



Esoteric School of Shamanism and Magic

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Class 16 Notes

Psychic Development 101

Reading from "The Dreamgates" by Robert Moss: pp. 91-104, Paleopsych

The human energy field is enmeshed with the body and is basically inseparable from it. The energy field, perceived by sensitives and psychic healers as a pattern of colored lights, is evoked by the halo or nimbus in religious art and has been reproduced by Kirlian photography, a process developed in that spiritual mecca, the old-time Soviet Union. The energy field acts as a template that shapes and maintains our entire physical system, "like a jelly-mould" according to Harold Saxton Burr.

We can receive and transmit healing through the energy body, by methods such as reiki and therapeutic touch. If we are excessively open or constantly exposed to negative people and environments, "energy thieves" can drain our energy body. I asked a woman who complained that she felt that her batteries had been drained to go to the place where she felt most vulnerable and bring up an image. She told me she felt that someone was sucking energy from her abdomen, as if through a straw. When I asked her to find the person at the end of the straw, she identified a grasping, needy relative who was stealing her energy without returning it. We proceeded to cut that unhealthy link; our health depends on a fair exchange of energy.

The energy body is often called a double (the "etheric double" in Theosophical literature) because it is virtually a duplicate of the physical body. If it is completely detached from the physical body, the result is the loss of vital bodily signs and physical death, either temporary (as in near-death experiences) or permanent. Anesthetics, drug overdoses, and alcoholic blackouts cause substantial separation of the energy body from the physical body.

Part of an individual's energy field or etheric substance may be projected outside the body intentionally or unintentionally. This is how genuine mediums produce table rappings and ectoplasm shows at seances. Such procedures usually leave the practitioner and others in the room who have contributed their energy often without realizing it-exhausted and depleted and I can think of no sensible reason for performing them. However, powerful healers and shamans can develop the ability to project one or more energy doubles that can operate at a distance from the practitioner enabling them to work "in more than one place at the same time. The ancient Egyptians who were no slouches at operations of this kind believed that great magicians might have many doubles or Kas.

During sleep an energy double may hover just above the physical body. As already noted conscious dreamers sometimes use this as the launch pad for journeys beyond the body.

When the lights are down sensitive people can often perceive the energy fields of those around them even when they do not know how to account for what they are seeing.

For example Dinah thought her boyfriend Joel was getting weird. As they lay together in bed he told her he could see something "strange" that seemed to be covering her body. He described it as a "substance" silvery and opaque. As he moved his hands over the surface of Dinah's skin he reported that he could see and feel himself molding it and moving it around. On several more occasions over the next few months Joel claimed he could see this "silvery substance" coating Dinah's body. One night as Dinah dozed Joel thought he saw the same "substance" on the ceiling above the bed.

Dinah wondered whether her boyfriend was seeing her aura. She did not see auras herself and had never heard of them having this kind of plasticity or drifting up to the ceiling. She did not know what to make of her boyfriend's sightings until one night she saw for herself. She was in bed on the cusp of sleep when she picked up an odd impression-of something that resembled a human floating up toward the ceiling. When she opened her eyes the form was clearly there. But as she tried to focus on it the form became indistinct like a vanishing mist. Dinah looked at her hand and found it was covered with a silvery substance. When she spread her fingers they appeared to be webbed. The "substance" had a pattern she could reshape by poking and stroking it with her finger. She was absorbed in this game for an hour or more. "I was totally mesmerized," she told me. "This stuff surrounded me. It made me think of a protective cocoon."

Dinah was learning that the energy body is composed of a very fine material substance that can be reshaped and partially extruded from the immediate periphery of the physical body.

As a survival principle, it is rather important to keep track of this energy; your health and vitality depend on it.

Jean Houston tells a wonderful story of how she became aware of the energy body. She was six years old, vacationing with an uncle who had lost a leg in combat in World War II. One day her uncle pointed at the empty space in front of him and asked her to scratch his toe. She protested, "You don't have any toe." "I know that," he told her, "but it still itches, so scratch it anyway." When she poked at the air where his toe might have been, he gave a great sigh of relief. 14

EXERCISE: EXPERIENCING THE ENERGY BODY

Shake your hands as if you are shaking off water. Now bring them toward each other, palms facing, until you feel a subtle something--a change in temperature or in your perception of the density of the air.

