were left in the ground to produce new plants in the future. When eggs were gathered from nests, some were left behind.

Witchetty Grub

In central Australia, witchetty grubs were commonly eaten. These are the larvae of several species of moth, found in the roots of certain shrubs and trees. In the alpine regions of New South Wales, Aboriginal people would gather at certain times of the year to feast on Bogong Moths. The moths were ground to a paste between stones.

In other parts of Australia, First Nations people constructed elaborate fish and eel traps in creeks and rivers. Fish were hunted with spears and nets. Middens along the ocean shorelines show that shellfish and crustaceans were also important aboriginal food sources.

Wild millet was the principal grain. It was a practice to harvest the grass while it was green and pile it in heaps to ripen. The heaps were then threshed to release the seeds. Early food technologies included grinding seeds to produce flour and processing poisonous cycad nuts either by leaching in running water or fermentation.

One, Marrawah, Marrawah



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Medicine

Aboriginal body art, disease and music. Ochre resonance, resonant frequency of ochre.

Frequencies of bees, the positioning of ochre on the body,

The Chinese drank tea from sweet wormwood leaves to cure chills and fevers, Egyptians used a herb from a plant called khella to help pass kidney stones, and all around the world, leeches were placed on sores to stop blood from clotting.

While these traditional methods of treatment are well known natural cures, Australian bush medicine, much like the bush itself is still very much a mystery.

“A lot of information is lost,” says Dr Evelin Tiralongo a pharmacist and expert in complementary medicine from Griffith University in Queensland. “[In Aboriginal culture], nothing is written down; instead, it’s passed on through singing and dancing ceremonies, which are becoming increasingly rare.”

According to Evelin most Aboriginal medical treatments were derived from food. “A big part of maintaining their health was just eating right,” she says.

A rainbow eucalyptus tree

Eucalyptus leaves can be infused for body pains and fevers and chills. Today, the oil is used in mouthwash, throat lozenges and cough suppressants. Image credit: shutterstock

When Aboriginal people did fall sick, they used plants in a variety of ways to quell their ills. Some plants, like goat’s foot, were crushed, heated and applied to the skin. Others were boiled and inhaled, and occasionally drunk. There were also saps which were directly smeared on the skin, and barks that were smoked or burned.

Professor Joanne Jamie, a medicinal chemist from Macquarie University, in Sydney has compiled a database on Aboriginal plants. Many of those plants, she found, contained anti-bacterial and anti-inflammatory compound that are known to western medicine.

“When plants are used in a customary way, there is a far greater success rate in them having biological activity,” she says. “The plants that were used by Aboriginal people are very likely to be useful to us.”

Here are the 10 most common Indigenous bush medicines:

Tea tree oil (*Melaleuca alternifolia*)

Tea tree (*Melaleuca alternifolia*) flowers

The flowers and leaves of a tea tree (*Melaleuca alternifolia*).

Bundjalung Aboriginal people from the coast of New South Wales crushed tea-tree (or paper bark) leaves and applied the paste to wounds as well as brewing it to a kind of tea for throat ailments. In



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the 1920s, scientific experiments proved that the tea-tree oil's antiseptic potency was far stronger than the commonly used antiseptic of the time. Since then, the oil has been used to treat everything from fungal infections of the toenails to acne.

Eucalyptus oil (*Eucalyptus* sp.)

A eucalyptus tree

Eucalyptus leaves.

Eucalyptus leaves can be infused for body pains and fevers and chills. Today the oil is used commercially in mouthwash, throat lozenges and cough suppressants.

Kakadu plum/Billy goat plum (*Terminalia ferdinandiana*)

Kakadu plum (*Terminalia ferdinandiana*) fruit hanging from a plant branch

Kakadu plum (*Terminalia ferdinandiana*) fruit and plant.

The world's richest source of Vitamin C is found in this native fruit from the woodlands of the Northern Territory and Western Australia. The plum has 50 times the Vitamin C of oranges, and was a major source of food for tribes in the areas where it grows.

Desert mushrooms (*Pycnoporus* sp.)

Orange desert mushrooms (*Pycnoporus* sp.) growing on a log

Desert mushrooms (*Pycnoporus* sp.).

Some Aboriginal people suck on the bright orange desert mushroom to cure a sore mouth or lips. It has been known to be a kind of natural teething ring, and is also useful for babies with oral thrush.

Emu bush (*Eremophila* sp.)

purple and blue flowers on an emu bush

A variety of emu bush (*Eremophila Cuneifolia*).

Concoctions of emu bush leaves were used by Northern Territory Aboriginal tribes to wash sores and cuts; occasionally it was gargled. In the last decade, leaves from the plant were found to have the same strength as some established antibiotics. South Australian scientists want to use the plant for sterilising implants, such as artificial hips.

Witchetty (Witjuti) grub (*Endoxyla leucomochla*) a hand holding a witchetty grub on a wooden plate



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A witchetty grub (*Endoxyla leucomochla*). Image credit: shutterstock Witchetty (Witjuti) grubs – also a good source of bush tucker – were crushed into a paste, placed on burns and covered with a bandage to seal and soothe the skin by some people in Central Australia.

Snake vine (*Tinospora smilacina*)

Snake vine (*Tinospora smilacina*) flowers

Snake vine (*Tinospora smilacina*) flowers.

Communities in Central Australia used to crush sections of the vine to treat headaches, rheumatoid arthritis and other inflammatory-related ailments. The sap and leaves were sometimes used to treat sores and wounds.

Sandpaper fig (*Ficus opposita*) and stinking passion flower (*Passiflora foetida*)

A pair of white stinking passion flowers (*Passiflora foetida*)

Stinking passion flowers (*Passiflora foetida*). The combination the two plants were used in northern coastal communities to relieve itching. The rough leaves of the sandpaper fig were crushed and soaked in water, the rubbed on the itch until it bled. The pulped fruit of the stinking passion flower was then smeared on to the affected area. Sandpaper fig leaves have also been used to treat fungal skin infections such as ringworm, sometimes in combination with the milky sap.

Kangaroo apple (*Solanum laciniatum* and *Solanum aviculare*) purple kangaroo apple flowers

Kangaroo apple flowers (*Solanum laciniatum*).

The fruit was used as a poultice on swollen joints. The plant contains a steroid which is important to the production of cortisone.

Goat's foot (*Ipomoea pes-caprae*)

Ipomoea pes-caprae flowers

Goat's foot (*Ipomoea pes-caprae*) flowers. For pain relief from sting ray and stone fish stings, First Nations people from northern Australia and parts of New South Wales crushed and heated the leaves of the plant, then applied them directly to the skin. Goat's foot is common near sandy shorelines across Australia.

Bush medicine: Indigenous remedies for common ailments

By Dayman Steptoe and Jessie Passananti • May 3, 2012



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close-up of a *Dodonaea viscosa*, candela or jarilla, flowers grouped together to form a beautiful panicle of pink to yellowish-green colour gradation, against the green background of its stems. Native hopbush (*Dodonaea viscosa*), which is used by some indigenous people for ear ache.

Native plants have been used by First Nations people for generations. Here are some regional examples.

In First Nations culture, the concept of healing an individual through the natural environment – using bush medicine – was ultimately entwined with the spiritual world and not just the physical. A healer was not just a ‘bush clinician’, but also an expert medium operating between the sick and the spiritual world.

Put another way, the medical healing process often involved a two-pronged approach whereby both the spiritual and physical components would be treated in harmony.

Why? Because they were ultimately considered one in the same.

So, not surprisingly healing required two types of ‘doctors’: the spiritual doctor and what we might call the ‘medicine man’. Spiritual doctors were considered a supreme authority and were in charge of curing the ill partly through correcting spiritual disharmony. Carrying full responsibility of both diagnosis and treatment, the spiritual doctor was the only person who had the ability to determine a cause of death, for example.

The medicine man on the other hand was the spiritual doctor’s practical counterpart; he prescribed herbs and other remedies alongside spiritual rituals. Sometimes, such medicines were common and easy to acquire; during other times, many days or even weeks of travel were required to locate the medicine. No doubt, seasonal variations in trees and plants disrupted the ability to prepare specific medicine at times.

Curious variations in how many of these medicines were prepared and administered have been documented. For example, plant leaves may have been burnt on a stick before application to a wound, perhaps mashed up and swallowed, or boiled before drinking.

Broadly speaking, most active ingredients in any medicine (even today in modern medicine) tend to be either fat (lipid) soluble, or water-soluble to one degree or another. For this reason animal fat was critically important in the preparation of many traditional medicines. Most likely, ancient First Nations people were unwittingly using animal fat to absorb and deliver the lipid-soluble active ingredient of a natural compound. Without the addition of animal fat, it was likely the medicine would not work.

Here are few regional First Nations bush medicines:

Native hop or sticky hopbush (*Dodonaea viscosa*)

pink native hopbush flowers against green leaves

Native hop or sticky hopbush (*Dodonaea viscosa*).



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This plant's thick, leathery leaves could be boiled and applied to relieve ear ache. Commonly found in the Australian outback, the sticky hopbush is known to tolerate desert conditions, making it readily available when other medicines may have died back during drought. Early Australians settlers further upgraded the use of this plant to ferment beer.

Nettle (*Urtica dioica*)

A nettle plant

Nettle.

Australia's indigenous people used this prickly plant to 'beat away' paralysis and rheumatism by smacking the ill with its leaves. The tiny hairs that cover the leaf cause an extreme stinging sensation at first touch. Using tiny hollow tubes, similar to glass, the stinging nettle allows air to pass through the epidermis and enter special receptors in the skin and overstimulate them, causing extreme pain.

