

## Soma and Sangre

There are many natural, cultural, scientific and historical signs that our free-fall has come to a climacteric crest in a full-blown cosmic apocalypse. Colonization and rape of the planet, the timing of the *Shoah* or holocaust, the birth of nuclear weapons in the explosion that was called Trinity, the bitter waters of Chernobyl, the establishment of the state of Israel, the discovery of the cosmological laws of nature, the genetic code and the human genome, the oceans and climate in catastrophic change, and above all the triage of the diversity of life are all motifs evocative of an end of days denouement, surrounding this moment, culminating the 2nd millennium in the birth of a 'new age'.

The extraordinary circumstances surrounding the writing and publication of "The White Goddess" and its submission (in the week of my birth on the Epiphany), caused Colin Wilson to dedicate "The Occult" to Graves. The same bard was to encourage Gordon Wasson in his journey to find Maria Sabina in pursuit of the *soma* or flesh of the gods *teonanactl*, which sprouted from the *sangre* or blood spilled by Quetzalcoatl the jade-eyed Toltec Christ as he ran through thorns to rescue the bones of the dead.

*And all should cry "Beware, Beware!"  
his flashing eyes his floating hair  
and weave a cricle round him thrice  
and close your eyes in mortal dread  
For he on honey dew hath fed  
and drunk the milk of paradise - Coleridge*



During the seventies, I established a young family and sampled the dilemmas of sexual love. I am faithful to my family and see family life as a foundation of spiritual knowing. I began to develop a cosmological description of biogenesis, how life emerges from 'inanimate' physical and chemical processes, as a fractal interaction of the laws of nature, and how it subsequently evolves to become sentient beings. At the same time I made an extensive cultural vigil, to the East, wandering India as a Shiva sadhu. At McLeod Gang, above Dharmasala, I took Buddhist initiations with Yeshe Dorje the Ningmapa exorcist and weather lama, who named me Yeshe Tenzin - primordial awareness / doctrine holder. Later I visited with Karmapa the head of the Kargu sect. This world vigil continued with a transit through Afghanistan where I was claimed as a Sufi, through the Middle East to Europe and the US to research the brain and dreaming.

Following this, I journeyed through the Americas to the sources of the most inscrutable power plants and fungi forming our natural visionary sacraments. I experienced peyote with roadman Tellus Goodmorning of the Native American Church. Subsequent journeys took me to Mexico and Central and South America to the sources of each of the power plants from *peyote* in the deserts of Mexico, through the sacred mushroom *teonanactl* in the tropical south of Mexico, to *ayahuasca* 'vine of the soul' or 'rope of the dead' with its sister plant *chacrana* on the upper Amazon with the healer Trinico. I thus came to know at first hand and later to nurture the sacraments of the sacred mushroom, the vine of the soul, peyote the little deer of the *nierika* or cosmic portal and tabernanthe iboga the African 'spirit of the ancestors'. These are the soma and sangre of the biosphere, healing Yeshua's Dionysian sacrificial blood of crucifixion, fulfilling the sacramental religious tradition in living eucharists.

My research later expanded to include transactional quantum entanglement, edge of chaos dynamics and fractal neurophysiology of the conscious brain. These areas

bridge the unpredictabilities of an organism in the open environment, self-criticality and quantum uncertainty. They explain how a sentient brain can possess what we call free-will in a quantum universe and how and why we evolved to be subjectively conscious beings. This is the founding paradox, the nature and meaning of human existence - whether we possess personal autonomy as entities possessing personal responsibility for our actions, or mere automata, chemical robots masquerading as having choice but helpless products of our physiology. This leads us to questions of sentient cosmology - that the brain is reaching towards a universal mode of perception, precipitating a cosmic integration as hinted at in Teilhard de Chardin's works.

Critical to human survival, threats to biodiversity loomed ever larger as climate change and rampant forest burning spread across the globe, as the century closed. Further researches into sociobiology and cultural history produced a bounty of evidence for a basis for the impacts of human culture on biodiversity in gender crisis in the form of a transition from a sexually paradoxical gatherer-hunter society to an epoch of frank patriarchal dominion over woman and nature alike, affecting our societies and social institutions in ways which promote short-term winner-take-all exploitation, warfare, boom and bust economic cycles, and the rape of the natural diversity of the planet.

