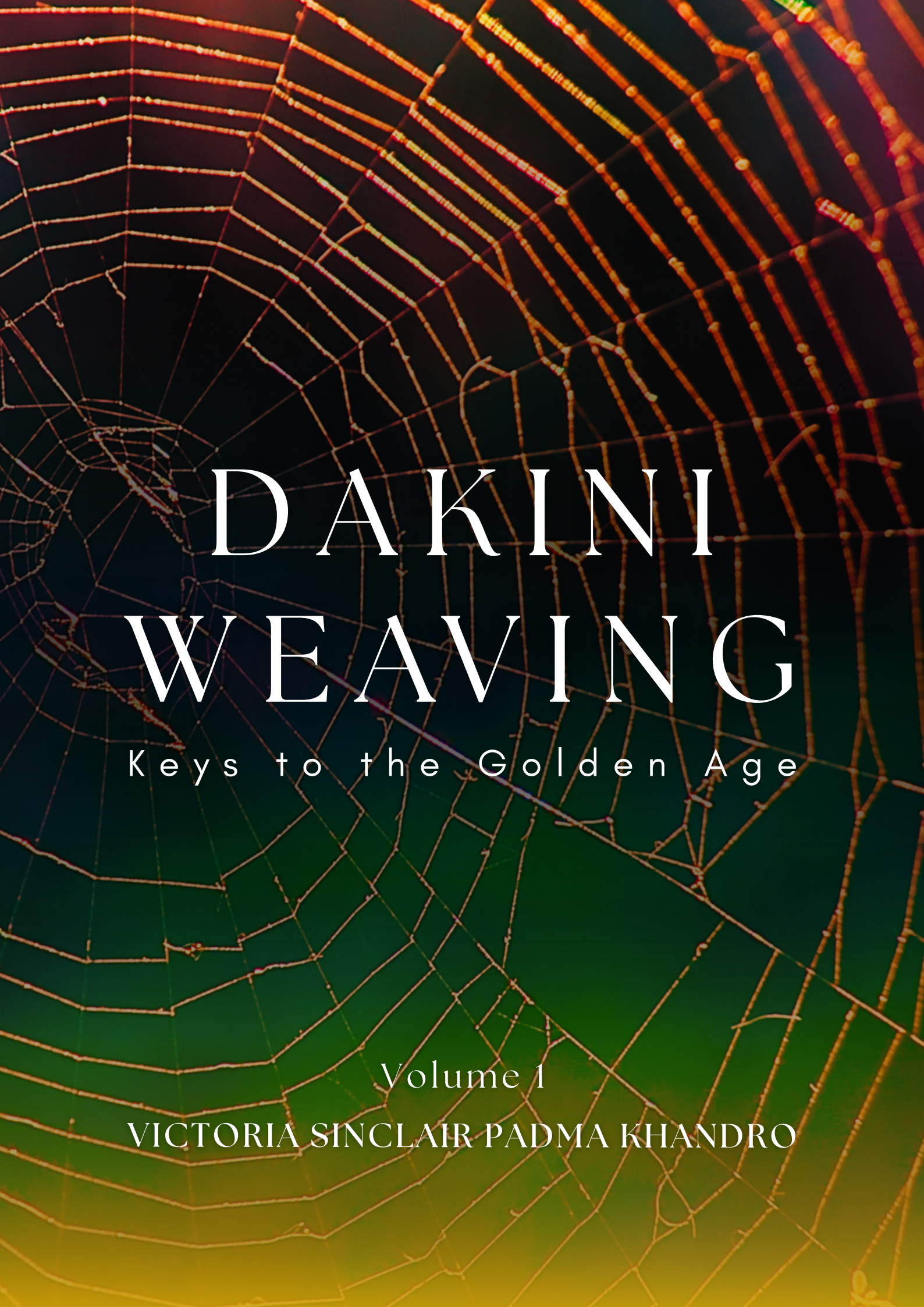




DAKINI WEAVING

Keys to the Golden Age

Volume 1

VICTORIA SINCLAIR PADMA KHANDRO

ABOUT DHARMA STARS

Bridging Ancient Wisdom with Contemporary Evolution

*A collective of holistic practitioners
who care passionately about
Natural Law, High Principles and
Planetary Service*

Dharma STARS is a hub and finishing school for sovereign mystics, devoted practitioners, visionary changemakers who are committed to planetary service, authentic dharma, and the ushering in of a Higher Timeline and Golden Age.

Grounded in lineage, wisdom traditions, and metaphysical knowledge systems, we provide a sacred container where spiritual sovereignty, deep learning, and embodied awakening converge.



We empower students to walk their highest path by integrating sacred natural and cosmic law fundamentals, tantric principles, and transformative modalities with an unwavering commitment to planetary service.

Our work cultivates humble, ethical, and adept practitioners who are prepared to bridge worlds and contribute meaningfully to the alleviation of suffering for all beings.

LET'S WORK TOGETHER

CORE OFFERINGS

SOUL SURGERY & QUANTUM HEALING

Addressing multidimensional trauma and facilitating deep realignment.

TRAINING & CERTIFICATION PROGRAMS

Offering high-level attunements, including Sekhem, Reiki, and bespoke metaphysical modalities.

*Cultivating a New Generation of
World Bridgers*



NON-DUAL ASTROLOGY & SACRED COSMOLOGY

Weaving higher knowledge systems for personal and planetary alignment.

THERAPY, MENTORING & INITIATIONS

Supporting students on their journey to becoming skilled facilitators and planetary stewards as an Executive Training Provider for the IPHM (International Practitioners of Holistic Medicine).



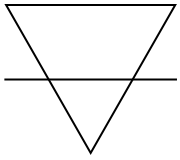
ARTHA, KAMA, DHARMA & MOKSHA

THE FOUR PILLARS OF THE PATH TO TRANSCENDENCE

Dharma STARS are working an Ancient–Novel system to help you undertake a journey to spiritual mastery and enlightened service.

We now offer categorised courses, readings, and teachings to enable you to identify your stage in your spiritual journey and what sort of teachings, modalities and karmic purification/transmutation may be beneficial for you at a particular stage in life.