Beach bean (*Canavalia rosea*)

Pink-purple blooms on a native beach bean plant

Beach bean (*Canavalia rosea*).

This purple-flowering species of the genus *Canavalia* is just one example of where a carefully prepared extract from the roots could be rubbed on the skin to relieve various aches and pains. It is commonly found on beaches, dunes and open areas.

Pemphis or digging stick tree (*Pemphis acidula*)

A small white flower on a native pemphis tree

Pemphis or digging stick tree (*Pemphis acidula*).

Australia's indigenous people were known to apply the tip of a burnt Pemphis twig to the site of a toothache. Thought to result in pain relief, the digging stick tree is typically found close to the sea, in a beach forest, or amongst thick coastal scrub.

Lemon grasses (*Cymbopogon* sp.)

A green native lemon grass bush

A lemon grass bush (*Cymbopogon* sp.).

This diverse plant could be used as an ingredient for several ailments. Fevers could be treated by washing the skin after the plant is boiled and left to cool; diarrhoea could be cured by drinking it raw but liquefied; and sore ears were apparently comforted by direct contact with the plant alone.



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Mud, sand, and termite dirt

Orange termite mounds in the middle of the bush along the Stuart Highway

Termite mounds in the middle of the bush along the Stuart Highway.

Australia's indigenous people were known to directly apply specific types of soil onto their fresh wounds. Mud, or, more accurately, sediment, was carefully selected from the cooler proximity of a waterhole to relieve and act as a physical barrier to retard infection on open wounds.

Clay

Various colours of ground cosmetic clay

Various types of clay.

Animals in particular are known to display remarkable specialist behaviour whereby they ingest small amounts of clay within a particular diet. We now know that some types of clay have the ability to deactivate toxins within the stomach prior to being absorbed and poisoning the body. So, by eating small amounts of clay, some animals can actually tolerate poisonous plants and therefore access an otherwise forbidden diet. Incredibly, ancient Australian indigenous people also appear to have cottoned on to this ingenious mechanism and may have used it to cure gastrointestinal toxins produced by infection.

What is Bush Medicine?

Bush medicine refers to ancient and traditional Aboriginal use of native Australian botanicals for the use of physical & spiritual healing, that has been in practice for thousands of years.

History of Bush Medicine in Indigenous Australian Culture

Native plants have been used by Aboriginal people for generations. As one of the oldest people groups in the world, the ancient use of native botanicals for the use of "bush medicine" is a topic worth exploring.

The history of Aboriginal bush medicine is of great importance to understanding and appreciating ancient indigenous culture.

Aboriginal culture traditionally uses Bush Medicine as part of a holistic approach to healing and wellness. It's important to acknowledge as one important pillar of ancient tradition that ties Indigenous culture to the land.

For us, we are First Nation people having a go at walking in two worlds to share our traditional knowledge and heal people, not just physically but through relationships.

Bush Medicine and the use of traditional Native Australian Botanicals has inspired the Bush Medijina product range. And the range empowers our people by honouring ancient traditions and sharing this and its beauty with the world.



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We harvest bush produce on country, as taught to us by our mothers, aunties and grandmothers. Our Bush Medijina products are carefully handcrafted using traditional methods combined with modern techniques to create our own take on our elders' bush recipes.

Our traditional knowledge comes from our connection to our land, native botanicals, our ancestors, and our stories. We have been using our bush knowledge and medicines to heal ourselves for generations. We want to lift our indigenous people and others up so that we can be stronger and healthier together.

Bush medicine comprises traditional medicines used by Indigenous Australians, being Aboriginal and Torres Strait Islander people. Indigenous people have been using various components of native Australian flora and some fauna as medicine for thousands of years, and a minority turn to healers in their communities for medications aimed at providing physical and spiritual healing.

Traditional methods of healing have underwritten the development of non-Indigenous medicines throughout history. One notable example would be the development of a seasickness medication.

Today, traditional healers and medicines have been incorporated into modern clinical settings to help treat sick Indigenous people within some healthcare networks.

Overview

Traditional medicine has been defined as the sum of the total knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health, as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness. Bush medicine is also connected to the holistic worldview in such a way that the interplay between the physical, emotional, social and spiritual aspects is crucial in attaining wellbeing.

The modern world and Aboriginal cultures have differing approaches for health. Whilst conventional medicine deals with direct causes of illness and science-based views of health, the Aboriginal view on health as defined by the National Aboriginal Health Strategy considers "not just the physical well being of the individual, but the social, emotional and cultural well-being of the whole community. This is the whole-of-life view and it also includes the cyclical concept of life-death-life".

Broadly, most human societies see the manifestation of illness as natural, human or supernatural. According to Patrick Maher, the traditional Aboriginal model of illness sees social and spiritual dysfunction as a cause of illness, while supernatural intervention is regarded as the main cause of serious illness. Aboriginal concepts of illness and pain and its causes are quite different from western medicine; for example, a severe headache may be attributed to an evil spirit having taken up residence in the head. It is also believed that damage to sacred sites associated with Dreamtime mythology may cause serious illness. The basic structures and more complex systems of belief need to be understood before the role of bush medicine or traditional healers can be grasped.

Generally, bush medicine in Australia is made from plant materials, such as bark, leaves and seeds, although animal products were used as well. A major component of traditional medicine is herbal



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medicine, which is the use of natural plant substances to treat or prevent illness. Aboriginal remedies vary among the many Aboriginal groups in different parts of the country. There is no single set of Aboriginal medicines and remedies, just as there is no single Aboriginal language.

Remedies

Herbal medicine is a major component of traditional medicine. The Aboriginal people view *E. alternifolia* as a medicinal plant and some carry the leaves with them. They use it to treat symptoms of the common cold and flu.

Other plants used in bush medicine includes the leaves of the emu bush, which some Northern Territory Aboriginal people used to sterilise sores and cuts. It could also be gargled when necessary. The stinging nettle has also been used in some Aboriginal bush medicine to treat paralysis and rheumatism.

Mitchell Park, now within Cattai National Park and situated near Sydney Basin in NSW, had many plants that were used as remedies for Aboriginal people. Nine species of eucalyptus present in the park could act as remedies. The red gum kino is known to be rich in astringent tannins. Additionally, this park also contained native plants that were actually used by early European settlers. The nectar-laden liquid from banksia flowers was used as a cough syrup, and from the native grapes (*Cissus hypoglauca*) a throat gargle was made.

The use of animals and other living things may also be used in bush medicine. In Warrabri, Northern Territory, one believed cure for earache is squeezing the fatty part of a witchetty grub into the sore ear. In Uluru, the purported cure involves squeezing rabbit urine into the ear.

Healers

Aboriginal people believe that their healers, their "medicine men", have special powers which are bestowed upon them by their spiritual ancestors to heal. They have the roles of both a general practitioner and a psychiatrist, healing both the body and mind.

For the Anangu of the Western Desert cultural bloc, practitioners of bush medicine are known as ngangkari. They cure illnesses through healing rituals that may involve magic. An example of such ritual would be singing, massaging and sucking to remove a foreign object that has entered the body, and invoking the power of the war god Ancestor Ngurunderi to heal the wounds of soldiers caused by spears and clubs. Aside from physical healing, ngangkari also act as mental health practitioners, as they try to resolve conflicts within the community and offer advice as well. With every sickness, in addition to giving a diagnosis and advice on suitable remedies, the duty of the ngangkari is also to assess the impact of the sickness to the community.

Many Aboriginal people choose to be treated by bush medicine instead of, or as well as, Western treatments for a number of reasons. These include: some Aboriginal people feel uncomfortable and out of place in a sterilised, Western clinic; Aboriginal bush medicine incorporates physical, spiritual



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and emotional healing, whereas Western medicine does not; and they believe that by using these treatments they are being drawn closer to their ancestors.



A depiction of the Emu in the sky, which is an Australian Aboriginal constellation consisting of dark clouds rather than stars. The time of year in which the Emu in the sky stands upright in the evening marks the time when emu eggs are ready to be collected.

Directionality is also important in the sleeping position, as described by Uncle Yidumduma:

“We gotta sleep east, not downhill. We can sleep crossway, but we’re not allowed to sleep towards the sun going down. Sleep down the bottom, its bad luck for you because you’re against the sun. If you sleep on the eastern way and going that away, that’s fine. Facing west, you gotta change your bed. Head up on the east when you sleep ... each person where they die, in our Law, we always face them to their country. Graveyard always face to their country, they can look straight to their country.”

The three major creation figures (Froglady Earthmother and her two husbands, Rainbow and Sky Boss) are all signified by dark clouds in the Milky Way, and stars and nebulae document other figures and other events. The Southern Cross is particularly important, and its orientation defines the Wardaman calendar and marks the cycle of dreaming stories throughout the year.

In the words of Uncle Yidumduma:

“In the country the landscape, the walking and dark on foot all around the country in the long grass, spearing, hunting, gathering with our Mum and all this but each night where we were going to travel back to the camp otherwise you don’t get lost and all the only tell was about a star. How to travel? Follow the star along. ... While we were growing up. We only lay on our back and talk about the stars. We talk about emus and kangaroos, the whole and the stars, the turkeys and the willy wagtail, the whole lot, everything up in the star we named them all with Aboriginal names. Anyway we talked about a lot of that ... but we didn’t have a watch in those days. We always followed the star for the watch. ... Emu, Crocodile, Cat Fish, Eagle Hawk, and all in the sky in one of the stars. The stars and the Milky Way have been moving all around. If you lay on your back in the middle of the night you can see the stars all blinking. They’re all talking.”

Navigation & Star Maps

Aboriginal Australians use the stars to navigate across the continent. This is accomplished in many ways, including following particular stars or developing maps of the stars that correlate to landscape features.



