

The DD Q&A: **Wyverne**



by the Druidic Dawn Community

Wyverne was born a baby boomer, in rural South Australia and reached the city in her early teens. She was a shy kid, deeply absorbed in her inner experience, and found herself alienated and disoriented, in a society whose problems overwhelmed her. Her emerging spirituality and her psychic awareness were frightening, for as long as our culture declared them symptoms of insanity, so she didn't find her feet until the New Age dawned, and the pagan revivals began to allow naturally fey people their validity.

In 1979 Wyverne began living self-sufficiently way out in the mallee scrub, with kangaroos and eagles for company. This has enabled her to connect with the land in a way that optimizes her psychic experience. Druidry has enhanced this even more and shown her ways to actively help in the healing of the planet. Perfecting this kind of magic is the main work Wyverne does as a Druid. She is an independent Celtic Scholar, a member of OBOD, the Rosicrucians and Mensa, the high IQ society.

DD: Thank you, Wyverne, for taking the time to answer our questions. First off, could you tell us a bit about how your spiritual journey began, and how you become involved with modern Druidry?

Wyverne: My atheist parents forced me to find the numinous within the mundane, and I've never developed a sense of a separate, extrinsic spirituality. My father passed on to me the easy familiarity with the bush which gave me an entrée into the spirit-worlds of nature as my psychic abilities emerged. My mother taught me flower-gardening along with the fairy lore inherited from her mother. Her mother had been 'fey', which in the 1950s was considered 'nutty' and she'd been hospitalized for it. She lost patience and soon checked herself out and went back to her fairy garden where she was happy, though 'nutty', till she died. I inherited this 'family madness', fortunately at a time when New Age understanding was redefining it as valid psychic perception. An astral contact persuaded me to join a group that would offer me psychic protection and help with managing my psychic experience. I chose the Rosicrucians, and through it, I found Philip Carr Gomm's Elements of Druidry, which hit so many of the right keys for me that I've been an enthusiastic OBOD member ever since.

DD: As someone who lives in the Southern Hemisphere, how do you harmonize a Celtic spirituality (based in northern European seasons) with the seasons and cycles of your homeland? Does this influence how you celebrate the Celtic/Druid/Pagan festivals at all (and which do you celebrate anyway)?

Wyverne: I'm conscious not so much of successfully harmonizing, but of finding ways to deal creatively with a lack of natural harmony. I bring a disrupted inheritance from my ancestral homelands, and lineages – Munster Irish and English with generous input from travelers and tinkers - so there is conscious peace-process going on within me that parallels the peace-process now happening in the outer world among these peoples. And also, the narrative of the land is disrupted. Most of its ghosts, fairies and spirit beings are aborigines, dispossessed or in danger of it, following the cultural devastation of the European invasion. So reconciliation, peace process and 'sorry' politics are a necessary feature of a druid practice built on the old homelands of these devastated peoples, out of the fragmented resources of my own heritage. There's ecological disruption too – our native ecosystems are seriously shocked. These are the conditions into which we're introducing our Celtic based ritual and ceremony, and it's our job to come up with a magical practice that meets the needs of our land for healing and reconciliation on every level.

The climate at Wyeuro is temperate, but only in the garden do the signs so treasured in Europe appear here – autumn leaves and spring blossoms, for example. So emphases shift; you learn to feel the rising energies of the land, even when other signs are too subtle to note. Apart from extemporaneous special ceremonies, Wyeuro does fairly regular OBOD style ritual and it's amazing how naturally and easily it flows when we substitute the native animals at the four quarters for traditional Bardic ones. The Devas are there and in-

formed, raring to go. The land is ready and waiting for this – on the astral plane, for example, the infrastructure was in place before we even arrived!

DD: How does indigenous knowledge of the land and its stories integrate with your contemporary Druidry? Have you found any parallels between the Celtic and Aboriginal views of the earth and cosmos?

