

"Forget your perfect offering. There is a crack in everything.
That's how the light gets in"



This is a quote from the song "Anthem" by Leonard Cohen. The beauty of this statement is indescribable and it is probably the most significant description of reality that can be found.

Creation is perfect not through perfection, but because of this crack which makes us open to imperfection.

This fact goes for humans as well as for all of creation. Through this crack love comes in and goes out and with this love, with our love we just have to do the best we can.

Whatever that is?

The work with the bookofmagic is not completely finished and I might still make amendments and make small changes. I started to write around 1992 and published a shorter version on the internet about 5 years later. I have put the project on hold from time to time and I have added new content now and then over the following decades

In 2014 I closed down the website and let the book rest, but late January, 2021 I was ready to pick the project back up. I added a few things and made some changes and after this I republished the website and now it is again available on the internet. If I ever finish this is "written in the stars". The book is dealing with a heavy and difficult subject and maybe I won't have very much to add to what I have written so far. A lot of the content added in the last 5-10 years concerns personal development which is a subject that often is found to be both interesting and beneficial for many people.

In it's current condition you can look at the content in two different ways.

It can be seen as an instruction about how to go about accessing the mystery of true magic. Because of the title you might get the idea that it will provide some clues as to how one can find ways to master the subject, as if attending a magic school.

When reading the book you will however realise that I mostly give subtle hints and put very much effort into describing how difficult it is to develop abilities to change reality in other than very small and subtle ways.

As I mentioned before the content of the book is currently and maybe mostly about personal development from a more general point of view. Hence the other perspective is that this book can be used more as a guide to personal development in a more common context. I do provide a thorough description of what good psychotherapy can be and the same goes for meditation. Good psychotherapy like for example Gestalt therapy, which is my profession, is a field where elements of "small" magic often is part of the work. Good psychotherapy changes the reality of a person's life, and experience of life, and meditation can definitely accomplish the same thing. When combined, psychotherapy and meditation can perform miracles. The text about thoughts, thought patterns and how to find a way to work on deeper levels of thought, is not easy to say the least. Writing about it I tend to repeat myself, and sometimes I am spending an excessive amount of time on details. This section of the book is however **very complex**, and most people might need a long time of preparation before even starting to work with thought patterns in the way described. For those who do try, I must point out that it is possible to get mixed up and lose your safe ground. Hence it is very important **to see this as an exercise that one should only do for shorter periods of time** and to counter the practice by living an ordinary life most of the time. In everyday life one should just let things be - let the mind and thoughts be.

I might develop the content of the Book of Magic more in the coming years. All depending on my other activities. Besides working on this book I put energy into my work as a Gestalt therapist, my family and other things, like for example being a fishing guide in Iceland in the summertime.



There are a few central messages in this book.

- Meditation and psychotherapy have similar effect because of the similar central function in both. Meditating and /or sharing our life with someone, as one does in psychotherapy, will help us find, and strengthen a position in our minds where we can stand aside and, as if from the outside, notice or observe, or register thoughts, memories, feelings and other sensations that we experience. This achievement is crucial in order to loosen our bonds with our personal history, as well as our own "programming". This loosening of bonds is necessary in order to change our ways and behaviour and consequently make life better. Loosening these bonds within ourselves is crucial when working with deeper change.
- Our thoughts govern everything in our lives and experiences. There are layers of thoughts in our minds. The way we process our thoughts is mostly subconscious and out of reach for most people. Meditation is the best way to

learn how to reach deeper than the main and topmost stream of thought, of which most people have awareness. Deeper thought processes are more and more rapid and often seem to govern “upper” thoughts. Sometimes thoughts also seem to go on in a parallel fashion. Very deep thought processes are rapid in a way that they seem instantaneous in the effect they have. Those thought patterns are extremely difficult to experience and to affect. In my experience these thought patterns are, at least partially, what constitutes intuition, since we perceive them as if they are almost instantaneous.

- To reach and become more aware of our minds and our thoughts, the best way is to focus on the body and on bodily awareness. The reason for this being that thoughts, bodily awareness and feelings are directly connected to each other. Without this awareness of feelings and bodily reactions we have no “anchor” and no place from where we can act as observers.
- To become more free we need to disconnect from our personal history and the bonds governing our behaviour. We also need to free ourselves from our collective bonds and programming, and the way we relate to the way we structure and organise reality by using time and other systems to organise and label everything around us.
- We need to learn to "rediscover" and experience the right half of our brain, which we gradually have lost contact with during our upbringing and programming, and we need to find balance between the two sides of our brain. In western society we tend to favour the left half of our brain over the right side. This is highly debilitating and makes us victimised in many ways. To really affect reality, we need learn how to be able to favour the right side of our brain, furthermore we need be able to do so without losing our sense of structure and control, which is extremely difficult and takes a lot of training. It is also necessary to always be able to "return" to a state of balance and structure otherwise we might “lose ourselves”.
- There are no shortcuts as to finding ways to alter reality. It requires long and extensive work with yourself as a person in order to loosen the bonds with your personal history and programming, and to learn to disregard our societal ways to structure, label and systemise everything around us.
- External rhythms are important for us humans, as it is for all life forms, and for the functioning of our universe. Our internal rhythms are equally important. Especially so when working to become more aware and more free. Our breathing is a link between conscious and subconscious layers in our mind. The heart is the most important central rhythm, anchor and resting place, and it is also a link between left and right and between heaven and earth. To cherish and cultivate our heart and our love is extremely important.

My hope is that you will find something to add to your personal “bag of useful knowledge” when reading my book of magic and maybe for some of you it will help make your life better.

Per-Otto Sylwan

The book of magic

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***Samtalspartner Sweden* offer exclusive information about magic, the conditions of magic and also about how to work**

to heal yourself and change your life. Below you can read the so far finished pages of "The book of magic." The book is still being worked on and I might from time to time make minor changes and also additions.

The first part of the book is dealing more with magic and basic concepts of reality. If you experience that part as difficult to "digest" I suggest that you go to the part about meditation and / or Psychotherapy by using the links to the right. From there and onwards the content is more about our mind and body, how we function and about ways to work on ourselves and our freedom and our wellbeing.

The first part is however even if it might be found challenging an important part of a whole and might be worth reading to get the full "picture" and an understanding of this wholeness Much of the later part of the text can be used as a "handbook" for working with deeper personal development and change.



Since I am Swedish there might be misspellings in the text below. There might also be some bad or peculiar formulations and I ask you to be tolerant concerning eventual mistakes. I'm happy to receive feedback regarding the content as well as any linguistic oddities so please feel free to contact me.

The text below is very personal. This is my own thoughts, knowledge and ideas put into print. Because of that I feel somewhat possessive about the text. What I write about is however not something that it is possible to own. The knowledge is open for everyone with some understanding of reality and how reality is built up and how magic works. Parts of the knowledge described might not be commonly known but there are of course others who share this knowledge and certainly some people who know a lot more than I do. I ask you to respect my text and you are free to use it as long as you don't claim it as yours. You are obliged to refer to me and my copyright if you quote or republish anything directly.

I write about magic, but this is not a book with detailed instructions how to do magic. On the contrary there are no such instructions at all. I do my best to describe

the conditions for magical changes and for being able to manipulate our so-called reality. I also do my best to point out that "true magic" is something that craves very deep insights and fundamental changes in your own self and in your whole being! Because of this much emphasis in my text is on personal development and how to work to change and develop our own mind and perceptions. It is in my opinion absolutely necessary to know how "reality" is dependant on your own prejudice and programming if you aspire to go into the field of magic.

To be able to handle changes in yourself as well as in others and in what you perceive as reality you need to learn how to detach yourself from your own programming.

Reality is a fragile thing and this fact is actually a central message which I want to share with you as a reader. When realising this fragility you might be more appreciative and positive concerning your own circumstances and about what life is here and now for us humans.

To work on yourself in the ways I describe is when done more "lightly" just beneficial and helpful if you aim to be a good person and to fit in and be happy. You might also learn to be able to do "small everyday magic" and thus help others and yourself. When the methods for personal change and development that I describe are used more "heavily" there are risks and might be a price to pay and the greatest risk is to alienate your self from society and from other humans and the reality we have built together. I have seen this happen in at least 2 severe cases whith persons who were digging too deep and were careless and did not realise the danger and I also know about some others which I have not met personally and whom have to a varying degree lost their safe ground.

If you want to go directly to "chapters" in the book I have listed some topics with links in the menu on the right side.



Magic

Writing about magic I would like to start by giving you some magic.

As an example, I therefore hereby present to you the strongest magic of the so called modern Christian western world.

“There is no magic!”

When deep in yourself you understand the significance of this statement and how much it affects us, you will also have a good clue to what magic really is.

In the end it is all about belief and that's all there is!

As a start I will also tell you how to do magic and what you need to achieve to be able to do real magic.

To do magic you have to be able to dwell in the right half of your brain and still be in contact with the sense of structure and the ability to create order belonging to the left part. If you can achieve this you will be able to change and rearrange what you perceive as reality and change it. To somehow remain in contact with the left part is absolutely necessary otherwise you will just lose yourself and have no idea whatsoever that there is something to reorder.

To achieve what I describe is extremely difficult and can take a lifetime to learn. You will have to experience and learn who you are in your inner self and to see through the illusion that the structure and order you have achieved growing up is a fixed reality. This book is an attempt to at least partially describe some of the steps needed to loosen the bonds to the programming which form your view of reality.

As a start I urge you to follow this link to You tube and listen to Jill Bolte Taylor telling her story: [My stroke of insight | Jill Bolte Taylor - YouTube](#)

Her story is very important since it reveals the fact that when you are fully or at least almost so in the right half of your brain there is no structure and order in the sense we normally experience reality and hence when being there reality can be changed if you learn how to do this.

Since the story Jil Bolte provides is so important I will repeat this link more times in the following text

If you like you can also visit her website: www.drjilltaylor.com.

Introduction

This is a book dealing with the basic concepts of reality. These concepts are buried deep deep down in our consciousness in the form of the thoughts and intent of the first spirit which is the primary source for there being a reality at all. Some or most of the training methods suggested and described in this book are well suited to be

used for personal development in the "normal" sense. Used this way they are safe, positive and beneficial for most people. On the other hand, some of the training methods could if you use them thoughtlessly and drastically lead to what can be the opposite of personal development and I therefore caution the reader to be careful when applying them. Dealing with true magic means that you loosen the bonds to the reality you are used to and this can lead to alienation and sometimes deep confusion. These risks should however not be overemphasized since there is a soundness in most of us which makes us keep the balance and do what is good for ourselves as well as for others. If you however want to dig deeper and push your borders much further than most people do I recommend that you also put some emphasis into anchoring yourself in this reality by putting a lot of energy into being a common ordinary person. The best way to do this is by doing ordinary things with "common" people and keep a "line" between your eventual skills and your ordinary life. Don't walk around and manipulate others or try to affect reality except in circumstances when this is highly needed for a good purpose. If you are careless your actions will hit back on you and you will suffer from it. Staying common and ordinary is a very important anchor and when it comes to managing our own life even the most skilled person has his or her "ass behind" as we say in Sweden when we need to point out that we are all alike and need to adapt to the same basic circumstances connected to existence.

I write this book because I think I know something about this subject that I want to share with others. My knowledge comes from almost 50 years of studying magic, personal development, meditation and related topics and although I am not into doing deeper magic, at least not on a conscious level I believe that I have pushed the borders of my personal reality a bit further than most people. Humanity of today is at least partly entering a new awareness and a new step of development. This step increase the need for more insights and knowledge of the forces that are the base for creation and existence in this reality.

Magic is neither good nor bad, it simply is. You cannot even say that it's a tool since magic is the basic truth about reality. Depending on your training there are sometimes tools you can use to do magic but the primary and in deeper levels only tool is yourself and your intent. Tools are just "helpers" in the sense that they can give some help to focus your intent in a better way.

There are a few things that can be of importance to think of when acting on this planet and that is to keep in mind that you at least for now is a child of mother earth. To be orientated and have a sense of where north, south, east and west are can be helpful since this keeps you in line with our planets magnetic field and then also in contact with the planet itself. Another thing is that since everything has a rhythm and since movement inside this universe is rhythmic and circular, rhythms and circles can be helpful to a certain extent. Your own rhythms like breathing, heart rhythm and even the pulse in the spinal cord are important "tools" to be used as anchors and/or referential "instruments." Muscular tonus rhythm can also be of use in internal work. Even a good tool or instrument is however just useful to a

certain extent. In the end intent is all there is and outside of this universe there is probably as much straightness as there are circles and rhythms if there is anything at all.

There are no levels of magic since magic just is, but there are levels on which to do magic. There is every day magic, small magic with small miracles and small everyday changes. There are greater miracles and great magic which deals with greater changes in society and in the course of human development. In the "bottom" of it all there is true magic which is the magic of thought and intent and which can induce **any** change or miracle.

As magic is neither good nor bad it can however be used to do both. It's potential is unlimited which is something everyone entering the field should consider. To choose how you use yourself and your abilities is always crucial, but it is more important in the field of using true magic than it is in a more "ordinary" life. You can however put your trust in the following: Nothing is worth anything without compassion, empathy and love, "without a heart", ***and the good side in life is in the end always stronger and more important than what is evil or bad.*** This rule is valid for magic and those dealing with magic as well as for all other aspects of existence and as a matter of fact this truth is, if possible, maybe even more true for people dealing with magic than for others. Without love and compassion existence is a meaningless nothing and if you lack an open heart, you can **never** as a person reach beyond a certain point in your own development and skill. This is true everywhere and the same goes for magical development.

There is an important reason for this fact and that is that without the heart there is a "hole" in our being where there should be a connection between heaven and earth. This fact is constitutional and has to do with the basic patterns for existence created by the first spirit. The first spirit in its wisdom created the universes with this constitutional fact built into it and even if reality can change in endless ways ***the basic rules for existence created by the first spirit are unchangeable.***

The reason for this "rule" being there is that love is necessary to remind us that we are all of us parts of the same wholeness and that we belong together. Any being using his intent to do evil will sooner or later be stopped and fail because of his or her lack of an open heart. It is like reaching a great wall which is unclimbable. The only way to pass this wall is to open the heart and then the connection to the whole will be restored and then redemption is possible and in due time there will also be reconciliation.

It is in its place to point out that this necessity of love and redemption/reconciliation also is the central message of the Christian gospels as well as it is central in other major religions and in many spiritual traditions.

I highly recommend you as reader of this book to before everything else work on developing and nurturing compassion, empathy and love. To do this is to encourage life itself and to do this is necessary if you want to go forward and claim the right

of true conscious existence.

To work on the heart goes before every other teaching and the most powerful being without a heart will in the end fail before the poorest of the poor if in this poverty there is a living open heart. You should also know that the heart can never die or be defeated it can only be hidden and clouded.

There is a brother- and sisterhood for those following the way of the heart. To find and to join it you need to look into your own self and find your own heart.

Basic concepts

Belief

We are all magicians and we all do magic all the time. There is for example small magic in almost everything we say and do and in what we think is true or not true. However the stronger magic we all exercise is almost always performed on a subconscious level and the most important and potent parts of this activity are buried very deep down in our consciousness.

The strong and “real” magic we all do all the time is to build, uphold and maintain the world around us, the world we call “reality”. We start doing this as soon as we start to exist in this world. This is an ongoing process and the more aware we get the more complex and fixed we tend to make our world.

Since we all do this magic all the time you could of course say that we are all magicians. Being a magician in the true sense and in the way most of us interpret this concept means however to be in control of the magic you perform and hence being able to choose your "reality" and sometimes also the reality of others.

Doing magic is a question of perception and belief. However, that statement even if it is true, tend to miss the point because most people does not have a true conscious understanding of the deeper meaning of the word belief. Most of us think of believing as something related only to our superficial intellect and not to ourselves as whole beings, body, soul and spirit and to ourselves as beings where every atom in our body is filled with consciousness and not only our brain.

Our conscious intellect is building its activity on the premises of the world as we perceive it. We consider what we perceive as true, real and logical, missing the fact that we all of us together have built and defined our reality being active on a deep, complex and mostly subconscious level. We tend to think of the world as something outside ourselves and we think of the way it is built as something set up by someone else, or maybe just being there with no one responsible. To get around that misunderstanding of the world and what reality is, we must change our views and our understanding of ourselves and of the meaning of the concept of belief. If we are to understand how true magic is working questioning and changing these conditions is absolutely necessary.

Disbelief is as important as belief

This statement is very, very important for the understanding of magic. **What we choose not to believe affects us as much as what we choose to believe.** Knowing and accepting this for a fact you end up realising that it is all a matter of choice. If you in turn accept that statement you will realise that the other side of that coin is that everything is possible.

Upholding the world

The magic we exercise maintaining the dualistic world around us is heavy work. It tires us and it is the main reason for our need of sleep. Sleeping we are free to wander around in the dreamworld where **everything is possible.** The dreamworld is a place of true magic and when we are there we create new realities all the time. If we don't sleep we end up hallucinating. We stop being able to uphold the world and the borders of "reality" weakens. **Being able to consciously go into the world of dreams is one of the basic means to exercise true magic. The same goes for being able to consciously leave this world when dying or in more advanced cases by still alive just go someplace else bringing your body along with you.**

Science is eating magic

The so called modern western science has its own magic. In some and ways there is not much difference between that magic and other magic. In other ways there is an abyss separating it from other magic. The main reason for that abyss is firstly that **modern science uses disbelief as one of its absolutely most central forces** and secondly that it needs machines and equipment for almost everything. Modern science does its magic in a very, very formalised, strict and rigid way. Only some patterns are allowed to work. What lies outside those patterns is ignored or banned. Exceptions from that attitude can sometimes be found for example in modern physics when it is breaking new ground. A problem however is that even open minded scientists often are very heavy indoctrinated with the "truths" that are the cornerstones of science. They mostly don't realise how "untrue" or fragile these "truths" can be, and they mostly don't realise that what they call truths and axioms are almost always just models, built upon other models and that those models although they can be very advanced and be the base for scientific development most often can limitate creativity instead of encouraging it.

There is a big difference between people who "believe that they know" and those who "know that they believe" and many scientists, especially in natural sciences are victims to an extremely strong belief that they know how things are and some of them extend that certainty far outside their scientific field and apply it to their personal view of almost everything.

I once watched a TV sending where all Nobel price winners of the year were discussing and presenting their view on different topics. Very interesting when following this discussion was that the Japanese guy who had recieved the litterature price that year was by far the most sensible and wise and openminded of all of them and he was "just an author" and not a scientist.

One thing that was a bit pathetic when watching the discussions between all those very clever scientists was that they talked rather much about how sad it is that "ordinary people" does not understand them. No one seemed to realise that it is their own attitude of knowing things better and communicating in a "I know how things are fashion" that is the reason for the gap between them and all those whom they find so lacking in understanding.

The world is a luminous wonderful glowing pearl full of its own magic. You could say that the world is glowing from the light of magic. The old pre-Christian world was however still more luminous. Modern science combined with the limiting concepts from Christianity and rationality is enlightening the world with its light of scientific and religious truths as well as with electricity and lectures. Modern science is however at the same time slowly and efficiently extinguishing or hiding the true light of magic. There is an obvious and very sad connection between this and the fact that we are slowly polluting and destroying the surface of the planet

Science is eating magic.

This fact makes the world dull and tends to make people lose hope and feel depressed. However you should not fall in the trap that everything was better in earlier times. Scientific progress is important but it should not be used as a tool to restrict freedom and narrow and limit reality.

Intent

Belief systems are as numerous as there are thoughts and they are as necessary for living as air. They are in fact even more necessary since they are the fundament of existence and without them there would just be chaos.

Every belief system has its own rules and limitations. For most of us our different belief systems are to a great extent overlapping each other especially on the subconscious level and the differences are mostly very superficial. Almost all our basic beliefs as humans are actually very similar but they are mostly below the threshold of consciousness and on the conscious level we often tend to exaggerate the differences and we often attack those with a "different" view.

To hide the light of others and try to "puncture" their belief systems by claiming your own views and denying others the right to be different and think and believe differently is not very constructive. There can of course be cultural and other habits which are in such a way that it is important to dissociate oneself from them but for the most part differences are on such a level that it is profoundly more interesting and educating to stay tolerant and accept and enjoy the perceived life and opinions of other people.

As there are a limitless amount of belief systems there are also limitless ways to do magic. Making rituals, using rhythms and music, drawing circles, having communions of different kinds, like for example the Christian way of eating Jesus body and drinking his blood. Most people maybe not realise that the Christian

communion is an act of magic and even if they do they probably don't realise how extremely strong this magic is.