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The concept of cardinal directions is common amongst Aboriginal language groups in Australia. The Warlpiri people in central Australia are especially prominent in this respect, as much of their culture is based on the four cardinal directions that correspond closely to the four cardinal points (North, South, East, West) of modern Western culture. In the Warlpiri culture, north corresponds to “law”, south to “ceremony”, west to “language”, and east to “skin”. “Country” lies at the intersection of these directions, at the centre of the compass – i.e. “here”.

Cardinal directions are also important in Wardaman culture, and were created in the Dreaming by the Blue-tongued Lizard: “Blue-tongue Lungarra now he showing all these boomerang, calling out all the names: east, west, north, south, all these sort of type.” – Bill Yidumduma Harney, Wardaman Elder

Lifestyle

Australian Aborigines were nomadic people, hunting and food gathering as they travelled within their tribal boundaries. They made semi-permanent stops, camping for days or weeks in one place, depending on the availability of food and water.

Indigenous worldviews see the whole person (physical, emotional, spiritual, and intellectual) as interconnected to land and in relationship to others (family, communities, nations).

Ceremonies and Rituals

Examples of ceremonies

A bora is an initiation ceremony in which young boys (Kippas) become men.

Bunggul is a traditional ceremonial dance of the Yolngu people of East Arnhem Land.

The bunya feast held in the hinterland of the Sunshine Coast of Queensland is well-known. Representatives from many different groups from across southern Queensland and northern New South Wales would meet to discuss important issues relating to the environment, social relationships, politics and Dreaming lore, feasting and sharing dance ceremonies. Many conflicts would be settled at this event, and consequences for breaches of laws were discussed.

Burial practices differ from group to group. In parts of Northern Australia, there are two stages of burial. After the body has been on an elevated platform, covered with leaves and branches, long enough for the flesh to rot away from the bones, the bones are collected, painted with ochre, and dispersed in various ways.

A corroboree is a ceremonial meeting for Australian Aboriginal people, interacting with the Dreaming and accompanied by song and dance. They differ from group to group, and may be sacred and private.

An ilma is both a public ceremony or performance of the Bardi people, and the hand-held objects used in these ceremonies.



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The inma is a cultural ceremony of Anangu women of Central Australia, involving song and dance and embodying the stories and designs of the tjukurpa (Ancestral Law, or Dreamtime). The ceremony carries camaraderie, joy, playfulness and seriousness, and may last for hours. There are many different inma, all profoundly significant to the culture.

The Mamurrng is a ceremony of West Arnhem Land in which two different language communities come together for trade and diplomacy.

The Morning Star Ceremony is a mortuary ceremony of the Dhuwa moiety.

The ngarra is one of the major regional rituals performed in north-east Arnhem Land, begun by the Rirratjingu clan of the Yolngu people of East Arnhem. The first ngarra was performed by creation ancestors called Djang'kawu at the sacred site of Balma, in Yalangbara, after giving birth to the first of the Rirratjingu clan.

A Pukamani, or Pukumani, is a burial ceremony of the Tiwi Islands, which lasts for several days around the grave of the deceased about six months after their death. Elaborate funerary posts known as tutini are erected around the grave before the ceremony, and dancers dance and sing around the posts.

The ROM (or Rom - see previous section) ceremony, involving songs, dances, and artefacts, which involve presenting other neighbouring communities with decorated totem poles, with the intent of establishing or re-establishing friendly terms with them; a form of diplomacy. The process of making and decorating the poles can extend over weeks, and involves successive sessions of song and dance, culminating in the ceremony where gifts are exchanged. In April 2017, a four-day festival to mark the Rom ceremony was attended by about 500 people at Gapuwiyak School, in north-eastern Arnhem Land. It was planned to hold the event each term. Historian and writer Billy Griffiths wrote in his award-winning book *Deep Time Dreaming: Uncovering Ancient Australia* (2018), of the Rom ceremony as an "extension of friendship" and "ritual of diplomacy", of which the "full significance ... has yet to be appreciated by the Australian public. At the heart of this symbolic act is a gift – of song and dance and cultural knowledge, but it comes with obligations. The acceptance of such a gift enmeshes the recipients into a continual process of reciprocity".

A smoking ceremony is a cleansing ritual performed on special occasions.

Tjurunga (or churinga) are objects of religious significance by Central Australian Arrernte groups.

Walkabout is a rite of passage journey during adolescence, often mis-applied.

A welcome to country is a ritual now performed at many events held in Australia, intended to highlight the cultural significance of the surrounding area to a particular Aboriginal group. The welcome must be performed by a recognised elder of the group. The welcome ceremony is sometimes accompanied by a smoking ceremony, music or dance.

Ontology: Aboriginal people throughout Australia believed that the purpose of human life was fulfilled through our consciousness of both the material and spiritual worlds, and our agency in maintaining balance and order in the world. Human beings are seen as an integral part of the



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ecological system, not above it. Human perception and ritual is therefore seen as a key agent in maintaining balance and order in the real world.

Theology: Aboriginal religion is a unique blend of belief systems and is best described as 'Wandjinism'.

Despite there being more than 350 languages, religious tenets were consistent across Australia and Wandjinism can be seen to contain elements of Animism, Pantheism, Ancestralism, Totemism, Humanism and Deism.

The foundational belief of Wandjinism is that the universe was created by a Supreme Being in an act of imagination (the Dreaming). To give permanence to the Dreaming it was broken up into innumerable jigsaw pieces and life was introjected into the Dreaming in the form of Creator Spirits, with each having a piece of the jigsaw. When these Creator Spirits finished their creation work they surrendered their Dreaming and became the landmarks and animals we see today. The only creatures left with full consciousness were human beings, so our role is to protect the living spirit world that surrounds us and is represented by the Land and the Dreaming.

When Wandjina saw that human beings understood their ecological responsibilities, all knowledge that would ever be needed was seeded into the Dreaming, and we have access to it through our own Personal Dreaming.

God then retired and takes no ongoing part in the affairs of the real world, but watches. This is why in Aboriginal art Wandjina is always represented with eyes but no mouth. God sees everything, but says nothing.

Economy: Through the integration of knowledge to serve ecological purposes, all Aboriginal clans across Australia lived sustainably within their designated water catchment systems. Being part of the ecology, all Aboriginal clans ensured that their population was always matched to the carrying capacity of the land. Their land, food and population management practices therefore guaranteed that they lived in continuous plenty, even in the worst of years. Aboriginal people were therefore not hunter-gatherers as they have most often been described. They were in fact permaculture farmers. Their sustainable economy also meant that there were never any wars of conquest or invasion in Australian history, prior to 1788.

Sociology: All clans occupied a specific water catchment area and the land owned them, not the other way around. Social structure was the same all over Australia and was determined by the totem system. All clans were divided into two halves, most frequently represented by Black Cockatoo and White Cockatoo. These halves (moiety) were then divided into half again, forming four 'Skin Groups' which were in fact Ritual Lodges. Each one of these four Skin Groups had a special totemic 'class' relationship with each of the other three groups, on the basis of father-child relationship (Spirit) mother-child (Flesh) and husband-wife (Skin).

Skin Group or Ritual Lodge membership was determined by a generational cycle. All children had to be a different Skin Group to either parent, but the same Spirit Class as the Father and the same Flesh Class as the mother. You could not marry into your own Skin Group or that of your mother or father. The most common mistake made by anthropologists is in confusing the concepts of Spirit and Flesh



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with European ideas of male and female descent. In the generational cycle every individual in the third generation ended up in the same Skin Group as both their father's father and their mother's mother. So it was neither and both at the same time.

Politics: All clans were governed by a system of Eldership based entirely on aptitude and character.

There was no right of leadership by inheritance, lineal descent, age seniority, or physical force. There was no separation between Church and State, so all Elders had to be fully competent in both spiritual and secular matters. The roles of male and female Elders were closely prescribed and clearly separated.

Gifted children were identified early and assiduously trained and groomed for designated roles that matched their attributes. Achievement of Elder status was preceded by a long apprenticeship and a slowly increasing but indirect role in decision making. When an Elder retired they appointed a trainee to 'speak with my voice' Each Skin Group was equally represented on the Elders Councils and therefore no individual, group, lodge or family could effectively 'take over'. The political structure is therefore best described as a 'Druidic Meritocracy'.

The idea of God resting in the land and leaving everything in human hands, very strongly conveys the Aboriginal belief in the sacredness of the land and that human beings are solely responsible for its care. To reinforce this notion of the sacredness of the environment, Aboriginal people have a belief in a complex spirit world that surrounds us.

Anything with a form or shape, even inert objects, is regarded as having an essential being and Dreaming of its own that must be respected by human beings.

Although this idea may seem simple, it has complex ramifications. A tree has a spirit, the copse that the tree belongs within has a spirit and the forest to which all the copses belong also has its own spirit. A rock has a spirit, a rocky outcrop has a spirit and the whole hill has a spirit. A river has a spirit, each area of the river and each creek leading to the river all have their own 'Tikilara' or 'Spirit of Place'. We are therefore surrounded by a complex, overlapping spirit world.

Anything created also gains a spirit. If a bird makes a nest, the nest gains a spirit. If a person makes a digging stick, a spear or a shield, these all gain their own spirit. When it is all boiled down though, the belief in a complex multi-layered, overlapping spirit world is simply a device by which respect for the environment is guaranteed.

In reality, the belief in a complex surrounding spirit world is not so far from our mainstream life experiences today. Our differential use of the words 'house' and 'home' gives some clue to this. We build a house, but when we move in it gains a spirit and become our home.

