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## Cootamundra, visiting Devas with Dr Geo

Two or, three kilometres before the highway from Sydney enters Cootamundra Dr Geo intruded into the hum of the car, “It’s amazing how the gateway Devas check out everyone that comes into their site. We were just checked out, ‘We were expecting you, what are you going to do here? ... Take away more secrets?’ It might sound bad, but it felt OK, we will be welcome.”

“Sounds an Aboriginal Site guardian, I guess they were like this before the whites took over?”

“Oh they hang around a long time, 200 years is nothing to them – and they just keep on doing what they got used to do.”

This may be a good time to introduce Dr Geo; his web personality is Dr Geo – the Dr part for his PhD in maths. I met Dr Geo at a Theosophical lecture 16 years ago, from his questions I realised that we shared a similar ‘Deva-centric’ esoteric viewpoint. Dr Geo visualises and paints Devas in a Theosophical style. I tend more towards Aboriginal conceptualisations. Dr Geo and I have in the past worked together on several projects and I was delighted when he offered to participate in the Cootamundra project.

The highway became Park St and lead us to the shopping area. At the end was the traffic circle from near I had removed the unhappy Deva during my last visit to town (see ‘Towards 2012 - a Project’). I parked and we walked around. Dr Geo, a few days after our visit, drew an image of the Deva as an explanation of how he felt it could be portrayed. The moving circular ball of colours are new and fresh. The deva is in human form to show its willingness and desire to mix in with human activities.

Below the image I’ve typed up an extract of our taped conversation ...

*“... I’ve tuned in, this Deva seems in communication with the other ones nearby, certainly the one that’s going up towards the hill at the south end of town. They all seem to be saying ‘hold on, what are these*



*humans doing here, why are they tuning into our business?"*

*I have the impression that the one we are talking about, the one that is centred on the traffic circle is a new one, relocated from some aboriginal site nearby.*

*Yes, it will probably keep doing what it is familiar with, I sense aboriginal ritual in its colours. It's not a people deva, it's more than that. What gets me is that they can be focused across a broad area, like the whole town and then suddenly they refocus themselves to be 'right in front of your face' - they sure don't miss a trick.*

*It's like when we came into town, driving along, thinking we were alone ... and then, wham, the gateway guardian reaches out to us."*

After our short walk around the town we drove a couple of blocks to Lyn's house and over a cup of tea planned the rest of the day. Lyn suggested we drive around so she could show us some places that could be of interest.



At the very southern end of Park Street the important hills in Pioneer park were in front of us. The small nearer one, about a kilometre away felt undisturbed from Aboriginal times. The larger rocky distant one felt, to the three of us a large, significant Deva, a part of the complex chain of large Devas that link across the globe.



Later, over lunch, Dr Geo discussed the 'Devaology' of Cootamundra with Lyn and myself. He described the other Devas seen to exist within the valley.

The 'Catholic Deva' a combination of many smaller consciousnesses that seem to hang about the town. The energy attached to the large statue of the Crucified Christ, the Catholic Mother's Club, Posh ladies, Grandmothers, single mothers, the Australian male macho personality. It seemed to Dr Geo all these grouped together and resided within the "Catholic, Australian settler" image.

A Deva - a sort of harvest Deva -above the railway grain storage facility.

Unspeakable energies linked to the abattoir. There may be a healing deva for the suffering of the animals, but it seems to need help.

Strong underground forces that radiating up from the ground. These circulate through the underground water and help to keep Cootamundra plant life healthy.

We discussed how Cootamundra was linked to the important central Wiradjuri site at Gundagai by the Muttama creek, the banks of which would have been the Aboriginal highway linking the two locations. Cootamundra was a hub from which further paths run out into large river based Wiradjuri tribal area.

Lyn asked, "Why was Gundagai so important?"

Steven couldn't resist answering, "Years ago, for a geography school book I researched Aboriginal land use practices - yes, that was the chapter title - and much to my surprise I discovered that aboriginals bred fish, yes actively farmed them, by constructing weirs on creeks. It was systematically done with the highest ponds containing the smallest fish which on growing were let in lower ponds and were finally being released into the river system when they were old enough to escape the attentions of the large Murray cods. Sadly, the Europeans destroyed the weirs as they took up country."

Lyn indicated that she understood and Dr Geo commented, "We have certainly upset the possible."

Steven continued, "When I'm back in a couple of weeks I'll follow the old roads between here and Gundagai. After the flood it will be interesting to see. I remember that Dame Mary Gilmore, when she wrote about travelling to flooded Wagga Wagga, described how Aboriginals moved stranded fish into larger ponds."

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Two weeks later Steven took a GPS and travelled along the back roads, trying to follow the Muttama creek to the Murrumbidgee. It was hopeless, GPS showed roads that ended in fences and billabongs of water. But he did get a bit of the feeling of travelling on foot through the flooded landscape moving fish about so that they could breed and be picked up by next year's flood to be washed downstream.



And he was saddened to see how tree clearing and the subsequent erosion destroyed the creeks and tributaries that once would have flowed through the countryside. As Dr Geo so mildly put it, “We have upset the possible.”