During 1996 I developed "Genesis of Eden" as a research resource in biodiversity cosmology and the evolutionary and cultural foundations of human religious traditions. In early 1999 I wrote much of this into "The Black Book of Many Colours" and established Sakina Wisdom Earth Democracy.



### Rites of Reunion and Renewal

We then embarked on the millennial sabbatical world vigil. This took me to the US. During this time we made two vigils, one to Olympia and Seattle to visit a sacramental paradise of nature in the US and the other to Santa Fe to perform the opening of Weaving Renewal. The name 'renewal' which was taken from the Essene post-messianic age in which life span would again flower, was echoed serendipitously when we arrived on the rear of St. Francis' Cathedral "This is not the end of the story - Renew". Amid catastrophic lightning and a rowdy wedding reception, we pronounced the Gaia-Isaiah anointing liberation in the names of Dionysus and Gaia.

*Dionysus: I will sing of well-founded Gaia,  
Mother of All, eldest of all beings,  
she feeds all creatures that are in the world,  
and all that go upon the goodly land  
and all that are in the paths of these, and all that fly:  
all these are fed of her store.  
Homeric Hymn 7th cent.BC*



Gaia and Dionysus weaving renewal at Santa Fe.

**Gaia:** *I am Gaia . Whole. Complete.  
I have many children, but I am also a child.  
From my hands the seeds of plenty have been sewn.  
You might say I have children as vast as the sands of my seas.  
You might say (and have never done) that they are also me.  
Every child is different, unique in some sense.  
My only law is fertility ...  
which is the loom on which we are all woven.  
Yet all are connected in me because I am Gaia.  
And all my children are Gaia, and you are Gaia.  
We are always home.*

Jane, my son Heath, and I then embarked on the journey through South America, described in the next chapter filming the burning season in Bolivia and making a transit of the Amazon basin from the Andes altiplano down the Urubamba, Ucayali, Solimões and Amazon, described in the following chapter. At Iquitos I pronounced the names of the plants and animals, vanishing all too quickly from the face of the Earth, in remembrance of the first Adam in the Garden, following the preface of Caesar Calvo's 'Three Halves of Ino Moxo'. We travelled back up the Madeira and through the Pantanal to Rio, filming the human impact on diversity, pronouncing the apocalypse of the life tree in a warning, from the Cristo Redemptor about the consequence of holocaust of the diversity of life and genetic modification, as a conclusion to the video production of "Apocalypsia" the bridal unveiling.

## Europa

On our arrival in England we made a pilgrimage to the Isle of Avalon and entered the Earth at Kennet Long Barrow to celebrate the descent;

**Jane:** *We came to Glastonbury and Avebury partly because in the Mists of Avalon by Mary Zimmer Bradley she shows Glastonbury Tor as the uniting of the early Arthurian Christian time with the ancient Goddess religion at Avalon and so in the novel this is the place where the two meet and mingle and it's the last place in the world where they meet and mingle in that way, and we think that we would like to see a reuniting of all paths and bring the goddess back into the world so it seemed an good and appropriate place to enter the mists of Avalon and stand on Glastonbury Tor and then come to Avebury and sit here in this barrow and feel it and talk about it.*



Descent into the Earth at Kennet Long Barrow. Morgan as manifestation of the European Goddess with the Green Man as rejuvenating mashiach of the verdant Earth.

**Chris:** *I'm sitting here with Jane. Beside us there are two sets of candles, four white and two green that Sarah brought, and flowers that Sarah brought. This is an auspicious time because we came here too do this presentation of the reuniting of feminine and masculine and Sarah had actually just brought these candles and placed them here before we arrived and I'm intentionally represented here as a green man as a healing process partly for Christianity because Jesus was the true vine and we have a tremendous epoch of destruction, we have bloodshed, we have the bloodshed of the cross, we have the burning of Armageddon, we have now the burning of the great rain forests, so we have the green element is being put to hell fire essentially and so the antidote to this process is reuniting of feminine and masculine and the reuniting of humanity and nature and Jesus also descended into hell and ascended again Now Inanna does the descent. The descent, is done by Inanna in three days and she returns to the surface and by threading together the underworld and the world of heaven and the world of Earth we gain a sense of unity and appreciate the cosmic perspective in reuniting heaven and the underworld, and Earth and the world of living experience together. So Jane and I are coming here intentionally to be here in the bowels of the Earth to end this myth that Jesus is just associated with heaven. To bring about the greening of the planet through the male gender readopting the persona of the green man in reuniting with nature and reuniting with the feminine. We are here to represent that for that to be seen that that has been done. That the masculine has returned into the uterine bowels of the Earth in the regeneration of the process of nature.*

St. Sarah the black madonna said to have come ashore with Magdalen and Mary in an oarless boat as a girl child.