In Egyptian inscriptions, the symbol of the Ka is a pair of identical hands joined by a square bracket. The image evokes the way the energy body and the physical body mirror each other's form. Through simple movement, you can develop a stronger sense of your energy double. Jean Houston suggests an excellent series of exercises in *The Possible Human*, from which I have borrowed some of the following suggestions:

1. Stretch your arms, out and up, several times. Then let your arms drop to your sides. Now see and feel yourself continuing to stretch with the arms of your energy body.
2. Whirl your physical arms around you. Then let them drop to your sides and feel yourself continuing the motion with the arms of your energy body.
3. Jump forward as high and far as you can. Jump back. Repeat this a few times, then stop and feel your energy body jumping forward and back. After you have done this a few more times, leave your energy double standing in front of you, at the end of its jump. Then leap back into it with your physical body.
4. Experiment with a partner. Reach out and touch her with your physical arm, then with the arm of your energy body.

Kinesthetic projection along these lines has proven value in sports and in many other areas. Jean Houston says she uses it to remove the possibility of writer's block by sensing and seeing herself seated at the keyboard in her energy body. When she feels that her energy body has slipped into a writing mode, she joins it with her physical body. I have tried this myself and find that it works like a charm; it also reminds me that writing is a highly tactile and physical activity.

THE DREAMBODY

Dreaming, you generally find yourself traveling in a dreambody. This is often called the astral body, though the Greeks, who invented that term, meant something else by it. The dreambody often resembles the physical body but is constructed of finer stuff and is quite malleable. Because it is strongly driven by our emotions, appetites, and desires, it is sometimes called the emotional body. Synonyms for the dreambody, in different cultures, include the *linga sarira* or *kamarupa* (India), the *fravashi* (Persia), and the *soma pneumatikon* (Greece).¹⁵

For the Theosophists, the astral body or dream body is "a vehicle, to clairvoyant sight not unlike the physical body, surrounded by an aura of flashing colors, composed of an order of fineness higher than that of physical matter, in which feelings, passions, desires and emotions are expressed and which acts as a bridge between the physical brain and the mind, the latter operating in the still higher vehicle the mind-body. ...¹⁶ Everyone has a dreambody, though conventional Western religion, psychology, and medicine tend to ignore its existence.

THE SHINING BODY

In conscious dreams and shamanic journeys, you may find yourself leaving the dream body behind to enter higher realms in a different form: as fire or lightning, as a point or curl of light. You are now at one with your shining body, or Body of Light.

The Gnostics called it the garment of light. The Neoplatonists called it the *augoeides*, or "light-formed" body. In many of the Mystery traditions, this is not something that is yours by entitlement; it is something that is acquired through spiritual initiation or divine grace. In the Jewish Revelation of Enoch (which dates from about 160 B.C.) we read that an angel will clothe the righteous with "the garments of life and wrap them in a cloak of life that they may live in them an etemallife.

It seems that as consciousness moves through higher dimensions, it travels in corresponding vehicles. Perhaps this is the inner teaching of the shaman's story from the Makiritare of Venezuela, in which the great dreamer Medatia travels through nine worlds beyond this one and discovers that he has a counterpart in each.

The Lost Tradition

There is a Western, as well as an Eastern, tradition concerning the "subtle bodies" that offers both intellectual clarity and experiential depth. Its seminal texts are in Greek and date from the first centuries of the common era, a time of interplay between several great world religious movements. Its principal teachers were mystics and Mystery initiates as well as scholars and philosophers. They were no strangers to shamanic soul-flight. Unfortunately, through literal "Vandal-ism" and early Church censorship, some of their works survive only as fragments or have been lost altogether. Key dates in the burial of this metaphysical tradition were the closure of the Academy of Plato in 529 by an edict of Justinian and the torching of the great library at Alexandria in 640. The books that survived were largely in the care of the Church, which lost no opportunity to suppress works that were judged heretical. A few survived in Arabic translations and were translated back into Latin. Curiously, some of the surviving texts have not been translated into English or are not available in accessible editions. For the most part, the academic establishment has neglected the great Neoplatonists: Proclus, Plotinus, Porphyry.