When you think about it the Christian communion as the central ritual in Christianity has had a profound impact on humanity and on human life on this planet for two millennia and its power as a ritual is enormous.

Rituals are very important on the collective level in groups and societies since they focus the belief and intent of many people. To do true magic as a single person no outer means or rituals are however necessary.

If you have the skill **all you need is Intent.**

Intent is the central thing in all magic. When you do magic making rituals and by using different tools you use them because you need tools or rituals to open up to deeper levels of consciousness and to focus and sharpen your intent. On the collective level rituals are very effective as a means to get a common focus for intent

It is not easy to describe or to tell what intent really is and I hope your understanding of what it is will grow by reading this book.

Understanding intent is so intimately linked to the subtle and deeper aspects of perception and experience that it is more or less impossible to grasp with your intellect.

There are probably other works and books describing intent and different ways to train yourself in experiencing intent.

One way to train yourself is meditation. In my opinion Zazen or Zen meditation and similar methods of meditation without mantras or other distractions are among the more efficient for this purpose.

Writing this book on a serious and important subject I will try an explanation of what intent is even if it is almost impossible to describe, but I strongly suggest some kind of personal practise like meditation to the reader who want to go further.

In my experience intent is there when your awareness touches the place or part in your mind where thoughts are borned. Touching this place with your conscious mind you are able to influence what thoughts will be borned. It is a very subtle and fragile thing and I am not able to explain it further or to tell you how you can mean to do something without having thought about it beforehand. You just know it when it's there and it can be a wonderous thing to experience.

Being aware of your intent on a deep level can be like balancing on the edge of a knife. You can compare it with the experience of being a rally driver, driving a car very fast on a difficult road. Some people are very good at doing this and many others can at least do it even if not very good. It will however be very different if you think about doing this and at the same time you are totally aware of every decision on your part that is normally done subconsciously and reflexively due to training. If you consciously have to make every decision even considering the

smallest movement of body, hands and eyes, driving a car in a rally will indeed be an almost impossible thing to do.

Experiencing intent is like for an instant of an instant of an instant, realising that every kind of activity on your part if ever so small will change the world forever. It is like realising that anything except absolute stillness and lack of thought is going to do something to yourself and to everything else around you. You may also experience that it is almost impossible to stay at that place and that the moment you leave it you start doing so many things and are involved in so many processes that existence for a short moment feels very complicated.

The following story about creation and the first spirit might give you further insight in the subject of intent. It is a simple story of creation and **it is the “true” story of the first intent.**

It is the story of how everything started and so it is also the true story about the source of magic as well as about everything else.

The original spirit*

In a beginning there was.....?.....?.....?
!!

There was not nothing because nothingness cannot exist without something.
 There was not emptiness since emptiness cannot be without there being something.
 Lets say this beginning was and it was unimaginable and impossible to grasp.

In this beginning there is the original spirit.
 Somehow the original spirit is aware of its existence. How that was possible is not possible to grasp or understand. Still, it is a fact.

Aware and realising, needing something to fill its awareness the original spirit acted.

First it sent its awareness as far as it could in one direction, let us call this direction forward.

Finding nothing there it sent its awareness as far as it could in the opposite direction, which is backward since forward already was created.

Finding nothing there the original spirit sent its awareness as far as it could 90* in another direction which we call left.

Finding nothing it did the same in the opposite direction which was to the right since left was now created.

Still finding nothing the original spirit turned its awareness another 90* and sent it out as far as it could in a direction we can call upward.

Still finding nothing and with only one direction left to go it did the same downward.

Finding nothing with its awareness as far as it could go in all these six directions the original spirit despaired. It got dizzy and started to spin. Spinning faster and faster in all directions possible suddenly a golden globe came into being, created by the six points of awareness stretched out in six different directions and now moving so fast and in so many directions that a sphere was created.

And suddenly as by a miracle time and space came into being.

The spirit went to the surface of the sphere and see outside was eternity. It went to the inside and inside was eternity as well although there suddenly seemed to be a centre where before there had been some kind of unimaginable nothing at the place where it all had started.

The original spirit decided to call the sphere “The egg of creation” and filled with joy of existence, and of having somewhere to be, the original spirit expanded and started to fill the universe with creation.

**In regard to being a story of creation part of the inspiration for the above story is fetched from the books "The flower of life" I and II written by Drunvalo Melchisedec*

About Big Bang

There is a need to say something about Big Bang since the above story of creation has similarities to this theory. The name Big Bang might be new but the theory or phenomenon is ancient. It is sometimes referred to as Brahma night and Brahma day, also called the Breath of God. The universe contracts when the creator is breathing in and expands when breathing out. It is important to realise that this is an ongoing process and "the Bang" as our science call it is happening just this moment, but NOT where we are in the process. The thing is that there is actually just one moment, one now and everything is existing and happening simultaneously in this now. Time however exists also since movement and distance constitutes time. The fact that there is time as well as no time is one of the things which is very hard to grasp about creation and existence. Another strange thing is the possibility of there being nothing at all at the same time as there is an eternity and endlessness in the universes.

Choice

We all make choices all the time. Mostly our choices are about small matters or seemingly small matters. All of us however when needed make more important choices about our life and our future. Once you choose to open a new path new possibilities arise. Every choice even if small will one way or another affect your life and your situation.

The consequences of some choices will however sometimes be more or less

neutralised by the “world or reality concept” and its tendency to make everything go back to “normal” or to the way things use to be. The "world concept" could be seen as the same as our shared view of "reality" to which we are programmed and which we have learned and are cultivating together. It is like a "contract" where we all have agreed to most of the "rules". This contract or common agreement is very hard to break and there are consequences for those who break it.

Your own influence on the whole of the agreement is however very limited and reality tends to act like a rubber ball. When you push it, it bounces back to be the same round sphere that it was before.

Some choices of course due to circumstances make your life and sometimes the life of others change drastically anyway since there are still many possibilities allowed to us “inside the ball of our shared reality”.

Most choices we make are about external matters like work, studies, what to eat, taking the bus instead of walking etc. Our choices will to some degree affect us mentally as well as bodily even if that is not the purpose. Then there are some or a few choices which are meant to change and affect us internally in the way we think and function. Starting to meditate is such a choice and to choose to enter into psychotherapy is another. Choosing to really learn to affect our perceived reality and to do real magic is a more extreme choice which will affect us very deeply in ways we are not realising when making such a choice and it could actually happen that we don't even know what we are choosing and why.

The choice to enter the path of magic can differ a lot. It can be made by starting to do some kind of training that change your view of the world radically. It can also be an event which affects a person radically or a meeting with someone powerful like Don Juan in the Castaneda books. If we are not fully aware of the importance of the choice we have made there will most often be a second point when you realise that a very important choice is there and then there is a more conscious choosing point.

The choice to in a deeper way question and change your view of the world and the learning provided by the upbringing will as I have pointed out affect your life drastically. The learnings and rules that has formed your view of the world will change very much and it can be extremely hard or even impossible to go back. This is therefore sometimes referred to as *the "point of no return"*. *Another metaphor is the opening of "Pandoras box"*

In spiritual teachings one can find names related to the choice to enter some kind of deeper training. One such example is the myth about entering the "Bodhisattva path".

Entering magic out of ignorance can happen and may start very small but soon grow so big that it changes your whole life quickly and radically and often at some point when all these changes start you have to make your personal choice whether to go forward or turn back. If you are in much turmoil this can be hard to do and as said above going back after a certain point can be very difficult and might also cost you.

One thing which must be said about choosing magic is that there are examples of people who seem to have been deprived of their choice by being mentally hijacked and more or less forced into entering a magical or spiritual path. This can happen, but on a deeper subconscious level, a person for the most part have to agree in some way even if it is forced on them. The choice can in those circumstances be the choice to accept what is happening. Without acceptance a person will never be able to train and learn properly.

Choosing magic and to allow it to be a reality you also open the path to chaos and to realising that everything exists in the same place and at the same time, overlapping and intermingling endlessly. Time becomes a true illusion and your intent resting in your mind and "heart" is your only reliable tool and your only saviour if you want to stay intact.

Choosing magic can sometimes in more extreme cases be like "puncturing the rubber ball of reality" and make the world as you know it collapse. "Puncturing the reality" fast is a drastic thing to do and it is therefore not advisable. It is much better to install a vent or a small opening that allows the world to collapse more slowly and accordingly let you have some control over what happens. Doing this is the better way and the training connected with most "good" magical paths is built this way. This allows you to train properly so that you have all the insights you need to make your "choices" in a more satisfying way.

Since choosing the path of magic will change you very much you need to do your best to keep your heart as a living centre. There is also another thing which is very important if you enter this path. You should work as hard as you can to develop and nurture your identity as a "common ordinary person". This aim should always be there and go together with your training. Being ordinary is your best protection against the alienation which follow the deeper changes needed for doing magic. You should refrain from everything that makes you seem special. Do not try to appear powerful or out of the ordinary. Indulge in a common life and "ordinary" things and actions as far from the magical field as possible.

It is good to develop common skills which are parts of a rich and healthy life. Live as much as an ordinary person as is possible. Don't manipulate life or other humans if it is not absolutely necessary and unavoidable. If you succeed in "being common and ordinary" you will stay sane and probably relatively happy. If not, you might regret the choice you have made. **If you find that you at some point seem to lose yourself in being and appearing special, take a step back and remember this advice.**

The eventual skills you develop should only be used for helping others and to make life better on this planet. It might be ok to do small things for your own benefit but only sparingly and with great care. You should also realise that having special skills does not make you different when it comes to having to deal with the basic existential dilemma that we all share, namely the fact that you exist and have to do your best to make this worthwhile. In that respect you will never be more or less

special than anyone else. Magical skill will not in itself make you more happy but using your skills for the good of others and to help the planet is highly rewarding and will fill your life with meaning.

Magical training

There are numerous different paths to travel towards magic and numerous training methods as well. There are however some basic things that most people need to deal with one way or another if they are to investigate the path of magic. Below some of them are listed as examples. This list is not complete, but what is listed below are important issues to consider

- **To still the mind and stop the internal dialogue**
- **To disconnect from history and learning**
- **Working with senses, perception and communication**
- **Opening to the channels of feeling and the connection between the brain halves**
- **Deprogramming of the mind**
- **Working with thought patterns and their connected feelings**
- **Improving bodily awareness and "claim" your own body**
- **Opening of the dream world to everyday consciousness**
- **Neutralising time references**
- **Investigating holy geometry**
- **To wake up Kundalini or Chi which is the fundamental life force existing between left and right**

Overlapping of course exists between most of the topics in the list. Because of this can each training area also be like a gateway and when you are in the process of working with one of them the effect might generalise to one or more of the others. This also means that it is probably not necessary to train yourself very actively in each of the mentioned areas separately.

Two of the above are in my opinion quite central and that is the question of stilling the mind and of opening up to the dreamworld. To manage these two areas it is also necessary investigate some of the other listed fields of training and the different areas intermingle and depend on each other.

Most important of all is stilling the mind and this also tends to generalise to almost all of the topics mentioned.

It is important to realise that the "Stilling of the mind" is a process in which the body awareness is highly involved. The mind and the body are closely interlinked and **the body is the portal to the deeper layers in our mind**. Because of this it is necessary to work with the body and techniques that heighten body awareness and access to our feelings to succeed in stilling the mind and to be more able to "control" our mind and our thought processes.



Magic returning

After a long time of being banned, suppressed and ignored, magic is now returning or maybe more correct, resurfacing in our modern western world. The importance of the "age of Aquarius" should not be underestimated. This change started a process which at least for us westerners release us from the tight grip of Christianity. Collective consciousness is developing rapidly and acceptance of magic as well as magical insights are spreading. This big change is very obvious if you look back 50 years. 1968 really was an important turning point and the period after this up to about 1985 was like a big melting pot with new ideas emerging. Change was favoured then and everything seemed possible. At first more profound changes were traceable only among a small exclusive mostly rather young part of the western population. During the seventies and the following decades new ideas and changes successively were "spilling out" and spreading with increasing speed. The 1990s might for some look like a setback, but now in the third millennium in our Christian way of counting time it is obvious that a broad and profound change in attitudes and ideas has gotten a strong foothold among big parts of the population.

The seventies were crucial. As for magic and its development many schools of magic that had been in hiding for hundreds of years suddenly went out in the open and started to share their knowledge. There were many new books and ideas during that time.

For my part I think the works of Carlos Castaneda were among the most important at least this is true for myself. A lot of the "frontier people" were deeply affected by these books. What was special is that these books in a very detailed way describe the process of a scholar entering the magical field and that Castaneda wrote about his experiences as a scholar of magic in such a way that it is possible to follow his own process very close. The teachings from his Nagual teacher Don Juan Mathus are so well described that you get deeply involved in Castaneda's own process and therefore get an understanding of some of the most important things that are connected to opening up to and being aware of the magic in the world.

As a "second hander" it is almost impossible to transfer the knowledge and insights which are given in Castanedas books. You have to read them for yourself to be able to understand. If you do, I must however caution you not to fall into the trap of thinking they are all about drugs. In the first volumes Castaneda describes several occasions of using Mescaline. Many readers have stopped after one or more of the first books because of this. Those who continue to read further will however realise

that drugs are not at all a central part of the teachings given by Don Juan. On the contrary Don Juan in the later books points out that using hallucinogenic drugs can be harmful and destructive and that the only reason for letting Castaneda use these drugs was "because he was so dumb" and because he could not accept that his view of reality was not the only one possible.

To give you more insight in Don Juan Mathus teachings and about the central learning needed for a scholar of magic, I will present to you the following quotations from the book *Tales of power* by Carlos Castaneda (*Tales of power* 1974; pp 231-233, 245, 247-248, 265.) Exactly the same quotations can also be found in the book *"Patterns of the hypnotic techniques by Milton H Erickson, M.D. volume 1 by Richard Bandler and John Grinder.*

..... *"The first act of a teacher is to introduce the idea that the world we think we see is only a view, a description of the world. Every effort of a teacher is geared to provide this point to his apprentice. But accepting it seems to be one of the hardest things one can do. We are complacently caught in our particular view of the world, which compels us to feel and act as if we knew everything about the world. A teacher, from the very first act he performs aims at stopping that view. Sorcerers call it stopping the internal dialogue and they are convinced that it is the single most important technique that an apprentice can learn".....*

..... *"Stopping the internal dialogue is , however the key to the sorcerers world," he said. "The rest of the activities are only props. All they do is accelerate the effect of stopping the internal dialogue".....*

..... *"The teacher reorders the view of the world. I have called that view the island of the **Tonal**. I've said that everything that we are is on that island. The sorcerers' explanation says that the island of the **Tonal** is made by our perception, which has been trained to focus on certain elements. Each of those elements and all of them together form our view of the world. The job of a teacher, insofar as the apprentice's perception is concerned, consists of reordering all the elements of the island on one half of the bubble. By now you must have realized that cleaning and reordering the island of the **Tonal** means regrouping all its elements on the side of **reason**. My task has been to disarrange your ordinary view, not to destroy it, but to force it to rally on the side of **reason**".....*

.... *"He drew an imaginary circle on the rock and divided it in two along a vertical diameter. He said that the art of a teacher was to force his disciple to group his view of the world on the right half of the bubble.*

"Why the right half?" I asked.

*"that's the side of the **Tonal**," he said. The teacher always addresses himself to that side, and by presenting his apprentice on the one hand with the warrior's way he forces him into reasonableness and sobriety, and strength of character and body; and by presenting him on the other hand with unthinkable but real situations which*

the apprentice cannot cope with, he forces him to realise that his reason, although it is a most wonderful affair, can only cover a small area".....

*....."Walking in that specific manner saturates the **Tonal**," he said. It floods it. You see, the attention of the **Tonal** has to be placed on its creations. In fact, it is that attention that creates the order of the world in the first place; so, the **Tonal** must be attentive to the elements of its world in order to maintain it, **and must, above all, uphold the world as an internal dialogue.***

*He said that the right way of walking was a subterfuge. The warrior, first by curling his fingers, drew attention to the arms; and then by looking, without focusing the eyes, at any point directly in front of him on the arc that started at the tip of his feet and ended above the horizon, he literally flooded his **Tonal** with information. The **Tonal** without its one-to-one relation with the elements of its description, was incapable of talking to itself, and thus became silent".... (Authors remark: This is partly a description of a certain kind of walking practise taught by don Juan)*

*....."Order in our perception is the exclusive realm of the **Tonal**; only there can our actions have a sequence; only there are they like stairways where one can count the steps. There is nothing of that sort in the **Nagual**. Therefore the view of the **Tonal** is a tool, and as such it is not only the best tool but the only one we've got"....*

*...."Dreaming is a practical aid devised by sorcerers, he said. they were no fools; they knew what they were doing and sought the usefulness of the **Nagual** by training their **Tonal** to let go for a moment, so to speak and then grab again. This statement doesn't make sense to you. But that's what you've been doing all along: training yourself to let go without losing your marbles. **Dreaming** of course, is the crown of the sorcerers' efforts, the ultimate use of the **Nagual**."*

The Castaneda books and the teachings of don Juan are very important. They also gives a hint of the fact that shamanistic and sorcerous traditions have been preserved in secret in spite of the Christian conquest, suppression, destruction and extermination of the world and culture of the Indians.

Before the "white man" these traditions where most often a living part of the different native societies on the American continent. Most of these schools or traditions have been preserved and in hiding for several hundred years. That they now come out of hiding, a thing which is still happening today and has successively happened during the last 50 years is an important part of the spiritual development necessary for humanity's next step of development.

Some aspects of Juan Mathus teachings are especially important. Of these aspects the concepts of the **Tonal**, the **Nagual** and the **Nagual being** are quite central.

Tonal and Nagual

As for the **Tonal** and **Nagual** they are, or at least seems to be the same as our two bodily halves and in a reversed fashion our brain halves. They are the products and manifestation of duality and accordingly different in quality. You can compare them with yin and yang, male and female aspects of the human self etc. As you can derive from the quotations above, **Tonal** stands for structure, reason and separateness. **Nagual** stands for feelings, intuition, chaos and oneness. To further understand this and to understand the consequences of manipulation of the mechanisms that constitutes a "normal" undisturbed use of the **Tonal** and the **Nagual** you have to read Castaneda's books or some other work of similar importance if you are able to find one which I have not. If possible you can also find a teacher and investigate this for yourself.

I will give you an alternat description of the quotations above which is more in tune with modern western concepts

Most of us consider the structure and sense of order we have achieved during our upbringing as reality. This is like thinking a map is the real landscape and not just a limited description. What we think is reality is a very very small part of something much much bigger and which we using our senses and learning can only perceive in a very limited way. This order we have achieved is however the only thing we have to rely on to be able to navigate our existence and it is therefore of extreme importance to us.

We structure and order the "world" in the left part of our brain and the more order and ordering the more we might be forced to dwell in that part. The right half of our brain can give support to us in our ordering but is in itself free from the order and is instead in contact with what "reality" really is. The fact is that the "real" reality is so free from order that it is indescribable and I cannot tell you what it is. It can only be perceived and to be able to use and navigate it you must at least partly order it.

We all have contact with the right part of our brain and experience the indescribable thing which is reality in the form of perceived experiences. In this experiencing our whole body and all our senses take part and are very important. What we experience in this way comes in "bits and pieces" which we order and incorporate in our view of the world. To have contact also with the right half of our brain is actually absolutely necessary to achieve order and form our experiences in the way we need to do. **Both parts of our brain are therefore equally important and need to cooperate.** As order is however so important we have a tendency to favour the left side of the brain and this can lead to an imbalance which can be debilitating. There can also due to our upbringing be disturbances in communication in the brain and the so important communication between the two halves. This is actually happening when someone is traumatized and / or forced to structure things in a way that partially or fully excludes communication with the right half.

To be a bit more free in your life it is good to loosen the bonds to your ordering and programming and be able to step aside and then choose how to act and also at least

partially how to react. This is something one can achieve by meditating and in psychotherapy. A combination of both is often very good and will help you to get more in balance and to open up blockings in the internal communication.

If you want to go further it is important to in a very high degree free yourself from the programming in the left half and also from the sometimes heavily "binding" supportive experienced communication with the right side. This will make you even more balanced which might give you a possibility to in a way "rest" or be "in the middle" or "between" the two halves of the brain.

Being free enough you might be able to fully dwell in and experience the right half of the brain without totally losing contact with the ordering side and since in the "real reality" everything is possible you might be able to reorder the order in the left part and change that order. It is a bit like being able to rewrite a map and things on the ground suddenly are and look different and will be perceived and experienced in a new way.