Our Mystery School guides seekers through a sacred and sequential unfolding of consciousness, from self-healing to multidimensional liberation. This path is anchored in the timeless Vedic framework of the Purusharthas: Artha, Kama, Dharma, and Moksha—each becoming an initiatory threshold that refines the soul, reveals deeper truths, and opens gateways to service and transcendence.



ARTHA PATH

ABUNDANT STABILITY

The Foundation of Healing and Inner Stability

ESSENCE OF ARTHA



Artha marks the **beginning of the spiritual path** — where students begin to untangle themselves from trauma, karmic entrapment, and inherited identity structures. It is the **grounding phase of Self-Realisation**, focused on building emotional, energetic, and psychological stability. Here, we foster the **capacity for inner alignment**, resourcing, and the gradual uncovering of soul truth.

This is the sacred soil where healing takes root — where fragmentation is met with presence, and the sacred work of **remembrance** begins.

CORE INTENTIONS

- Anchor into **emotional and energetic regulation**;
- Deepen into **self-awareness** and karmic storylines;
- Engage the **body and psyche as allies** in healing;
- Clear ancestral patterns and restore boundaries;
- Strengthen spiritual discernment and personal sovereignty.

This stage is about coming into coherence with Self, cultivating energetic integrity, and preparing the subtle body for deeper spiritual and multidimensional work.



AUTHENTIC NEW EARTH WEAVERS

WE INVITE YOU TO THE INTERACTIVE CO-CREATIONAL NEW
EARTH WEAVERS (ANEW) SACRED ACTIVISM TEAM-BUILDING
EXPERIENCE FOR THE NEW EARTH/GOLDEN AGE!

A series of
Podcasts · Satsangs · Co-enquiry · Dreaming



Through this set of sessions and dreaming pods we will investigate current myths that perpetuate a skewed type of spirituality and activism. This unique programme involves weaving teachings, shared journeying, co-inquiries and a dialectic that fuses grass-roots activism, social visionary principles, energetic medicine, non-dual astrology, post-colonial theory, trauma theory, indigenous science, permaculture, dharma, natural and cosmic law. We will bring ourselves into a multidirectional, interdimensional constellation to assist to bring authentic endeavour and applied intent and action to ensure that we check ourselves and find and celebrate resonant co-creators for our nodes and guilds in the global galactic ecosystem.

UPCOMING EVENTS

July 19: Two Series Transformational Workshop: Astrological Transmission & The Importance of Taming the Ego as Sacred Activist

August 24: Sacred Activism: Entering Magical Miraculous Mystery Realms through Selfless Service

September 7: Overcoming the Great Disconnect

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ABOUT

VICTORIA SINCLAIR PADMA KHANDRO



Padma Khandro Victoria Sinclair is a Worldwide respected consciousness innovator having facilitated community trainings and events for over 20 years. She is a trauma specialist originally from Belfast, N.Ireland and works bridging realms and modalities in innovation and unique ways for each client or group's needs.

Padma Khandro is well-known as a culture bridge-maker in her integral work with a broad range of recognised indigenous elders and teachers in S. America, Europe, Asia and Australia.

Victoria's dedication to healing communities has initiated various ground-breaking programs including The Lotus Avatar Earthkeepers Program, Wounded Healer Holistic Series and the Lotus Consciousness Platform – a global hub for conscious education – as well facilitating ceremonial practice with plant teachers, tribal councils and communities and at many international event gatherings. She has also launched a new Mystery School – Dharma Sekhem Temple Arts Rejuvenation School.