The Neoplatonists distinguished a "spirit body" (*pneuma*) associated with the breath, and a "celestial body," often described as lightformed (*augoeides*) or starry (*astroeides*). Our grasp of this vocabulary is complicated by the fact that Paul elevated *pneuma* into a description of the higher vehicle, while astral body has been used in modern times as a synonym for the dream body.

The breath-soul or spirit body pervades the physical organism. It survives death but does not accompany the higher aspect of the departed on his upward journey. As a shade (*skia*) or mirror image (*eidolon*) it goes to Hades, a realm of the dead that is often depicted as subterranean but also includes the whole region between Earth and the moon. IS More evolved beings leave this shell behind and journey to celestial regions in the shining body.

In the early Church, there were many who shared similar conceptions. The early Christian Olympiodorus spoke of a subtle body that survived physical death and had the shape of an egg.

The whole of the New Testament resonates to the notion of a vital soul energy that travels on the breath. In the Gospels, the Holy Spirit is a fluid substance that is breathed into people. It is a concrete force that Simon Magus tried to purchase (Acts 8:18).

On Mount Tabor, the disciples see Moses and Elijah as well as Jesus, and Jesus "was transfigured before them, and his face shone like the sun, and his garments became white as light" (Matt. 17:2; d. Mark 9:2-4, Luke 9:29). In the New Testament Greek, the word used for Jesus' transformation is *metemorphothe*--which literally means that he shape-shifts. The disciples see Jesus and two departed prophets, Moses and Elijah, in their celestial or shining bodies.

A careful reading of a famous passage in I Corinthians suggests that Paul had experience of the subtle bodies and believed that humans are threefold beings, composed of body, soul, and spirit. The Revised Standard Version reads, "If there is a physical body, there is also a spiritual body." The earlier Authorized Version reads, "There is a natural body and there is a spiritual body."

Unfortunately, the Church--in its fear that direct experience of the sacred might undermine its authority--went on to proscribe even the discussion of subtle bodies. In 1311, the Council of Vienna condemned the views of theologians like Peter Olivi (1248-98), who had taught that there are several vehicles of spirit beyond the physical body. As Dr. J. J. Poortman observes, "Extremely little has been heard in Roman Catholic Christianity since that time of bodies of fine matter either of the souls of men or of the angels." A Catholic author who dared to write about the "psychical body," or dream body, was rewarded by having his works placed on the Index of forbidden books in 1952.

Yet while Church dogmatists labored to bury the wisdom of the soul journeyers, the Christian mystics spread their wings. Hildegard of Bingen saw the soul taking possession of the fetus inside the womb, descending into flesh "like a fiery globe." She saw how soul energy travels with the breath. John of the Cross spoke of "the garment of the soul in three colors." Jakob Bohme (1575-1624) wrote about "subtle flesh" and a "force-body" so subtle it could pass through stones. He also described an "inner, holy body." Struggling for words to contain direct visionary perception, he suggested that this might be called the "spiritual tincture-body."

Bilocation and the Dream Double

I was attending a conference in the Boston area when I was approached by a pleasant-looking couple who might have been in their early forties. The husband, David, introduced himself as a medical equipment salesman from Connecticut; his wife was a registered nurse. They seemed intelligent, articulate, and well-grounded; they had brought a cooler full of provisions they offered to share over lunch. The only oddity was

that they seemed unusually deferential to someone who was simply another conference attendee.

"We want to thank you for that workshop we attended last fall," David said. "You changed our lives."

"Which workshop do you mean?"

"The weekend workshop in upstate New York."

"What was I teaching?"

David looked puzzled as he told me how my workshop had brought shamanism and dreamwork together. "You showed us how to journey through the images from our sleep dreams."

I was flabbergasted. I had been thinking about going public with the approach I now call Active Dreaming. I had dreamed on several nights of leading workshops in shamanic dreaming. But I had not yet held one in physical reality—at least, not in my physical reality.

I told David, "You must have confused me with someone else." David looked at his wife, who knitted her eyebrows.

"That's impossible," she protested. "Your voice, your white hair, your whole way of being--"

"You're a pretty hard guy to mistake for someone else."

"And we spent the whole weekend with you," his wife came back. "I'll never forget it."

"That's very interesting," I told them. "I've dreamed of holding a workshop like the one you describe. But I haven't done it yet, not in this reality. "

"You're kidding."