Wyverne: I grew up in rural South Australia, so it's inevitable that my Druidry would incorporate indigenous views of the land. Even without a conscientious effort to understand them, they permeate my worldview. There are parallels, but the differences are more interesting to me. The aboriginal worldviews offer an interpretation of reality in terms of narrative, which instead of a time-line through solid space, proposes an organically evolving time-scape as multi-directional and multi-dimensional as the landscape itself. This is explained through the metaphor of the rainbow snake, the dreamer of diverse dreams, the dreaming and the dream all in one. Events happening now in the world are sending creative energy and sustaining power into the ever-evolving 'dream-time' or beginning time, when the reality we are accustomed to considering a 'primary' one is still malleable. This time is not yesterday, or a long time ago, or in the future, but coming into formation continually from all points in time and from all places. As a Druid, seeking to deal with problems of time and space as encountered in Celtic mythology, I find in Alcheringa a fundamental stability within which the time travel and time-slip experiences we encounter in Celtic mythology are much more intelligible and credible than they would otherwise be.

DD: Can you tell us a bit about the works you've published? What inspires you to write and create? Do you have anything planned for the near future?

Wyverne: I'm an independent scholar working to my own study program, studying languages and historical linguistics, old texts, and the history and myth derived from them. My main work right now tends to be of three kinds: that inspired by my Druidry, my creative writing, art and music, and my studies. Everything I write tends to go straight onto my blog at <http://www.wyldwyverne.wordpress.com/> so if you're interested in my ideas you can subscribe. I try to keep it lively and interesting, and I welcome feedback. From this blog you can buy my book 'Fairies of the Wild, Wild Moon', which is available as an e-book or as a Print On Demand paperback hosted, at www.lulu.com. It talks about my close encounters

with tiny winged diminutives who held me enthralled for several months during the 1980s while they explained who they were and what they do. I'm currently writing a second fairy book about different types of fairy, and will be illustrated with my best attempts to draw what I see. In the months ahead I will be re-organizing my life around Druidic principles, incorporating the Ogham within a lunar week loosely associated with the solar wheel of the year. This may result in a book on the magical use of time to enhance life and the value of work. I'm also working on a couple of novels, but none of those is finished yet, and I'm taking my time over them.

DD: In your work, you state that there is no real distinction between 'living' and 'non-living' things. Does your understanding of the world correlate to animism or pantheism at all?

Wyverne: Animism, yes, and it goes beyond the mere scientific observation that 'life' does *not* suddenly start when a narrow range of molecules reaches a certain level of complexity. We see a threshold there, but the molecular matrix is itself alive, and it arises itself from a non-molecular *living* matrix filled with astral and ethereal and many other substances, which generate forms and logistics beyond our ken. So in addition we have the cosmic consciousness permeating and improvising and communicating in all sorts of surprising ways. So there are tree spirits who look like human beings and speak like us, but whose bodies dissolve back into the tree when it has finished speaking. And there are great salamanders and elementals that have no physical manifestation, yet are conscious of us and guide our evolution.

Pantheism? That's more elusive. To me -theism implies a numinosity which might distinguish some things from other less numinous ones. In a pantheism, all things are equally numinous, but to say so almost annihilates the concept of the numinous. Thus numinosity is not a super-added something, but simply the character of any given thing. The aphids on my cabbage don't have to be seen as lovely, divine beings, though that's what they are. I don't have to worship them or any feature of them to recognize that their atoms are as holy and magical as my own. I honour also the contest, the struggle and yes, even the array of emotions with which we repudiate things like garden pests. Even our bad deeds and unloving attitudes are replete with divine wisdom, and our task is to appreciate even them – so as to learn to manage them better.

DD: Can you speak a bit about *corroboree songs* that 'talk up the land', actively willing the spirit animals to come back and re-invest in their species on earth? Is there a way for druids and earth spirituality practitioners to participate in this?