Ceremonies and death

Many ceremonies took place in stages, which could be part of a longer process lasting over several years. For example, ceremonies around death would vary depending on the person and the group and could go for many months or even over years. Decorative body painting indicated the type of



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ceremony performed. Ceremonial dress varied from region to region and included body paint, brightly coloured feathers from birds and ornamental coverings.

Aboriginal people perform Funeral ceremonies as understandably the death of a person is a very important event. The people often paint themselves white, wound or cut their own bodies to show their sorrow for the loss of their loved one. They conduct a series of rituals, dances and songs to safeguard the person's spirit leaves the area and returns to its birth place where it can later be reborn.

Burial practices differ all over Australia, particularly in parts of southern and central Australia to the north. Across much of northern Australia, a person's burial has two stages, each accompanied by ritual and ceremony.

Aboriginal people still maintain their ancient burial ceremonies and rituals. These are of crucial importance and involve the whole community. It is important for the souls of people who have departed from this life to join the "Dreaming", the timeless continuum of past, present and future. These Sacred Dreaming paths are where mythological ancestral beings travelled and caused the natural features of the country to come into being by their actions. These events are sung in ceremonies that take many days or even weeks.

The primary burial is when the corpse is laid out on an elevated wooden platform, covered in leaves and branches, and left several months to rot and let the muscle and flesh separate away from the bones. The secondary burial is when the bones are collected from the platform, painted with red ochre, and then dispersed in different ways. On occasion a relative will carry a portion of the bones with them for a year or more. Sometimes they are wrapped in paperbark and deposited in a cave shelter, where they are left to disintegrate with time. In parts of Arnhem Land the bones are placed into a large hollow log and left at a chosen area of bushland.

Walkabout

Walkabout refers to an unconfirmed but commonly held belief that Australian Aborigines would undergo a rite of passage journey during adolescence by living in the wilderness for six months.

Corroboree

A Corroboree is a ceremonial meeting of Australian Aboriginals, where people interact with the Dreamtime through music, costume, and dance. It is sacred to them and people from outside the community are not permitted to partake or observe the event. They paint their bodies and participants wear various adornments that are special for the occasion. Occasionally Corroboree is practiced in private and public places but only for specific invited guests.

Ceremonies and objects

A Tjuringa, also spelled "Churinga" is an object of religious significance for Central Australian Indigenous people of the Arrernte group. Its native significance are shown in stone objects, wooden sacred objects, sacred Aboriginal ceremonies, bullroarers, ceremonial poles, sacred group paintings, sacred earth mounds, sacred headgear, and sacred chants. Tjuringa means "sacred stone" or "wooden objects".



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The tjurunga were visible incarnations of the great ancestor of the totem in question. The body of the ancestor undertakes a metamorphosis into something that will weather all the storms of time and decay. Stone tjurunga were thought to have been made by the ancestors themselves. The wooden tjurunga are carved by the old men and are symbolical of the actual tjurunga which “cannot be found”.

These man-made” tjurunga were accepted without reservation as sacred objects. At the time of receiving his tjurunga a young man may be in his twenties.

He will often be in his thirties or forties before the most sacred chants and ceremonies that are linked with it have passed into his possession. As he ages and continues to prove his merit, he receives an ever-increasing share in the tjurunga owned by his own totemic clan. Eventually he may become a member of the assembly of senior Lawmen who are honoured trustees for the ancient traditions of the whole clan.

The Aboriginals have practiced Smoking ceremonies for thousands of years. It is when various native plants are collected and used to produce smoke. This has been believed to have cleansing properties and the ability to ward off unwanted and bad spirits, which was believed to bring bad omens.

Bora is an initiation ceremony of the Aboriginal people of Eastern Australia. The word "bora" also refers to the site on which the initiation is performed. At such a site, boys, having reached puberty, achieve the status of men.

Aboriginal ceremonies

Aboriginal ceremonies reflect the diversity and complexity of the cultural and spiritual practices that exist within Aboriginal communities across Australia. They demonstrate the continuing survival of Dreaming.

By Dreaming, we mean the spiritual, cultural and religious beliefs, practices and lore of Aboriginal Australians. Though the ‘Dreaming’ is often used to describe Aboriginal cultural, spiritual and religious beliefs, practices and lore to non-Indigenous Australians, each group has a specific name for their own Dreaming.

Reasons for ceremonies

There are many reasons for ceremonies in Aboriginal society, and a key one is passing on knowledge. Ceremonies have a firm place in the spiritual beliefs and cultural practices of Aboriginal communities.

The beliefs, stories and lore of Dreaming are individually owned and kept secure by specific members of a language group. Some individuals and families protect knowledge such as specific dances, while other people protect knowledge such as body design or symbolism.

These members of the language group had, and have always had, the responsibility of ensuring that their stories and the knowledge encoded in them are correctly remembered and passed on, and that rituals and ceremonies are correctly performed to do this.



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Ceremonies may also involve people from different Aboriginal language groups. After feasting and shared dance ceremonies, elders and lore people of the respective language groups would discuss lore and consequences for breaches. Others would bring gifts and trade items such as food, raw materials or special objects.

Roles in ceremonies

Roles in Aboriginal ceremonies vary considerably, depending on why the ceremony is being held. Men and women undertake different roles in ceremonies, and these roles vary between language groups throughout Australia.

In many areas, men and women have roles as guardians of special spiritual sites (sacred sites) where specific ceremonies should be performed. Guardians and traditional custodians care for the site so that spirits may continue to live there, and the stories associated with that country are protected and maintained. Most of these sites are restricted to one gender only. Sites are generally marked by carved trees, artefacts, stone carvings, significant landforms or artworks. These markers differ from region to region.

Most sacred sites are restricted to one gender only; similarly, some ceremonies and dances are for men only and others for women only, with each group having their own spiritual and sacred objects. Sometimes this is known as 'men's business' and 'women's business'.

Neither men nor women possess greater spiritual needs or responsibilities: they co-exist in different ways to ensure that sacred elements of Dreaming are practised and passed on. Although men are often on record as being the conductors of ceremonial practices within Aboriginal societies, this is partly because researchers have tended to be male. Women are also guardians of special knowledge, holding great religious and spiritual power within language groups, and conducting ceremonies accordingly.

Participation in ceremonies may also be limited by age. Children may be involved in some ceremonies, while other ceremonies are restricted to adolescents and adults. Certain ceremonies are specifically for older community members.

Ceremonies take many different forms. Some are very private, involving only certain families within a language group, while others involve all people belonging to the language group, even children. Some ceremonies are open to members of other language groups, while others are open to any community that can participate.

Temples, Totems and Places of Worship

A totem links the person directly with creation time and the spiritual world (sometimes referred to as The Dreaming), and with all living creatures and the land of the Gamilaraay peoples. Totems define people's relationships to each other and give them particular rights and roles within the language group.

Aboriginal people learn about their totem through ceremonies, Dreaming stories and by watching them. Today, we can read their stories and do projects about them. Aboriginal people sing songs and tell stories so that everyone knows about their totem.



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Rebecca is writing about an individual's totem that is given at conception or at birth. A totem may reflect something significant the mother has seen, a natural event or a family tradition. One child was given the Echidna as a totem because her mother had to wait as an Echidna train crossed her path shortly before she gave birth.

Children then form a special and personal relationship with their totem, learn about how it lives and how to protect its habitat. They are likely to feel empowered by its strengths. For example:

Echidna – I'm fearless, careful and persistent

Magpie totem – I'm curious, confident and intelligent

Swamp Wallaby – I'm swift, enduring and cautious

Dingo – I'm a leader, intelligent and faithful

Sugar Glider – I'm agile, social and an amazing climber

Blue-tongue Lizard – I'm cautious, resourceful and discreet

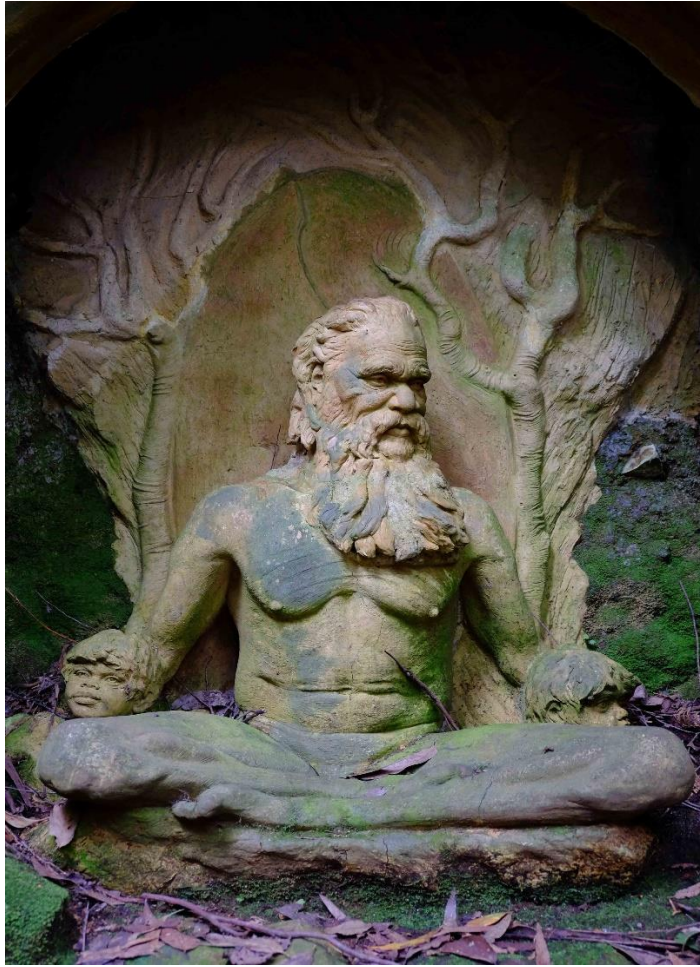
What qualities do you see in the Australian native animals that you admire?