I shook my head. David looked at his wife, who made a face and tugged at his arm. As they walked away, she scowled back at me, obviously convinced that I was toying with them. Later in the day, when David passed me on the way to the cooler, he gave me a conspiratorial wink and said in a stage whisper, "Shamans are tricky characters."

What was going on here? Did my dream reality somehow become waking reality for that earnest couple from Connecticut? Dreaming, could I have projected a double who seemed solid enough--un hombre de carne y hueso--to students at a holistic center? Were we caught up in some kind of time loop, so that in their reality the Connecticut couple went to a workshop that I gave two years later in my physical reality (in which they were

not present-at least, not yet). Or were the three of us somehow caught up in a collective, confusing hallucination?

If I had been quicker off the mark, I suppose I might have asked the Connecticut couple if they had a receipt for the workshop they attended. Maybe the center where it was held owes me money!

There are doubles and doubles. St. Augustine left us the intriguing story of a philosopher who urgently wanted to consult a colleague living several hundred miles away. To his great delight, his friend called on him that night, and they had a long conversation in which the philosopher was able to clarify his thinking in areas critical to his work. He wrote to his colleague afterward to thank him for his providential visit-and was astonished to receive a letter back in which his friend told him that he had never left his hometown, but remembered conversing with the philosopher in a dream.²⁴

The Capuchin monk Padre Pio rarely left his cloister but reportedly turned up on scores of occasions at other locations in a second body to preach sermons or counsel those in need. He attributed these feats to what he called a "prolongation of the personality."

St. Anthony of Padua was credited with similar gifts. As he lay on his deathbed, he appeared to a friend hundreds of miles away, in seemingly corporeal form, and informed him that he had left his "donkey"--his physical body--in Padua.

In her remarkable book, *Dancing in the Shadows of the Moon*, Machaelle Small Wright describes her experience of a "split molecular process" resulting in bilocation in two separate orders of reality. "My soul operates out of two separate, but related physical bodies." One is her own; the other belongs to a servicewoman who was killed in World War II and now lives with a group headed by "Eisenhower" in an (astral?) locale called the Cottage. Machaelle says the Cottage is situated in the "England equivalent" of "a planet that exists in a sister dimension of reality ... within a band of form identical to our own." She travels there by picturing the locale and willing herself to go. She insists that this is something distinct from a dream or an "out-of-body" experience, because "real" time elapses, she eats "real" food, and she is subject to "real" pleasure and pain.

While the sight of one's energy double, or doppelganger, arouses fear in many cultures--especially the fear of impending death--the double may be something more. In Charles Williams's novel, *Descent into Hell*, Pauline goes in fear of her "double" all her life--so terrified she avoids walking alone--only to discover it is no horror, but her spiritual self, her "unfallen self" as originally conceived in heaven. When the two come together, she can begin to live her true destiny, which includes helping to release earthbound souls.

A Brief History of Soul-Flight

The science of dream travel is ancient: in the evolution of our species, it probably predates speech and may have helped to generate language. Dream travel has a fascinating pedigree.

In many human cultures the most profound insights into the nature of the divine and the fate of the soul after physical death have been attributed to ecstatic journeys beyond the body in waking dream or vision. In most human cultures, the existence of parallel worlds inhabited by gods, daimons, and spirits of the departed has been accepted as simple fact, a fact of extraordinary importance. Visiting these other worlds was a top priority for our ancestors, as it still is wherever there is living spirituality. From the travel reports of the boldest and most successful journeyers between the worlds, mythologies and religions are born. Soul journeying was understood to be the key to orders of reality, hidden from the five physical senses, that are no less "real" than ordinary reality and may be more so. For the Jivaro people of South America, everyday life is regarded as "false." "It is firmly believed the truth about causality is to be found by entering the supernatural world, or what the Jivaro view as the 'real' world, for they feel that the events which take place within it are the basis for many of the surface manifestations and mysteries of daily life. Among dreaming peoples, the reality of the soul journey and the objective, factual nature of the travelogues brought back are not in doubt. The travel reports will be compared with those of previous explorers.

Shamans ride their drums to the Upper and Lower Worlds to gain access to sources of insight and healing, to commune with the spirits and rescue lost souls. Aboriginal spirit men journey to the Sky World, climbing a magic cord projected from their own energy bodies, at the solar plexus or the tip of the penis.