The Nagual being

It is important to point out that the **Nagual being** has a different meaning than the Nagual side of our body. A Nagual being is someone who due to his or her constitution can make use of our Nagual side / our right half of the brain and its potency for change in a way which are not as easy for ordinary people. As for the **Nagual being**, don Juan does not give us many facts about this special kind of being except that he or she is "four parted". In the following I will provide some additional things to his description.

The concept of the Nagual being is interesting. According to don Juan a Nagual is a very rare and special kind of human being. A Nagual is four parted while other people are two parted. Being four parted a Nagual has special qualities and abilities which ordinary people do not have. Among those abilities a gift to do magic easier than others is maybe the most important. The name Nagual has its origin in the central parts of the American continent, but it has probably even older roots. Another ancient name which has its origin in the Mediterranean area is "Lucumon" or "Lucumone".

Every human being consists of two halves separated by a vertical midline in front-back direction. Our brain is likewise split in two halves with the very different qualities described above. From what I have deduced out of different sources the Nagual has an internal anatomy making each of these both parts be internally perceived as if split in two. The result of this is that there is at least one more "separation line" in his/her being which is not visible for most people but which those with the right ability are able to "see". The result seems to be as if there is another vertical split or line apart from our ordinary left-right side split. It is not visible bodily from the outside but can be seen in the aura of a human. The two

midlines forms a cross penetrating the whole Nagual being from top to bottom. It is likely possible to see this difference inside our brain or at least it must be possible by using an MRT device. The additional "split" or separation line makes a big difference in ability for the Nagual to open up his or her being to both the known and unknown world.



This is a picture of the traditional "Lucumon Cross" which also is the Cross of the Nagual.

It shows two crossing lines as well as the specific diagonal cross linking of the Nagual (see below).

You can notice the similarity to the Christian cross.

More about the Nagual being

As stated above the normal two parted human is split in two halves with different qualities and the differences are related and connected to the differences of the two brain halves.

A popular and often used way of describing the two bodily halves is to say that the left part is the "female" or "intuitive" part of the being while the right part is the "structured" or "male" part. Referring to the taoist approach You could also call the left body half the "yin" part and the right for the "yang" part. This split is the same in both men and women. A relatively few of the population have the two sides reversed.

As for the brain halves they are split the same but "opposite" way to that of the body since the left half of the brain is more directly connected to the right side of the body and vice versa.

Our being does not only consist of the body we normally see. People with "open" eyes can perceive the human being as a luminous oval sphere with an egg like shape. This is what is popularly called the aura or at least a part of it. The split described above is visible in the human aura.

The Nagual who is in a perceptive sense split in four parts instead of two function internally as if there are double intuitive or female parts as well as double male parts. The four parts are in the brain **linked** in a way which creates a diagonal cross in the nagual being. The cross is also visible in the aura even if not very obvious.

The nagual body is however not visually different from the body of ordinary people. The result of this unique cross vice connection in the Nagual brain and spiritual being is as if the frontside left part is connected to the backside right part and vice versa and as if in the brain this connection goes from front right to back left and from front left to back right.



This is the traditional sign showing the cross vice connection representing a Lucumon or Nagual. This sign is nowadays closely linked to the Nagual Jesus of Nasareth

The result of the different constitution of the Nagual seems to be that among other things that his or her perception internally is built up in a partly different way from that of ordinary humans. There also is a more complex interaction in the brain considering structure and intuition. The possibilities of internal interaction are richer and it is easier for a Nagual than for an ordinary human *to reach the place between left and right*, which is the place of Intent and the place where you can step aside and be less bound by reality.

There are numerous names for this focus of awareness, like for instance "the place of creation", "the place outside dualism and time", "the place outside the circle" etcetera. What is important is that *this focus point is the place where your "Intent" is active* and where you can change the "world concept" if you are aware and have the skill, will and energy to do so. When resting here you might be able to explore and "use" the right part of the brain and still be in control and affect reality. Ordinary built humans can of course also reach this "place" or "focus point" and then they are sometimes able to act as forcefully as any Nagual to induce change. The Nagual however seems to have a lot "for free" and normally does not need as much training. Sometimes in rare cases even no specific training at all is necessary. Mostly however the Nagual also need quite a lot of training which is obvious in Castaneda's books. As for ordinary humans they might need very long and tedious training. This same training will however also sometimes make them very focused and skilled in using their intent.

If you know about and understand the big difference between our right and left brain halves and the need for us to be more aware of the right side of our brain you might understand the importance of a constitution which makes it easier to access the right brain and still keep some control. This seems to be possible and easier for


the Nagual being compared to others and this is what is needed to be able to affect reality in a more profound way. As you realise this is also the central issue in this book.


To understand the importance and quality of the right side of our brain I urge you to follow this link to YouTube and listen to Jill Bolte Taylor telling her story: [My stroke of insight | Jill Bolte Taylor - YouTube](#)

If you like you can also visit her website: www.drjilltaylor.com.

The Nagual Jesus son of Mary and Josef

From the pictures and my statements above it is a fact that Jesus most certainly was a Nagual. His mother Mary might have been one as well. Mary however was untrained while Jesus was trained by skilled teachers particularly in India. It is likely that Jesus was very adaptive and skilled even as untrained which can partly come from having his Nagual mother so close. The genetics that govern the Nagual quality is not well known to me, but there are indications that it is rare to have a parent with the same constitution. This might however have been more common in older days.

The sign  is in Christianity said to mean the Greek initial letters KR, meaning Kristus or Christ. This might eventually be the case, but as the "ordinary" cross existed and was used as an important symbol long before Jesus was borne so also

the sign  is an old symbol for and *graphical description* of the Nagual. There are probably those in Christianity who knows this but for some obscure reason they have chosen to keep it hidden and secret in the same way a lot of other important knowledge has been suppressed, mostly by the Catholic church and it's inquisition. (A fact that many people does not know of is that the inquisition was active as long as until a long time into the nineteenth century.)

As Jesus was a Nagual, some other men and women in human history and also today has had or have this quality as well. There is however not an obvious natural connection between being a Nagual and being a leader or being clever and having spiritual or other wisdom. A Nagual can of course be as good or as bad, wise or unwise, competent or incompetent as every other human being. Among spiritual leaders you will however probably more often find this quality than is usual in most other fields of practise. This is due to the unique quality of the Nagual being which makes a Nagual more able than ordinary humans to open up to spiritual matters and to the spiritual world.

As for leading others, since a Nagual is very rare indeed, there is an enormous number of candidates to choose from among ordinary humans when looking for

someone to lead and guide others. Nagual leaders in more worldly matters are therefore probably very uncommon.

Basques and Etruscans

The Nagual being is extremely rare. Why it is so is open for speculation. There must be complicated genetical mechanisms involved. There are rumours or information saying that the Basques and Etruscans worked on trying to breed for this quality. This seems to have affected these two ethnical groups genetically. Grinder and Bandler the two authors and creators of NLP claim that the Basques are the only community they know of where people deviate from the way others function when it comes to our system for processing pictures sounds and feelings, what they call our "representational system". This fact might be a result of them trying to breed for the Nagual quality. Their breeding ambitions might have mixed up their system for perception which is probably rather different for a person who is a Nagual.

The term Lucumone is an Etruscan word and seems to mean king or leader in a specific way stating a special quality that others lack. It seems that the Nagual quality was more common in their community than elsewhere. The mystery of their culture being extinct is nowadays mostly said to be due to them being absorbed by their conquerors the Romans. No one however seems to really understand how this extinction could have happened almost without traces.

The Etruscans were highly civilised and it is very strange that so little is known and so few traces are left. There are rumours that due to them having leaders with magical skills they just went elsewhere when threatened. Elsewhere might for them have been an option meaning leaving this reality or this place in our reality. If you read Carlos Castaneda's books this ability to go someplace else is one of the rare qualities of a Nagual. Hence these rumours might eventually not be totally farfetched. Even if ordinary beings can learn to leave this reality as well the Nagual seems to have potential abilities in this respect that are much more easy to develop

When it comes to the Basques there seem to be some rumours concerning magical events. Some of these seem also to be related to things that can happen when travelling the so called "Pilgrim Road" which partly goes through the mountains in the Basque region. Rumours about magical events can however be found in many places so this is maybe not something to see as proof for anything unique.

More about the Nagual being

As said above the Nagual quality was relatively more frequent in the Etruscan society than elsewhere and maybe also among the Basques. Since the Etruscans were breeding for this quality it was more widely spread in their genetic pool than elsewhere. This led to consequences also when part of their society left and Nagual beings have been more often found in this part of Europe long after they left. Francis of Assisi is one such example. He was born in the old Etruscan part of Italy and

there must have been several more such examples in the early Christian world. Leonardo da Vinci might be another example of a Nagual from the same part of Italy. In the later medieval time, particularly after year 1000 and onwards the Catholic church were hunting all people whom they believed might threaten their power as part of a more strict view on what is the "right" and "true" faith that the Catholic church gradually adopted. Only people with this quality who were active inside the church were maybe allowed to exist as long as they were very clear in their support for the church.

The Inquisition and which hunt were effective ways to cleanse the church and rid the world of influences that could compete with the Christian church and faith and gradually even Naguals inside the church seems to have been hunted and killed as well along with a lot of people with ideas and activities that the Catholic church found uncomfortable. This was a very nasty process and sorry to say also effective in reducing the part of the gene pool that leads to Naguals being borne. The Vatican probably knew very well what they were doing in this regard and they did it very purposely since Naguals sometimes tend to be so out of the ordinary that people get drawn to them and flock around them, particularly so if they use their ability to help and heal.

In today's world Naguals are much more rare, at least in Europe and in areas where the Catholic church has had much influence. Those that are there probably suffer from lack of knowledge, support and training and/or are mostly wise enough to hide very carefully.

It can be dangerous to get exposed and it might even be so that Naguals are still hunted by the Vatican but in secret since they can make people realise that Jesus was not as unique as the church claims.



About God, Jesus and faith

Jesus was a very important person. His impact on human history is so very great that it is almost impossible to imagine. His teachings deal with topics that are central for us humans. It is really a pity that these teachings are connected to the bible with all its historical texts and it is in my opinion important to at least partly disconnect the evangelic message from the rest of the bible. Instead we should look upon the old testament and other parts of the bible outside of the gospels only as a way to place Jesus in a historical context and as an help in understanding what we need to know about him.

When you interpret the evangelic message, it is essential to start with what is most important. To do this you should apply and use the same steps in the same

sequence as they are the cornerstones of all learning. ***Doing this you must consider learning by imitation / modelling as the first, basic and most important step.***

Modelling is the way a new borne baby learns and modelling continues to be of importance even as we grow up.

Learning by listening to verbal messages and instructions starts to play a role as we grow older and at some point around 8 to 9 years this kind of learning is maybe almost as much used as modelling. Depending on situation that however differs very much and even as grownups we tend to use modelling as a basic way of learning. That is for instance the case in most subconscious learning processes.

Applying this view about learning on the gospels we must start with ***what Jesus did, his actions.*** They are what really weighs heavy in his teachings and if we compare the four gospels with each other and also with other reliable stories about Jesus it is possible to see what is likely to be true and "wash out" the central stuff.

As a second step we can start looking at what he might have taught verbally. As soon as you start looking at verbal teachings it is however necessary to be careful of misinterpretations and influence from the people reporting on these messages. You should therefore be rather sceptical when you look at this part.

As a third step we can start to look at what other people among Jesus pupils and followers might have done and said and how they seem to interpret Jesus teachings. Doing this you might find something that confirms what you have deduced using the first two steps. I estimate that when it comes to what is the "true" part of Jesus teachings his actions are about 80%, his verbal message 15% and the rest 5%.

Following these steps you might be able to ascertain the following:

- 1) Jesus seemed to value people the same whether poor or rich, influential or noninfluential, man or woman. ***Every human has the same value.***
- 2) Jesus also seems to have had love empathy and compassion in a way that is very unusual. He seems to have had ***a great loving and caring heart.***
- 3) ***Jesus renounces worldly power.***
- 4) ***Jesus used his extraordinary powers to help other people.***
- 5) ***Jesus choose death before compromising his heart.***
- 6) ***Before dying and in death he chose and gave forgiveness.***

You might possibly find some other things that are likely as well, but hardly as important as these six.

The Christian churches and congregations often have a peculiar way of looking upon the evangelic message as if it is their property. Maybe this does not seem so strange to you at first notice since it is the way humans often act, but when you think about it further you will probably also see how crazy this attitude is. It is impossible to "own" someone's actions or the story of someone's actions. No one can own the example of Jesus told in the gospels. Nor can anyone own the right to interpret this message since the message of the gospels is a gift to all humanity, Christians as well as others. It is a gift to all who want to be part of and maybe follow Jesus teachings regardless of if they consider themselves Christians or not.

Jesus was a spiritual teacher and he was also a magician. There is no doubt that he was able perform the miracles told in the bible. Things like that are possible to do and a Nagual as told above has a natural talent to do magic.

More important than his miracles is however Jesus impact on history and this is magic as well, maybe one of the most powerful magic there is even if it does not mean doing instant miracles.

Jesus's teachings, his example and / or other similar ones are central if you want to open up for and use your intent consciously. The same teachings are part of many magical traditions. Carlos Castaneda's teacher Don Juan talks about "the way of the heart" and the importance of following this path and the same goes for a lot of other teachers. Without an open heart and without compassion, empathy and love you risk to lose yourself. This is important to know for every conscious being but it is absolutely crucial if you choose a path involving true magic.

The love of Jesus, his open heart, his renounce of worldly power and his choice of forgiveness is the central message of the gospels and not least important is the fact that he used his powers not for his own benefit but to help others.

As you might realise from what I say in the text so far being a Christian is not in my view primarily to be a member of a Christian church but to have Jesus as an example, someone to hold close to your heart as a way to keep your own heart open. Being in a church or community might of course be ok. It can be a way to keep your faith, trust and love alive and to share this with others. A way to feel at home and at rest in something good. In many churches you however get a lot of crap together with this central thing, messages and edicts which are said to be connected with being a "true" Christian. You might sometimes be obliged or pressed to condemn others outside the church you are part of.

I have been living for a while and I have seen Christian communities having crazy messages like: Women may not have their hair down. Women must not use cosmetics etc. There are all sorts of edicts like you should not do this or that because if you do you are a sinner. Every time I have seen this phenomenon it has very obviously been due to prejudice connected to the priests and /or other members in the churches and their clouded minds. It may seem strange that a church can condemn someone for something like for ex not having their hair in a knot or for using cosmetics and 10 or 15 years later the same thing might be OK and not a sin at all. These things are however much too often the result of personal prejudice among priests and leading members in a community.

Human lifestyle should not be mixed up with God! God only cares about how we act and about us following the heart.

I strongly urge you to make up your own mind and consider what you think is right and what you want to believe in. You have all right in the world to interpret the gospels for yourself and in your own way.

I must add that even if I hold the Christian message high this message is not unique and neither is Jesus even if he is special. God has many messengers and Jesus is just one of them even if he has been and is still exceptionally important for us westerners. To make him unique in the way that believing in him is the only right thing to do is to set yourself before those with other beliefs and that is **NOT** a nice thing to do. God is there for all of creation and He/She does not make differences between Christians and people with other beliefs.

I will add a few things about God and faith. Firstly. We are all God's children and there is a spark of God in all humans as well as in animals and plants and in everything existing. To find god is to find this spark inside yourself and to see/feel it in others and in what surrounds you, what you are part of. Hence in my opinion faith is not something you can find by reasoning inside your mind or by believing in texts in a book. **Faith is namely not primarily an intellectual thing. It is an experience, something you realise and feel with your whole being and with your senses and feelings strongly involved not only your mind.**

When having this experience you just know! There is no need to reason or to debate. Your heart is in the centre of this experience and you just "know" that you are part of something bigger than yourself. In the process involved you might realise and feel that you have your own loving heart and that it is totally up to you how you use your ability to love. This free will is Gods greatest gift.

Another thing is that when experiencing faith it is also more OK to be separate, to be one tiny part of the richness that is God's creation. You might feel and realise that for God you are special. You don't need to do things to please God. You are special to him/her anyway. **There are no conditions.** It can be hard to understand how everybody can be special to God and it can be very hard to accept that people whom you find "bad" or even "evil" are as special to God as you are.

The experience that is faith is not something static but it is evolving and can grow. It needs to do so. It might need nurturing to grow, but once there I think you cannot lose it. There is no going back. There is always this knowledge somewhere deep inside you even if you dont always keep it in focus.

The acceptance of being separate is an important thing. We might long for oneness, to not be alone, but being separate is **as important as being in the oneness.** This contradiction is maybe difficult to accept. The urge to think oneness is "more right" is very strong from our separate position, but this does not mean separateness is wrong. From the perspective of oneness separateness is more desirable than oneness. God wants it both ways. He/She is ungraspable with the mind and full of contradictions when trying to understand logically. You can only understand God when your heart and feelings are involved and then you might also understand the importance of forgiveness and how it can be so that God equally loves everyone and all of his/her creation.

There is one very important thing about God. God needs not primarily your worshipness but your love. I urge you to think about this. Take a look inside yourself. Deep down in your own heart and being you will find your own need for

total unconditional love. This is where/how we are the image of God and not in our outer being.

As God needs to be loved, he/she also need friends more than worshippers. Think about how it might be to be uphold and worshipped by everyone else and how enormously lonesome this might be. We all need friendship and so does God even if this friendship might be somewhat tainted by the fact that most of us separate beings also want and need help from God. Hence, I urge you to give God all your love and also offer your friendship to the best of your ability.

I said above that you cannot find God in a book. This is only partly true. A book can trigger an experience of faith as can also other things like something happening in your life or listening to someone else or...?? What I mean is that a book is just a book. The Bible is just a history book and to say that it is the word of God is preposterous and even the gospels are just stories about Jesus. Who would want to have the avenging God that you too often find in the Old Testament? That picture/image of God is very very far from what God is.

Believing in texts can be dangerous because the texts are too inflexible and too filled with human prejudice. On top of that comes the interpretations imposed on us by the churches or predicants. Interpretations that are often clouded by the programming and prejudice of the interpreter. This is why it is so important to make up your own mind when it comes to messages in books or verbal preaching's. If you follow words in a book instead of your own heart you might eventually make choices that you will regret heavily and if you follow the advice from a priest in spite of what you feel is right you can end up suffering.

I remember a program in Swedish television where a woman with a hidden camera went to several Muslim priests with the question if she could say no to her husband when he wanted sex or if she had to obey in spite of not wanting to. Almost all of the Mulla she asked said that she had no right to say no. Hence they actually said that rape inside marriage is ok. This is very frightening and says something about how clouded and wrong priests can be. In this example it is Muslim priests acting in a very bad way. The same thing can of course also happen and sad to say sometimes happen with Christian priests as well as with other spiritual leaders. When it comes to knowing God I actually think that a shaman or tribe member in many religions that we often tend to call primitive not seldom might know more about God than ddo many Christian or Muslim priests. In many of these tribes there is a deep knowledge about the fact that God is in everything around us. Many North American tribes had a knowledge of "The great spirit" and describes this knowledge in a way that from my point of view is very accurate when it comes to having a clue about what God is. With this knowledge comes a respect for creation, a respect that include nature and everything in it, a respect which is too often sadly lacking in our Christian influenced society.

There is a need to say something more about the fact that Jesus used his extraordinary powers primarily to help others. This is very important! If you have

or develop extraordinary talents or abilities it is your responsibility to use them mostly for others and not for yourself. This choice is crucial. In fact the only way to handle being unusual in this way is to help others if you don't want to alienate yourself. If you use your powers mostly for yourself you are just another sorcerer and that leads to isolation. Using your abilities for others is in line with the tradition in many so-called primitive communities. A shaman shall be a servant to his or her community and in turn be provided for with food and housing and whatever he /she needs to live a proper life. There is great wisdom in this since it helps the shaman to avoid alienation and to stay a part of his or her community.

In our complex society you cannot be a shaman or helper in the way this works in a small tribe. In our society people with abilities out of the ordinary mostly have to hide themselves not to be exploited. If you however have some small powers you are often free to act as a helper using your abilities in an accepted niche. If you do I think you should adopt the shaman tradition and not take more payment than is proper. If you start to see profit as too important there are risks for yourself in that path. In my opinion it is also so that you sometimes when needed should help people for free or for a discounted price, **BUT This advice should not be taken as a rule you follow at any cost since that might deplete you and then you are of no use for anyone and least of all for yourself. Even if you are a helper you also have the right to put yourself first but not at the cost of others** Your primary concern must be yourself, meaning supporting yourself and give yourself priority in a way that keeps you fit and happy. If you allow others to deplete you you can in the end not help anyone and least of all yourself. You need to say no now and then.