Jane and I traversed Europe from the sacraments of Amsterdam to Saintes Marie de la Mer, coinciding providently with the hour of her festival and in Rome with the bell toll of papal annunciation for the Immaculate Conception, challenging the hierarchical stewardship and pronouncing the return of the sacred feminine in all her manifestations, Magdalen, Ella, Gaia, Asherah, Shekhinah to bless the Earth in abundance and matrimonial concord and of the living sacraments in the name of Maria Sabina a name reverberating with Rome's first raped matriarchs.





"The Pope is the servant of the messiah and the servant of the church and not the master. You can see behind me this sculpture, the pope standing at the bottom [at Christ's feet]. We have a history of hierarchy with the pope at the top. That's an inversion of the natural order because Jesus said the from the lowest and that people that sit at the table the lowest should become the highest, well not should become, but the attitude of humility is the servant and Luke says a steward until the time the lord comes, so here I stand in St. Peters - the 'lord' has come."

**Chris:** *Jane and I have made a vigil to St. Peters. Today is the 8th. It happens to be the feast of the immaculate conception. That's a complete coincidence. We arrived in Rome to the sound of the bells tolling for the Feast of the Immaculate conception just as we arrived for the bells tolling in Saintes Marie de la Mer.*

**Jane:** *Today is the feast of the immaculate conception of Mary. The Pope has given a talk about Mary. And I'm here to say that this is all a dream that humanity has dreamed. There's some beauty if you look around theres a lot of beautiful art here, but it's been a dream for 2000 years that this be the last feast of the immaculate conception of Mary in this millennium - it's time to think about "an we change this dream?". And why should we change this dream. And I think we need to awaken from this dream because its flawed in the sense that its as if having put the warp on the loom we've woven it into the weft without giving it any credit for making the fabric whole. The vision we've dreamed up has women supporting this institution, these structures, this vision and doesn't address ... and doesn't show the completion of the complementarity of the whole fabric. And its time to recognize the weft is not just helping the warp its an integral part of the fabric. So I'm standing here at St. Peters, having heard the Pope speak and saying it's time to include the feminine, reinclude it just as Jesus included Magdalen, and to bring women back into the whole fabric.*



Pronouncing the return of the sacred feminine at Rome.

The church celebrates Mary the mother of Jesus as a virgin and this keeps the female locked into a very minor role in a way that sequesters women off to the side that sex is unholy that God prefers women to be chaste and this clearly a mistake. The world would not go on if this were the case. The whole hierarchical structure of the church and of society allows for a kind of scene where everything must be on top of or below everything else and having put women below men so that as Milton said "He is for God and she is for God in him", the church has left out this whole part of humanity and made it subsidiary to the main thing.

**Chris:** For me as a person standing [as] messiah of biocosmology, trying to renew the Christian heritage, it's an important vigil to make to come back to St. Peter's and to make a statement renewing and refreshing the Christian heritage. Offering the olive branch, we have in St. Peter's the dove of peace carrying the olive branch. I'm offering the olive branch of biodiversity and the genetic heritage back to humanity in a sharing relationship in which the true Christian heritage in the destiny of history is fulfilled in establishing the path of the seed, the epoch of the tree of life which is prophesied to be the culmination of the Christian epoch.

Now I'm standing ere in St. Peter's in a vigil with Jane partly to bring the feminine element back into what is a closeted male-dominated form of partnership in which Mary in particular has taken over the original role that Magdalen had in pronouncing the exultation as a partner and as a woman who was regarded as a woman of independence and as the anointer of Jesus, the person who consecrates Jesus, the person who pronounces the exultation of renewal. And I'm saying this particularly on the feast of the immaculate conception because we have Mary as portrayed as the successor to Eve who have the Old Testament epoch of the fall becoming the transition to Christianity and Jesus comes in to induce the epoch of forgiveness and to redeem humanity from original sin and later Mary who is the mother of Jesus and plays quite a minor role - she encourages him at Cana with the bread and the wine according to John but otherwise comes as my mother and brothers trying to intervene in the process of Jesus' mission and not necessarily in a constructive way is exulted to the heights and that the persona of Magdalen is eclipsed and this is a feminine persona and many women come to church in Catholicism to worship Mary and worship the feminine principle, but its a sequestered confined form of the feminine principle where we have the moralistic celibate woman who didn't actually get impregnated by a man and nevertheless bears the son of god is a very carefully crafted form of the feminine.