Before compass and sextant, before charts, the great open-sea navigators guided their shipmates across the oceans by fine attunement to the patterns of waves and wind and stars and by the ability to scout ahead and consult a spiritual pilot through dream travel. Traditional navigators in the Indian Ocean reputedly had the power to travel ahead of their vessels in the form of seabirds or flying fish to set a safe course. The shipmakers and sea captains of the Bugis of Sulawesi--who once had a fearsome reputation as pirates--still journey to the spirits for guidance on the right trees and natural materials to use in the construction of their prahus as well as on their ocean crossings.

The ancient Taoist masters were known as the feathered sages because of their reputed power of flight, which sometimes involved shape-shifting into the form of cranes.

In ancient Greece, shaman-philosophers were renowned for their ability to travel outside the body, appear in two or more locations at the same time, and commune with their colleagues across time and space. Aristeas of Proconessus was said to journey outside his body in the form of a raven. He reputedly dropped down "dead" in a fuller's shop in his hometown on the Sea of Marmara. At the same time, he was seen alive and well in Cyzicus, four hours' sail away on the mainland. When the report reached his village, people were sent to examine his body, which had been laid out for burial; his body had mysteriously disappeared.³³ The Pythagoreans taught and practiced soul travel and believed that spiritual masters born centuries apart could communicate by this means. The philosopher Proclus, who believed he was the reincarnation of an earlier Pythagorean, communed in this way with the spirit of Plutarch, the great historian and adept of the Mysteries.

The ability to project consciousness beyond the physical body, to fold space-time, influence events at a distance, and project a double are all recognized siddhis--or special powers--of advanced spiritual practitioners in Eastern traditions. When Paramhansa Yogananda shifted awareness beyond his physical body, he was able to achieve 360-degree vision, the vision of a being at home in a higher dimension.

Vedic literature from India is full of vivid accounts of soul-flight by humans and beings-other-than-human. In the Mahabharata, the dream-soul, or suksma atman is described as journeying outside the body while its owner sleeps. It knows pleasure and pain, just as in waking life. It travels on "fine roads" through zones that correspond to the senses, the wind, the ether, toward the higher realms of spirit.

Shankaracharya, the ascetic exponent of Advaita Vedanta, practiced soul-flight and the projection of consciousness to another body. Challenged to a debate on sex--a subject of which he was woefully ignorant at the time--he is said to have left his body in a cave under the guard of his followers while he borrowed the body of a dying king, whose courtesans schooled him in all the arts of the Kama Sutra.

Soul travel was well understood in the Sacred Earth traditions of Europe, from the earliest times until the murderous repression associated with the witch craze. One of the most fascinating accounts less reliant than most on confessions extracted under torture—is Carlo Ginzburg's monograph on the Benandanti, or "good-farers" of the Friuli region, who journeyed to defend the health of the community and the crops.

Soul journeying is also central to Christian spirituality. In II Corinthians, Paul refers to his own soul journey when he speaks of "a man who was caught up into the third heaven, whether in the body or out of the body I know not." St. Columba, the founder of the great monastery at Iona, regularly traveled outside his body to scout developments at a distance. His talents seem to have been inherited by later clerics in the Border country. In 1068, a monk from Lindisfarne terrified the fierce Earl of Northumbria with his account of a dream journey in which he had encountered the spirit of St. Cuthbert and learned the truth about the theft of church property. A century later, Godrk, a Saxon monk in Cumberland, witnessed in a conscious dream journey the murder of Thomas a Becket three hundred miles away.

St. Anthony of Padua was renowned for his ability to travel outside the body and appear in two places at once. There are reports of him preaching in two churches at the same time. In Jewish tradition, the story of Elijah's chariot of fire is the model for visionary ascent to higher realms.

Among the Kabbalists, soul-flight to the higher planes was held to be the reward for long years of study and solitary meditation. A key element in Kabbalist meditation (hitboded) was the chanting and correct vibration of sacred texts. Rabbi Isaac Luria (1534-72) recited phrases from the Zohar over and over, as Eastern meditators use their mantras. He entered an altered state in which he received visitations from spiritual teachers--notably

Elijah-and could travel freely outside the body. "He was also worthy for his soul to ascend every night, and troops of angels would greet him to safeguard hi! way, bringing him to the heavenly academies. These angels would ask him which academy he chose to visit." Sometimes he chose to visit the school of a great Kabbalist who had lived on earth before Luria's time; sometimes he went to school with the ancient prophets.