MADALENA BANHA

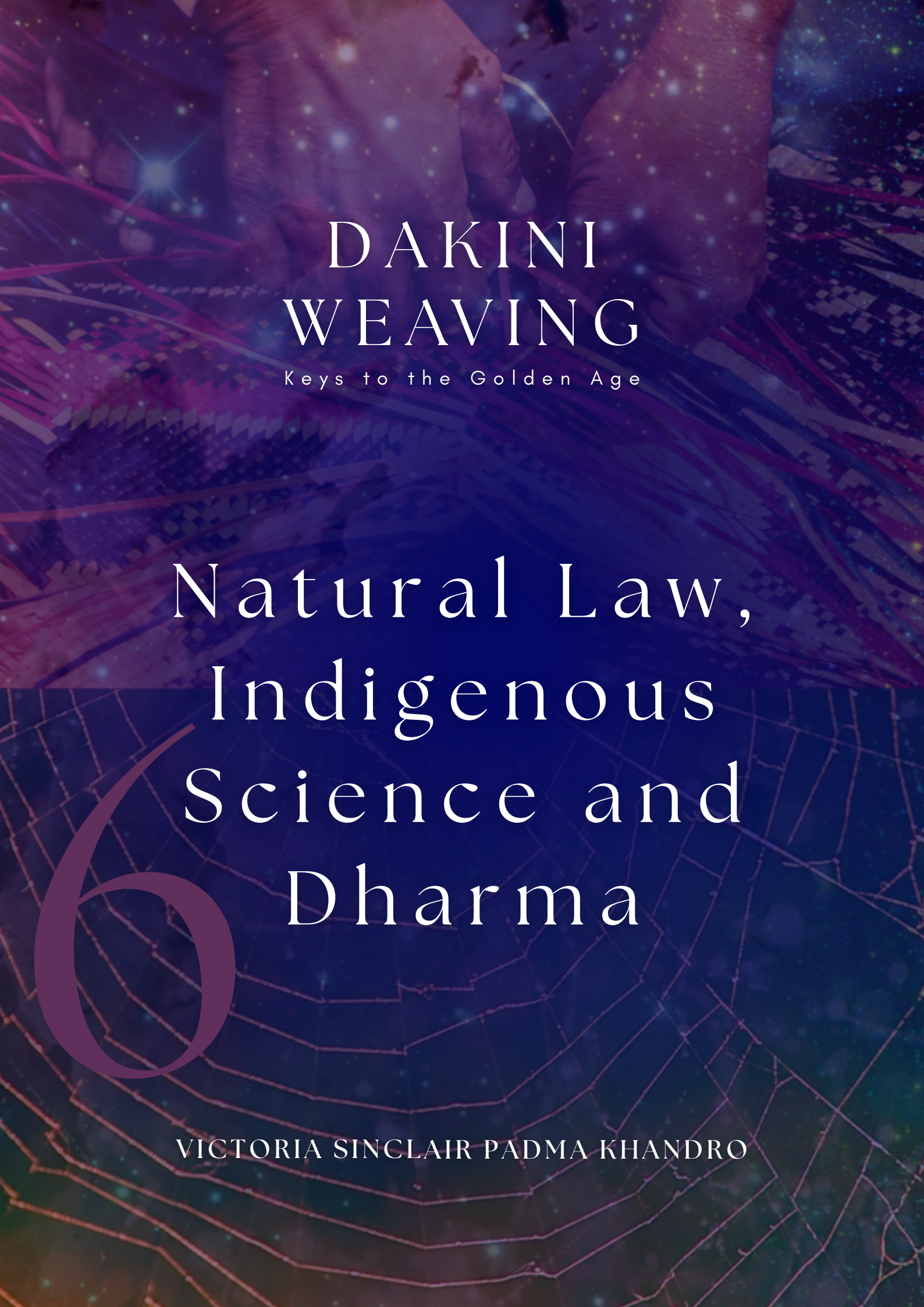
ABOUT

Madalena is an energy medicine practitioner and has a deep commitment to planetary service and assisting people and communities to step into a higher path.

She's been working in pioneer and visionary projects, and intergenerationally for over 5 years, being a co-founder of Dharma STARS. Some of the previous projects she was part of are Self-Worth Academy, Raiz de Portugal, 7 Irmãs, Lotus Consciousness.



Padma's work and perspective represent individuals in their 40s and beyond, while Madalena brings insight from the 20s to 40s age group.



DAKINI WEAVING

Keys to the Golden Age

Natural Law, Indigenous Science and Dharma

VICTORIA SINCLAIR PADMA KHANDRO

NATURAL LAW, INDIGENOUS SCIENCE AND DHARMA

Whether we like it or not, there are some fundamental principles that govern our sense of reality.

At this time people are profoundly disconnected from their environment and other beings, and unaware of the existence of natural laws that promote greater understanding of the worlds around us and our place in them. Disharmony often stems from people disrespecting the role/territory/sentiments of other people.

If we wish to create the conditions for a Golden Age to occur, we can benefit from learning about Natural Law, Indigenous Science, Karma and Dharma. Furthermore, Dakini wisdom taps into primordial and metaphysical realms without over intellectualising, and this corresponds with how many indigenous tribes pattern-think and weave energetically. This will be a topic of discussion as we progress through the following chapters.

In this section we will explore a few key themes that can help us find more alignment with our surroundings, those we interact with, and our timing for doing things. We will explore some 'universal laws,' and then there will be a brief discussion on realms beyond our mundane perception. Buddhist principles speak of 'mundane' reality as the material or '3D' realm from which many of our (karmic) interactions take place.

We will also look at karma, Dharma, and some important fundamentals which help us to reconnect with lore/law and Natural Time.

A prime concern for Shambhala and New Earth pioneers is to help sentient beings to escape from samsara—being ensnared in a karmic, looping existence that for many leads them to believe we live on a 'slave planet.' As this mundane reality is where karma plays out in our day-to-day life, it is important to contemplate on some basic fundamentals of this realm of being.

Why are we looking at Natural Law?

Whilst we are trying to fundamentally enter a way of being that departs in many ways from samsara as we experience it now, it is necessary for us to build foundations to help us approach the journey correctly.

There is evidence of many Highly Realised beings like the Rishis or Mahasiddhas of Asia who lived around 1000 years ago who achieved enlightenment during life and who were able to move away from samsa-

ra whilst living. There are also remnants of epochs where people were more connected, harmonious and had a deeper, embodied metaphysical understanding.

The universe as it presents itself to us now, from our limited perceptions and karmic conditions, DOES have some underlying principles that assist navigation and create deeper interconnectivity and feelings of belonging. We can benefit from utilising these Natural Law principles to assist us to navigate samsara more seamlessly. If we are going to be in samsara it makes no sense to make it more difficult than it already is! By understanding some key principles we can actually have less friction and more flow in our lives. This creates a steady template from which to evolve as vanguards.

In *The Realm of Shambhala* (2021), Khentrul Rinpoche explains the:

Two types of meaning: definitive and provisional. The final level of wisdom that relates directly to the nature of reality is known as definitive meaning. The layers of interpretation built on top of that core wisdom are known as the provisional meaning. They are provisional in the sense of being temporary views we hold in order to later reveal a more profound layer of truth. Once that truth is revealed, we can say the provisional meaning has served its purpose and is no longer needed (32).

In order to bridge concepts that enable us to become equipped with more threads to weave into a Golden Age possibility, what is discussed in this book aims to journey from provisional to definitive meaning. From a Buddhist perspective we might say that everything we encounter in '3D' is an illusion as it is not the definitive or absolute truth of our being. Considerable thought and application is given to upholding certain 'samaya'—vows that help us to maintain ethical discipline whilst in the mundane realm and many of these relate to principles of natural law that are shared in this chapter. This is why we need to understand the importance of natural law and Dharma, as navigating this realm with deeper understanding of the protocols is immensely beneficial in terms of saving time and living a more harmonious life. Furthermore, as we will investigate in other chapters, 'auspicious' signs are read from the landscape and meaning is derived from the mundane realm and its symbols, whilst we spend our time navigating through it. By interacting with provisional reality and understanding the road-map a little better

through principles and protocols that have been sustained since Ancient times we can create an important launchpad to understanding and interacting with that which is more definitive.

Whilst our desired endpoint might be freedom from samsara and to thrive with essential and Absolute wisdom and reality, we DO need to become more adept with our interactions in the mundane realm as this streamlines our journey to the more subtle realms.

All of the topics in this book could be regarded as provisional teachings to help people access the definitive meaning of the nature of reality. So, too, by understanding governing principles in our current mundane, material reality state, rather than being in a conflict with fundamental governing principles, we can cultivate better values and attain merit. This will make our pathway to a Golden Age more realisable.