Church is abusing true faith

I need to say something about Christianity which might disturb some of you readers.

The central message left to us by Jesus is profoundly positive and it teaches us to be and act in a way I think most of you readers think that people should be and act. History is however not nice when it comes to how the Christian churches have acted. Ruthless hunt for dissidents, torture, repression, and forcing people to join the faith is the way most Christian churches have acted until today and we are not free from this oppression even in our own time. Even if bodily torture is not common now, mental "torture" of dissidents is not uncommon.

Think about how we "civilized people" have forced an endless number of tribes and communities to be Christians. The list of abuse is very long and not nice. The Catholic Church has been worst in how they have acted. In my country one person is actually a saint because he by sword forced people to be Christians in the early medieval time.

If you who read this are a Christian you should think a bit about this and reflect on what the central message in Christianity is, what love is and what it means to treat others as you would like to be treated yourself.

Consider this! It might even have happened that if Jesus had been reborn in the Middle Ages or in the 1600 century and spread the message he stood up for when he lived 2000 years ago and if he had acted in the same fashion against authorities as he did when he lived he would most certainly have been hunted down and killed by the same church that has been created in his name.

When it comes to the things I write about. The Christian church has ruthlessly for 2000 years killed and tortured to extinguish all magic and erased all traces of magic as part of their hunt for dissidents.

For my part I would most certainly have been burned to death 500 years ago and probably tortured before burning. Even 150 years ago I would have risked being killed, imprisoned and/or treated badly in different ways because of the things I write in this book.



Stilling the mind

I recommend meditation as the primary and best way to still our mind.

There are different kinds of meditation and each method has its own approach and specific effects. Some methods are more complete in that they focus on your whole being while others might be designed to develop or open up a part of your resources.

As said in the earlier text I think zen meditation / zazen is a good method to use. I recommend the Soto school tradition since it is very clean and simple. Other schools of zen and other methods like for instance Vipasana, TM or Acem are also very good and have similar effects, but using a mantra as you do in TM and Acem can be a hindrance and be in the way when one reach the deeper parts of the mind. Irrespective of method, meditation is mostly a good way to be with yourself, to come closer to yourself and to get more relaxed. It is therefore good for you irrespective of your goals.

It is important to find a method that feels good to work with and which fits your own personality and your own needs. The more complete methods of meditation like zen, works to strengthen the "here and now consciousness" , reduce and loosen the bonds to the internal dialogue and to help in disconnecting from parts where the self or the mind is in a negative way bound in history.

Meditation also helps in successively reducing mental and bodily tensions.

One very good thing about meditation is that it in many traditions or schools, is a practise which is effective and at the same time "kind" to the practitioner.

What might sound a little strange in this context is also that meditation is in a way counter effective in proportion to magic. The reason for this is that all good and

sound methods for meditation have a built in positive process of their own. In the long run they reduce and still the internal dialogue, opens the heart chakra and makes us more relaxed, focused and more at ease. The opening of the heart chakra tends to give contentment and make us less restless and ambitious.

People with long practise in meditation often know a lot about the illusion of reality and of how fragile reality can be. Meditation can *allow you to rest in the field or area close to the borders of reality* and some experienced practitioners have achieved a profound openness towards the essence of magic without having to fully enter the field. In a way they are able to avoid choosing magic at the same time as they continuously learn more about it. Meditation can actually help you learn and at the same time postpone or avoid an eventual choice to enter the world of magic. This is a very good thing and makes meditation an exquisite tool for personal development and getting deep insights without any drastic implications and this is also why I put much emphasis in recommending meditation as a basic practise irrespective of what goal you want to achieve.

Below I give some more information about the Soto school Zazen.

Zen meditation



<!Teacher: >

Zen meditation has been developed as part of the Japanese Zen Buddhism. It is a very effective tool for deep relaxation. The art of Zen gives us better contact with ourselves bodily and mentally and with the subconscious parts of our being. It helps us to link our *hereandnow consciousness* to our inner world. As the touch of zen thus will help us to link to our inner garden, in time this will reduce stress in our systems for preparation and readiness to take action and our level of tension will gradually be reduced. When we get better contact with our inner self, we also automatically improve contact with the outside world. This will increase our vitality and joy of life and make us more creative. Regular practice in the art of zen meditation opens the heart chakra, strengthens our conscious self and improves balance bodily and mentally. It also helps us to integrate parts of our beings which blocks our perception and vitality.

The central and most important thing is that meditation nurtures and strengthens the part of our being that can let us step aside from ourselves and "look at" or observe our perceptions, emotions, feelings and thoughts as from outside. Thus, little by little we can gain more control and stop being victims of our thoughts, emotions and feelings. This gives us a safer platform in life.

Zen meditation in Soto-school practise is focused on the central parts of our mind and body. It is a very "clean" method which can easily be practised without mysticism and religious inclinations.

In Soto tradition "Zen" and "sitting" are the same and the practise of meditation is called ZaZen which means something like "true sitting".

In Soto tradition there are no additional techniques like for instance choanes and/or similar practises. Doing ZaZen means just "sitting" and being with yourself.

As our instrument for perception and feelings the body is central and most important as a focus for our mind. Breathing as the most obvious rhythm in our body is together with bodily awareness central as an additional focusing point. Breathing becomes a kind of anchor and link between our conscious and subconscious mind.

The method is very simple and it does not matter if the practitioner has spiritual or psychological ambitions or just wants to get more relaxed. Doing ZaZen works similarly for everyone irrespective of their goals.

A more relaxed attitude to life, better health and improved wellbeing are among the more common rewards for most people

The method

Zen meditation is traditionally practised sitting in lotus, half lotus or diamond position.



[clique picture](#)

Usually you sit on a small pillow or low chair. It is however quite possible to sit in an ordinary chair or in a sofa. **It is much more important to feel comfortable than doing "right" in a strict or orthodox way.**

The lotus position is however valuable for several reasons. It is very functional physiologically as well as anatomically, which can be important if you practise

regularly. Apart from that the lotus position is important on a symbolical level. It is a very strong *archetype* which is widely spread all over the world and it is no less important than for example the Christian cross or the Taoist yinyang symbol.

The lotus position must however not be overemphasized. The basic method in ZaZen is *how you focus your mind* and this practise will do its work and give results irrespective of position. Zen meditation can therefore even be done lying down as long as you take into account the complication that this also triggers our sleeping mechanisms. Falling asleep interrupts the process of meditation and is not to be recommended as a habit, BUT it can happen when you are in a sitting position as well and if you are very tired it is probably better to get some sleep than to meditate so don't make a big issue of the necessity to stay awake. Being comfortable is much more important and there are still benefits from meditating even if you fall asleep.

If you want to practise ZaZen traditionally, sitting in an upright position this means to rest your weight on the "sitting bones" on both sides of your sacrum which requires that your spine / body is balancing vertically.



[Clique picture](#)

According to many teachers a trick to sit in a good way is to imagine yourself partly held up by a thread from your sacrum up through your spine and the backside of your skull.

The hands should traditionally be held in your lap with the backside of one hand resting in the palm of the other hand and the tips of your thumbs connecting above and opposed to your palms. Other ways of positioning your hands can be used as well and feeling comfortable is always the most important.



[Clique picture](#)

ZaZen is traditionally practised with your eyes open and your view resting 1,5 to 2 meters in front of your body. Defocusing your eyes and letting them rest is

recommended. Closing your eyes is not wrong to do if you feel better that way. Try it out both ways and do what you feel is best for you. Having your eyes open can be a way to connect your inner life to the outside reality so it can be good to try it out now and then even if you mostly prefer having them closed.

Step by step instruktion

- **Find a place.** Start with finding a place to sit, a place where you can sit comfortably and without disturbances.
- **Preparation** Prepare your sitting place in a way which makes it comfortable and inviting. Avoid having strong light falling into your eyes. To sit in the direction of one of the earth poles or in 90 degrees to the polar axis is according to traditional teachings said to be beneficial.
- **Taking your position.** Sit down on your chosen place. Take your time and put some effort into finding a comfortable position. Your spine should be in a natural straight position, meaning considering the natural spinal curves. Rest your hands in your lap and let your eyes rest slightly down and straight ahead.
- **Beginning and ending.** Mark for yourself when you start meditating and do likewise when stopping. Putting your hands together in front of your chest and bowing slightly is a very common way to do this. Meditation is a training method and it has some importance to be clear and obvious when you start and when ending it.
When you meditate together in a group it is not unusual that the leader or someone else mark beginning and end with a gong. When you meditate by yourself it is advisable to use some kind of clock with a tone signal to help telling you when it is time to stop your meditation.
- **Time.** How long time you want to sit is of course up to your own choice. It is however a very common practise to meditate somewhere between 15 and 30 minutes. If you are very busy and it is hard to find your time to meditate, it is more important to decide in beforehand how long you are going to sit. In times of stress it is of great value to create a timespan where your only aim is to be with yourself. If you are not very occupied it is less important to decide the timespan in beforehand and under these circumstances you can if you prefer sit as long as you like. It is however advisable to decide a minimum time. Meditating a short while is quite possible. Usually there is however something valuable happening with your inner process when you meditate for at least about 10 minutes and you will probably miss this if you meditate for just a few minutes. **Important is however that in spite of that two minutes of meditation are far better than not meditating at all.**
- **The process.** To do Zazen meditation is to sit in your chosen position and do "nothing at all", except just sitting there. You should not *try* or put energy into relaxing, just let everything be for a while without consciously doing anything. Let gravity have its effect. Give in to the sitting. The only activity you should allow yourself is to *very lightly without "grabbing" or using*

much effort let your mind focus on your body and your awareness of your "sitting self". As an additional focus your breathing is there and you can let your awareness focus on the breathing rhythm without interrupting it. If you are very tensed and it is hard to stay with your body awareness you can focus a little more heavily on your breathing. It is very important not to put too much effort in this focusing of your mind. You just sit there and as soon as you realise that your mind is wandering you *turn back very lightly to let yourself focus again on your sitting body and what you perceive in your body including the breathing rhythm.* After a while you will probably realise that your thoughts have drifted away again. Maybe you think about something that happened yesterday or something that will happen tomorrow or maybe there are some memories and /or imaginations that draws your mind away. Irrespective of what it is, you should as soon as you realise that you have drifted away, just **very lightly** focus back on your sitting body and your breathing. *It is this drifting away and refocusing on yourself here and now that is the most important part of the process of meditation. It happens all the time and to lightly focusing "back" on yourself is a "central tool". In time you will just be more and more able to "se" or experience your own thoughts without losing you awareness of sitting here and now.* This drifting away and refocusing will repeat itself over and over, again and again and little by little you will be more and more able to just stay with yourself here and now. In time this will also "spread over" to your normal everyday activity and awareness.

In Transcendental meditation like TM or ACEM the process is similar, but there, instead of using your body and breathing as a focus, you have a mantra (a rhythmical sound or word) which you repeat mentally and use as a focus for your mind.

Remember that there is absolutely nothing "wrong" with thinking about something else or disappearing into some thoughts. This is the way we humans function and it is totally natural. The same thing happens when you are about to fall asleep. You drift away in different kind of thoughts and/or memories.

In most effective methods of meditation some kind of focusing of your mind is central as a way to strengthen your "hereandnow" consciousness. But it is essential that this focusing is very subtle. Too much effort will just be counteractive and increase tension instead of reducing it. Little by little this subtle focusing activity will make the capturing thoughts from your subconscious less potent and dominating and give help to increase mental freedom of choice.

In time this will also give possibilities to experience how it is to be when you dont experience any thoughts at all. You should however know that there are always thoughts in your mind but those closest to and partly forming your concious self mostly are or seem to be "invisible". They are also extremely

rapid and almost not possible to reach. Awareness of those thoughts will come gradually as a result of the ordinary meditation process of refocusing lightly on your body and breathing when you realise that you have drifted away.

As the meditation process gradually develop the awareness of your body might include also other bodily rhythms than your breathing and of those your heart rhythm is central. There might come or will come a point when you find the rhythm of your heart is just there, BUT you should not search for it at the expense of your breathing. Just let it emerge and be "added" to your awareness of body and breathing.

- **Finishing your meditation.** When time is up and you are going to stop meditating it is as stated above very good if you can "mark" this for yourself in some way. A slight bow with your hands together in front of your chest is a very good way to do this. To regain ordinary daily activity you should thereafter take a few deep breaths and stretch and move your body to prepare it for renewed activity. Don't rush into activity. Try instead to give yourself a few minutes before going into something new. **Remember that meditation is a training method and after stopping you should normally let go of the mental focusing activity which is the central thing in the method. It is especially important to stop focusing on your breathing. You should instead let your breathing be free and let it do its work without interference.** It is however quite ok to be more conscious in relation to both your body and your breathing. What is important is to stop the active focusing of your mind. Trust instead your subconscious self and your body and let your breathing "go its own way" without interfering.
- **Meditation and illness.** If you are unhealthy it is often quite possible to meditate anyway. It is however advisable that you are more careful and adapt to eventual bodily symptoms. To do meditation should feel ok and well and it is important to respect your body and don't do anything that feels wrong. There is reason to believe that meditation is a good thing to do during most unhealthy conditions and that the relaxation that goes together with meditation is strengthening for both body and spirit. Some kind of illnesses like for instance acute infections can make it harder to meditate the way you are used to do. Be kind to yourself and take it easy. It can for example be very good to close your eyes and / or sit differently and more comfortably than usual if you suffer from an acute infection or some other tiring illness. If very sick you can very well lie down and meditate
- **Group meditation.** It is very good to meditate together with other people. Group meditation in most cases creates a feeling of, at the same time being separate and connected to others which can be very strengthening. It can also be very constructive to share your experiences with other likeminded people.
- **Starting on your own or with the help of a teacher?** I recommend that you start meditating with the help of an experienced teacher but it is of course

quite possible to start on your own. The instruction given above gives good help to anyone who wants to do this. In many cases starting together with a teacher might however help in the approach to the process of meditation. Having a teacher also often means learning in a group which can be very beneficial. A teacher might also help to avoid mistakes in the starting process. It is however important not to overemphasize the need of having a teacher present and if you feel comfortable with starting on your own, I recommend that you do so.

- **More about the sitting position.** As mentioned above it is not necessary to sit in a lotus position even if this is a good position. It is more important to feel comfortable and well. If you are sitting on a chair, it is as in lotus or diamond position, very good to try to find a position where you rest on your "sitting bones" and have your spine in a natural "straight" way. You can choose to sit with the soles of your feet against the floor



[Click picture.](#)

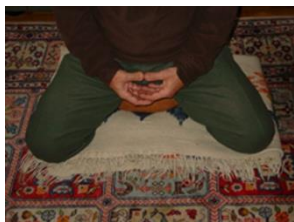
or with your feet drawn back in and under your body / the chair.



[Click picture](#)

As for the hands it is very good to try to hold one hand resting in the palm of the other hand in the way described above. It is however quite ok to just let your hands rest in your lap or find another way to hold them. There are actually ways to hold your hands which includes touching major acupuncture points and if you know any that are comfortable just try them out. This could be very good if you don't feel well

The so-called Diamond position, with your knees forward and your feet behind sitting pillow and bottom



[Clique picture](#)

can be a good alternative if you want to sit on the floor but don't find the lotus position comfortable enough.

If you choose not to sit with your back vertical in a natural straight position. You should try to find symmetry and some kind of bodily "balance" in some other way. It can for instance be very good to use pillows to give support if you want to lean back in a sofa or an armchair.



Disconnect from history

History builds you, your personal history as well as the history you share with other people and with humanity. It affects you so deeply that it governs almost everything you do. History binds you and it most often does that without you realising it. If you realise it, you still often choose to let it be because it feels safe, maybe even good and you mostly don't have enough reason or ability to change the way things are.

There are a lot of different ways to get less bound by your personal history. Meditation as mentioned above is one good way to in a kind and considerate way loosen yourself from your history. To work on the bindings to our shared history more drastic methods are often required even if meditation has its effect also in this more complex topic.

There are many similarities and overlapping's between the processes of working with history and working with time references. Both processes are aimed at freeing the mind from the preconceptions that binds us. All history is of course a product of time since history deals with the past. To realise how much of an illusion time is you also might have to think of history as an illusion. This is not an easy thing to do and you need to take a little care when you work with this. Some kind of anchor might be needed to keep you balanced and stable. Here again I suggest meditation as one of the best tools that I know of. It is important to point out that working with history does not mean that you should wipe it out. What is needed is to change your

view and get more free. The history that you are used to and want to be in might then also be used as an anchor and reference point for your mind.

Recalling your history

Recalling your history is a way to loosen the bonds with which you are bound and allow you to look at yourself and at the world with fewer conscious and subconscious preconceptions. This can be done in different ways although most are rather similar in their approach. One way is to write down your personal history as detailed as possible. If you want to you can complete this written recollection with paintings and drawings. You can also make maps of how you relate to people, places, things, values and ideas. Both in the written parts and in drawings and maps it is important to note the feelings linked to persons, things, places and experiences. It is good to share your recollection with someone and at the same time maybe get help to work on eventual traumatic parts. The recollection in itself is however the most important and if you take your time and do this properly and thoroughly it can be of great value.

One more drastic method is described in the works of Carlos Castaneda. It is done like this: You start with building a box in which you can sit comfortably. It is an advantage if the box is well isolated so that you don't get disturbed by sounds from the outside. There should be no light in the box.

To work on your history you sit in the box regularly preferably for one hour or more each time. Sitting in the box for the first time you start with your present situation and work backwards in memory recalling things as detailed as possible. Each time you sit in the box you start where you stopped the previous time. I don't remember if Castaneda suggests that you start each session with a short recollection of what you have remembered so far, but I think this can be a good thing to do. The process of recollection goes on until you cannot remember more or reach further back in your history. When that will be is hard to predict, but if you do this recollection process I think you will be surprised by your ability to remember things and how far back it is possible to go.

The box the example from Castaneda's books might have some positive value, BUT I recommend that you find a comfortable resting place of your own choice where it is quiet and where you will not easily be disturbed. To dim the light is probably good and I think it is good if you can use the same place as much as possible during the recollection process.

Carlos Castaneda's teacher don Juan claims that this recollection process is a way to "cheat the Eagle". According to don Juan "the Eagle" is a kind of metaphor or name for the "ultimate spirit", the "first spirit" or God or whatever you would like to call it. According to Don Juan "the Eagle" is indescribable and impossible to grasp or even to perceive but if you are perceptive enough you still know it's there. He also claims that "the Eagle" is mostly indifferent to us humans and other beings. When a person dies he or she is however normally "spiritually consumed" by the

Eagle who wants the collected memories and experiences of every being. According to don Juan the Eagle will however be satisfied with "a copy" and he also claims that the conscious recollection of your memories will provide this "copy".

This maybe does not seem totally crazy if you think about how many stories there are about people who have been close to death and during their last seconds have experienced that they are remembering their whole life in a few seconds.

The notion about being "consumed" sounds a bit frightening but might very well be viewed as a metaphor.

The Lung Gom pa tradition

There is one much more drastic similar kind of practise described by "Lama Anagarica Govinda" in his book "The way of the white clouds."

In this book he tells a lot of different interesting things from his research and travelling in Tibet as a Buddhist scholar. Among other things he writes about the "Lung Gom Pa" which are or were an order of monks traditionally engaged as healers, spiritual teachers and sometimes also messengers in the Tibetan mountains.

The Lung Gom Pa are trained in a rather drastic way. New initiates have a relatively short period at the monastery when they get instructions and are prepared for the "real training". The real training consists of several years of total isolation. This isolation can in some cases be so very extreme that the student/trainee is placed in a walled up small room or cave inside the rock without light and with little or no sound from the outside. There is no possibility to communicate with the outside world except for food and water which are provided through a small opening with no human contact possible or allowed.

In some described cases which are a bit less extreme the isolation is also total considering human contact, but the trainee lives in a small hut/apartment with a fireplace and a small kitchen and also light through a hole in the roof. On the roof there are high walls, which makes it possible for the monk to use the roof for walking and other physical activity without being seen or being able to see the surrounding area. The time for isolation differs, but a full training period consists of nine years, sometimes with an additional three years.

It is said that a trainee when coming out after many years of isolation is totally changed with a different personality than the one he had before starting the training. This is not difficult to believe since such isolation combined with methods for deprogramming must have very drastic consequences. Recalling history is one of the deprogramming tools that was/is most certainly used by the Lung Gom Pa. The change in personality is also formally confirmed by a total renunciation of the former identity including all ties, name, all former relations and family ties etc.

One part of the Lung Gom Pa training is devoted to learn levitation. The trainee who comes out after his isolation is tested regarding his levitating ability by being placed in a sitting position on the bottom of a deep hole which should be twice the height of the trainee. Still in sitting position the trainee is supposed to levitate

himself out of the hole.