Abraham ben Hananiah Yagel, a Renaissance Jew in Mantuai wrote a fascinating account of a series of soul journeys that deserve to be much better known. Yagel was an educated businessman whose deceased father appeared to him when he had been thrown into jail after a falling-out with his partner. His father not only offered him counsel and support but took him on a thrilling adventure: a heavenly journey in which he learned from other souls about the purpose of life and the transition after death. Yagel described himself taking flight from his physical body in "a garment of translucent pure air," noting, "I went out from my body as a man exiting a narrow place. A wind swept me and we went roaming to and fro together as flying birds.

As Yagel's story suggests, soul-flight is not an art reserved for yogis, mystics, and shamans. The projection of consciousness by "remote viewing" or "traveling clairvoyance" has been central to the history of warfare. Go back through the old battle sagas and you will find tales of warrior shamans who shape-shifted to spy out enemy positions. The druid MacRoith, in the Irish epic the *Tain*, performs this service for his royal patron, flying over the enemy ranks in the shape of a black warbird. Native American sorcerers were employed by both the French and the English to carry out similar scouts during the French and Indian War. Celebrated. military commanders have been credited with highly developed abilities to travel beyond the body. Alexander the Great is said to have gone beyond his body to achieve a god's-eye view of three of his battles. Napoleon reputedly watched the battle of Austerlitz from *behind* a hill that screened it from physical sight.

One of the most famous soul journeyers in European history was the Swedish scientist Emanuel Swedenborg (1688-1772), the son of a Lutheran bishop. He was in his fifties when powerful visitations by the spirits transformed his life; he then embarked on repeated journeys into their realms. He encountered angels who escorted him on guided tours of many kinds of heavens and hells. These experiences enabled him to construct a personal geography of the afterlife that rivals the Tibetan Book of the Dead; we will examine it in chapter 10.

It is not surprising that the dream explorer who coined the term *lucid dreaming* was another soul journeyer. Dr. Frederik van Eeden (1860-1932) was a Dutch writer, physician, and member of the British Society for Psychological Research (SPR). In 1913, he gave a lecture to the SPR in which he reported "lucid dreams" in which the dreamer retains the memory of his waking life, remained conscious, and could carry out "different acts of free volition." He observed that the phenomenon of multiple consciousness and "double memory"-of both waking and dream events--"leads almost unavoidably to the conception of a dream-body. He later wrote a novel, *Th. Bride of the Night* about dream travel outside the body.

Frequent flier Robert Monroe asserted with reason that "a controlled out-of-body experience is the most efficient means we know to gather Knowns to create a Different Overview"--a new definition of reality.

Discussion Question

What is the difference between out-of-body travel in the waking state and dream travel?

Commentary

We could ask ourselves the question: "Where is conscious mind in our dream states?" How does it participate and when does it participate? In traveling out-of-body in waking consciousness, conscious mind is present to Spirit's experiences, unless there is some "denying" force that intervenes, such as a "sleep-field" or some major distracting force, in which case subliminal mind takes over. Should this force be overwhelming, then buried unconscious, "the Bank," takes all incoming data and holds it for review. Is there a possibility if our being in control of the shutting down of conscious mind in our experiences? In the first state of consciousness, where all our attention energy is projected outward into an external experience, there is no control possible. Control begins at the second level of consciousness, when there is divided attention, part going outward, and some coming inward in self-observation. However, even here, I do not "own" my consciousness—I am afforded moments of control and then it is gone.