Fundamental Principles of Mundane Reality

There are fundamental principles and 'laws' governing our reality that seem to have created some coherence to how we operate in the mundane realm. Many scholars, wisdom keepers, and consciousness experts claim that the 'reality' we encounter is:

- Governed by particular rules and natural laws
- Involves the interplay of us with our ecosystem, other beings, and the workings of our mind, body, emotions, and behaviours
- Of a temporal nature—i.e. is governed by the workings of time
- Subjective
- An illusory state
- Cyclical and of a fractal nature
- Not the only reality that our soul encounters

Short-sightedness in this current age often leads to a great deal of naivety and feelings of entitlement that do not evince much respect for traditions and cultures gone before. The future can seem bleak, that we and the planet might not survive, if we feel we exist in isolation and do not have lineage or wisdom from unbroken sources to inspire us. Similarly too, if we have no knowledge of Natural Law we can lapse into total disarray and chaos. Whilst chaos also is a factor that arises in the mundane realm, we suffer when we have no context or values to uphold whatsoever.

In the Creation Stories and Grandmothers chapters we will look more deeply at the concept of the 'Dreamtime' or 'Dreaming' which is a fundamental organising realm for natural law and primordial wisdom. Robert Lawlor aptly states that:

Humankind must remain cognizant and respectful of the Great Dream of the world, so that all our works, ways, and energies reflect the heartbeat of the Ancestral Creators. This, in essence, is the Dreamtime Law: maintaining sensitivity to an invisible, metaphysical prototype, physically sensed and symbolically read in the topography of the land. The subtle energy and symbolically read in the topography of the land. The subtle energy and symbolic forms of the landscape provide organization norms and precedences that people must maintain for there to be harmony in the world. The role of dreaming in the creation lifts the concept out of the personalized, subjective box of modern psychology and gives it universal importance (1991, 49).

The Dreamtime Law, whilst a vital component in understanding creation energies, is not the only law or principle that we need to focus on here. There is importance in understanding primordial consciousness that spans way beyond our material and provisional fields of awareness, but there are also certain principles that reside in different parts of our experiential field. For the purpose of this discussion we will separate them into three sections:

- Natural Law—Governing principles within the universe as we understand it and its workings.

This has often been sustained in Mystery Schools and by metaphysical adepts and now many principles have also undergone rigorous scientific testing and explanation.

May have roots in Oral Tradition, but has progressed to esoteric schools and to scientific principles.

- Indigenous Science—Principles that First Nations tribal groups have maintained since Ancient times which place the human in their ecosystem as an interlocutor. These lead to fundamental governing principles and kinship arrangements.

Generally, this is preserved through the Oral tradition, but in recent deca-

des has entered into academic discourses.

- Dharma Principles—Based on some of the above, but also pertains to both unique conditions for individuals to thrive in their material and spiritual environment, and also to spiritual doctrines. These doctrines help cultivation of the mind and the creation of a pathway to non-material existence.

Sustained in texts but also reflected in sciences like astrology.

All three sections above deal with both the seen and unseen realms. This marks a deviation from Western paradigms of materialism.

By becoming receptive to these valid principles and ethics, the reader is opening themselves up to possibilities to enter Higher states of consciousness and overcome samsaric looping by being less fixated on reductive materialism.

The limitations which perpetuate isolation and disconnection from Universal governing principles exist on many levels:

- Material level/mundane—and environmental
- Emotional level—lack of empathy, emotional intelligence
- Media Literacy and how we interact with signs, symbols and meaning
- Interpersonal—Social-community formations and dissolution of intergenerational tribal interactions
- Interspecies
- Mental level—age of degeneracy
- Transpersonal/Spiritual/multidimensional level

If we wish to maximise potentials for entering a Golden Age, it is imperative for us to look at the absence of utilisation of these foundational principles, that may perpetuate lapsing into afflicted states and suffering.

Without a foundation in protocols and honouring of Natural Laws we remain ignorant. Moreover, by not utilising this Ancient wisdom we often have inadequate resources to create a holistic shift into being a liberated multidimensional Being.

It is common for people to get confused and to suffer because of a misunderstanding of what takes precedence in law.

‘Patriarchal/man-made’ law was set up to protect people and is focused around material world issues. Nature and the fundamental principles

that govern it actually take precedence over man-made law. Many people suffer because they remove themselves from nature and become preoccupied with man-made law. These laws were made from brain and ego, and whilst they serve many purposes, they are not the Absolute from which our interaction with the mundane, material realm is dictated.

Morality and ethics have an important role to play, but may result in over-adherence to these artificial systems which can have a de-humanising effect.

There are exceptions to every rule because just as each component in an eco-system has a unique function and blueprint, so, too, do we. Just as no one cure will help all people with a particular illness, so, too, is man-made law contorted and moulded for each specific scenario (often in unethical ways) and does not follow the true Natural Laws as a reference point. This has led to many judicial systems becoming corrupt and in the pockets of the rich and influential, rather than being a marker of any sort of paradigm for universal ethics or altruistic morality.

Ancient Principles and Natural Law

Ancient mysteries fascinate most people and the many unanswered questions about our full genetic evolution imply that we currently have a limited understanding or collective amnesia/karma about our roots. Learning more about the wisdom of ancient lineages and traditions can help us to understand the workings of the world.

There are many principles that remain constant across diverse cultures and timelines. These can help to give us a grounding into how to approach life, our environment, and spirituality.

It is necessary for us to evolve in order to solve many existential problems that pervade our current world reality. Somehow, within this 'computer game' (and indeed many people posit we are actually in an Artificial Intelligence governed reality) it IS important for our actions to have certain qualities to take us to a 'next level.'

Many people are perplexed by what seems like an absence of ethics and values towards others and our environment and other species. Much of this is to do with ignorance around governing principles in this reality. Actually, our lives will become more harmonious and we'll be in the right place for our Highest Service to a Golden Age, if we honour these ancient principles.

Where are these principles still preserved and honoured?