By being able to levitate the Lung Gom Pa are/were* able to run for hours on end through rough terrain in the mountains of Tibet at altitudes where running is very difficult to do at all for most people due to lack of oxygen.

An important part of this old religious tradition demands that the monk coming out from isolation should be sent on a quest involving the task of during a very short period of time visit some of the more important spiritual centres and monasteries in Tibet. This task is said to be totally impossible for a normal person and for the fully trained Lung Gom Pa to be able to do this in spite of the lack of roads and often also in bad weather, levitation ability was/is necessary.

**There are no reports that I know of from the Tibet of today regarding the Lung Gom Pa, but probably there are people who could give information about today's situation.*

Our shared history

It is not easy to free ourselves from our common history which we share with other humans and also with plant- and animal life on this planet. We also share it with planet earth herself a fact that it is very very important to be aware of.

Our common history is not easily changed or modified. This kind of history is built into our very beings genetically and on a deep subconscious level in our collective memory where individuality does not exist in the way we are used to.

You have to work on this indirectly through other areas of training. To work with time structure, how you look upon time and how time references bind you is a good and indirect way.

More directly it is important to start with adopting an attitude of openness. You have to realise and accept that history might be less fixed than seems to be the case. Since we perceive everything in each existing moment you cannot be quite certain about the realities of the common history. You cannot "know" how it was before! you can just believe and speculate. It could for instance be the case that we build and confirm our history successively little by little. Maybe our collective subconscious is also working to confirm the history which seems most likely in every given moment.

Maybe it also is so that what you believe - the belief you have on a level deep enough is "true". The beliefs we share with others are even more true or at least seems to be.

As an example of what might be necessary to deal with you can take the story from the bible about God creating the world in seven days and in the end creating Eden and Adam and Eve.

If you are a Darwinist this story seems like a lot of superstitious gibberish and if you are schooled in the area of science you think that you **know** what is true and what is not true.

You might be certain that you are right, but if you are not willing to question this certain belief you are also locked up in a way which hinders flexibility, and flexibility is one of the absolute cornerstones of true magic. Accordingly what you have to do to loosen your bonds to our common history is to stop being absolutely certain about the truthfulness or rightness of any "certain claim" of how our history has been formed.

You might have to believe in something, it is almost impossible not to, but you also have to realise that you choose your belief and that this choice of belief is at least partly made on a deeper level than the place in your consciousness where you form the reality and history you choose to believe in consciously.

For us in the western world it is important to realise that being able to use intent and to do true magic is not something which is reserved for people who are well educated and wise in the "western way" and who are most often also Darwinists. On the contrary well-educated westerners and scientists in their certainty of knowing what is right about reality and what is the "right" story of creation and human development might have severe difficulties when and if they are trying to open up to personal change as well as to magic.



Psychotherapy

Effective Psychotherapy can help you to be less bound to your personal history. This in itself will most often help you to feel better and to be more able to manage your daily life. Psychotherapy tends to focus on the parts of your personal history where you have had difficulties or problems. Since these parts are also where you are most bound up in negative ways, psychotherapy is often an effective tool to deal with personal historical bonds. However you should also realise that it is not only the problematic parts of your history that binds you. One can be even more bound by good memories than by bad ones and since the bonds of your whole history can be what stops you from freeing yourself more totally it might not be enough with psychotherapy even if it is of much help. It is important to realise that being bound by history and conditioning goes very very deep into your unconscious being and that to loosen these bonds you might have to dig a lot deeper than you are able to imagine beforehand. For most people it is not desirable to dig that deep. If you however want to enter the field of true magic it might be a thing you need to do.

There are some methods in the field of psychotherapy which focus on and involve systematic, structured recollection of your personal history. Most often this is done in group work. One such method is/was called the Star process or Star therapy.

Because of its efficiency concerning history and historical bonds, and its transpersonal and spiritual approach I highly recommend this or similar psychotherapeutic training methods either solely or as a complement to other methods.

Psychotherapy regardless of method is often very useful as a tool for personal development. What is best for each person regarding method and choice of therapist is highly personal and you should choose according to your needs and preferences. Very important is to feel comfortable with the therapist and if you don't do that I recommend you too go to someone else.

If you find that you and your life don't change the way you want to you should also consider some other kind of method and/or go to another therapist.

It is very good to combine psychotherapy with other practises for example meditation and different techniques for strengthening bodily and mental awareness. This can be very important when it comes to the possibility to change in deeper levels of your programming and for those who suffer from more severe problems it can make a big difference. For the purpose of magical training meditation and other methods focused on bodily awareness are crucial

There is a need to say something more about psychotherapeutical methods since they differ a lot in how potent they are when it comes to change.

I am a "child" of the generation which was working with personal change in the ninetenseventies and early eighties. For our generation circumstances were very positive. Change was much favoured at that time and everything was possible. Very potent methods were developed, some very good and potent and some potent but occasionally with some less good side effects. All in all you could however find many good methods for deep personal change at that time.

Apart from therapy methods there were many other things going on stimulating change at that time and there were many books writing about "new" and exciting subjects. The books by Carlos Castaneda were as I have pointed out very pioneering and stimulating and the opening up towards other religious faiths than being a Christian and methods like meditation and yoga made a big difference for the possibility to change.

In today's western world cognitive psychotherapy methods are much favoured by society and medical practise. I think this is mostly due to the fact that the medical view on change is not very flexible. Doctors most often prefer to put a diagnose on people and give them some kind of medication. Cognitive methods tend to be more adapted to this way of looking at personal problems as medical and illness than do most other methods.

When working mostly with conscious thoughts as one does in solely Cognitive therapy, possibilities are limited since you also need to work with feelings, bodily awareness and perception and which is very important also with subconscious thoughts to be able to achieve deeper change. Cognitive methods are not very open in that regard since they focus on the mind and thoughts and not so much on the

body. As I have said in the above text the body is the gateway to the subconscious and you need to develop bodily awareness and get in contact with your feelings and how they are connected to your internal programs if you want to change more deeply.

Psychodynamic therapy has sad to say partly declined, at least in my country and is now sometimes even less potent than cognitive methods. I think that is due partly to the fact that psychoanalytical ideas now have too much influence in the training programs. This tends to limit the therapists heavily. Another reason is that Psychodynamic therapy more and more tends to adapt to the medical way of looking at psychological problems and that is as I previously said not very constructive. It reduces flexibility and limit the therapeutical possibilities.

I am a Gestalt therapist which has a very broad and flexible approach. This means that I am trained in several different methods for deep personal change. As a result I am open to work in many different ways depending on the need of my clients. The fact that memories always "once where experiences" means that the whole person is involved not just mentally but also bodily with **all senses**. This means that memories are not just inner pictures and thought patterns but includes feelings and other bodily sensations involved in the original experience. Because of this you need to accept that you have to work with feelings and bodily expressions as well as thoughts if you want to be successful.

Gestalt therapy and other methods where the body and bodily experiences and expressions are considered important and actually sometimes even more so than pictured memories are far more potent than for example solely cognitive methods can ever be. We who work this way can sometimes perform small miracles and we can often help people who otherwise would have medical treatment as their prime or only option.

In psychotherapeutic work your aim is to interrupt and change conditional learning, to discharge negative responses and/or replace them with new associative responses to outer as well as inner experiences and stimuli. A very important aspect of the work is to strengthen the part of our self which is able to "stand aside" and look at internal reactions like for ex inner pictures, feelings and thoughts and also at reactions to outer experiences, stimuli, verbal messages etc. When able to "stand aside" you will be able to choose your actions and **not react automatically** to inner and outer stimuli. To learn to "stand aside" this way **is maybe the most important and central mechanism in psychotherapeutic work** and irrespectively of method the patient will learn something about how to do this just by sharing their inner life with someone else. In that sense it sometimes does not matter so much what therapeutical method is used since it is the sharing in itself which is of great importance.

Another part or aspect of psychotherapy is to open up communication between the two halves of our brain. This communication or flow is always interrupted or disturbed when there is trauma, lockups and/or emotional problems. In a traumatic memory there is like a circular process repeating itself and stopping the ability to

respond freely. As a therapist you have to help interrupting this process which is automatic and ending up the same programmed way, an end which is almost always something negative and/or depressing or maybe frightening. Stopping this craves good sensibility when it comes to communication and ability to adapt and react in the right moment for example with a question, a suggestion or a statement. With heavy and severe traumas there are also methods which can be of help like for example working with eye movements.

Psychotherapy aims to turn hopelessness into seeing possibilities and to create inner reconciliation which helps a person to leave hopelessness and heavy feelings behind and see new possibilities. Learning to accept having faults and imperfections is very important and also to accept being uncertain when uncertainty is in fact there. **Accepting uncertainty is actually extremely important.** There are moments in life when it is absolutely essential to be able to say I don't know and to wait and let knowledge come forward as a result of inner subconscious or subliminal processes. To live a good life and to be able to handle change everyone needs this acceptance and ability to wait and let the subconscious mind process things. Lacking this ability is highly debilitating and in my experience reconciliation and forgiveness plus "the right" or ability to be uncertain are almost always missing or at least disturbed in the background/upbringing when people have serious problems.

In most effective psychotherapy metaphors are used to induce changes which generalize to bigger complexes of "bad" learning/conditioning. This work is partly similar to the way a person can work on their own self using "labels" or "packages of thoughts" which I describe in the text below about mind and thought processes.
[link](#)

I need to also say something about Primal therapy and similar methods. Being active and working on myself in the seventies and early eighties I was fortunate and privileged to be able to try many methods some of which included expressing feelings loudly and abundantly. In Primal therapy, Identity therapy and some other methods this was the dominant part. These methods are as far as I know not very common today, at least not in Sweden. I would like to say something in favour of these methods.

Many people with problems due to inhibited feelings can actually be "rusty". It is like the channels for expressing feelings are so unused that they need to be rediscovered and trained. It is also so that rediscovering the possibility to express feelings gives hope. Suddenly it is again possible to express yourself and doing so without getting punished or to find it just meaningless because no one is listening or giving response. This rediscovery of ways to express yourself can make a very very big difference in how you function. Sometimes it is also so that screaming out your fear or anger, weeping heavily or laughing without inhibitions open up ways to resolve trauma in a way where other methods are often insufficient and this is very much the fact when it comes to early traumatic events and memories.

There is more to say about the strict Cognitive psychotherapy which is focused mainly on our thoughts. Those who work this way seem to believe that our mind is located solely in our brain. If you look at this from a functional perspective it is actually very wrong. It is important to realise that even if thoughts are mainly processed in the brain **the integration between the brain and the rest of our body is total. All perception comes from our senses and our body. All feelings emanate in the body and as I have said before all our memories have once been experiences where our whole being has been involved.** It is also so that the body is the tool that allows us to act or interact in our perceived reality. The brain can actually do absolutely nothing at all by itself.

If you see a picture in your mind, it is always accompanied by bodily sensations, reactions and feelings, sometimes subtle and sometimes very strong. It is the same with actual pictures and things that you look at and the same goes for sound, language and smell which we remember or experience here and now. The total integration between our brain and our body results in us **actually "being our mind" with our whole body.** Very important for deep memories is the torso and if you work with deeper psychotherapy it is actually so that almost all important answers or reactions to important questions primarily manifest as feelings and sensations in our body and mainly our torso with chest and abdomen being very very important. When experiencing an answer in the body the brain starts processing this and the answer is accompanied by memories or created experiences mostly in the form of pictures but words, sound and smell can be there as well. It might be that since pictures often are the most obvious memory factor this makes some people think that our mind is located only in our head since the eyes are so close to our brain.

There is a similarity between our body and our consciousness/mind. Deeper subconscious memories and thoughts tend to be connected to deeper parts of our torso. The deeper you dig in the subconscious the deeper in the torso memories tend to manifest. This is maybe not absolutely true but as an average fact it is true and it is very important to have in mind when working with people to help them change their lives more radically. Trauma from early childhood tends to be very very body oriented. If something happened before language is/was formed it can sometimes be hard to put words to memories and here the therapist can be extremely important as a helper with interpretations and suggest words and give meaning to what happened. **Very early memories tend to be triggered very much by touch** and this makes methods like for example Rosen therapy very potent when it comes to reaching early subconscious material. Primal therapy and so-called Identity therapy are also very potent in this regard since screaming is an important way for babies to communicate their needs. Smell is another thing which can trigger early memories but it is for obvious reasons rather difficult to use methodically in therapy.

I have mentioned Rosen therapy as potent when it comes to waking up early memories. There is another similar method developed by the norwegian psychologist Lillemor Johnsen. While Rosen therapy is mostly based on "learning

by doing" Lillemor Johnsen has developed a method for using touch which is more potent and very well based on scientific research. Her book [IRT--integrated respiration theory/therapy : birth and rebirth in the fullness of time](#) gives very very good insights in how we humans integrate parts of our body step by step from being newly born and up in age. It is a very important complement to other more cognitive oriented works on developmental psychology. As a reader of her work you can learn which part of the body that is connected to a certain age and if skilled you can maybe notice disturbances relating to a certain age. Sometimes you will have clues to possible trauma after talking with the client. By touching it is possible to wake up memories connected to a certain age and eventual trauma. The method is so well built up and documented that it is possible to reach all the way down to the stage of being newly born. Much of Lillemor Johnsen's work is influenced by Wilhelm Reich who was very important in Norwegian psychotherapeutic development due to the fact that he lived there for a rather long time. Lillemor Johnsen was very much in the front line in the ninetenseventies and early eighties and rather many knew about her work at that time. Sad to say it seems like she is now almost completely forgotten which is a very big loss. The blame and reason can probably be found in the dominance of cognitive methods which don't have much room for other ways than talk to reach our subconscious and hence cannot work well with traumas and events which has happened before talk is developed.

If you work with thoughts only and not respect the total integration between mind and body it is in a way like cutting of the head and deal with it separately. You can get results anyway but that is mostly due to the benefit of sharing and the fact that clients process things on their own. Some clients have a hard time managing that and their ability or inability is most often correlated to how severe the problems are for which they need help. I don't mean that solely cognitive therapy is meaningless. It can be very good sometimes as a method and on top of that there is the importance of the relation between client and therapist and also the fact that most therapists when they are more experienced develop a way to work which is personal and as a result there are cognitive therapists with great skill and flexibility. However cognitive therapy can be limited if used in a strictly orthodox way and that is a pity since it is so much favoured by society and public health care these days.

About Psychosis

From what I have concluded about how we function in our brain I have a theory about the main cause of psychosis. What I have seen in my work with psychotherapy supports this theory.

Our upbringing is the way we learn how to navigate our reality and how to communicate. When working with Psychotherapy one will almost always find bad and negative treatment and problems with communication from parents being the underlying reason for problems later in life. Genetic variations are naturally also more or less important, but my opinion is that they mostly affects what kind of

problems a bad upbringing lead to. Our genetic inheritance seldom seem to be the main cause for problems.

If a person during their upbringing are treated in a way which stops or hinders the use of the right half of the brain in a proper way this might heavily disturb the internal system for communication and cooperation between the two halves of the brain. This will inevitably lead to social and psychological problems.

The left hemisphere is used for ordering of our experienced reality. This must however be done in cooperation with the right hemisphere to be functional. The right half adds feelings, other bodily reactions and also other referential material to make our ordered "world" possible to navigate in a good or at least functional way. If you are stopped in this process this will make you handicapped. If you suffer from a heavily controlled upbringing you will be very handicapped. To make a child block their feelings is mostly very bad for them. To stop them from being uncertain is another very bad thing since **uncertainty is a state we absolutely need to be allowed to be in** to be able to process things and find solutions and to get to know what to do and/or how to act. This free space is necessary and the inner processing we need to find solutions needs both halves of our brain to function in a correct way.

To control a child's behaviour, reactions, thoughts and feelings is actually mostly something very bad. What is good is to provide security, love and proper boundaries and restrictions. The boundaries and restrictions are needed to teach a child how to act and communicate in a way to function well in life. If the controlling parent (or someone else) acts in a way described above this might lead to malfunctioning and disruption of the brain's communication system and cause us to lose control and end up too much in the right hemisphere, losing the ability to arrange our reality correctly. If too much control is forced on us when growing up it will also make the order we have achieved unstable and fragile and hence it will not work well and in a way which helps us function socially. The result can in severe cases lead to a communication which in part or maybe totally loses meaning and makes a person's behaviour seem strange and crazy.

Uncertainty, trust and forgiveness

In the following I repeat a few things mentioned above. These things are however so important that it can be well worth repeating them.

All learning adds to the structure and order in the left part of our brain. This structure must or at least needs to be supported and integrated with our feelings and the bodily awareness in the right half. This integration is a process which needs time. The process can sometimes be quick and almost instantaneous but it can take longer, even up to days and sometimes more.

When we during our upbringing are not given enough time to integrate what we learn our functioning will suffer. Children who are forced to very structured and rigid learning will therefore get problems.

To function well we need to be allowed to and to be able to be uncertain or at least

not certain. We need space and time to process matters in a way that makes our conclusions and decisions good and to fit in and be well anchored in our perceived reality. To be able to and to accept and understand that we need time to process responses, conclusions and decisions is therefore one of the most important things we need to learn to function well in life. Lacking this understanding and ability is on the other hand highly debilitating. It is therefore one of the most important tasks for a parent to teach the child this ability by example as well as by letting the child have the space and time needed to process learning and decisions.

I have been working with Psychotherapy for more than 40 years and in my experience what I describe above is most often a central part of the problems for most of my clients. There is also a link or connection between the lack or disturbance in ability to process things mentally and the ability to accept mistakes and/or give forgiveness and the ability to handle despair and seemingly hopeless situations. When one has not learnt how to leave sorrow and hopelessness behind and move on life is indeed very difficult. One of the most important things a parent can do is therefore to help and guide a child out of bad situations when they tend to get stuck in bad feelings and despair and when they need comfort and security. This needs to be done in a way which leaves the child room and time to adapt and process things they feel and experience. A “good” parent should also ask for forgiveness when acting in a bad way and be honest in situations when he or she needs time and space of their own.

Another important thing which is connected to what I write above is the ability for a person to accept being not perfect, to accept limitations and to be able to accept that doing “the best one can” will have to be enough even if it sometimes is far from perfect. We all need to accept that life itself is not perfect but complex and filled with circumstances and limitations internal as well as external which has to be considered and which affect what we are able to do.

All of what I write above is needed to be able to feel trust and hope and navigate life in a good way and an important part of good psychotherapy is to help a client to learn and accept things not provided during the upbringing and to help a client with what I describe above is at least for clients needing longer therapy most often a very big part of the job.

Placebo as an active force

In today's world there seem to be much research done concerning placebo and the functions and physiological implications of placebo. This is very good indeed since placebo has been highly neglected in medicine and also in psychology.

What you expect to happen very often tends to happen. It is for example possible to give placebo pills or common physiological salt infusion to get the same or almost the same pain reduction that you get from morphine. For many of us working with psychotherapy this is nothing new. Changing expectations is very much what

psychotherapy is all about and we who are active in this field work actively with this all the time.

New research shows that placebo is physiologically active and makes the brain and nervous system act according to what is expected. Hence the same processes in the brain and nervous system are activated by placebo pills as are activated with opiates if this is in line with the expectations of the patient. There are similar results being published for different treatments.

In my view there is actually no limit to the extent of placebo. If you go to the bottom of this all learning is conditional. Even in very deep layers of our consciousness we however tend to view this conditional learning as "reality". To stop this is an active process which must be done consciously and deliberately. You need to actively change how you look upon the nature of reality if you want to be able to consciously change the very deep conditional learning which build our world. To affect and change less deep conditioning and expectations is however possible without being that drastic.

Since expectations are so very important it is important how we act and treat others and this is especially important when working or acting as helpers or healers in the medical and psychological field of work. Acting in a positive and proper way according to the problem at hand can make a very big difference for the result of a treatment. You can affect deeper subconscious expectations by your patients if you are very aware of your own self and your own inner expectations and if you know how to use your communication to affect the subconscious parts of a patient. An obvious way to do this is to use hypnosis. This can be very effective but to do it you need a certain acceptance from the patient/client. It is however possible to use ordinary language of body, face and voice to get subliminal responses if you are skilled enough. As stated above this however demands a rather high degree of self knowledge and experience.

It would be highly desirable if medical doctors could adopt more insights concerning the force of placebo (and its opposite nocebo). If this could be the case medical treatment will most certainly improve a lot and it will for example be possible to reduce costly and often partly harmful medication. The training in medicine is however most often counteractive regarding this aspect. Flexibility is low and conditioning extremely high for medical doctors. This often makes them rigid when it comes to new learning and especially so if it is not very concrete. Since personal openness and flexibility is needed and the very nature of actively affecting expectations is not a very concrete thing. I think there must be radical changes in the basic approach of the training programs to make it possible to teach doctors how to use placebo in more than a rudimentary way.