Wyverne: During the 1990's, as an undergraduate at Melbourne's Deakin University (off-campus) I studied traditional literature, and was deeply impressed by Aboriginal magical poetry. I remember a song cycle to do with managing the health and fertility of the land in a simple, direct way. Using rhythm to transcend time and place and put the singers and dancers 'a little bit dream-time' or transcendent, the singer then invokes a well-known scene, a river bank, picks out vivid details, wonderfully evocatively, and then while the whole company holds focus on this scene, begins to impute to it details of health and prosperity – animal tracks in the sand, eggs in the reeds, birdlife abundant and vigorous. They describe the flash of feathers, the running of feet and excited catching of prey. These details are enacted in dance. It's very exciting magic, and at the crescendo, the whole magical spell is released into the land with much clapping and yelling. When it's done well, the attention of the land and the creatures invoked is undeniable. This brief contact with aboriginal music and chant stayed with me for years and when the elders from the inland tribes began asking Europeans to learn their way, to do their magic and to 'talk up the land' since the aborigines are not here to do it now, I used this glimpse of their corroboree to inspire a kind of hybrid between corroboree and bardic ritual, calling back the spirit animals of the aborigines and bringing in energy to heal the tribes, their spirit animals and the land. Their participation on the astral plane and through dream-time is very real – almost spooky times. There's a lot of emotion, grief and love, joy, anger and fear still to be cleared, and a lot of work to do to repair the spiritual dimensions of this land.

I don't think you have to be Australian to use these techniques. The principle is simple: you create the vision, sharpen the focus and hold it, then you engage your magical will to have your own effect upon it. It's a passionate thing. For a druid, the focus might be on a cityscape, and the intention to bring peace and prosperity to beleaguered urban environments. Or it might be on world politics, and the druid's will for harmony, for human rights, and justice for small nations. It's a proven way of increasing the health of an environment, and it works well.

DD: One of the interesting things you discuss in your work is the idea of shared knowledge within an ecological network. How does this relate to the idea of an ecosystem? What relation does this have to racial and species memories (not just in humans, but all things)?

Wyverne: Gaia is a very large animal, and most of her experience is very mysterious to us. Most of her body is not biotic, but it is very much alive. Simply put, as humans have organs each with their own identity and function, so we are ourselves organs when we form part of a group. Different groups act like organs when they cooperate, groups form larger organizations and so our culture is built up of larger and larger more or less organized groups entities. Humans are part of ecosystems built up of millions of species. As the individuals within groups have their own awareness and ways of communicating it, so the groups tend to become entities, ephemeral or persistent, and insofar as their members share, they have their own group-consciousness. Ecosystems have their own awareness, spirituality, mindful magic and will, some more powerful than others, built from the pooled awarenesses of their parts. Continents, oceans, the atmosphere and other systems also have their awareness and their pooled experience contributes to the over-all intelligence and emotivity of our planet. Gaia produces a range of beings to mediate between these various parts of her own mind. No doubt Gaia shares her thoughts and feelings with other celestial beings at least as much as with us. Achieving the psychic specializations that permit us to participate more willfully, creatively and responsibly in the collective consciousness of our planet is a druid's work, I believe, and a good, well-conceived active Bardic or magic circle is one of the best tools I know of for optimizing your participation in the planetary mind through contact with nature spirits.

DD: How can practitioners access the shared information within and all around them? Any advice?

Wyverne: It's easy to tune into this network. You don't start wanting it until you're ready for it. It's a matter of *letting* it happen, not *making* it happen. Of course, the better your health the better it will be. It can be scary, so you have to learn to trust. The biggest risk is of opening your psychic senses to an overwhelming flood of random experience that tantalizes but tells you nothing. I find the organizing correspondences of circle magic an ideal way of optimizing the experience. In the nurturing atmosphere of a well-maintained circle, equally useful relationships can be

cultivated between the druid and an animal, or a species, or a landscape, a city, with technology, one's computer, an art form or creative principle, a distant star, or a pet rock. Each relationship will have, or will call into being, the right array of fairies, angels, spirit beings etc for the task. And it's usually fun!