- Indigenous tribes
- Mystery School traditions
- Dharma texts and lineages e.g. Tibetan Buddhism, Vedic teachings
- Nature
- Some mainstream science
- Some philosophical traditions
- Some Quantum physics
- In Dakini wisdom

Some natural and tribal laws seen in many systems:

- Causality—karma
- Reciprocity
- Connection to land
- Connection to community/tribe
- Interconnectedness of all things
- Fractal of all things and the importance of 'pattern-thinking'
- Respect for living things
- Tithe and abundance principles of generosity and non-stinginess

Indigenous Science

Indigenous Science/Indigenous Knowledge Systems are progressively gaining their rightful place in academic institutions as part of decolonisation of Eurocentric traditions. These Ancient bodies of knowledge have normally been sustained by tribes to help them understand their ecosystem and relevant metaphysical knowledge and can be sustained through the oral tradition, ritual, working on the land, rites of passage and so forth.

Each tribal group has its own rites, customs and cosmovision, so it's important to outline here that this is a very generalised introduction to the topic and in no way an attempt to homogenise culture nor to speak for all tribal societies.

I'm introducing some topics of interest that have come from my journeys and interactions with numerous tribal groups and elders, and hope this sparks interest in you to find out more about the Traditional Owners of your land, which might even be you! I pay my respects to all the lineages and elders whose lands I have visited and who have shared

their culture with me, and I ask for forgiveness in any display of my ignorance on the deeper aspects of these topics that are too extensive to share here.

Due to the Ancient nature of societies there, much of the discussion here pertains to Original 'Australian' Lore and Law. The topic of Lore and Law is prevalent in Australia and the website Sovereign Australian gives a good basic description:

Law means a rule or a collection of rules. Lore A body of traditions and knowledge on a subject or held by a particular group, typically passed from person to person by word of mouth.

The term 'lore' refers mainly today to the customs and stories the Aboriginal peoples learned from the Dreamtime. Aboriginal lore was passed on through the generations through songs, stories and dance and it governed all aspects of traditional life. Lore was an ancient term used by many old world inhabitants including England back in the days before laws were invented. An (sic) good example could be that of the bibles of the world as all contain and include both lore and law (n.d.).

As we can see, the earlier part of this Section of the book has been very much around Lore. However, as outlined, there can be examples of both in certain scriptures which contain Lore and Law simultaneously. There are people who have been appointed roles in society because they hold Authority in one or both of these, and in tribal societies both of these roles are esteemed (which is not equally true in our modern, western cultures). We also have man-made law, which we see in judicial systems, and more importantly we have Natural Law, which is connected to the Universe.

There is a Natural Order and some governing principles, which we can see every day at work when observing the world around us. Where people often get confused and lapse into samsaric looping, is they think that somehow man-made law supersedes Natural Law, when that is really a very misguided method of approaching 'reality.'

We'll talk about this more later. For now we'll look at some Indigenous Science principles which come from centuries—if not millennia—of interacting with the landscape and unseen realms, and how human societal and behavioural formations evolved out of that interrelation.

A few principles that arise in Indigenous Science are:

- Synonymous nature of body and land
- Interconnectedness with other species, realms, and natural landscape
- Non-material realm communications—signs from nature
- Reciprocity Plants as consciousness conduits and plant law/lore
- Gift of Pattern Thinking. Patterns in different dimensions inform on decision-making and activities
- Working with Natural Time
- Understanding the movements of the stars
- Rites of passage and ceremony
- Giving offerings to the land, archetypal energies, cosmological energies as an act of reciprocity and respect across the realms and species

Something that may seem odd to a Westerner but actually has been the fabric and essence of our Being across diverse cultures since Ancient times, is the synonymous nature of body and land. First Nations tribes are custodians of the land and they work so closely with it that they often can see and experience their own body as an extension of the land. Their body, and the land, are one and the same. Therefore, when companies mine for minerals in ancient ceremonial or fertility sites, or people cut down ancient trees, this can feel like a visceral violation to a tribal member and creates deep trauma. They can feel it.

When we are stuck in self-cherishing behaviour where we are absorbed by our own problems and issues rather than motivated to assist all beings we may not notice the continuation that landscape has to our own Being.

However, as more and more people find they are energetically sensitive, or realise they need to go to nature to heal, this ancient bond is reawakening in many of us. Practices such as eco-therapy are now gaining in popularity as people realise that much of their disconnect, malaise, and illness comes from living away from nature in cities and away from organic cycles of time and ecosystems.

I will now introduce select examples that have been outlined by a now deceased elder of the Uluru area of Australia (although he did not live there all his life and in many ways was a bridge to 'white fella' way, too). Out of respect for cultural traditions on that land—where the deceased are no longer referred to by name—PLUS requests by family members, I will anonymise this elder—but you may find their work online.

I include these values because I have observed how beautifully it opens

an awareness for non-indigenous people to understand some fundamentals. It also aligns with some research I consulted on plant medicines and ancient, mitochondrial DNA which showed that through visionary journeys people often actually gain a deeper yearning to embody the following values that sit as full benchmarks for some of the oldest remaining tribes:

- “Kanyini—responsibility and unconditional love for all of creation and it envelops the four principles of aboriginal life
- Tjukurrpa—Creation Period (or what non-aboriginals call ‘dreamtime’). Everything interconnected beyond space/time
- Kurunpa—Spirit, Soul, Psyche
- Walytja—Family, Kinship of high importance
- Ngura—Land, Home, Place, or Mother—(Note how Land and Mother are interchangeable)

“Some other Original Australian (Uluru area) concepts that bridge Indigenous Science into Natural Laws that are upheld in numerous traditions and esoteric bodies, including Hermetic Principles, are explored and share below:

‘Napaji Napaji’—‘I give to you, you give to me.’ Napaji Napaji speaks to the law of reciprocity and is upheld in Tribal societies across the world. In the Uluru area there is a straight, polarised path for the reciprocity to take. Exchange is between two different parties and must be fulfilled directly.

In other societies, such as the Q’ero tribe of the Peruvian Andes, reciprocity is known as ‘Ayni.’ Ayni functions a little differently from ‘Napaji Napaji,’ as it roughly translates to, ‘I give to you in the knowledge that you will give to the next person.’ The recipient of the energy may not be known but it is understood that a flow of giving must continue.