Totemising a culture is a very effective way of protecting nature. It provides a powerful link between humans and wildlife. It helps us look behind our veils of ignorance to understand the needs of other creatures. It provides a voice for the voiceless and a vote for the defenceless.



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The Ancient of Days teaching the meditation pose.

<https://pgstheway.com/2015/03/14/the-spirit-world-of-the-australian-bush/>



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I've visited many parts of the Dandenongs in Victoria, the last 40 years and never knew of this. Definitely going next time. I always love the drive up through Ferntree Gully – like a natural cathedral of fern trees and gums.



<https://www.dainst.blog/the-tepe-telegrams/2017/11/28/making-headlines-was-goebekli-tepe-built-by-aboriginal-australian/>



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The wizard of the Worgaia, a great medicine man of Central Australia, as the signs on his body show. He instructs tribes in mysteries



This symbol means earth mother in Australian Aboriginal Beliefs





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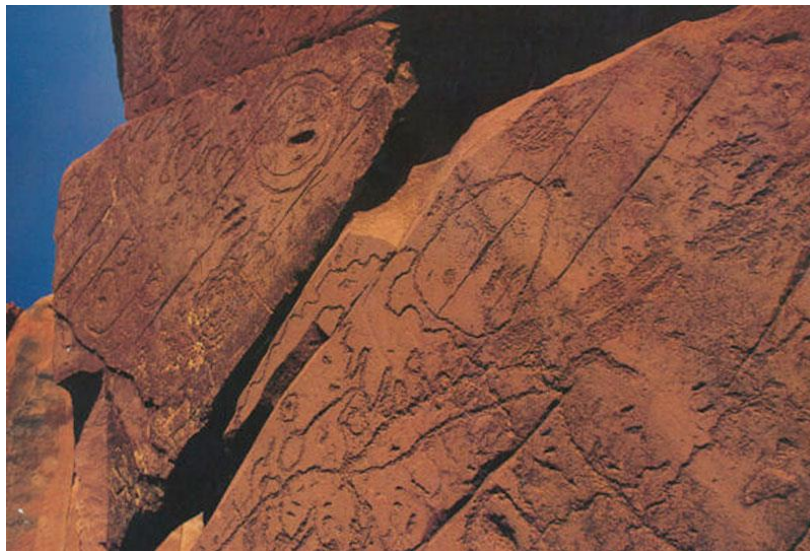
(Australian Indigenous Religions)

Aboriginal people therefore believed in a non-interventionist Supreme Being. Wandjina is always depicted with eyes but no mouth, because God sees everything, but says nothing.

The idea of God resting in the land and leaving everything in human hands, very strongly conveys the Aboriginal belief in the sacredness of the land and that human beings are solely responsible for its care. To reinforce this notion of the sacredness of the environment, Aboriginal people have a belief in a complex spirit world that surrounds us.



Artist's depiction of temples in Australia before the great flood.





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Chapter 5:

The Principle of Mentalism

“The All is Mind; The Universe is Mental”

The Indigenous philosophy draws upon a set of principles that form the bedrock of its teachings. One such principle is succinctly captured by the statement,

“The All is Mind; The Universe is Mental.”

This Principle of Mentalism postulates that everything we observe, experience, or even that which remains beyond our direct perception is an emanation of a singular, omnipotent Mind.

This Universal Mind, often referred to as ‘The All’, isn’t just a remote entity observing the cosmos from a distance. Instead, it’s intimately entwined with every particle, every thought, and every occurrence. To say that the Universe is mental is to recognize that the foundational substance of reality is not matter or energy, but consciousness itself. This consciousness isn’t just passive; it’s active, intentional, and purposeful.

Parallel to this is the axiom from the Emerald Tablet:

“As above, so below; as within, so without.”

This is the Principle of Correspondence. It proposes that there is a mirrored correspondence between all levels of reality. What happens on a macrocosmic scale has its reflection on a microcosmic scale, and vice versa. The patterns and laws observed in the vastness of the cosmos can also be seen at play in the minutiae of individual existence.

Connecting these two principles, one begins to see a network of interconnected thought. If the Universal Mind is the fabric from which all reality springs, then the Principle of Correspondence is the pattern upon that fabric, ensuring that every thread is in its rightful place, reflecting the greater design. Together, these ideas suggest that understanding one’s own mind and inner world can offer insights into the wider universe, and that by aligning with this Universal Mind, one can attain greater harmony and wisdom.

In Indigenous philosophy, ‘The All’ is the absolute, the originator of all that exists. It is an incomprehensible and undefinable entity that is beyond our material understanding. While we may not grasp its full nature, we can comprehend its expression through the mental substance that manifests as the universe.

“The All is Mind; The Universe is Mental.”

According to this principle, the entire cosmos is a construct of the Universal Mind. Every physical object, every event, and every being is a manifestation of this mental energy. It’s not a matter of the mind creating a separate, external reality but rather that reality itself is intrinsically mental.

What does this mean for our understanding of existence? The Principle of Mentalism posits that the material world isn’t an isolated, arbitrary realm. Instead, it is the physical expression of the spiritual or mental realm. This understanding transforms our perspective on the universe. Instead of seeing



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the spiritual and material as two separate domains, the Indigenous recognizes them as two sides of the same coin, both emanating from the singular Universal Mind.

In practical terms, this principle highlights the transformative power of thought and intention. If all is mind, then our individual and collective thoughts, beliefs, and intentions play a crucial role in shaping our experiences and reality. It underscores the inherent connectedness of everything and everyone, suggesting that the inner workings of our mind are, in many ways, a reflection of the grander universe outside. By understanding and harnessing this principle, one can potentially influence their personal reality and, by extension, the greater world around them.

In the intricate framework of Indigenous philosophy, the notion of the mind assumes a central, pivotal role. At the very core of this idea is the Universal Mind—often referred to as ‘The All’. This isn’t merely a grandiose version of human thought processes or cognition. Instead, the Universal Mind is both the source and the manifestation, an omnipresent consciousness from which everything in existence springs forth.

The Universal Mind is the infinite, omnipresent consciousness from which all things emanate. It’s not simply a grander version of human consciousness; it is the primordial, undifferentiated source of all existence. Every manifestation in the universe, is an expression or projection of this Universal Mind. It is both the creator and the creation, maintaining a singular, cohesive intelligence that underpins and permeates everything.

In parallel to this overarching Universal Mind is the individual mind. While perceived as an autonomous entity, it is not a direct fragment of the Universal Mind but rather a fragment of its emanation. Think of it as a droplet of water in the vast ocean; while it holds its own distinct position, it carries the essence and properties of the ocean from which it originates. This droplet metaphor encapsulates the essence of our consciousness, where each thought, emotion, or perception is imbued with a hint of the cosmic.

However, the waters can sometimes be turbulent. Our personal emotions, thoughts, perceptions, even the negative ones, arise from a multitude of factors — our environment, our experiences, and our soul’s journey. The appearance of negative emotions doesn’t necessarily stem directly from the Universal Mind, but rather the misalignment or discord between our individual soul and the spirit — the divine spark within us. The more misaligned we are, the more likely we are to perceive and interpret events through a skewed, shadowed lens, leading to these negative states of consciousness.

Indigenous philosophy provides insight into this. Our external experiences often mirror our internal state of being. When the soul is not aligned with the spirit, the result can be negative emotions or turmoil within, which then manifests externally in our life experiences. Conversely, when there’s alignment and harmony between the soul and spirit, the individual experiences peace, clarity, and positive emotions.

In essence, the outer world becomes a reflection of one’s inner world. The journey, then, is about realigning, recalibrating, and harmonizing the soul with the spirit to create balance, both internally and externally. Through this alignment, the individual can begin to channel the Universal Mind’s vast



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cosmic consciousness more clearly and effectively, bringing about a state of equilibrium and heightened understanding.

Since the universe is a mental construct, thoughts hold incredible power. In Indigenous practices, mental disciplines like visualization, affirmation, and meditation are used to manifest desires and bring about change. The power of thought is not just a psychological tool but a metaphysical principle that can shape reality.

Understanding the Principle of Mentalism has profound spiritual implications. It helps one grasp the unity of all existence and the divine nature of consciousness. This understanding enables individuals to align their actions, thoughts, and emotions with higher spiritual truths.

When one fully grasps and internalizes the Principle of Mentalism, a state of ‘cosmic consciousness’ may be achieved. This is a heightened state of awareness where the individual feels at one with the Universal Mind, comprehending the interconnectedness of all things.

The Principle of Mentalism is not just a theoretical concept but has practical applications in daily life. Understanding that “The All is Mind; The Universe is Mental” empowers individuals to take control of their thoughts, thereby influencing their reality in both subtle and significant ways.

By fully understanding and applying the Principle of Mentalism, one can unlock a transformative way of engaging with the world. It offers a unique lens through which to view reality, emphasizing the power and primacy of the mind in shaping our experiences and understanding the mysteries of existence.

Practical Applications

The Indigenous Principle of Mentalism, which states, “The All is Mind; The Universe is Mental.” But how can we put this ancient wisdom to practical use in our modern lives? Let’s delve into the practical applications.

Thought Management for Manifestation

In Indigenous teachings, the concept that “The All is Mind; The Universe is Mental” holds a pivotal place. This notion suggests that the vast expanse of the cosmos is a direct emanation or projection of the Universal Mind—a boundless, omnipresent consciousness. When one truly grasps this profound idea, it has profound implications for our understanding of personal empowerment and creation.