The force of placebo can be very strong, but it should be used as a complement. Most medical treatments cannot be replaced by affecting expectations only. It can however be an important complement and used wisely make it possible to modify

and affect the result of other treatments. If used by skilled practitioners who can affect deeper subconscious expectations it can be very effective



Senses, perception and communication

"In the beginning there was sound. The voice and the words of God created the world."

This metaphor is deeply rooted in different stories of creation including the bible. As for most of us we tend to think of sound as the primary tool for communication. This is something which is very untrue. Words are maybe 15-20% of human communication. Tonal patterns and how you choose to combine the words are another part which is at least as important as the words are in/by themselves. For learning more about the more subtle parts of communication, tonal patterns are as a matter of fact possibly more important to consider than the abstract meaning of the words. An illustrating example of the importance of tonal patterns is the fact that it is for instance possible, to say the simple words YES or NO with many different meanings depending on the way you pronounce and express them. If you try to play with this for a while I think you can most certainly find more than ten different meanings for each of them just by changing intonation. If you add body and face language there are even more possibilities.

Body language, meaning gestures and postures and the language of the face (our facial expressions) is another important part of communication which is at least as important as words and intonation. Facial expressions are the most important part of body language. The importance of this communication is very great indeed. Our face is full of small sensors which are very perceptive. The internal feeling in the face will differ with the change of the facial muscles by millimetres or sometimes even tenths of millimetres. This is however not enough. The same small change in your face **can totally change your whole internal perception of the body as well, how you feel and also as a matter of fact how you think about yourself.** Again, this is however not enough. The same very small change in your face **will change how you are perceived by others and how they feel about you.** The importance of the face and facial expressions should not be underestimated.

Some parts of the face are more important and these are mainly the central parts. The mouth and the area around it. The nose and the area around it and the eyes and the area around the eyes. The eyes are very important in themselves. It is however very hard to differentiate between the eyes and the area around the eyes since this is maybe the part of our face where the smallest change can have the greatest impact and make the biggest difference.

If you find my statements hard to believe you should sit for a while and let yourself make very small changes in your face and FEEL / OBSERVE the differences in feelings and internal experience which are sometimes very obvious not only in the face but in the whole body.

Exercise

Sit down by yourself, if possible in front of a mirror. It is also very good to do this exercise together in a pair and then you should sit opposite each other and take turns with trying out the exercise and acting as an observer and/or maybe also act as a mirror.

*The first thing you should test is to very slightly raise the corners of your mouth. You don't need to raise them very much at all before the feeling of joy gets obvious. Do the same in the opposite way and make the corners of your mouth fall slightly downwards and very soon you feel sadness creeping into your **whole body**. To feel very joyful or very sad you have to move the corners of the mouth maybe just 5 millimetres up or down. Only very little is however enough for the more subtle changes, which even if subtle make a very big difference in your own inner experience but also in how others perceive you. You could also try pressing the lips and teeth together and widen your nostrils slightly and feel that the result of that probably will take you close to anger and fill you with anger. A readiness to act will most certainly also accompany the anger.*

Play with these and other facial expressions for a short while and notice also the resulting effects in your internal feelings and in body postures especially in the shoulders and neck. You might also maybe notice an effect when it comes to associated thoughts. Try and make the changes smaller and smaller and then also exaggerate your expressions. If you work in a pair the observer should try to notice how he or she gets affected by the different expressions and the changes in the perceived expressions. As an observer you might notice responsive feelings like for example empathy, shared joy, a readiness to act and more.

The anatomy and physiology involved in facial body language and expressions is very complicated. The innervation of the face is very rich and there are complex links **from the whole face to both halves of the brain**. This is also true for the eyes. In the brain there are complex connections and linkage **which make your face interact with your whole body**.

The main feelings of sadness, anger, fear and joy are closely linked to facial expressions but also to the body as a whole and there are typical body postures connected to each of these mayor feelings.

If you work on this and exaggerate the expressions of happiness, sadness, fear and anger in your face you will clearly notice how your body follows and how the body postures will change for each feeling. You can also try out other feelings like contempt and mockery and maybe also strong fear like panic and being shocked. Being shocked you widen your eyes very much and feel that you get stiff and

paralysed. Experiencing strong fear you also widen your eyes but instead of getting stiff there will be a readiness to act, to fight or to flee.

It is a pity that surgeons who work with plastic surgery on the face does not take into account the importance of facial innervation and how the language of the face of their patients can become very distorted and disturbed by their operations. This will be a big problem if you make big or repeated operations in the central area of the face. The effect from this on the patient's ability to communicate will be dramatic. It will also heavily disturb the internal reference system and deprive patients of the ability to express nuances. This in its turn will have a huge impact on how they perceive and think upon themselves as persons. Disturbances are not limited to the face since the facial expressions are so closely interlinked with the body as a whole and bodily perception and experience.

As mentioned above, facial expressions and body postures does not only affect feelings, they affect thoughts as well and they can be linked to verbal thoughts as well as internal pictures. This is something that is well known to modern actors who often work with film or TV where the face is very exposed to the audience. They know this and they have to make the ability of using the "right" thoughts, a part of their acting to give a reliable and genuine impression to their viewers. To know body language and be conscious of this part of communication can be very beneficial to most people as long as one stays with the wholeness and don't try to interfere too much in separate parts of what one is expressing. In general it is very good to be aware of the body and what goes on in the body. Knowledge in this area affects the self and how we think upon ourselves as persons.

More about senses and sensibility

There is more to say about senses and sensibility. Our body is a "whole" where everything is connected to everything else. There is a meaning connected to every part of us and if we want to have full use of ourselves and our ability to interact nothing should be neglected or removed. I want to add something to the understanding of this.

In the text above I have mentioned the risks connected to operating our faces since this can disturb much of our communicative abilities and our self-perception. There are also other areas where our so-called modern world tend to make us less able to feel what we need to feel. There is for example a growing tendency to remove hair from our bodies. This is actually depriving us of the most subtle nuances connected with touch. Every hair in our skin has a nerve end connected to the "root" of the hair. When a hair is touched this creates a very subtle feeling which is needed for experiencing the more delicate nuances in being touched. In lovemaking this can be very important and heighten the experience to levels which will be lost to us if the hair is removed. If the hair is still there but has been cut short the feeling of touch connected to the hair will still be there BUT what you feel will be more rough and

the more subtle nuances will be lost. To remove our hair or cut it away will therefore have effects that are more harmful than most people seem to realise. I must point out that what i am describing concerns the more subtle ways of touch. You will still feel nice being touched when hair is not there. **The very subtle nuances connected to touch and hair is however what stimulates and wakes up tenderness and sweetness the most** and this is in my opinion maybe one of the important parts in intimate touch and lovemaking.

Our genitals is another part of our body where parts of human society tend to violate and neglect our integrity and the need to keep our sensibility. This concerns males in some cultures and women in others and sometimes both genders. Mutilating female genitals is widely used in some cultures mostly in African societies, but also in parts of Asia and south America. This is an extremely ugly habit and also considered so by most "modern and developed" people. For most of us in the western world it is hard not to be very angry about what is sometimes done to young girls growing into womanhood.

When it comes to mutilating young boys by removing their foreskin this ugly habit is however considered OK even by some "modern" cultures. Even if removing the foreskin on young boys is not as debilitating as is the way the genitals on many young girls are harmed it is however a severe and harmful thing to do.

The foreskin is "highly sensitive" and without it men are deprived of the most subtle touch connected to delicate lovemaking. It will be like eating a piece of candy with the paper still on. You will miss the subtle "taste" and sweetness of entering the vagina in a similar way that you miss the subtleness and sweetness of the candy piece if the paper is still covering it. In more slow, delicate and "sweet" lovemaking this will also make the woman miss some of the tenderness and sweetness of penetration. It is actually so that the foreskin and the labia are like a couple closely related and being the doorway to connection between a man and woman in intercourse. Many of us who have stopped in this doorway and waited for a while have felt the subtle sweetness and joy in this "opening up or unlocking" process. It is hard to understand that the primitive habit of mutilating young boys is still considered ok in some more modern western cultures. It is a very severe violation of the young boys.

The only consolation for the victims is maybe that you do not tend to miss what you have never experienced and lovemaking can of course still be very nice without the foreskin, BUT if you have tasted candy without paper on I doubt that you will be fully satisfied if the paper is there when you get it in your mouth. It is in my opinion highly sinful and a criminal act to deprive young boys of their ability to feel all they could by mutilating them.

I will give you another parable. The labia and the foreskin are like the lips in our mouths. When they touch it is like a tender kiss. To mutilate the labia or the foreskin is like removing the lips or part of the lips. This can be much worse for young girls depending on how much is removed but it is very bad for young boys as well. Deprived of the foreskin a boy will in time heal and if young he will probably heal rather well. He will also be able to enjoy sex and feel pleasure but he

will never experience the true "kiss" between labia and foreskin and the sweetness and joy connected to this meeting.

The two examples about removal of hair and foreskin are important because they show us how our modern world can be very primitive indeed and that our cultural and social habits sometimes makes us very victimized.

Fashion is another area where people sometimes get highly victimized and where they often chose this freely. Young women chose to starve themselves to fit into deprived ideals. They put on high heels which might feel nice in short time use but when used often will destroy the feet and block the lower back and hips. High heels will at first in a seductive way heighten sexual self-awareness but in long term sexual sensibility will instead get blocked. These examples are just two out of many. One can wonder what kind of people there are in the fashion world who like to make people harm their bodies in different ways.



Neuro Linguistic Programming

There is one school of communicative theory and psychology which is very interesting if you want to dig deeper into the subject of communication, senses and perception. This theoretical concept is called NLP or Neuro Linguistic Programming.

NLP was developed in the late 1960's to 1980. It is not an invention but a discovery or maybe a little of both and it is a breakthrough in the field of how to understand and systematize human communication.

The founders of NLP John Grinder and Richard Bandler have systematically studied the patterns of communication. By looking at the basic elements like words, intonation and body language they have discovered and mapped different patterns and noted their implications and effects.

NLP is a tool. It was developed with focus on practical handling and doing and how to achieve proper results. Accordingly, you could say that NLP firstly is a practical methodology and secondly a theory in the field of human growth and change and a theoretical part of Psychology and Psychotherapy.

NLP is closely related to Gestalt therapy in that it partly refines and develops techniques which have been introduced as part of the Gestalt concept. NLP also has similarities to Gestalt therapy in its pragmatic approach and its focus on "how to

do" to stimulate human growth and change. At least as important as the Gestalt influence are however ideas and practises fetched from the works of Milton H Ericksson, the probably most famous user of hypnosis for psychotherapeutic purposes in the 20:iet century

The story of how NLP was created and developed is rather fascinating. This is the story as I have heard it.

The founders, John Grinder and Richard Bandler were scholars in Mathematics and Linguistics. They were together in the therapeutic climate and culture that was part of the human growth movement in the late 1960:s. Questioning a lot of what they witnessed, they took upon themselves to study what it was that made some therapists able to help people change while others where not very successful. They choose to study three particularly good therapists, all different and all very successful in stimulating change. Two of the three were Gestalt therapists namely Fritz Perls the cofounder of Gestalt therapy and Virginia Satir one of its most well-known and skilled practitioners, famous for her work with family therapy. The third was Milton Eriksson as mentioned above one of the most skilled users of hypnosis as a therapeutical instrument in modern Psychotherapy.

Grinder and Bandler studied how these three used their communicational skills. In their analyses they put high emphasis on nonverbal communication and also on how language was used concerning **choice of words, building of phrases and tonal patterns and other aspects**. They discovered that although the three therapists they studied were very different, their strategies for communication and intervention were very similar.

Based on these patterns and a very skilled study of other therapists plus a lot of cases, clients and therapy sessions they started to formulate the base for NLP. The new approach that NLP represents was presented in the middle of the 1970:s.

Grinder and Bandler's books give a lot of very interesting, useful and in the immediate approach amazingly simple examples and analyses of communication both verbally and otherwise between therapists and clients. Reading their books, the importance of, and responsibility for proper and adequate communication as an instrument in therapeutical work becomes very obvious. I think that knowledge of NLP or other similar knowledge is essential in the field of any activity where you wish to induce change. It gives you the tools to work systematically, to minimize your effort and to specify and target the result you want to achieve. There is small magic i NLP since it deals a lot with what goes on in the subconscious and subliminal parts of humans and in human communication.

Below I will give a short introduction in the basics of NLP.

Sensory systems and strategies

NLP deals with perception and references to our memory. You could say that it deals with inner as well as outer perception, our own and that of people with whom

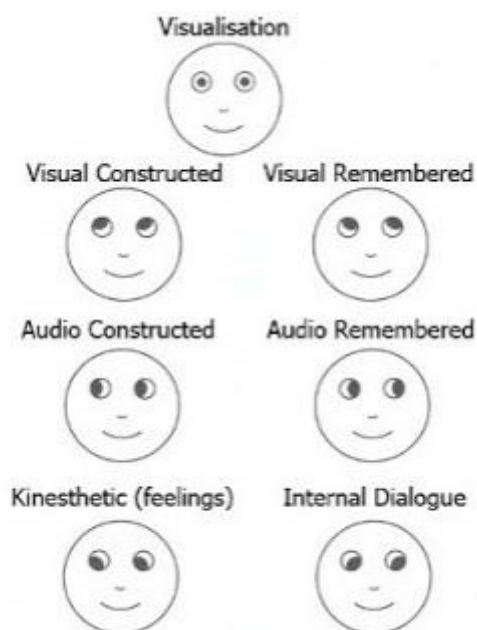
we communicate. The maybe most important part of NLP is to systematically divide human perception, memory references **and communication** in five different areas: 1) seeing; 2) hearing; 3)feeling; 4)smelling and 5)tasting.

To do this seems rather obvious but it has not, to my knowledge been done before in a systematic way related to communication.

Seeing, hearing and feeling are the most obvious of the above areas and these three are very important for **how we organize our thoughts**. The other two, tasting and especially smelling are also important but not as frequently used in our conscious thought patterns. They tend to be more active and important on a deeper subconscious level than the other three.

All humans normally use all the three mayor areas or "sensory systems", but it is not unusual that we use only one or two of them **consciously** and the/thee other(s) subconsciously. Sometimes one of the sensory areas can be very dominant which tend to "lock up" our thought patterns

One of NLP:s discoveries is that we move our eyes in a different way depending on which of these three systems that is active for the moment. How we move our eyes can differ. We can all of us however be divided into groups where the patterns are the same. Most right-handed people fall into one dominating mayor group which is represented by the picture below.



- When making internal pictures people look 1. up and to the left for remembered (eidetic) pictures 2. up and to the right for constructed pictures. 3. straight forward and slightly defocused for certain "visionary like" pictures. Number 3 is mostly not as commonly used as the other two.
- When hearing inner sounds or words people look horizontally to the left for remembered sounds or words and horizontally to the right for constructed sounds or words. People also look down to the left for unspecified access of words and for internal dialogue.

- When feeling internal feelings people look down to the right. Smell and taste also are represented in this area.

Left handed people have a reversed pattern to that of right handed people and then there are a relatively few with other patterns.

By putting a few of "the right" questions it is always relatively easy to if needed "map" the pattern a person have.

When we communicate verbally the eye movements are always more or less matched by words in the same sensory area.

- When making internal pictures we use words like "see; view; picture; vision; seems; clear;" etc.
- When hearing internal sounds or words we tend to use external words like "hear; listen; sound; tell; speak" etc.
- As for the feeling area we use words like "heavy; grab; handle; feel; grip;" etc

If you combine looking at a persons eye movements and listening to their choice of words it is always possible to know which of these three sensory systems that are at work for the moment. Changes can be fast, but we tend to use patterns that are rather individual.

Thought patterns

When we organize our thoughts we usually do this in two or three steps using three different systems. 1. Our "leading system" access some information for example a picture.

2. After this we might access associated information for example some internal verbal commentary to the picture. This is called the "representational system".

3. Lastly we go to our "reference system" to check for validity/internal conclusion for instance by checking if it feels right.

If you have a two-step strategy you have a leading system which is the same as your representational system and then you do the step 3 referential checking directly after step 1.

Example: If you ask someone how to spell a word there is an interesting pattern which according to *Grinder and Bandler* all good spellers use. It is a two-step strategy:

1. They access an eidetic, remembered picture of the word.
2. They check this picture kinaesthetically.

Accordingly the typical pattern for a "normally organized" right-handed person is to:

1. first look up and to the left and then

2. down and to the right often with a small confirming reaction connected to the "feeling check".

According to *Grinder and Bandler* all other spelling strategies results in bad spelling even if some strategies are better than others.

One typical strategy which really bad spellers use is to begin with hearing the remembered sound of the word internally and then try to check it out in one of the other sensory systems.

Internal maps and associations

During his or her life every person builds up an internal "reference system" consisting of experiences, memories conclusions and ideas. We all internalise what we experience. It is however important not to believe or think of all our memories as reality, since they are of course not. They are only our own representations of reality and they can sometimes be heavily distorted.

In our daily life we use our inner references and reference system as a map. We compare it with what we experience today and use this comparison to orient ourselves and to choose how to interact with other people and the world around us. All our memories in this map are accessible through and associated with one or more of our sensory channels. When we communicate our senses always trigger and relate to internal associations from our "map." These associations are mostly functional. Sometimes they are however not very constructive to use for interacting with others but we use them anyhow.

There are a lot of different individual strategies for how we typically organize our thoughts. Some however in each given situation works better than others. Helping people with personal problems to organize themselves differently and more functionally is one part of what NLP is all about.

Helping people to be less bound to and give alternatives to "bad associations" by giving them new constructive and positive ones are another area where NLP is very effective.

Matching

Matching or pacing is an important part of NLP. This is not a totally new idea or strategy but in NLP it is refined and more subtle than in any other technique that I know of. This has its base in the fact that NLP is both very systematic and gives very thorough information to its user.

Matching or pacing means to adapt yourself and your communication to someone else(s). This is very important in all communication, and people often match each other subconsciously. When done consciously it is however very effective and can be a powerful tool for getting the outcome you want. When used in psychotherapy matching is often necessary to use to get in contact with the client and to have their confidence. Many psychotherapists use pacing as a natural talent without thinking about it. Others use it more consciously.

To match or pace someone you should mainly adapt to their body language and to their choice of words and tonal patterns. Doing this without being obvious will help to get in contact with the other person. When done more systematically as is possible with the use of NLP, you notice how people communicate by looking at eye movements and listening to the choice of words and notice the choice of sensory system and then you combine this knowledge with noticing body posture, tonal patterns, breathing etc. When done in a proper way this can allow you to lead the conversation or communication. As soon as you by pacing get good contact or "rapport" you are able to steer the communication your way if you wish to do so. In psychotherapy this allows you to help people change the strategies they use to communicate and to change how they use/organize their sensory systems and associated thoughts. What is relatively easy is for example to help people who have a dominant sensory system to open up to using the other ones more frequently as well. This is good to do since everyone need to have easy access to all three of the mayor sensory systems. One way to do this is to pace the sensory system a person uses and then link to one or more of the others. Done rightly and in a way that "anchors" this link within the other person it has lasting effect. Another thing that is relatively easily done is to help a bad speller change by teaching him/her to use the right accessing strategy. Important in all psychotherapeutic work is to first notice what and how people do to communicate and how they organize themselves and then by pacing, linking and other means help them to change. When and if you use NLP you should realise that it is a powerful technique which used wrongly can be manipulative and hurt both the user and persons he or she tries to manipulate.

NLP and hypnosis

As mentioned, NLP is a very potent method and for the skilled user it is not at all difficult to use it for trance induction and hypnotic suggestions. NLP as a method is designed to allow communication with subconscious parts of a person and when you combine this with inducing a trance it is possible to manipulate and deeply affect people without them knowing or being able to resist.

Milton Ericksson who as a person has had great influence on the development of NLP was a very skilled user of hypnosis. John Grinder and Richard Bandler were or are, when they choose to also very clever even if maybe not as skilled as Milton Ericksson.

When working with hypnosis good pacing is absolutely necessary. When pacing successfully you are able to lead conversation/communication and then it is not difficult to induce a trance if you have the skill. I will not go further into this since it would require a more thorough account of NLP than this book gives. Instead I recommend you as a reader to find and read one or more books about NLP and trance work.