Whilst this sounds like it could be easy to abuse, it is actually quite easy to learn to feel the energetics of people who don’t fulfil Ayni and only ever take. Ultimately, if there is a stingy party, as they are the one in breach of a Natural Law, they will be the ones who will suffer the negative results in the long-term as they are contravening the true law of abundance. The fact that reciprocity is a fundamental organising feature for many native groups is worth contemplating as it is something that can be almost alien in many city environments pivoted around how much you can gain and take from the next person.

It may be that where the energy of nature seems most extreme, that

he laws that have evolved may appear more harsh. Extreme deterrents have arisen through mimicking the forces of nature and have kept many tribal societies from experiencing serious crime and abuse from within for hundreds of years. Because survival in harsh landscapes is a full-time job, punishment is applied quickly.

I once sat with Mamo Jose Gabriel, former head of the Kogi tribe of the Sierra Nevada of Santa Marta in Colombia, when their tribe was devastated because they had had a rape and murder internally within their community. After some days in a Kogi jail the perpetrator had confessed. Jose Gabriel explained the tribe had never experienced anything like this before and were horrified.

I asked if they felt a deepening connection to the 'western world' had a part to play in this, and he believed it had. For one, alcohol had been seemingly a factor in the crime committed and was a recent foreign influence in terms of daily usage within the community. Also, territorial issues and confusions, plus blurred boundaries for younger tribal members between traditional values and those they now witnessed in the city, were seen as possible stressors, too.

In Original Australia, and generally in all tribal societies, there have been systems of governance in place for millennia and the severity of how these operate varies greatly.

'Payback' is a form of 'an eye for an eye,' 'justice' regarding violence to others and therefore if one perpetrates a crime, tribal members can expect a proportionate punishment will be served, and quickly. Furthermore, in some remote areas the death penalty still exists.

Even for children, if they do something moderately naughty, the whole tribe may not speak to them for many months. One of the Aunties who taught me so much about the Original ways in the Uluru area, explained this had happened to her when she was young. She said she learned to be obedient because the experience of nobody interacting with her or giving eye contact for many weeks after she erred in a childish misdemeanour was an experience she never wished to repeat.

While people from western communities may have judgement about some of these ways, it is important to remember that when people live off the land in extreme conditions, there need to be deep lessons as survival is a full-time job. There is no time for sugar coating.

Of all the tribes I have mentioned above, they all state that before 'white civilised' people came they had close to no crime. It is the intersection point where one form of law tries to dominate another, especially when the textual man-made system tries to interfere with

legal systems of these tribal groups, systems that have been adopted as an extension of the way natural forces work, where confusion sets in.

Previously functional tribal societies and the internal overseers of their laws have become redundant as centralised and often non-indigenous governance systems take over and the line becomes blurred as to what the right values are. Not only does this create confusion but it often emasculates the individuals who had been the gatekeepers for those principles. When this happens, when those whose role was to uphold the law of the tribe has been removed, it then leads to addiction, to dismantling of the social strata and kinship structures of the tribe. This leads to further confusion and trauma.

Who holds the dreaming?

Authority and Natural Law This leads to some of the fundamentals that can cause a great deal of confusion to more 'New Age' and 'Aquarian' type visionaries, and for me, contain some of the deepest teachings I have received around Natural Law and Indigenous protocols.

The notion of 'coming in the right way' and 'who has the Dreaming/Authority to speak for country' are vastly important in maintaining social ecosystems and are often abused by westerners and those from 'modern' societies. 'Coming in the right way' normally has a connection to listening and understanding who 'speaks' for certain realms or sectors of society. When people do not come in the right way they disrupt the natural order, often through arrogance, hastiness, hidden agendas and self-absorption. In the 'Western' world I witness a lot of power struggles and inappropriate behaviour because many people do not understand or respect the Natural Order.

Whilst outmoded institutional hierarchies and oligarchies create unnatural and unfair systems, nature has always had specific roles for each species in an ecosystem, just as every community contains people with different aptitudes.

In contrast to the western world, how someone enters a new environment has tribal protocols that involve a lot of listening first and not a lot of bravado and showing off from the newcomer.

In tribal scenarios there are people who hold the 'Dreaming' or 'Authority' to 'speak for country' or to represent on a particular subject. The early part of cultural engagement includes introductions of oneself, one's ancestors and lands, and doing so in a non-threatening way. There are in-built, indirect cues for those who are listening that are displaying

what authority one might have to 'speak' for something.

We have lost sight of this in 'yang world.' People often speak out of turn and show off without having very much to say. They believe they are the Authority on a subject just because they speak more loudly.

People have lost sight of cues that are often displayed through non-verbal communication and subtle speech. They lack respect for the Natural Order and this creates confusion and mishaps. Experience often gives way to ego and bravado, which dismantles Natural Law at work and creates negative karma through disrespectful behaviour and lack of humility.

One of the aspirations of this book is to help people realise some of the more interesting topics for them personally, which help them to realise their true aptitude and Highest path/Dharma and then to develop diligence on a path to become more adept in that field that is unique to their personal blueprint. This normally arises from spending time with those who hold the Authority for that and some transference of knowledge.

If we can learn when we speak for something and when we listen first, then a lot of cultural and interpersonal awkwardness could be avoided, and it is likely that higher teachings will also be shared!

By assessing the correlation between more organic ways of being in society that mirror the ecosystems and Natural Law, such as learning to heed the Authority and not assuming we are the Authority on everything, we can begin to find structure to help us navigate through the degeneracy of the times.

'Coming in the Right Way' is a concept I have heard mentioned a lot in Australia and I have found that the more one works with Natural Law, the more this becomes something our body and Being come to understand. The colonial way has been to rampage into places and to gather knowledge that will often help to later succumb and dominate the local societies and plunder their resources.

Whereas coming in the right way, as spoken of in Australia and some practitioner communities, requires humility, listening, and ascertaining who has the authority, especially as a newcomer. When we go to a new setting or community, or seek the services of an elder or practitioner who is more senior, it is ideal to work around their concept of time, what is required, and to only explain ourselves when requested. This builds trust and gives a message of respecting that ecosystem and way of doing things.