DD: What role do the Fair Folk or 'fairies' have in your path; what is your understanding of them and the mechanisms that form them?

Wyverne: The term covers a large array of beings. For me they've been like a pageant. Each type has stepped into my life and left me with a description of themselves and their role in our planet's evolution. This process is superintended by various angels and guides, but ultimately by Gaia herself, who seems to need seers to know the richness of realities beyond our ken, and to fit our vistas into the whole in an informed way. The fairy kingdoms and peoples need us to know them, and they need to know us. They're our neighbours. Wyeuro has an organic garden and orchard and small livestock and we enjoy working with some kinds of fairies close-up, on terms of great affection. But formal politics is also carried out across the interfaces seers are currently making with other less familiar extradimensionals as well – gnomes, elves etc. Many are legitimate peoples, like ourselves, of parallel realities with a lot of interaction between us. These often fear being mistaken for the ephemeral projections of plant spirits and the buffoonery of the ethereal wizards, who like to beguile their pupils with holographic projections designed to teach through comedy. Many fairy peoples regard us as just one more type of 'fairy', and express anxiety about the humano-centric worldview that relegates them to a 'lesser' or 'peripheral' role in a world formed for us.

DD: You state that every culture produces 'wizards' configured to focus on magic and commune with invisible worlds. Do you foresee the Earth producing a greater number of wizards in the times to come as a response to on-going eco-spiritual damage and human disconnection? How can magical work aid in overcoming the crises of our times and species?

Wyverne: I think one of the main things that will increase the number of wizards will be the lifting of taboos against 'seeing things'. In our culture, our psychic abilities have all been suppressed with great force during this time of darkness. Even now, the threat of the lunatic asylum, anathema and ridicule hangs over every statement you make about fairies. At best, you can expect to be severely alienated within all but the

most supportive pagan environments. So as these become more stable, and the oppression diminishes, we'll see our wizards reviving.

DD: In your 'Responsible Use of Enchantments', you state that the natural world with all its beings resists any enchantments (even for healing and repair) until it trusts the circle, grove or individual working. How can practitioners actively gain the land's trust?

Wyverne: One way is to live in the land until it knows you – you have to tame it a bit, like the little tailor of Thruene in the story. He charmed the hostile fairies with his marionettes; you have to find your own way in. And you have to surrender yourself to it in turn – lie down naked in the sand, swim in its waters, let your mind be carried away, hear the deep music of the land, let the trees give you dreams, let the birdsong thrill you till you want to cry out and it would be a song as joyous, strong and wild. Trust its herbs and eat them, bless its ants, flies, wasps and snakes as well as its flowers and fruits. Then it will talk to you, and news of you will be shared among the fairies and elementals and spirits of the land, so that when you approach another place, to do healing work there, you'll be trusted.

The other way is to learn to open yourself to the numinous, the mindfulness of every place you enter, whether it's a supermarket or a pristine wilderness, seeking the devas and asking to learn, but being prepared sometimes to stand your ground against mischief. It all depends on your authenticity and spiritual integrity. In time, the spirits will come to know you as trustworthy and good, one of their people and your powers and visions will increase.

DD: You view poetry as the 'language of the soul', in the sense that we are not conscious of the soul's experience until it communicates through dream, reverie or special inspiration. Can you elucidate more on this and especially how it impacts bards, 'soul poets', and anyone who uses poetry as part of their spiritual practice?