We also have a hierarchical rule of orthodoxy in which the Pope is the agent of Jesus or the agent of God in the Christian sense and we know that in Luke all Christians are just stewards guarding the heritage until the time the Lord should come [the vatical bell tolls] until the maranatha, until the apocalypse, we are standing now at the second millennium dealing with the explosion of human knowledge and the birth of humanity in the genetic heritage as a cosmically conscious society. This is the time of the apocalypse.

I'm standing here at the end of a history which has many long episodes. Very shortly after the birth of Christianity we have Peter and the episode of Sapphira and Onias and we have a very communistic episode of Christianity and then we have the casting of the death curse of the holy ghost cast as a death wish on two people who didn't completely share all of their possessions. We now have a very different era of Christianity identified with the utopian mission of capitalism and a six hundred year episode of Inquisition began - it goes right back to the very flesh and blood of Jesus in the crucifixion, succeeded by an episode of martyrdom in which Christians had a distorted ideal of human love in which is at the expense of shedding blood. And in a minute we'll give a communion of the wine and the bread, not as the flesh and blood or my flesh and blood the soma and the sangre but a new sacrament which is the sacrament of the tree of life. And its not just one but many.

We come back to reunify the feminine element with the masculine, to offer an olive branch to the church as a hierarchical order that it could open itself to reinclude, the nabi, the prophetess, the free spirit of peer criticism, of individual poetic inspiration, and visionary inspiration. And also the reunification of the free spirit of the gnostic tradition which was borne by Magdalen a lot of gnostic accounts and was in various accounts trounced by Peter, and Peter stands now in the heritage of the Catholic church and as you walk in the doors of the church you find the keys to the golden gate of heaven are standing on the pavement as you walk in the doors, so the church is manifesting as the custodian of heaven. We come back to liberate and in the sense of Isaiah 61 to liberate all people in the awakening of our sense of cosmic becoming to the epoch of the tree of life and to the regeneration not only of social altruism to care for all humanity, but to

*care for all life and the diversity of all life on this planet.*

*I'm a chaos theorist and Jesus worked a great deal with controversy to the extent of being thrown out of the temple eventually killed and many times threatened with stoning now I;d like to do this healing in a gentle way it's not a time for violence and conflict, so I'm banking on the sense of discretion and kindness to all human traditions to do this very quietly and to use the millennium as a seed process rather than an extravaganza. I hope it is an extravaganza but its the seed of a new epoch so we start in the millennium - its the beginning, not the end.*

*So that's why we're here small and quiet as if we are just two tourists travelling here but there's a secret hidden in that which is the seed of something explosive.*



Gaia-Isaiah liberation scripture on Scopus Peak, Mount of Olives Millennium Eve.  
Renewing the desolations of many generations in the planting of the divine.

### **Yeru-shalom**

We then made an entry to Jerusalem City of Peace, quissically from the air, to celebrate the millennial rites of passage of renewal. I hosted a twelve day seminar on the feminine cosmic face, biodiversity and the Tree of Life at the Academy of Jerusalem. We journeyed in the mountains and in the wilderness, between Galilee and the Dead Sea, through the West Bank, and among the ancient oaks and terebinths in the hills around Miriam's well. We anointed one another in the wastes of Bethany beside Lazarus' cave Jane to my head and my hair to her feet..



“and we shall renew the old wastes”

On Millennium Eve we performed a rite of renewal for the tree of life in bridal reunion. We were offered a grove next to Gethsemane by a member of the family who kept the keys to the Haram-i-Sheriff under the Jordanians, but we were driven out by a court injunction and police prohibition. We moved higher to a garden on Scopus peak on the Mount of Olives overlooking Moriah, the Dome, and the Old City. With a sacred circle of a hundred participants, we pronounced the accept-

able year in liberation in the names of God and Gaia in an all night vigil to the sunrise.