It is only at the third stage of consciousness that I can maintain any level of control—and this is the stage of self-remembering—where both the inner awareness and the outer awareness become anchored in an aim or a principle. Now I have attained 3-fold awareness, which also implies that I am aware in 3 centers simultaneously. Let's look at a simple life experience as an example. You ignore me today at a meeting and my feelings are hurt. I am angry as a result. I lash out at you verbally, rejecting one of your proposals. Here is reactive mind at work—first stage of consciousness. Now, I see myself reacting so, with a vague sense of embarrassment at my childish behavior, and then launch into a scornful tirade of inner self-criticism for doing so. Here I had a moment of self-observation, yet because I could not attach it to any aim or Work principle, it was unsustainable. I am back into life and mechanical reaction. If, at that fleeting point of embarrassment, I happen to use that as a catalyst to recall my aim—not to criticize nor self-justify, and then I connect my attention to my physical sensations of embarrassment, prolonging this moment by undertaking to stand between the "Yes and No" of it—now I am in more than just the formative part of my intellectual center—I am seeing principle and experiencing the truth of it. I have also introduced my "desire" for inner peace and freedom in my emotional center, which takes over the negative feelings of "I am hurt," as I am connecting myself to something higher—and I am substituting my contact with moving center, which "grounds" my experience in present time. I am now self-remembering and a higher third force enters. I am filled with the "Holy Ghost Force" and I feel whole, uplifted, and inwardly aglow. Now I have the possibility to control conscious mind's activities.

Let's see how conscious mind could operate under the circumstances of controlled response. I create a program to be carried out in my dream-time. I focus on this program, inserting various "triggers" to activate my program, much like an "if so, then so" condition. I am instructing subliminal consciousness to monitor incoming perceptions plus its own flow of associations to watch for whatever conditions were predetermined. When such conditions are recognized, the program runs. Conscious mind is alert to all of this in its recording function, but not in analytical mode. In this way, I, Spirit, am insulated from mind's interpretation of events, based on past history. Spirit, then, is able to utilize mind in terms of its knowledge of training programs to act as needed in regards to incoming perceptions. When we eliminate limiting beliefs we can enter the unknown with full capability.

Another factor of dream-time travel. It would be rather difficult for anyone to follow me home—whereas with out-of-body travel that can more readily happen. However, I must not be susceptible to suggestion—which implies that I dare not operate solely from subliminal. Conscious mind still needs to be available for evaluation if I am presented with psychic suggestions, having to do with detainment or entrapment. This is where our work in uncovering motivations will be useful. When I can be aware of, in fact, when I can learn to see my dream body in my dream experience, I have tangible anchor points to hold onto. When I do this, I am not susceptible to entrapment. When I have focused awareness that is fully functional, I can easily switch my focus and change my location, much as in ordinary dreams or in the black mirror. Of course, it would be ideal to use the walking litany in dream travel as we do with the black mirror.

So then, what are the "dream gates"? These may be analogous to the "veils of silence" that Tom Brown, Jr. speaks of in *The Journey*, and seem to refer to the planes of reality that one programs with using the black mirror. If we are to travel in present time into a shared reality, we must enter the realm of shared or communal consciousness. This would be the place of non-local reality—a tricky place to approach as at this junction we also could access 5th and 6th dimensional realities of all probabilities and all possibilities. Unless we were to use the walking litany for programming, we would be relying on a strong intention in order to hold a location, which would require inner silence as an insulator against distraction. The same conditions exist in this kind of exploration as journeys into the unknowable, as the Toltec seers would do, according to Don Juan. We will have special exercises in these techniques for those interested in such adventures.



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Class 16 Homework Psychic Development 101

A. BEAUTY WAY

“Sky Father and Earth Mother, Entering the Abyss, I Greet You.” *Use your awareness of physical sensation to ground you.*

Day Greetings and Day Endings: Experiment with the vortex your staff or spear creates.

B. MORNING SITTING

During part of the sitting, pick a place that you would like to journey to in Exercise F, then do an energetic mockup of what that will be like.

C. YOGA

See if you can be aware of your energy aura through sensation as you go through the various poses. It may be useful to hold a position for a while to do this.

D. CONTEMPLATION

1. What is “attention” a property of?
2. What is meant by “soul retrieval”?
3. How is it possible for a person to appear in several places at once?

E. EXERCISE

To be done everyday: Undertake to see the energy aura around people, plants, and animals.

F. EXERCISE

Each night: Undertake to dream-journey to the place you selected in your sitting and:

1. Compare it to your energetic mockup
2. Select ahead of time a class “buddy” and together come up with a plan to “meet” at such a place—then do so in your dream-journey. Also plan to say or do a simple act of recognition when you meet, and do so!
3. In class, we’ll seek confirmation! Be sure and record your results.