Wyverne: Ordinary speech or writing describes our mundane experience in a fairly graphic sort of way. When we connect our soul's reactions, we access far greater contexts, in which we participate as angels and fairies and spiritual beings in the whole splendor of both earthly and celestial existence. It's when our creations come through soul visions like this that they are so very moving - they invite love and excite feelings of honour, magic and mystery. This is because we are bringing our cosmic souls into earth level

awareness and the soul loves this, rewarding us with the poignant feelings that poetry arouses in us. Writing a poem is the best way to discover and befriend your own dreamtime cosmic spirit personality, your soul. This is why it is often the medium of spells and enchantments, like those of the corroborrees. The power is from the soul.

DD: For the first time in history, more than 50% of all people live in cities and are increasingly removed from daily contact with nature. What impact do you see that having on society and our relationship with Gaia?

Wyverne: I hope the effect will be to bring the blessing we give the natural world to bear on the urban environment. Beavers build dams, birds build nests, humans build cities. Their problems are well documented, but the key to healing them lies in loving them, respecting them as part of Gaia's metabolism and learning to understand them as natural phenomena. We need to embrace the technologies and spiritualities that are specifically human, new and amazing, faulty as they are. We need to celebrate the advances, the new materials, the new technologies and the new philosophies that come with them, while dealing with the pollution, economic wrangles and the energy crisis. Inventing plastic was a great thing; it only needs to be tamed. I sometimes have visions of fauns, excited, delighted, exhilarated, dancing down city streets among the business crowd, tuning their pipes to the rock and roll pouring out of boutiques and rapping along with pneumatic drills for percussion in just such sheer joy and ecstasy as they celebrate a misty country morning. We've got to learn to see them!

DD: Do you believe that Druids used entheogenics in their rituals, like many Native American and Western Amazonian tribes to access different parts of reality?

Wyverne: I think we have reasonable evidence of their use of mistletoe as a panacea. They must also have observed and made use of its hallucinogenic, psychoactive properties. Used sparingly, it promotes health both mental and physical, and awakens the psychic powers, especially those associated with race memory, soul memory and transcendence of time and place. The dose is small and great caution should be exercised - some types are poisonous.

DD: You are editor for *Serpentstar*, the Southern Hemisphere OBOD newsletter. What has been your experience with this work? How can people subscribe or contribute material to the newsletter?

SerpentStar is fun. It keeps me in touch with OBOD-ry worldwide, and as I learn my way round, it will begin to reach out more confidently around the Southern Hemisphere. Anyone interested may subscribe. The pdf file is available as a free download or if you want a printed version, you'll find details at www.serpentstar.wordpress.com,

DD: What would be the top five books you'd recommend for us to read?

Wyverne:

1. All of Carlos Castenada's books about Mexican sorcery which he learned from the Yaqui Don Juan.
2. Anything by Katherine Briggs, who wrote about fairies and folklore.
3. *The Fairy Faith in Celtic Countries*, by WY Evans Wentz (1911)
4. *Wise Women of the Dreamtime*, by Joanna Lambert (Volume editor) K Langloh Parker.
5. *The Oxford Book of Ballads*. Chosen and Edited by Arthur Quiller-Couch

DD: What are your other interests besides the spiritual side of your life? What do you do to have fun or enjoy yourself?

Wyverne: There's a lot of gypsy in me. When the sun goes down, out comes the guitar, and there's singing - mostly folksongs, Irish, Scottish, American, Australian. I also play chess, garden, and go for long rambles with my dog.

DD: Any closing words or advice to leave with us?

Wyverne: Yes, Gaia is an animal in pain, and so many of her systems are dysfunctional. For too long her failures and faults have been blamed on humans - we've tried to fix things with anger, punishment and blaming and shaming. This only makes it hurt more. I'm reminded of the gentle lady in Anna Sewell's *Black Beauty*, who pleaded 'Pray do not beat your pony, sir, he is doing his best!' You can introduce the healing nwyfre into any ailing situation in the form of love, pity, respect and the heightened understanding that comes from nonjudgmental, compassionate perception. That's good, kindly magic, without anger, shame or blame, and all manner of healing comes of it. Nothing and nobody ever deserves to be punished for errors. Love is the cure.