From the vast cosmic scale of the Universal Mind, we zoom into the microcosm of our individual minds. Just as the universe is an expression of the Universal Mind, our personal realities are a manifestation of our individual minds. This gives credence to the idea that our thoughts, beliefs, and intentions have tangible power over the fabric of our lived experiences. The saying, “As within, so without” from the Indigenous can be seen as a direct reflection of this principle. It suggests that our internal mental state, our beliefs, emotions, and intentions, directly influence and shape our external reality.



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Now, let's consider techniques such as positive affirmations, visualization, and focused intention. These aren't merely psychological strategies for boosting confidence or motivation; they are, in the Indigenous view, powerful tools that tap into the inherent ability of our minds to shape and mold our reality. Positive affirmations, when repeated with genuine belief and emotion, serve to reshape our internal landscape, replacing limiting beliefs with empowering ones. Over time, this transformed internal state begins to project outwardly, attracting circumstances that align with our affirmed beliefs.

Visualization is another potent tool. By creating a vivid mental picture of a desired outcome, emotion, or scenario, we are essentially providing a 'blueprint' for our reality. Focused intention takes this a step further. It's not just about holding a thought or a vision, but directing our energy, will, and desire towards a specific outcome. It's a concentrated effort, a sharpened mental directive aimed at manifesting a particular result.

From the foundational texts of Indigenous wisdom, comes a profound insight into the interplay between thought and understanding:

"For the mind, thinking of itself, speaks or says the word; but it is the reason which hears, being present with the mind."

This emphasizes the active role of the mind in creation, and how intention (reason) works in tandem with thought.

In essence, when we understand and embrace the Indigenous principles, tools like affirmations, visualization, and intention become more than mere techniques—they are keys that unlock the transformative power of the mind, allowing us to co-create our reality in harmony with the greater Universal Mind.

Emotional Intelligence and Mindfulness

Emotional intelligence and mindfulness, in the light of the Principle of Mentalism, offer us valuable tools for navigating our complex inner landscapes. This principle suggests that the mind is foundational to all of reality; hence, understanding and mastering our own mental and emotional states become paramount in our journey through life.

At the core of emotional intelligence lies the ability to recognize, understand, and manage our emotions. This involves acknowledging the full spectrum of our feelings, both positive and negative, without pushing them away or becoming overwhelmed. As the stoic philosopher Marcus Aurelius once stated,

"You have power over your mind – not outside events. Realize this, and you will find strength."

This understanding emphasizes the importance of personal agency in how we respond to our emotions.

Mindfulness complements emotional intelligence by training us to be present with our feelings without judgment. Instead of avoiding or suppressing negative emotions, mindfulness encourages us to sit with them, observe them, and let them pass naturally.



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Through consistent mindfulness practice, one can learn that negative emotions, no matter how intense, are transient and have no lasting power over us.

Every day, and even every hour, our minds are inundated with numerous thoughts and emotions. The task is not to cling to or push them away, but simply to experience them, understanding their fleeting nature. However, the choice of which emotion to act upon, lies within our realm of control. It's like being at the helm of a ship amidst a stormy sea; while we cannot control the waves and the wind, we can adjust our sails and steer our ship in the direction we desire.

This understanding can be further enriched by considering the Indigenous principle of Rhythm, which states,

“Everything flows, out and in; everything has its tides; all things rise and fall.”

Just as a pendulum swings to the left and then to the right, in rhythm, our thoughts and emotions have their ebb and flow. By recognizing this natural rhythm, we can better navigate our mental states, and instead of being swept away by the highs and lows, we can find balance, just as a pendulum eventually finds its center.

Remind us that emotions, like these temporary guests, are fleeting. Thus, the mastery of our mental realm and the discernment to know which emotions to act upon is truly in our hands. By embracing all facets of our emotional experiences and using the tools of emotional intelligence and mindfulness, we can find deeper understanding, resilience, and wisdom in our journey through life.

Decision Making and Problem Solving

Decision-making and problem-solving are fundamental aspects of our lives, and the realization that our thoughts have the power to shape reality brings a transformative perspective to these processes.

At the heart of this realization is the idea that we are not merely passive actors reacting to challenges but active creators with the ability to shape our circumstances.

This proactive mindset changes the dynamics of how we approach challenges. It means that instead of perpetually being in a state of ‘putting out fires,’ we are ‘fireproofing’ our environment. It encourages forward-thinking and foresight.

By aligning our thoughts and actions with our desired outcomes, we can shift from merely reacting to challenges to actively shaping our reality.

Furthermore, when problems do arise, this mindset equips us with a sense of empowerment.

With the understanding that our thoughts are potent tools, we can approach issues with creativity and innovation.

In essence, realizing the power of our thoughts in decision-making and problem-solving illuminates the proactive potential we hold.

By consciously shaping our thoughts, we can not only navigate challenges but also create a reality where challenges are fewer and far between. Yet, to truly master this art of shaping reality, it's



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imperative we recognize and harmonize the dual energies within us, as highlighted in the core teachings of Indigenous.

In the realm of Indigenous, the Principle of Gender resonates deeply, emphasizing that,

“Gender is in everything; everything has its masculine and feminine principles.”

This notion transcends mere biological distinctions; it speaks to the inherent energies and qualities present in all things.

When applied to decision-making and problem-solving, this principle suggests that a holistic approach—one that harnesses both masculine and feminine energies—can be most effective. The masculine energy can be seen as assertive, logical, and analytical, driving toward solutions with precision and clarity. On the other hand, the feminine energy embodies intuition, compassion, and creativity, offering a broader perspective and fostering collaboration.

By harmoniously blending these energies in our problem-solving endeavors, we ensure a more comprehensive, balanced, and dynamic approach. This union of energies allows for solutions that are not only effective but also well-rounded and adaptable to varying circumstances.

In conclusion, just as the Indigenous Principle of Gender speaks of the intrinsic duality in all things, our approach to challenges should embrace both the masculine and feminine. Recognizing and harnessing these energies can enrich our decision-making processes and lead us to solutions that resonate with the intricate dance of life itself.

Health and Well-being

Health and well-being are intricately tied to our mental states, and the Principle of Mentalism offers profound insights into the depth of this connection. The mind doesn't merely influence the body; it shapes its health, vitality, and even its capacity for healing.

The notion that “your body is a vessel for your soul” is emblematic of the intertwined relationship between the physical and the mental. A healthy vessel not only sustains but can enhance the soul's experiences. Consequently, investing in a healthy lifestyle—be it through nutrition, exercise, or rest—is not just a matter of physical sustenance but also of spiritual enrichment. As the Romans would put it,

“A sound mind in a sound body.”

In addition to the tangible aspects of health, the tools and techniques rooted in Indigenous principles further emphasize the depth of the mind-body connection. Guided imagery and meditation, for instance, are not just exercises in relaxation. They harness the mind's potential to shape reality, including the reality of one's own body. As Buddha once declared,

“What you think, you become.”

Positive affirmations, too, play a pivotal role. They are not just idle words; they are declarations of intent, signals to both the conscious and subconscious mind to manifest the desired state of health.



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In embracing the Principle of Mentalism, we are also acknowledging the immense power that our mental state holds over our physical health. The proactive nurturing of positive, health-affirming thoughts and practices becomes more than self-care; it's an act of self-love and self-preservation. To quote Hippocrates, often regarded as the father of medicine,

“Natural forces within us are the true healers of disease.”

Thus, understanding and embracing the profound relationship between mind and body is not just beneficial but vital for holistic well-being.

The Ongoing Journey of Mastery

Mastering the practical applications of the Principle of Mentalism is a lifelong journey. It requires continuous practice, learning, and refinement. But as you grow more proficient in applying this principle, you'll find that the boundary between the mental and the physical becomes increasingly porous, and the possibilities for manifesting your desired reality become endless.

By understanding and integrating the practical implications of the Principle of Mentalism, individuals can lead a life marked by empowerment, clarity, and a deepened connection with the universal energies that guide our existence. It's not just a philosophical principle but a tangible, applicable law that has the power to transform every aspect of human life. To truly ascend on this journey of mastery, one must grapple with the Indigenous Principle of Polarity.

“Everything is dual; everything has poles; everything has its pair of opposites.”

In our material realm, we often see the world through the lens of dichotomies—good and evil, light and dark, knowledge and ignorance. Yet, these are but different poles of the same spectrum. Their differences are not of kind, but of degree.

All truths are but half-truths, and every truth inevitably carries its shadow of falsehood. Heat and cold, for instance, are not distinct entities but are of the same nature. Their perceived opposition comes merely from the varying degrees between them. Opposites can indeed be reconciled when we grasp their inherent interconnectedness.

To harness the transformative power of the mind, we must think beyond these dichotomies. By recognizing the continuum between opposites, we unlock a more profound understanding and control of our mental faculties. Mastery is not merely about choosing one pole over the other, but harmonizing and navigating the degrees between them.

In essence, seeing beyond the apparent duality and embracing the truth that opposites are unified at their core brings us closer to the mastery of our reality.



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Chapter 6:

Reincarnation in Indigenous Philosophy

What is Reincarnation?

Reincarnation is the conservation of souls, since no soul can ever be lost, they can re-enter this world to experience eternal progression. We along with animals can re-enter the world.

Reincarnation, within the Indigenous framework, transcends mere sequential lives, becoming a profound avenue for the soul's evolution. It is not just a cyclical return to the material realm but a nuanced journey of the soul, inching ever closer to divinity with each sojourn.

At the core of this understanding is the belief that the soul is an undying entity, poised with potentialities that it unfurls with every incarnation. Each earthly life serves as a schoolroom, offering a plethora of experiences, challenges, joys, and sorrows. The soul learns, grows, and undergoes a metamorphosis of sorts with each lifetime, collecting wisdom and inching closer to its divine essence.