I will however add something about hypnosis. There are many people working with

this kind of techniques in a more superficial way and you can find a lot of examples of this for example in You Tube. What you can however find this way are mostly methods for deep relaxation combined with different kinds of suggestive messages to help with different kinds of problems like for example better sleep and to be more relaxed and at ease in different situations. You might also get help to overcome problems like to stop smoking or with weight loss. Most practitioners use hypnosis in this more superficial way and it can be very beneficial and helpful.

Real or genuine hypnosis can however induce a trance where the hypnotised person is partly "taken over" by the therapist or hypnotiser and the hypnotised person will also mostly not be aware of what is happening during hypnosis. This is something different than deep relaxation. It includes imposing your will on another person and hence it is much more than just giving deep suggestions. To do this craves more skill than just using suggestive techniques AND it can be a bad thing to do if the hypnotised person has not agreed to what is happening.

This kind of hypnosis is much more potent and it should be used sparingly and only when help is strongly needed. Another thing is however that "modern people" in more "developed societies" are not easily "taken over" in that way. The reason for this is that humans who are well educated and "filled with" information from education, television and other sources and who are maybe living in complex societies have a more stable and fixed connection to their perceived reality than have those with less input of the kind of information which make structure and put the perceived world in order.

My personal views on NLP

I studied NLP around 1980 as part of my continuous training as a Gestalt therapist. My training as a Gestalt therapist had already made me rather skilled at using myself and my communication as a therapeutical instrument. I was however very fascinated by NLP and in those studies I got a deeper and wider understanding of how to further adapt and use my own communicational patterns. I also learned some very useful new techniques and acquired other very useful knowledge.

Little by little I started to integrate my new learnings in my professional work to the benefit of myself and my clients.

However NLP also gave me different kind of impulses and understanding. I became very much more conscious regarding the limits of and the problems with manipulative techniques. I looked with partly new eyes upon Gestalt therapy and the rather extensive manipulation that is or was at that time sometimes part of this therapeutical concept. The result was for my part a rather radical change in relation to psychotherapeutic work, my own as well as others.

As I see it it is important to have great respect for the type of communicative techniques that NLP represents. They are very useful but must be used with great care. Carelessness strikes back on **both** client and therapist. It can as a matter of fact it be even more risky for the therapist. It is almost impossible to live an ordinary, healthy and sound life if you fall into the trap of using this kind of

"therapeutical glasses" and these tools for change in your ordinary everyday life. If You start to involve and use these techniques in your personal life you will very likely alienate and isolate yourself from friends, family and colleagues. I have seen this happen and I believe it is very difficult to reverse this process of alienation. As for myself I have made my choice and I use this kind of techniques only in my profession in my work with clients and groups and even then I use the more potent techniques very sparingly. To do otherwise would be as bad as if a surgeon would walk around and wave with his scalpel outside his operation room.

NLP and magic

It should be obvious to the reader why I choose to write about NLP as part of the subject of magic. NLP is as potent in the area of magic as it is when used more "normally" doing psychotherapy. Some of the learnings that NLP provide are necessary for a person who chooses to open up to magic. These skills are of course not new. On the contrary they have always at least partly been part of magical teachings and training. With NLP much of this knowledge has left the often secret learning field of magical tradition. NLP also gives partly new knowledge and structure which makes these things easier to learn.

There is a lot more to NLP than the above and I therefore recommend you to read one or more books about NLP. The title I especially recommend for beginners is "Frogs into Princes" by Bandler and Grinder

Eye movements

There is a need to say something more about eye movements.

In Nlp there is a lot of new information, knowledge and insight about the importance of our eyes and the communication that is connected to our eyes and how we move them.

However knowledge about the importance of the eyes and eye movement is not at all new. There are many methods connected to eye movement in the traditions of so-called primitive tribes. In shamanistic knowledge and teaching, training connected to eye movement has been a method for helping pupils to get more integrated and to get insights about how they function and about their own minds and bodies.

Rotating your eyes, defocusing your eyes, moving them diagonally or in other patterns has been known to be of importance for personal development and to be able to know more about yourself and the way you function in deeper parts of your self.

In modern psychology these methods have in recent years been rediscovered and integrated as a method to work with change and personal development. The most important use is to help to unlock and discharge trauma. This function is actually a very effective way of using eye movements for helping people.

Rotating your eyes or moving them from left to right or diagonally or in some other

patterns can help to open the communication between the two halves of our brain. This effect is a result of the way our eyes are functioning. The optical nerves are crossed in a way that makes the eyes a gateway to opening up communication in the brain.

When we are traumatised the communication between the two halves of our brain is interrupted. The memory of the situation and experience connected to and creating the trauma gets locked up in a circular pattern and this makes the experience difficult or impossible to put away and to make it an integrated part of our memory which we can leave be. This circular pattern and lack of communication from left to right is the way a trauma functions and when opening communication between left and right the blocking function can be repealed and the trauma can be discharged and then be integrated as a more ordinary "memory" in our history/luggage.

When a person is very seriously traumatised the interruption of communication in the brain might lead to partial or total loss of connection with what has happened. The memory gets locked up and put "safely" away mostly in our right half of the brain. This "safety" is of course imaginary since the effects of the trauma are still there disturbing the persons life, sometimes making life very difficult. When unlocking such a trauma you must be prepared to work with the memories coming back to your awareness. Professional help to do this is most often needed.



There are layers upon layers of thoughts in our mind

Your mind and your thoughts. Programming and reprogramming

When reading through the text below I find that I sometimes have difficulties to describe things. The things I describe are however very difficult to put into words sometimes. When you read this it might seem as if it is something not very complicated. It is however very difficult and complicated even when you know how things should be done. You as a reader will have to do the best you can to sort out things and understand things as I have done my best when writing this

Our thoughts govern all that we are and everything that we do.

Our mind is very like a computer and your consciousness is like the mouse, touchpad and/or keyboard working on the interface/screen constituted by our

conscious mind. This means that our conscious mind at least theoretically can govern everything inside our mind as long as it has full access and knows how to do so.

Most people have very limited access to what is inside their mind AND to the methods for working with material and programs on the deeper levels. To really be able to change things you need to be a “hacker” and as hackers need to know a lot of things about how computers work and about programming. You also need to know similar things about the human mind to be able to “hack your own mind”

There are many layers of thoughts inside your mind, like programs inside programs in a computer and the deeper and more rapid layers seem mostly to govern the slower thoughts “above” which are closer to our awareness. Some thought streams also seem to be more parallel and to sometimes work on the same level. Lately there has in modern psychology appeared more awareness in this area. The book “thinking fast and slow” by Nobel Prize awarded Daniel Kahneman is such an example.

There is however more to this than just fast and slow. We actually think slow, less slow fast, faster, very fast and.....? instantly?

If you work on your awareness and the ability to stand aside in your mind and “look at” or observe your own thoughts it is actually possible to notice the different layers of thoughts and to be aware of how your mind works and how you think.

Most people are aware only of the slow way of thinking that is “on top” of our awareness. Most people are also stuck in these thoughts in a way that they can mostly not stand aside and notice their thoughts in a way which makes it possible to affect them very much. Most of us however have moments when we suddenly are aware that we follow a line of thoughts and maybe wonder how we ended up thinking on a specific topic. We sometimes then also follow our thoughts backwards to where a certain chain of thoughts seems to have started. These moments are valuable. Very much so actually and they should be cultivated. This cultivation of your mind and awareness is what you do in the more powerful methods of meditation even if you then usually don’t go back in the thought line but just stay in the place of awareness where you can as if from the outside “look at” and notice what you think and feel.

Meditating this way you can little by little be more aware and learn to stand aside and look at and notice more and more of your thoughts and also be more aware of how thoughts and feelings are connected. Following this path is parallel to more and more being able to from the outside “look at” or experience your bodily functions, your perceptions, inner sensations and inner rhythms. The more you develop this ability of “standing aside” the less you are a victim of what you think and feel.

There is a trap here for those who think that it is enough to look at thoughts alone.

As I just mentioned your body, your internal perceptions, your feelings and your emotional self must be part of your “studying” if you are to be successful. Your body is a gateway and to navigate your internal world your body is in a way even more important than your thoughts. Your body is also your "anchor" when navigating thought patterns and thought streams that are mostly subconscious. Inner sensations, feelings and emotions are as important as thoughts and are actually an integrated part of thinking at least for us humans and probably also other biological beings here on this planet.

It is very important to point out that feelings, emotions and attitudes are so much integrated with your thoughts that you cannot master your thoughts without knowing and mastering your feelings, emotions and attitudes as well.

Hence the way to reach deeper levels inside your mind goes NOT by just focusing on your thoughts BUT on focusing on your body and its perceptions and on your feelings, attitudes and emotions. This way you will also in time reach your deeper normally subconscious thoughts and you will do it in a way that makes it possible to alter them. All sensations in your body can be helpful when learning about your deeper self but your feelings, your emotions are absolutely essential. Your feelings, attitudes and emotions are also like keys in the sense that they **lock or unlock** your fixed thought patterns.

The superficial thoughts that most people are aware of in their daily existence and to which I refer to in the process described above are something that most people can notice rather easily. These are the slow thoughts which constitute the “upper layer” in our awareness.

Continuing the described path of standing aside and take notice of thoughts and feelings you will gradually notice and learn more about the different layers of thoughts in your mind. You will also more and more be in a place where your mind seems in moments or periods to be still, like it is without thoughts. You will then also realize how extremely difficult or nearly impossible it actually is not to think at all.

In this place in your mind you need to have an anchor, something that you can use as focus. In Zen practice this anchor is usually your body and your awareness of breathing. At least this is so for most practitioners. Later in the meditation process your heart and its pulse might be at least as important as your breathing or even more so. Referring to what I have written earlier it is so that the heart is the most important focusing and anchoring point there is and that is because the heart is our most safe place and it is also a link between heaven and earth. Because of that you need the awareness of your heart bodily as well as mentally and emotionally to be able to navigate properly in the deeper layers of your mind.

In your place of stillness where thoughts can seem vacant you will be able to experience the rapid thoughts. The thoughts that arise so quickly that you don't

know that they are there before they have actually manifested and had effect on your awareness your mind and your self-perception. You might also get to see that there are more rapid thoughts and less rapid thoughts.

The more you notice thoughts and their content AND their effect on your feelings the more obvious it will be how great their impact and effect is on your self and who you think you are and on your actions. You will also realise how much they affect your view of others and of how you perceive the "reality" that surrounds you. You will little by little be more aware of and notice the different thought processes and that there are actually like layers of thoughts and that your "ordinary" slow thoughts are just like the top of an iceberg.

You will eventually come closer and closer to see that very often you make decisions and conclusions very very quickly and that you do this in a part of your mind which was earlier not available for your conscious mind. This part of your mind is in my experience where so-called intuition originates. You perceive it consciously as if you just know things. However now being more perceptive you will maybe "see or notice" that you actually process things in this place but very, very quickly and that you make judgements and conclusions and often also decide things but so fast that you cannot follow it the way you do slower thought processes. Deep deep down you might even get to notice the processes that constitutes, shapes and upholds our "reality."

There is more to say about intuition. In line with what I say in the former text what we call intuition is actually very often conclusions or decisions that we make ourselves but so swiftly that we feel or think we just know something. There is however more to this. Intuition can also very often be due to our contact with the collective awareness/consciousness that we share with other humans and also with animals and other parts of creation. I would say that this collective part is sometimes maybe even more important as part of what we call intuition and there are also mixtures of what we pick up from collective areas and our own rapid thought processes.

To work actively with your rapid thoughts is not easy and takes long training. If you want to work with these rapid thoughts more actively you will have to "make packages" of your thoughts. That is, you might affect the content by learning what is in there, by learning what they are about and what the effect is. You might then alter this by making a different package and make an exchange. It's in a way like you have labels telling what's inside so you can choose which package you want but this is of course a simplification. The labels are connected to a feeling /sensation in your body that goes with it and mostly you have like a picture or a metaphor that you use as a label. What way you do this is however very personal. Working this way is as I said not easy and my description is just the way I experience how things are and I must point out that working with these deeper thoughts is NOT something I do more than very seldom. It takes much effort and to

stay that deep for long is not something to recommend and I do it only when it is strongly needed.

To make you understand better I will do my best to give examples.

There are thoughts within thoughts, within thoughts..... Everything is built up of thoughts, meaning that if you for instance think "wall" or "boat" or "consciousness" you have once learnt the content of these words, what they mean and stand for.

This content is built of "tinier" parts or "thoughts" in our mind, which in their turn is built up of even "tinier" parts. It is not much different from code in a computer. Our subconscious mind reads these thoughts/parts very very rapidly and you just know what a "wall" is. The similarity to a computer is almost frightening. Your mind is like the processor and your conscious part as the screen. You can also think of this as if in your deeper mind there are complex programs that handles other programs which in their turn handle other often less complex programs and so on. Because of this you might on deeper levels only need to give simple commands to make a lot of things happening.

What I mean with labels and packages is exactly the same as when you think of "wall" and just "know" what it is. It is also about giving commands consciously where you before did this subconsciously.

You can consciously build something in your mind that has a content that you know and you can label it with some kind of association that makes it possible to reach the whole content instantly. You can also break down known things by investigating and realising what the content is and change it by removing and/or replacing something.

As an example think of a fruit like an orange. You just know its colour, its texture, its smell, how it feels to hold, what the shell is like when you peel it, how it looks inside, the sound when you squeeze it, how the taste is and so on. You have learnt this and built up this knowledge partly with your conscious mind but mostly with your subconscious mind. You have used your senses and your brain to do all this and you have an inner knowledge saying what an orange is. This knowledge has different inner sensations connected to it and different maybe in this case mostly positive feelings and memories. Aside from oranges there are rather similar fruits like grapes, clementines, nectarines and maybe more. They are rather similar to look at and sometimes it is hard to separate an orange from a clementine. The content is however different and there are also oranges with slightly different content from other oranges.

When you now realise how much of underlying information there is connected to an orange you probably realise the complexity of this fruit and also that if you change for example the taste of it it will be almost like something else. There are probably persons having very negative associations with oranges due to how they have learnt about them. If you could go into the content they associate with it and replace the bad/negative associations with positive ones you could change the whole meaning they give oranges in their life.

As another example, take an ordinary almond. I think most people find them likeable. Then there are bitter ones looking the same to the eye. The bitterness is

part of the bitter ones because of them having cyanide inside which is also very poisonous. If this would be two rapid conclusions or "thought packages" in your mind they might look alike but have different content and give you a very different view of the thing or phenomenon they represent and maybe also for your self-image.

When you consciously change things in your mind one can think of it like you have one package saying bitter and one saying sweet and you remove the bitter one from the almond and replace it with the sweet. If you have no labels like bitter and sweet this would be a very complex thing to do but using labels it is possible because everything inside bitter goes away with the label and everything inside sweet comes with this label. In your mind it is however often not names but pictures or images that are more constructive to use. That might depend on who you are and your own preferences BUT in my opinion pictures or images are better than for example inner words or sentences since they can contain more information. Important is as I have pointed out that the whole inner feeling and sensation goes with the label. I must point out this again. Your senses feelings and perception are absolutely essential when working with your mind.

I hope these examples makes it easier for you to grasp what I am trying to say. What I describe is extremely complicated and I cannot say that it is something I can easily do well, but I have an inkling of how it must be done. It is very difficult to describe but even so it is very important to try and make this easy and not get trapped in details.

To change bitter to sweet you don't need to touch the appearance, texture, colour and sensory perception of the almond. You just change one aspect where the package itself might have a complex content without needing to touch the content to be able to get to know all the parts it is built from. To consciously know all the parts in a package like this is probably impossible

To make this more understandable just think of what our language actually is. Every word is actually a label. Every word is filled with meaning and the content can be very complex. There is however a problem with using words as labels for exchanging content in our programming. This is due to the fact that our language and our words are often filled with content that is complex when it comes to its meaning and not seldom also filled with different and/or counteractive meanings. There can often be both positive and negative content in the words we use and associations connected that might mix things up. This can be a fact even if we think we know the full meaning of the word. To use labels for changing the content of bad programming simplicity is important. You **can** use ordinary words if they are filled with meaning without contradictions. Actually a 2-word sequence is very potent as long as you are certain that the content is without contradictions. If you are not certain about this you should use your own labels filled with the meaning you have put there and which is as close to 100% clear and positive as possible. From what I have said here it is obvious how important names, associative learning and labels are. All learning is actually associative and when you learn your whole being is involved. Everything you experience is mostly absorbed with **all your**

senses. Thus, ALL memories that build up your world have once been connected to an experience in your body and not just a thought in your mind. To undo and to change learning in a deeper sense associative methods must be used and you sometimes need to revive and relive the experience in your body connected to the original learning before change is possible.

Labels and associations like names and pictures and the sensations that goes with them build our world. Without them we would be lost and loose order and connection to order. In modern psychology there is actually indications that if we have no label or name for something it might eventually not be there for us to perceive. I don't know if this is true but the mere fact that it can be so is worth consideration.

The habit of making conclusions and judgements about yourself and about others and about situations and circumstances is not seldom a part of your slower thought patterns and it might be there that you can more easily discover how frequent this is and how much it affects you. This is however a complex thing and some of these judgements and conclusions are active in several of our thought layers and because of this some judgements and conclusions are very very rapid. This is especially true when it comes to judgements and conclusions about our own person since they are part of our own programming.

As for being able to stay in the deeper and more rapid processes you MIGHT eventually be in a position where you can affect the intuitive parts in your mind. At least you might get better at knowing the reasons for and origin of part of your intuitive knowledge. You might also realize that intuition in fact as I have told before at least partly originate from your own thought processes.

Intent

The further/deeper you go into your mind the closer you get to what I call intent. I don't really know what that is and the little I know is hard to explain.

It is just something that is there behind or inside your self-awareness. It is like when you move your eyes from one spot to another. You just do it and mostly you do it as a reflexive answer to something THAT HAPPENS OUTSIDE yourself. It is reflexive and not something you normally think about as something you can or need to control BUT there is a place where you are able to take control and decide where to look and get in control of almost everything that you do and this part of your awareness is where intent is housed.

I feel somewhat at lost to describe the deeper parts in our mind. Awareness itself MIGHT or IS eventually constituted by very deep thought processes and maybe it is in fact so that you always have thoughts going on even if they seem not to be there. They might be like more or less fixed in your mind and perceived as manifestations just being there but you cannot reach the place in your mind where

these eventual thoughts arise which are creating these manifestations. Hence awareness itself is just being there or not and when delving in the very deep thought layers senses, perception and stillness are your main and maybe only tools and also your anchor.

As I have pointed out above it is also so that going deep enough, we reach the parts of our mind that are intermingled with the consciousness of others. This is where thought layers exist which are often called the collective consciousness or collective mind. In these parts there is a natural limit to your possibilities to take control even if influence is possible. There are those who might eventually work here and who can influence to some extent. Much control is however hardly possible since the complexity and options are so vast. Aborigines in Australia and New Zealand call this part dreamtime and traditionally they have had more conscious control here than we from the west. However unconscious or subconscious influence due to strong common beliefs in a strong culture or religion can have as much effect or even more so in these layers than have conscious influence.

One important thing about dreamtime is that it is not only human consciousness that is important there, but the consciousness of all beings AND very important is that also non biological creation has its influence here. Consciousness is namely in everything around us. Such a belief is far from what western science and our main belief systems and religions can accept but it is still a fact.

Dreamtime is not where we go when dreaming. It can of course be but when dreaming you mostly go to the place where EVERYTHING is connected not just the earthbound parts of us. Because of this, dreaming is the most powerful tool of all and **conscious dreaming** is where you can navigate eternity with some small control.

Your own body is your anchor in ordinary dreaming, but to also have your heart as anchor is, as I have said before also necessary if you do conscious dreaming otherwise the risk of losing yourself can be very great.

About locking and unlocking thought patterns

Since your thoughts govern all that you are and all that you do you need to be able to find a way to master them if you don't want to be their victim.

The thoughts that govern your being, your prejudice and your behaviour are locked in patterns in your different programs or layers of thought. The thought patterns are fixed and **what locks them** are your feelings, emotions and attitudes.

If you are aware of the way your mind works when awake you might notice that you make conclusions almost all the time all day. You confirm things that you think you know and you conclude new things and this happens very fast and very often, actually **almost all the time you are awake**. As an example just think of

how often you make judgements and conclusions about the people around you. You see a person and you think you “know” what this person is like just by a quick look and often you make a quick judgement about the person. You might also notice that there are always feelings involved here. You get a “feeling” of who this person might be.

The judgement or conclusion is based on your experience and learning and you have gone through the process of building up your experience this way to be able to navigate being a human among other humans.