Many people from privileged societies try to push timelines and dictate

when services and communications will be delivered rather than to honour the seniority and acumen of those they have sought out. In practitioner settings often a lot of time will be wasted in non-resonant and non-fruitful endeavours if things are approached the wrong way round.

It is highly important for newcomers to assess the protocols of those they wish to encounter, and to take note of cues and suggestions. Doors can close as easily as they open. Humility in the opening up of new engagements in project-work, professional partnerships and cross-cultural work is the key to gaining rapport and deeper collaboration. Demonstrating the ability to observe and respect protocols of potential co-creators is of paramount importance. By learning more about those fundamental principles that exist since Ancient times we can give ourselves a head-start in finding a common ground earlier on.

Universal/Natural Laws

Hermeticism contains philosophic deductions on the laws of the universe that evolved from Egypt and Greece between 300AD and 1200AD and are attributed to Thoth/Hermes Trismegistus. These principles are still retained as fundamentals for explaining intrinsic governing laws in the mundane realm and are evident in many other philosophical, indigenous and metaphysical systems across the planet. In Hermetic philosophy the 12 Universal/Natural Laws that were established around 100AD are:

- The Law of Divine Oneness
 - The Law of Vibration
 - The Law of Correspondence
 - The Law of Attraction
 - The Law of Inspired Action
 - The Law of Perpetual Transmutation of Energy
 - The Law of Cause and Effect
 - The Law of Compensation
 - The Law of Relativity
 - The Law of Polarity
 - The Law of Rhythm
 - The Law of Gender
- (Regan 2022).

To this day these principles bear relevance to our understanding of how

things work in the world, stretching through to the unseen realms and have been proven by scientists after long periods of rigorous analysis. You may contemplate on each of these and find a large body of discussion from many sources that confirms the importance of these principles (at least under our current collective conditions). For the purpose of our discussion about working mindfully with causes and conditions to enter a Golden Age, the Law of Cause and Effect will be the main subject of discussion here

Cause and Effect—Karma

As we saw earlier, many tribal societies who work synonymously with their surroundings believe themselves to be part of that order, and this often will mean that the human serves direct 'effect' on another when a crime has been committed. Furthermore, principles such as 'Cause and Effect' as we see in the Hermetic principles, also translate into concepts such as Karma—as outlined in Vedic and Buddhist philosophy and practice. We shall be looking at that shortly. In terms of entering a Golden Age, one often misunderstood and under-utilised principle is Causality—Karma. People perpetuate suffering from the belief that they have no agency over their lives and that they are victims of manipulation. This is a naïve viewpoint which disregards key tenets of Natural Law that are understood by different cultures and lineages. The concept of cause and effect, of karma, is a principle understood from Buddhism, to Kemetic (Ancient African/Egyptian) law, and indeed to mainstream science. For every action there is a result and this may often not manifest immediately. Khenrül Rinpoche explains that the 'Natural law of Causality' consists of:

1. Substantial cause – actual substance from which the effect arose – seed to a flower.
2. Supporting conditions – all of the different circumstances that needed to be present in order for a specific result to occur (2015, 117).

Rinpoche further outlines that:

Karma is a Sanskrit word that means 'action'. The term is used to refer specifically to the effects that are generated by our actions of body, speech and mind. Every time we engage in a particular action of body, speech or mind, we are reinforcing a particular ha-

bit. Every time we react in this way, we increase the probability that we will respond in the same way in the future. We call this habitual tendency a karmic seed (2015, 134).

Advocates of Dharma teachings describe the hamster on a wheel entrapment. This constantly running around the wheel we feel, in our material reality, is 'samsara'—a state of karmic indenture in which we repeatedly ensnare ourselves in cyclical patterning due to our karma. Everything we do and all interactions we have, are due to karma.

You have the karmic conditions to be sitting here reading this right now. Furthermore, your karma and its gifts—and limitations—will impact how much you process what is written here and indeed the way it is retained for you.

How well I get my point across is also connected to my karma. The timing of writing this book relates to conditions having ripened for me to have the opportunity to begin and complete this project! In terms of the concept of karma 'ripening,' Rinpoche explains that,

Phenomena arise in the mind, we react to them and new seeds are sown. It is very much like the way neural pathways become strengthened as they are repeatedly used. The only difference is, as the mind is non-physical there is no process of natural atrophy. Once a seed has been sown, it will remain in the mind until such time as it "ripens" in the form of an experience, or it is weakened by the application of a counter-force...

Since the mind is an endless continuity, it then stands to reason that not all of our habits are related to experiences we have had in this lifetime. This can be very difficult for some people to accept, because it means that our experience is being shaped by things that we can't even remember.

Similarly, if we possess any natural talents, special aptitudes or skills, then the karmic seeds for these may have been planted many lifetimes ago (2015, 135).

Karma ripens across lives and it can do so unexpectedly. This also explains why we may continue to be born over and over again with the same lessons repeating due to ignorance of our own karma and lack of true intent to overcome afflicted actions. Sacred sciences like Vedic Astrology (Jyotisa) can help us to see when certain karmas arise, and this

s very helpful in enabling us to stay centred amidst the inevitable ripening that will occur with that karma.

Rinpoche explains that:

Since karma does not decay, no matter how long it takes, eventually the conditions will come together for that karma to ripen. This is why we must not assume that all of our experiences in this life are a result of actions performed in this life. While the actions of this life help to create the conditions for our karma to ripen, the actual karmas that are ripening are usually coming from past lives (2015, 151).

How can we break free from the chains of samsara that keep us in these disconnects and consumerist rat-races?

Often the antidote exists within the pathogen.

We DO already have many existing foundational principles and ethics which are a template from where we can begin on a material level to escape samsara.

Whilst we are looking to create possibilities to enter a higher consciousness due to the fractal nature of all things (which we will explore in various chapters), we need to begin with the seeds and foundations that are already present in order to create the ripples for change.