Indigenous teachings assert that man is not a passive participant in the grand design of existence. Instead, he possesses an active agency, holding the power to understand the universe's workings and, in that profound understanding, even touching the very essence of the divine.

"The Indigenous philosophy places man at the very centre of God's creation. With his mind he may not only understand the universe, but even come to know God. He is not a mortal body which will live and die. He is an immortal soul which, through the experience of a spiritual rebirth, may become a god."

This knowledge isn't limited to cosmic mechanics but extends to a deep, personal communion with the Divine.

Yet, the journey towards such enlightenment isn't a linear path nor a singular lifetime's endeavor. It is iterative and expansive. Just as gold is repeatedly melted to rid it of impurities, the soul undergoes numerous incarnations to shed its illusions and ascend in its wisdom. Each life is a chapter, a distinct story, with its unique lessons, building upon the narrative of the soul's eternal saga.

The assertion that man is not "a mortal body which will live and die" but an "immortal soul which, through the experience of a spiritual rebirth, may become a god" captures the grand vision Indigenous has for humanity. This spiritual rebirth isn't confined to a singular event but is experienced across countless lifetimes, with the soul refining its essence, understanding its true nature, and moving closer to the Divine.

In essence, reincarnation in Indigenous philosophy isn't just about rebirth in a physical sense, but the continuous rebirthing of the soul as it spirals upwards in its divine ascent, shedding the transient and embracing the eternal.

The Cycle of Souls

Indigenous philosophy introduces us to a notion that's both intriguing and comforting: the journey of the soul is not confined to a singular lifetime but threads through a continuous fabric of existence



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known as 'The Cycle of Souls.' This cycle, like the revolutions of a wheel, suggests movement, progression, and renewal.

Reincarnation in Indigenous thought isn't merely about rebirth in a new physical form, but it's a crucial facet of the soul's mission: the quest for enlightenment and unity with the Universal Mind or the 'All.' This journey, while undeniably vast, is not endless. The objective isn't just to live myriad lives but to extract wisdom, understanding, and growth from each incarnation.

Each terrestrial journey offers the soul a fresh canvas – a chance to confront different challenges, embrace varied joys, and navigate through distinct sorrows. These experiences, no matter how contrasting, cumulatively propel the soul closer to its ultimate purpose: to realize and embrace its inherent divinity.

So, every time the soul engages in the physical realm, it's akin to a student entering a new grade in school, equipped with lessons from the previous year, ready for new teachings, and aiming for graduation. The environments may differ, the lessons might vary in complexity, but the educational trajectory aims towards a holistic understanding and eventual graduation.

In the end, the "Cycle of Souls" represents the soul's evolutionary pathway. It is the grand journey of return, of rediscovering its origin and reuniting with the infinite expanse of the Universal Mind. Through this cyclical process, the soul isn't aimlessly wandering but purposefully advancing, aligning more with its source after each incarnation.

Karma and Reincarnation

Karma, a term often associated with Eastern philosophies, finds resonance in Indigenous teachings, albeit without the explicit label. At its core, karma represents the universal law of cause and effect, a doctrine suggesting that every action generates a corresponding response. In Indigenous, this principle is beautifully encapsulated in the idea that nothing occurs in isolation; everything is interconnected, bound by the cosmic rhythm of action and reaction. The ancient Indigenous adage proclaims,

"Every cause has its effect; every effect has its cause."

One's actions, whether physical, emotional, or mental, emanate ripples throughout the vast fabric of existence. These energetic imprints, akin to seeds sown in the fertile ground of the universe, eventually bear fruit. Often, the consequences of these actions aren't immediately realized but may manifest in subsequent lifetimes, contributing to the circumstances, challenges, and blessings of those incarnations.

This interplay between action and consequence, cause and effect, shapes the trajectory of the soul's journey through the cycle of reincarnation. Each life, thus, becomes a chapter in a larger narrative, where the soul grapples with unresolved issues, redeems past actions, and strives for spiritual growth and alignment. The choices made, lessons learned, and debts repaid in one lifetime influence the circumstances of the next. In this way, the soul is both the author and the protagonist of its intricate story of evolution.



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The idea of karma within the Indigenous framework serves as a potent reminder of the profound responsibility each individual holds. Every thought entertained, emotion felt, and action taken has implications, not just for the immediate surroundings or the present life, but for the broader cosmic balance and the soul's continued journey through reincarnation. It underscores the importance of living with intention, consciousness, and moral integrity, knowing that the echoes of our choices reverberate through time and space.

In this interwoven fabric of cause and effect, every soul has an opportunity for redemption, learning, and growth. The idea of karma within the Indigenous framework is not merely about retribution; it's about understanding and embracing the profound responsibility we hold in the grand scheme of things. Every choice we make, every action we commit, sends ripples throughout the vast cosmos, influencing not just our current existence but the trajectories of our future lives. It serves as a potent reminder to tread the path of life with intention, awareness, and a deep respect for the interconnectedness of all things.

The Veil of Forgetfulness

Within the grand mosaic of Indigenous reincarnation, there's a prevailing mystery: Why don't we retain clear memories of our past lives? This enigma is often ascribed to the 'Veil of Forgetfulness,' a metaphorical shroud that dims our consciousness to past incarnations as we enter a new life.

While each incarnation offers the soul a fresh slate, allowing it to experience, grow, and evolve without the overt biases and burdens of previous lives, it's not devoid of influence from the past. This subtle influence is where the concept of karma intertwines with the Veil of Forgetfulness. Even as the veil ensures our conscious mind starts afresh, the imprints of our past actions – our karma – persist at a deeper, soulful level.

Karma, in this context, serve as a guiding force. It subtly directs our soul's journey, ensuring that the lessons needing learning, the experiences required for our evolution, find their way to us. If we were to constantly recall past mistakes, regrets, or even successes, our current journey might become overshadowed, preventing us from embracing the lessons of the present. Yet, our karmic imprints ensure that while the explicit memories fade, the essence of our experiences and the wisdom derived from them remain.

This duality – of forgetting explicit memories while retaining the essence of past experiences – is what makes the reincarnative journey so profound. Unexplainable fears, instincts, déjà vu, or affinities towards certain cultures or epochs might very well be our soul's way of hinting at our past, moments where the veil becomes slightly translucent.

In essence, the Veil of Forgetfulness, when seen alongside karma, is a compassionate design. It allows each life to be a distinct chapter, free from explicit past entanglements, but always subtly influenced by the wisdom and lessons the soul has amassed over eons.

The Purpose and Process

This sentiment echoes a core aspect of Indigenous philosophy, which sees death not as an end, but rather as a transition in the soul's eternal journey. While the concept of reincarnation is addressed in



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various philosophical and religious frameworks, Indigenous philosophy offers a unique lens through which to understand the purpose and process behind this phenomenon.

The ultimate purpose behind the cycle of reincarnation in Indigenous thought is the evolution of the soul. But what does evolution mean in this context? It refers to the soul's journey towards achieving higher states of consciousness, wisdom, and ultimately, union with the Universal Mind or the 'All.' Every life is a set of lessons, a playground for growth, where the soul learns to navigate complexities, challenges, and opportunities.

Imagine each life as a grade level in the school of spiritual growth. You enroll in various 'courses,' so to speak—like Relationships 101, Ethical Conduct, or Emotional Mastery—that are suited to your soul's specific needs and areas for development. The 'exams' are the real-world challenges that test your understanding and application of these spiritual and moral lessons. Failure is not a setback but a stepping stone for growth, as the soul will continue to face similar challenges in subsequent lives until the lesson is fully absorbed.

In Indigenous philosophy, the actions, thoughts, and intentions of each life contribute to what could be termed a 'karmic ledger.' This is an energetic account of the soul's deeds and experiences. Positive actions may yield 'karmic credit,' making it easier for the soul to attain higher states of consciousness in future lives. Conversely, negative actions accumulate as 'karmic debt,' which the soul will need to 'repay' through future challenges and trials.

Indigenous often depicts the reincarnation cycle as less linear than some Eastern philosophies do. You're not necessarily moving in a straight line from 'lower' to 'higher' states but might engage in a more complex, web-like journey that offers diverse experiences beneficial for your soul's evolution.

Between Lives: The Astral Plane

Indigenous teachings propose that after physical death, the soul enters an astral plane or a spiritual realm where it reviews the lessons learned in the previous life and prepares for the next incarnation. This phase is not eternal; it serves as a transitional period where the soul reorients itself for the next leg of its evolutionary journey.

Traditional notions of heaven and hell, as fixed destinations of reward or punishment, are seen differently through the Indigenous lens. Instead of viewing them as distinct places, they can be understood more as states of being or consciousness.

This might be interpreted in a Indigenous context as the realization of one's ignorance or missed opportunities after departing the physical realm.

On the other hand, the so-called 'heaven' could be seen as achieving a state of enlightenment, a profound alignment with the Universal Mind.

Implying that our experiences, whether challenging or rewarding, serve a purpose in our spiritual evolution.

Further encapsulate the Indigenous view, suggesting that our true spiritual progression lies in the inward exploration of the self, understanding our actions, intentions, and their consequences.



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So what happens when the soul completes its curriculum? In Indigenous, it is believed that once the soul has reached a certain level of wisdom and enlightenment, it may opt out of the cycle of reincarnation, achieving a permanent union with the Universal Mind. This is the end goal of the soul's journey—a state of ultimate enlightenment, where the soul returns to its source and becomes one with the All.