Rite of Reunion and Renewal in Reflowering the Tree Mount of Olives, Millennium Eve

***The Anointing Reading***

*The spirit of God is upon us  
the spirit of Gaia is within us  
because they hath anointed us  
to sing good tidings unto the meek  
they hath sent us to bind up the brokenhearted  
to proclaim liberty to the captives  
and the opening of prison to them that are bound  
to proclaim the acceptable year  
to comfort all that mourn  
to appoint unto them that mourn in Zion  
in Palestine, in Sidon, in Syria, Arabia and the world  
to give unto them beauty for ashes  
the oil of joy for mourning  
the garments of love for the spirit of heaviness  
that they might be called trees of compassion  
the planting of the divine  
that all might be glorified  
in the abundance of wisdom  
and we shall renew the old wastes  
and we shall restore the former desolations  
and we shall repair the waste cities  
the desolations of many generations  
they hath clothed us with the garments of salvation  
and I as a bridegroom decketh myself with ornaments  
and I as a bride adorneth myself with jewels  
for as the Earth bringeth forth her bud  
and as the garden causeth the things that are sewn in it to spring forth  
so shall harmony and fulfillment spring forth  
among all the nations  
this day is this scripture fulfilled in your ears.  
Amen Ah woman!!*

In this celebration the collective mashiach was invoked in the spirit of peace.

*"We are here together the collective mashiach and our vision here tonight will spread peace in our hearts and peace on the City of Peace below Yeru-shalom Jerusalem and bisrata shem in Jah Allah we'll be as a light and a source for peace in the whole world and in the whole universe" (Eliyahu MacLean)*

The vigil ran from dusk till dawn with a circle of performances from fire dancing folk music, poetry and drumming, including the Hymn to the Epoch. We greeted the sunrise and released messages of peace over the ancient city of peace.

The Gates of Mercy or Compassion on the Eastern Wall are currently filled with rubble to deter the return of the mashiach. We made four journeys to the Gates, both outside and inside, to call them open in reunion of all paths and all peoples.



“The quality of mercy is not strained”

**First Calling Chris:** *We are coming to knock on the Mercy Gates. I am coming as a thief in the night We call on Islam to poen its garden, to free the Asherah, to open the gates of mercy once and for all. For all people for all beliefs. For all the visions of humanity to weave together to open the epoch of the tree of life.*

**Jane:** *“The quality of mercy is not strained it falleth as the genile rain from heaven.” The quality of mercy is not strained. It is not restrained. It's not in any way put through a sieve. It's whole and complete and falls with its essence entire.*

“He shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same” (Ez 40)

**Second Calling:** *This is a piece of bread. This is the bread of life if you like. Now I'm sitting at the protico. There is no exact portico here. There's a small iron wicket fence with some of the grave stones inside. I'm not intruding here. I'm inviting. I'm not transgressing. I am offering. The way of healing for Islam and for the whole world lies in reconciliation. In Ezekiel it says the prince will eat bread in the portico of the gate and come in and go out, pass through by the gate. This passing through is the release of humanity from bondage in liberation.*



Third calling from inside the Mercy Gates

**Third Calling:** *I'm sitting here in the garden that lies inside the old temple precincts. In the background are the gates of mercy. And you can see I'm surrounded by trees and in a minute I'll turn the camera to the garden. And again I call from inside the Gates of Mercy a third time that the gates be opened in the name of the unity of all paths and the reunion of all peoples.*

*When Jesus turned the tables in the Temple there were money changers because the high priests didn't want Roman coins in the holy of holies. Today all Muslims can pass freely into the Dome of the Rock as a religious shrine, but all others have to pay the tourist price. This is the same thing happening again.*



On the Epiphany we performed a messianic advent from the ascension site on the Mount of Olives, pronouncing the unveiling in reunion between bridegroom and bride in partnership on the Olive Mount, sharing a circle of protection in the Vale of Kidron, calling open the Gates of Mercy, and beating the drums of renewal in the byways of the Old City consummated at the Wailing Wall, accompanied by a vibrant band of twelve, who inspired the happening in each of their contributions in the name of Shekhinah:



*Shekhinah, hearth fire of creation earth and hearts, flame bursting forth exploding like the dawn  
Shekhinah, eternal vitality, only appears dead, possum woman rolls over and then gets up.  
She throws her head back, laughing because she revives from instant to instant.  
Shekhinah, place of the worlds. Her sovereignty is the seal of creation.*