Modern societies have lost touch with these principles that are seeds for potential transformation. We have become so distanced from naturally occurring systems that the future can seem bleak.

By understanding that we are experiencing karma ripening as individuals and a collective body—for example we can look to the recent COVID global pandemic which everyone experienced and was therefore meant to ripen for us as a species)—by understanding these dynamics we can develop a more rational and robust way of interacting with the world around us.

In Section Three we will go into more depth around different types of karma. In short, some karmas are fixed and others are more malleable. Some karmas may be remedied so that the negative outcome may be dissipated somewhat.

The more we observe that which unfolds for us and that it is subject to the law of causality, the more we can move through density and challenging scenarios. Furthermore, when we can genuinely contemplate and act upon the knowing that there is a result for every ac-

tion, we are more likely to embark on altruistic behaviours.

This strengthens bodhicitta—the aspiration to end suffering for all sentient beings and not just to operate from self-centred motivations. The endeavour to help create conditions for a Golden Age strengthens the outcome for more positive karma and a quickening to a higher timeline.

Dharma

The phrase ‘moving from karma to dharma’ is commonplace in some New Age Societies, but what does this mean?

We’ll briefly look at ‘Dharma’ here. It is important to bear in mind that it has many contexts and meanings. Dharma texts are those that are part of a corpus of sacred materials. However, our Dharma path may mean our highest path for spiritual endeavour. Dharma on both counts has a sacred application to laws and customs that are normally seen to have derived from Definitive sources of Truth.

On a practical level, Khentrul Rinpoche writes that:

A dharma is something that creates the cause for a specific result to occur. So we can speak of Worldly Dharmas that produce worldly happiness, or we can speak of Sacred Dharmas which produce genuine happiness. When we refer to “practising Dharma”, we are referring to the cultivation of the latter.

Sacred Dharma is like a mirror. It reflects our experience in such a way that allows us to develop insight into how that experience is arising. It challenges us to really take a long and hard look at our behaviour and to ask some tough questions. If we can answer these questions honestly, then it becomes possible to learn from our mistakes and to make changes in our lives; changes which ultimately will lead us to genuine happiness (2015, 100).

Whilst we cannot escape creating karma because we are always producing more karma, every breath we take produces karma, we do have some agency over whether we produce good or bad karma through striving for benevolent action and behaviour.

When we are being pummelled by the actions and afflictions of our ancestors, past lives, or previous wrongdoings of this incarnation, it can be hard for us to move beyond self-cherishing. This means that often we

are just trapped in our own suffering and unable to strive for a Golden Age.

Systems such as Kalachakra Tantra contain practices, astrological work, medicine, and so forth to enable people to move beyond the 'pummelled by karma' stage and to step into a more expansive endeavour. This is why such systems contain the 'how-to's' to assist Shambhala Warriors to keep focused on a higher timeline because we do not have to spend so much time being incapacitated by ripened karma and can move through it more effectively.

How might this being 'pummelled by karma' show up in the world?

Many people are stuck in the wrong jobs and wrong relationships (which is of course karma) and are not in their optimum, sacred place to help bring about positive change for themselves and others. As collective awakening quickens, more and more people are realising they CAN migrate to having a more rewarding life that focuses on higher principles and maintaining Natural Law. They CAN become Dharma-beings because they are on their Highest Path, which ultimately is not solely self-serving but creates 'wealth' and positivity for all sentient beings.

Therefore, the phrase 'moving from karma to dharma,' can be applicable and imply that we can resolve to be less thwarted by negative karmas. That we can move through these and commit to our Highest Path.

Karma will not go away but we can mindfully delineate that we choose to no longer be a victim of what we, ultimately, have created, but instead to treat everything as a cosmic piece of homework. This leads us to an exciting, transcendental destination!

When we no longer are consumed by the density of karmas as they manifest in our current mundane realm, we are able to create/migrate to a less dense plane of reality because our earnest, applied aspirations will diminish the severity of what ripens.

Imagine if we all took it upon ourselves to reprogramme from bad habits and egoic ignorance? We could feasibly create a reality where we do not have war, crime and poverty.

Ultimately, the choice begins with each of us.

As we shall see later, when we deploy mindful and quantum tools and techniques we can actually create whole new defaults to becoming a better version of human, altogether, and for this way of Being to become the New Normal!

Whilst this chapter has been a brief introduction to some concepts, each of which could have taken a full book to describe, it is hoped the reader can see that we do have some foundational principles, and these

principles may help us navigate the mundane, material realm more seamlessly.

Mindfulness around these principles not only will lead to less suffering from negative karma in the long-term, but it will lead to a more enriching experience with more harmony in community and a genuine feeling of interconnectedness and belonging. This makes it much easier to devote one's time to being a Shambhala Warrior and finding the right people to fulfil that Sacred Dharma with.

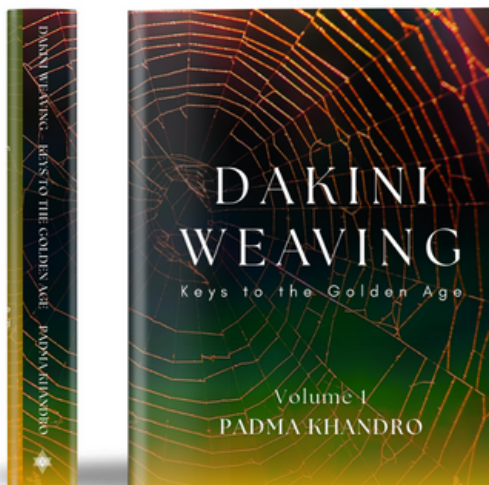
A Win-Win for all sentient beings!



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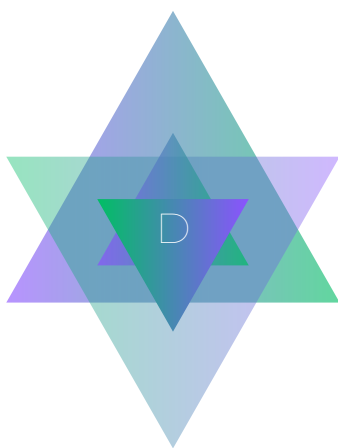
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