One of the most empowering aspects of the Indigenous view of reincarnation is the concept of personal agency. Through conscious efforts like meditation, ethical living, and spiritual practice, individuals can influence the trajectory of their soul's journey.

Understanding the purpose and process of reincarnation in Indigenous philosophy can significantly enrich your perception of life, death, and what lies beyond. It offers a roadmap for the soul's journey, illuminating the path towards higher wisdom, deeper understanding, and ultimate union with the Universal Mind.

As we conclude this chapter, let's reflect on a few key ideas. The concept of Karma, fundamentally linked to action, poses a question: does it mean we should refrain from taking action and emulate

At this moment, you are on a remarkable journey—honor and respect it. There is no eternal damnation as we traditionally conceive it. Your best strategy? Sit down, pull up a chair, and just breathe. Watch your breath as though observing the slowest clouds drift by. Ever watched a sloth? Embrace the fun challenge: be a sloth for a day. Slow down substantially. Feel every moment, immerse in it, absorb it, and let it stew. Notice the insights that surface when you reduce your pace and truly connect with your surroundings.

As we wrap up this journey, carry with you the light of those quiet, contemplative moments, the slow and steady pace of a sloth, and the luminous truths that emerge in darkness. Let these guide your path and inspire others long after our stories are shared. Here's to finding enlightenment not by racing to the finish line, but by savoring every step, every breath, every pause along the way.

You have all the time in the world. You are eternal. Honestly, whether you actively engage in this process or not, you will inevitably partake in it. Do what you can in this lifetime and then relax. If you're tired or depressed, just relax—there's nothing you must do but simply be. Don't push yourself too hard. You are perfect, exactly where you are meant to be.



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Chapter 7:

Conclusion

Summary of Key Concepts

As we stand at the terminus of our exploration into the intricate web of Indigenous philosophy, it becomes evident that these ancient teachings remain as relevant today as they were millennia ago. Each principle, each insight, draws us closer to understanding the enigma of our existence and the vast universe we inhabit.

Throughout our journey, we've witnessed how the Indigenous doctrines provide a roadmap for personal and spiritual growth. From the boundless reaches of the Mental Universe to the rhythmic dance of Cause and Effect, we've navigated the dynamic interplay between our inner worlds and the vast cosmos.

Life, as we've come to understand, is not a mere series of random events. Instead, it's a symphony—a harmonious orchestra of energies, vibrations, and principles that guide our every thought, action, and emotion. The key to understanding this symphony lies not in seeking answers externally but in turning our gaze inward, to the vast universe within each of us. As we navigate through life's trials, elations, heartaches, and victories, it becomes clear that these are not mere individual encounters. Instead, they are vital steps in the grand ballet of the cosmos.

In essence, Indigenous philosophy doesn't just offer knowledge; it provides wisdom. Knowledge might inform our choices, but wisdom transforms our perspective, elevating our understanding of life's intricate web.

Let us conclude our enlightening journey by revisiting the pivotal landmarks that have shaped our understanding.

Techniques for Mental Transmutation through the Walkabout method

Throughout our exploration of Indigenous wisdom, practical techniques emerge as powerful tools to harness the mind's potential and bring about transformation. Delving into the realm of mental transmutation, certain methods stand out in their efficacy and simplicity:

Visualization: Imagining the desired state or outcome.

Affirmation: Repeating positive phrases to overwrite negative thought patterns.

Mindfulness: Being present to recognize and intercept undesirable thoughts.

Breathwork: Using controlled breathing to calm the mind and facilitate change.

Daily Practices for Ethical Living

In weaving the teachings of Indigenous into the fabric of our daily lives, the focus often shifts from grand philosophies to tangible practices. These practices not only shape our actions but deeply enrich our ethical compass, guiding us towards harmonious living:

Self-Reflection: Taking time to introspect and understand one's intentions.



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Mindfulness: Being aware of one's actions and their potential effects.

Accountability: Taking responsibility for one's actions, and making amends when necessary.

Compassion: Practicing empathy and understanding towards both oneself and others is essential because they are fundamentally interconnected. This realization will come in the state of the observer, when you will recognize that the observer and the observed are one.

Wisdom and the Seven Indigenous Principles

Rooted in the heart of Indigenous teachings, the Seven Indigenous Principles offer profound insights that, when internalized, translate to wisdom in action. Each principle serves as a lens, providing clarity and perspective in navigating the complexities of existence:

Mentalism: Wisdom involves the right use of the mind, understanding that "All is Mind."

Correspondence: It requires recognizing the interconnectedness of all things—"As above, so below."

Vibration: Wisdom includes the awareness of the vibrational nature of reality.

Polarity: It involves the understanding of opposites and the ability to reconcile them.

Rhythm: Wisdom calls for recognizing the cyclical nature of events and preparing for them.

Cause and Effect: Wise actions consider the repercussions and are made with foresight.

Gender: Wisdom understands the creative power inherent in the balance of masculine and feminine energies.

Across the realms of mental transmutation, ethical living, and the profound wisdom encapsulated in the Seven Indigenous Principles, we find a cohesive mosaic of guidance. These actionable techniques, daily practices, and timeless principles intertwine, creating a roadmap for the seeker. They beckon us toward higher consciousness, harmonious living, and deeper understanding, ensuring that our journey within the vast cosmos of Indigenous philosophy is not only enlightening but also deeply transformative.



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Final Thoughts

This insightful reflection brings us full circle to the heart of Indigenous philosophy and this book's essence.

In our exploration of the intricate fabric of Indigenous philosophy, we recognize that our journey is ceaseless. We've ventured deep into various Indigenous concepts: the core principles like Mentalism, Correspondence, Vibration, Polarity, Rhythm, Cause and Effect, and Gender, as well as the profound triad model of the human being encompassing body, soul, and spirit. Each of these is not an end, but a beacon, guiding us on a boundlessly vast and detailed spiritual quest.

Amid the vast expanse of the cosmos, our grasp is merely a speck. The genuine Indigenous disciple remains an eternal student, forever receptive to the profound enigmas of life.

Although the Indigenous journey is deeply intimate, it's not an isolated path. Pursue fellow seekers, mentors, or groups where experiences can be exchanged, and collective growth can transpire. Through the synergy of unified consciousness, our individual pursuits become boundlessly potent.

Central to Indigenous wisdom is the understanding of life's intrinsic interconnectivity. Navigate your spiritual trajectory with an expansive heart and mind. Embracing compassion and understanding not only serve as noble values but also as pivotal channels to the Divine.

True exploration of the self and the cosmos doesn't arise from stagnation within familiar terrains.

Such bold leaps, be they through intensive study, pragmatic application, or service, are indispensable.

Aligning one's soul with the Divine is a ceaseless endeavor—a daily ritual of deliberate existence, perpetually aspiring for greater comprehension while infusing acquired knowledge into everyday practices.

Navigating the intricate pathways of spiritual enlightenment is by no means an easy endeavor. The terrain can be rugged, the valleys deep, and the peaks soaring. But within this challenging landscape, there are moments of reprieve, pockets of serenity, and spaces where you can pause, reflect, and rejuvenate. As you continue on, harnessing courage and determination, take solace in these frequent resting places.

As you conclude this book, and ideally embrace the tenets of Indigenous, venture into the unknown. Dare to ponder, to journey, to embody authenticity, and to pursue Divine harmony. You encapsulate both the quest and its end, the apprentice and the sage. The forthcoming journey is uniquely yours, illuminated by the age-old insights of Indigenous. May your voyage be abundant, your spirit dauntless, and your essence eternally resonate with the Divine.

As we tie the bow on this book, remember: being your own best friend isn't just a nice sentiment; it's the ultimate declaration of independence. Taking it further, being your own lover is the sequel where the plot thickens and the adventure deepens. And as for shaking hands with your inner universe—well, that's the secret handshake that grants you entry into the most exclusive club: genuine, unadulterated self-love and acceptance.



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In this chaotic, beautiful mess of existence, may you find the courage to dance in the dark, to be the light when the sun hides, and to realize that every step, stumble, and pirouette is part of the most beautiful dance of all—the dance of being wonderfully, wildly, and whimsically you. Now, let the music play, and let's dance until dawn under the starlit sky of our own making. Remember, one comes before two, so love and accept yourself first. This enables you to love and accept others. Also, remember that one and two are ultimately the same, and in the end, there is no two, just one and No One.



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Meaning of Indigenous

Indigenous • \in-DIJ-uh-nuss\ • adjective.

1 : having originated in and being produced, growing, living, or occurring naturally in a particular region or environment.

2 : innate, inborn. Examples: "In all its forms, stone speaks of timelessness, solidity and quality."

Meaning of Aboriginal

1. : a member of the original people to inhabit an area especially as contrasted with an invading or colonizing people.

2. . often capitalized : a member of any of the indigenous peoples of Australia.

Dreamtime is the foundation of Aboriginal religion and culture. It dates back some 65,000 years. It is the story of events that have happened, how the universe came to be, how human beings were created and how their Creator intended for humans to function within the world as they knew it.

According to Aboriginal belief, all life as it is today - Human, Animal, Bird and Fish is part of one vast unchanging network of relationships which can be traced to the great spirit ancestors of the Dreamtime. The Dreamtime continues as the "Dreaming" in the spiritual lives of aboriginal people today.

This worldview performs three major functions in Indigenous cultures: It provides an explanation of creation-how the universe and everything within it came into being. It provides a set of blueprints for life-all living forms were created through The Dreaming. It provides a set of rules or laws for living.

Aboriginal spiritual identity and connection to the land is expressed in the Dreamtime. In Aboriginal cultures, the Dreamtime tells of the beginning of life. Different Aboriginal groups have different dreamtime stories, but all teach about aspects that affect daily life.