Jane pronounced the Resurrection of Magdalene at the Garden of Gethsemane:



*I have sailed in desire and  
flowed in passion  
in the ark, the arms  
of Love. So rare,  
like the dawn of the day you climb  
only once in your life  
the highest mountain  
is my soul's spouse.*

*And I have witnessed when  
professing to love Him  
you have in your fear  
of the awakening  
transported him body and soul  
to a bloodless heaven,  
rejecting the throbbing  
in your own sacred heart.  
Seeking desire  
without the responsibility  
of perfect fulfilment.*

*I have come here to remind you.  
You are Him, and I am She,  
and we the ark of the world.  
We must not transport to the void  
but sweetly plant in Earth,  
our love so rare*

*We cannot escape through worship  
our own conscious destiny.  
Our meeting and our embracing.  
For the Renewal of all life  
lies in this sacred realm,  
and that rare stranger in the garden,  
the immortal Beloved,  
is also Yourself.*

I pronounced the return of the bridegroom of in response to Jane's reciting of Thunder Perfect Mind.

***En/lightning El Niño***

*Look upon me you who reflect upon me.*

*For I am alpha and omega,  
the divine and the blasphemer,  
Ba'al Zebul and the Holy Ghost,  
the Father and the Son of Man.  
I am the father of my mother  
and it is my wife who begot me.*

*I am the Bridegroom whose wedding is celebrated  
and I have not taken a wife.  
I am the word made flesh and yet the bread of life.  
I am the good shepherd and yet the paschal lamb.  
I am the true vine and yet the sprouting rod.  
I am the fisher of men and yet the eye of the storm.  
I am the lightning uniting heaven and earth  
in rains of plenty.  
I am the light of the world.  
I am darkness at noontide.*

*I am the one who returns to loosen the bands  
and open the prison to them that are bound.  
I am the din that is unendurable  
and the epiphany whose dread is miraculous.  
I am the one who is called Truth,  
and I am cast upon the face of the earth.  
I am the one who is despised  
and I am the loved one.*

*Why do you curse me and honour me?  
I bring you to weave, the garments of salvation,  
and offer you the requital of true love.*

*In our very blood flows the fruit of the Tree of Life  
and in our flesh the healing of the nations.*

We called the Gates of Mercy open together a fourth time in the name of compassion:



**Fourth calling:** *The Dome of the Rock is a beautiful representation from Sufi masons who have represented the inside in the arboreal forms of the Garden of Eden, a representation of Paradise.*



*The Temple precincts contain a grove of trees and olives so theres a sense in which the garden is within, but it is the Asherah imprisoned within the walls and the gates are not open in terms of spiritual freedom and freedom of worship.*

*'And your gates shall be open continually  
they shall not be closed day or night*

*the glory of Lebanon shall come to you  
the juniper the box tree and the cypress together'. (Isa 60)*



The vigil continued to the Western (Wailing) Wall to celebrate the sacred marriage in the Song of Songs:

*I sleep but my heart waketh : it is the voice of of my beloved that knocketh,  
saying open to me my sister, my love, my dove, my undefiled :  
for my head is filled with dew, and my locks with the drops of the night.  
I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?  
My beloved put his hand in the hole of the door, and my bowels were moved for him.  
I rose up to open to my beloved and my hands dropped with myrrh,  
and my fingers with sweet-smelling myrrh, upon the handles of the lock.*

*Set me as a seal upon thine heart, as a seal upon thine arm:  
for love is strong as death; jealousy is cruel as the grave:  
the coals thereof are coals of fire, which hath a most vehement flame.  
Many waters cannot quench love, neither can the floods drown it.*

The Epiphany completed in an evening seminar on the tree of life in biodiversity and cosmology followed by a night session of percussion and chanting.





Above the 'clitoris' of Miriam and below the 'uterus' shaded by an ancient oak.

Before leaving Jerusalem, we made a vigil to Miriam's well, with the artist Hannah Omer who showed us the 'sexual parts' of the Goddess of the waters of life, from the 'clitoris', an outcrop of water-bearing rocks at the source high up in the valley, through the 'uterus', an ancient cave set beside wild oaks - *ely-ion* of the kind Abraham sat under at Mamre and Shechem, entwined about with the pistachios, terebinth, still called *ella* - goddess to this day. The valley was interspersed with wild medicinal hawthorn, asparagus, and cyclamen. Even a rare mongoose.

We descended to the outlet of the spring - the vagina and proceeded to enter the vaginal canal in blessing the waters of life, just as I had done earlier in the name of Asherah in traversing

Hezekiah's tunnel in the Vale of Kidron, where Asherah was burned by Josiah in Hezekiah's shadow.



Return into the vagina of the Goddess at Miriam's Well to bless the waters of life in the land.

*Chris: The end of Maui was that he crawled up the vagina of the goddess trying to conquer mortality and he died. The fantail called out and she woke up and he was crushed between her thighs. Jane and I are restoring the feminine and the danger to the male is alleviated by both of us crawling into the vaginal orifice and that is the beginning of new life.*

*Jane: I saw this in a vision [during an iboga voyage].*

## Krishna, Shiva and Kali-ma

The world vigil culminated in a transit of Nepal, India and Thailand documenting human impact on Asian diversity.



*I'm here in Varanasi I've made a pilgrimage half way across the planet at least to come here after going to Jerusalem, and I'm turning the tables. The Shulamite, the black queen, the Queen of Sheba, Jesus said the Queen [of the South] would return and curse the men of this generation, and that's true too. But I've made the pilgrimage here for Kali, who is the black madonna of history, far more ancient than the Queen of Sheba. Kali may be bloodthirsty, but time itself is bloodthirsty and Kali's name stands beside time so the eternal nature of the male god is counter-balanced by the temporal nature of all things, and my hair is going grey because of time. We need to pay our respects to Kali ...*





Spontaneous Kali tongues emerge for the 'mirror' of the video camera



Kali and immortality: In the liberation of women worldwide lies the future sustainability of planet Earth from generation to generation in abundance without over population. To Rani Jethmalani, Kali is an energizer and saviour of oppressed women through social and political empowerment. It is possible through the revival of an energized feminine principle symbolized by Kali, ethically dynamic and control free, autonomous and active, who challenges the civilized order and status quo.



*... and to respect the Vedantic tradition that runs way back to Mohenjदारo and Harrappa, the Indus Valley civilizations long before the Vedas, long before the Aryans came into India, and I stand here wearing a Tibetan jacket, also having taken Buddhist vows and Buddhism is really just one part of the ancient Indian tradition, just as Christianity is just one part of the ancient Jewish tradition, so in seeking the sacred marriage of the paths, the reunion of Christianity and Judaism, I also seek the reunion of Buddhism and the Vedantic path and pay respects to the Vedantic path as the source, as the ganga, the river of the meditative tradition, and in making this pilgrimage, I want to stress that the Judeo-Christian paths are not the only or the valid path and that I feel a great sense of affinity as ... all sadhus are in a sense Shiva incarnate and you have also the persona of Krishna, there's a sense of Krishna and being Christ, they have a similar root, just as the women of Galilee gave unto Jesus of their very substance, so Krishna courted the cowgirls, and so in the Indian story, Jesus is both Shiva and Krishna together, and so I stand as an incarnation of Shiva and Krishna, paying my respects to Kali here at Varanasi.*

Following the world vigil, I produced "Apocalypsia" documenting in video the world vigil and its meaning in terms of diversity the life tree and the feminine consummation. With the outbreak of the millennial intifada, and following this the events in New York and Afghanistan, Apocalypsia became extended into a series of musical and video productions. These continue to evolve as a revelatory requital in redemption in the video productions, in the internet encyclopedia "Genesis of Eden" (<http://www.dhushara.com>) and in the completion of this Codex of the Tree of Life.

The real unveiling comes however when we embark together on the seed path of redemption of the living diversity of our verdant but fragile planet. It is the active reflowering together which is the fulfillment. The Tree of Life is also a living tree of humanity acting together in embracing and restoring the living diversity of paradise in redeeming the precious jewel of life for the generations to come. In this redemption comes a joy of completion and knowing a profound relief that the anxiety of competitive struggle amid the transience of life has come home to its meaning in togetherness.

In writing this codex, I am seeding the unveiling to each of us as co-participants so that we can act autonomously together to redeem the planet in perpetual abundance.

*"That which we possess within us will save us if we bring it forth from ourselves" (Thomas).*



Deforestation of the Himalayan foothills is damaging both the biodiversity of the mountains and their resistance to flooding and denudation during the monsoon.