These judgements and conclusions about others are however often very superficial and they can be very, very wrong. The least you can say is that they are limited and that they limit yourself even if they also often help you to “navigate” your life.

Having your awareness on your mind and thoughts you will notice that your conclusions and judgements very often are about yourself. You constantly judge or evaluate yourself and your actions and possibilities. Actually it is so that also when making conclusions about others you often end up comparing yourself to others, about who you are and what you do and judging or making conclusions about yourself as well. All the time this self-evaluation is combined with a feeling, bodily sensation or attitude. It can be self-loathing, pride, a feeling of being better than others, a feeling of being bad or a failure or hopefully of being good and successful. Actually we are filled with these patterns about ourselves as well as others.

YOU NEED TO LEARN TO UNLOCK Your fixed thought patterns and avoid judgements based on prejudice if you want to be more free and more open and since most of what I describe happens in thought streams which even if rapid are not extremely so it IS possible to learn how to work with "locks" even if it is not easy.

To open up these patterns you need to notice the very conclusions you do and to notice when they are confirmed and locked by an attitude, emotion or feeling in your mind and body.

DON'T try to push anything away **BUT** just notice and refrain from letting the feeling that follows your conclusion get set and make the conclusion fixed. Let the conclusive feeling or sensation slowly disperse and stay with it till it's gone or almost gone and instead put a feeling in your mind about yourself like for example, I am nice and beautiful, I am a loving person who does not need to make judgements. Important is to use just one such affirmation at a time and to use one as simple and central as possible. To use affirmations where your heart is involved as an anchor is in my opinion a good way to keep a proper "balance" and not lose yourself.

All this is to be done very subtle and easy with a very light touch almost like you are petting yourself inside your mind. No pushing away! **NO** grabbing. **NO** judgement about yourself being other than nice even if you kind of feel it is hard to succeed. It is not easy to navigate inside your thought patterns and learning comes little by little.

If it feels difficult just have a good anchor that you stick to like for ex "I have a good heart, I am just wonderful and I just do the best I can". Let this feeling of

yourself being wonderful be the main tool that you use as a substitute for feelings and judgements that you want to get rid of, both about yourself and about others.

There is another way of describing how these processes might be perceived inside: When working to not "lock" a conclusion you might perceive it as if you are "straightening out" your thoughts. An example: You suddenly realise that you are in the process of making a conclusion or judgement that you don't want to do, at least not automatically. For example, you happen to think about a situation and realise that you start to judge yourself. "Oh I shouldn't have done that. I failed" or "I'm bad" In the end of this conclusion there is like a loop where you lock the judgement. Breathing and feeling are involved in this. For my part I perceive it as if the loop goes from my brain and down into the body where a feeling about myself quickly manifests and then it kind of "sets" or locks up very very quickly. The locking part is always done when breathing out and the whole process sets at the end of the exhalation and is confirmed with a feeling or bodily sensation. This is at least true for me and i have a hard time believing that it is not the same for others. After locking itself the conclusion and feeling involved is included as a part of your luggage and/or it confirms that this judgement about yourself is true and a part of who you are.

In the short moment when I feel like my thoughts travel "downwards" to be locked up I just refrain from letting them continue to the locking up feeling and this is where it suddenly feels like the thoughts "straighten out." It is like you DON'T PUT AN END to this line of thought OR you might put another end of your own choice if you break the locking up part. There is also an experience of similar kind with the feeling involved. Since you don't let it reach the conclusive "locking" part where it kind of sets inside, you can feel also as if the feeling straightens out staying in a faze where it is less strong but still able to deal with by letting it disperse slowly or by changing it to a positive feeling about yourself. Again, I must point out: NEVER GRAB or PUSCH. Just with a light touch of your mind steer the thoughts away and keep your inner self from doing the "locking". After this you should just, either let the thought line and the feeling involved fade out into nothing or put another end to it saying something positive about yourself and add a positive feeling.

To add or replace an unwanted feeling and line of thought is fully possible before the "locking" takes place in the process described. After the "lock sets" it is almost impossible and you then need to wait until another possibility arises where your mind touch the same or a similar subject. The changing of the thought line does NOT mean that you affect what you did that led to this line of thought and make this act and/or this way of thinking positive but you change the internal consequences and conclude that you are good anyway and that you have the right to do just as good as you can. Even if you make mistakes, you are just wonderful and nice anyway. You should let the positive replacing conclusion go down into your body and let a positive feeling lock up the process. It does not need to be perfect. Just do the best you can. The important thing is the lock and the positive feeling about yourself not that you think right or anything like that. A positive lock

or feeling about yourself like this is NEVER wrong even if you don't think you do it the right way. As for your life and your actions you will know when you make mistakes even if you don't judge yourself and **you will be better off correcting mistakes if you can look at them like something that is NOT a part of yourself.**

It is **very important** not to work too intense with your mind in the way described. Just do it when you notice what's happening and do as best as you can. THEN LET YOURSELF BE and let your mind be free to go elsewhere. You might maybe dwell on your positive feeling of having a good and loving heart or whatever similar positive feeling of yourself that you prefer, but never grab. Instead, just let things go away easily and then let it be. If you spend too much time in your deeper mind you might lose yourself and end up less safe and secure.

Navigating thought streams.

As I have pointed out most people can perceive one stream of thoughts in their mind but no more. To be aware of more than one you need to sharpen awareness and train to be an observer, a spectator in your own mind. Important is also that the way to your thoughts goes by working on better body awareness and focusing on your body and you're breathing and on feelings and sensations in your body. The topmost thought stream in our mind is also where it is most obvious that our will can affect what we think. You can compare it to how we relate to our breathing. Our breathing is mostly just happening without one needing to do anything. It just happens automatically, BUT you can "grab it" and breathe consciously by using the muscles in your chest and abdomen. In a similar fashion our thoughts just happen, but you can choose what to think and to actively affect what you think. This is very obvious for example when you plan what to do and when fantasizing or using your creativity, but it can happen in many different situations and how conscious you are differs a lot depending on the situation. It is possible to use your will to affect also deeper thought streams, but to do that one needs training and experience in watching as a spectator.

It takes training to reach "deeper" thoughts but there might be a "shortcut" to observing your own thoughts. When resting and especially when close to sleep it is in my experience easier to be a spectator and watch your thoughts. You might eventually also be able to notice that there are more than one stream of thoughts when you are in "close to sleep" awareness. I am not certain about how much of a shortcut this is since I have not started to experience thought patterns this way myself but it seems likely that it can be a way worth exploring.

In my present situation when rather used to observe my own thoughts I am sometimes able to experience and sort out things in an interesting fashion when I am in "close to sleep" situations. The "best" situations are when waking up in the middle of the night and /or when waking up early morning when one is aware but not fully awake. In these situations, awareness of outer stimuli is much less disturbing and then awareness of things happening in our mind gets easier.

If you in “close to sleep” situations notice and follow your thoughts you might be more aware of the fact that you can be a spectator. You might also eventually be able to realize that you can **think about the fact that you are thinking** and hence realize that there is more than one thought pattern in your mind.

Another thing you might notice is that suddenly when sleep is close there might pop up strange thoughts and or pictures like for example a sudden person coming into view and / or a voice saying something strange or suddenly a landscape appearing. This happens when we come in contact with our dreaming world when being awake or almost awake. When this happens it is very obvious that we have an inner world far more complex than just our conscious thoughts.

Being awake but in contact with our dreaming ability is interesting and positive and the more we can explore and learn about the gateway to the dreaming world and how to be aware of ourselves in our dreams the more we might realize how fragile our ordinary “reality” is and that there is less difference between “reality” and dream than most people think there is.

To always be fully self-conscious when dreaming is however in my opinion not something either easy or desirable. It might actually not be possible for a human. The “world” outside of this reality is eternally complex so there is as I see it no way to be in control in more than a very limited way. Even if you get some skill in navigating in dreams you need to mostly let go and let dreams just happen otherwise you will risk losing yourself.

Some control is however an advantageous thing. There is one thing you might learn if you explore the “border country” between dreaming and wakefulness and that is to affect the outcome of a dream and / or change a dream.

For me this is sometimes possible for example when I wake up and the dream I just have had is bad and I feel affected in a bad way. If I can let myself rest close to sleep while aware and in control and if the dream is still vivid enough to reach I might go back into the dream while being in the “borderland” and find ways to alter things.

It is then possible to change a bad situation by letting my imagination free.

Imagining is close to dreaming and since in dreams everything is possible I can for example let myself fly away from something bad or I can bring in someone giving help. I can make a monster suddenly vanish in an abyss or let myself get superpowers. Whatever is needed and can be imagined is worth trying. Trying this you might end up getting more and more awake sometimes but even so the dream will have lost some of its negative power.

There is or at least was before our “civilization” reached them an interesting culture in central Malaysia called the Senoi people. They worked actively with dreams as a central part of their life. Children were from an early age taught to get in control to make the dreams positive

It is said that the Senoi did not suffer from neurosis or psychoses which might

sound hard to believe. But this fact is said to be well researched with results confirming this. The way they handle their dreams seems to be the key to this.

You can find more info about the Senoi on the internet. Here below is one link <https://www.malaysiasite.nl/senoieng.htm>



About reality

Is there a fixed reality?

Is there a common reality?

Is there even a reality at all??

Are there other realities, maybe an endless number?

Is reality maybe changing with the viewer and /or changing because the common view develops and changes?

Are there other dimensions bordering to the one where we live?

There might be many more questions to be put about the nature of reality, and maybe? there are many answers? At least more than one.

If you have read what I have written so far you will most certainly be aware of the fact that our view of reality and our bonds to our perceived reality are central subjects about which I try to give more light.

To start with I need to say something about perception. Perception is just perception and nothing else. What we perceive is NOT the same as reality. Perception just makes us able to make a map which we need and must have to navigate our existence. What we get is however just a map and what we perceive is NOT reality at least not in a way which makes it possible to say that "this is it" or "this is the way reality is."

Our perception is very limited. If you think about how it is for a dog the map must be very different from ours. Smell is for example a very important part and in what other ways it differs we can only try to imagine but never grasp fully.

I have another example. I have given you some info about our deeper thoughts and thought streams and I have among other things mentioned the thought streams which we perceive as very rapid and which at least partly has to do with our intuition. These thought streams are however of course not rapid in an absolute sense. Someone perceiving things differently from us could very well find them rather slow and easy to follow. The "rapidity" is just our own conclusion due to our limited perceptivity and for almost everyone these thoughts are only perceived as a

kind of knowledge or conclusion about something which we don't know where it comes from.

Let's look at the basic things concerning our "map" from my view on the subject. We humans order everything and we give names to everything. However when you think about names you must realize that name giving has developed under a long period together with the development of speech and social structures. A very long time ago there were no names.

How is the difference in perception when you have/know a name and / or when you know the function of a subject and its place in its natural surroundings? compared to perceiving without having a name and without knowing much or maybe nothing about what you perceive?

What difference is there when you have associations already built up in your brain due to your own upbringing and personal development? compared to knowing very little or nothing?

Think about a flock of chimpanzees and then a flock/tribe of early humans and then a small community of isolated Indians in the Amazonas and try to imagine how their reality must differ from ours. The systems used for perception might be similar or almost so, BUT how we experience what we perceive is probably very different as is most of the associations and conclusions that are made in those different cultural circumstances.

Imagine how it must be when there are just you and your tribe and forest and animals and there is almost no order in the perceived reality. No names and no system. Everything is just smells, sounds, forms and colours and there is life of different kind all around you. You might have to be very cautious and in preparedness all the time. Your basic instincts and reflective learning are maybe the main tools you have to live a successful life. Try to imagine how enormously different life must have been. The world will be shrouded in mystery and at night there are only stars and maybe the moon giving light. Maybe under those circumstances your perception, your senses could register things which now are hidden because in our ordered life they have no place?

Maybe it is so that "reality" will change the more you order things and the more you name things and the more you learn about the place and function of things and maybe when all mystery has left we only see what we have in our common development sorted out as being real and maybe there are things there but we don't see or perceive them. It could be so that reality gets more and more fixed and stable the more it is ordered and systematized. If that is the case "reality" might change continuously and especially might this be the case with the borders of reality.

On top of naming and ordering we have the way we place things in a time frame. In the western world we count the "solar rings/circles" from a claimed birth date for Jesus Christ. There was much fuss about the coming of year 2000 and what might eventually happen **as if 2000 would be special in spite of just being an invention.** In the medieval times it is said that many people believed that the world would end year 1000.

Every new circle around the sun is just another circle and how we name or count them has no connection to “real” facts but invented such. Other cultures than the Christian order these circles differently and it is just a way to order time and nothing else. To order time is a way to make communities be more stable and easier to govern. It also serves to make our historical background easier to use as a reference in different manners and when it comes to perceiving our environment it is of help in ordering and systematizing.

Hours and minutes and seconds are just other invented things or systematic pieces which are very important for us BUT in themselves mean nothing. The circle of the sun is actually more “real” since it can be perceived and registered as an ever returning rhythm in life the same way dark and bright, day and night comes and goes.

If reality changes with cultural development and ordering and systematizing and especially if the borders of reality does it might be so that perceived reality gets more and more “narrow” in one way at the same time as we make it “wider” in another way when we expand our way of ordering systematizing and naming. This could be the case because ordering and systematizing and naming makes borders very fixed and stable and then we might or will not perceive things outside the borders we create.

You should also realize that our perceptive abilities are very very limited. There are an enormous number of stimuli for which we have no perceptive organ and or where our organs are insufficient. Think of a dog and the ability to smell or an eagle and vision or a bat and sound. Deep in the ocean at several thousand meters there are animals and plants with senses we don’t know much about and what about eventual beings in other parts of the universe and on other worlds?

When you think about all the above it is obvious how we actually create our base for the reality we experience by ordering and systematizing and that we make it possible to in our brain make processing easier because of the order we create and then we see/ experience reality as it will look or as it “seem to be” as a result of our own cultural and social development.

Another thing is that reality even if we build it up and maintain it collectively in the end is a totally personal thing. You cannot know for sure what’s inside another person’s mind and how another person perceive and experience our common reality. You can just believe and make assumptions which hopefully are correct enough to make your social life function.

That said I realize that there at least seem to be very many similarities. I work as a Gestalt therapist and my own experiences and my own references are important in my work since they make it possible to during therapy sessions understand what happens inside people who come to me for help. I think or “believe” that I am right most of the time and at least I seem to be right enough to make what I do as a helper function well enough to make people feel more safe and happy and learn to manage their life in a better and more successful way. To be able to use my own experiences and inner learnings as an instrument I however have had to learn to disconnect from and be less bound by them. This means that I can “see and feel” how my inner programming has a tendency to govern my life but by disconnecting

I can refrain from being controlled and I can often consciously choose how to react and what to do. The way to learn this is not easy and it is the result of much personal work in psychotherapy, meditation and other methods for personal development.

I describe this use of my own inner programming to make a point. Even if each person has his or her own reality, we also have a common one and we have built a common ground which functions relatively well. The functioning of our common ground is however NOT the same thing as proof that we perceive reality the same. It is the learning how to act and react to stimuli and perception which constitutes the common ground.

There is something more to add about naming and that concerns naming each other as humans. As I have said names are just names, labels that we use for ordering things and being able to separate things and think and talk about them in a structured way.

It is important to realise that your own name is also just a label and NOT you.

Your personality does not originate from your name even if you might be very much affected by it. If you think of your name as who you are you limit yourself and also confirm that you are no more than a product coming from the people who have given you your name. Usually this is your parents. I must point out that you are **not** their creation or product even if they have had a very big influence on who you are. You are something more than both your name and body and to realise this is an important part of freeing yourself from your internal bonds and programs. When you accept this you will be much more free and this acceptance can actually be a major "bond loosener" which weakens other internal bonds.

It is important to point out that realizing and accepting that you are not your name but something more does NOT mean that you love your parents less. On the contrary you will be more free to love and accept them.

Our brain is the central processing part in our body. It is where we order and systematize our world. The difference between the two halves of our brain is however almost total with the left half systemizing most things and the right processing feelings visualization imagination and other functions where system and order are not central. As the two halves of our brain govern the opposite sides of the body this means that the left half governs the right side of our body and vice versa. Even if the halves are connected and both bodily halves can work together we are two sided also functionally in some basic aspects and hence as the brain halves are very different our bodily halves are also different.

The difference concerning the halves of both body and brain is as big as the difference between man and woman, between day and night, between oneness and separation. This means the difference is in its basic aspects total. However for full functionality both sides of both brain and body need each other.

When it comes to order and reality it is the left brain half which store and process everything and in our modern culture this side is strongly favoured and we are out of balance and in a way victimized by this in spite of all progress we make due to

our ordering and systematizing.

In earlier cultures and maybe a few so called primitive ones of today both sides were probably more balanced and a person could know that he or she is separate and at the same time feel / experience being a part of the whole, the oneness. I can of course not know this for sure but I believe/surmise it could be the case. Another thing is that this might also be connected to / a parallel to the fact that the borders of reality probably were less distinct in earlier cultures.

Because of the unbalance in our culture there is a hunger for oneness which manifests itself in the exaggerated way we flock to and sometimes are victims to religion and religious habits. If you live in a way were you all the time can know you are separate but at the same time in an obvious way feel connected to oneness, religion might be less important or at least less dogmatic.

I once listened to a very interesting lecture by the Harvard-trained neuroanatomist dr Jill Bolte Taylor. She told of her own experience when she had a severe stroke which manifested mainly in the left half of the brain. The story she tells is fascinating. Loosing much of the ordering function of the left half of her brain it was as if she was “pushed” over to the right side and she actually felt as if she was connected to everything else and as if there were no borders between her and everything else around her. Her story makes it very clear how the two halves of the brain are different and it also gives a clue to how and in what way true magic might be possible. I consider her story extremely important since it describes what is the role of the right half of our brain. referring to Don Juan Mathus this half is the Nagual part governing the Nagual or left side of our body and it is the Nagual side which makes change of reality possible.

I urge you to follow this link to You tube and listen to Jill Bolte Taylor telling her story: [My stroke of insight | Jill Bolte Taylor - YouTube](#)

If you like you can also visit her website: www.drjilltaylor.com.

When it comes to our brain halves, our bodily halves and our ordering and systematizing of our outer and inner world and how we build reality and how we are bound by this activity I have not found any better description of this than the one found in the books by Carlos Castaneda. His teacher Don Juan Mathus can very vividly describe what it is we do, how it affects us and how it binds us. Don Juan talks about Nagual and Tonal as being our two halves and he makes it very clear that it is the Tonal, the left half of our brain which forms our reality. He however talks about Tonal as being our right side and hence he makes no difference between body and mind, brain and body in the way we do in western science. For him body and mind seem to be so integrated that they should not or need not be separated. When it comes to how we function I fully agree with that view since it is obvious in psychotherapeutic work how strong the integration is between body and/brain.

I have quoted several of Don Juan's statements and explanations in the chapter about Carlos Castaneda. What he tells us is however worth repeating so I quote him again here below. As far as I know there is no written legacy from Don Juan Matus except what is found in Castaneda's books and if you really want to go deeper and learn about our way of building our reality and what it takes to loosen our bonds to it you will have to read the books Carlos Castaneda has written as a pupil to Don Juan. The books might change your life. Just don't get discouraged by the drugs used in the first books. They are not an important part of what Don Juan teaches. When you go further and reach book 3 and 4 the actual teaching becomes more obvious.

Since this part of my book is about reality I repeat the following quotations from the book *Tales of power* by Carlos Castaneda. I repeat it because the content is very much in line with things I have said in the above about reality, about our brain and how we order reality. Hopefully you will also get a better understanding of the importance of the right side of the brain.

(Tales of power 1974; pp 231-233, 245, 247-248, 265.)

..... "The first act of a teacher is to introduce the idea that the world we think we see is only a view, a description of the world. Every effort of a teacher is geared to provide this point to his apprentice. But accepting it seems to be one of the hardest things one can do. We are complacently caught in our particular view of the world, which compels us to feel and act as if we knew everything about the world. A teacher, from the very first act he performs aims at stopping that view. Sorcerers call it stopping the internal dialogue and they are convinced that it is the single most important technique that an apprentice can learn".....

..... "Stopping the internal dialogue is, however the key to the sorcerers world," he said. "The rest of the activities are only props. All they do is accelerate the effect of stopping the internal dialogue".....

*..... "The teacher reorders the view of the world. I have called that view the island of the **Tonal**. I've said that everything that we are is on that island. The sorcerers' explanation says that the island of the **Tonal** is made by our perception, which has been trained to focus on certain elements. Each of those elements and all of them together form our view of the world. The job of a teacher, insofar as the apprentice's perception is concerned, consists of reordering all the elements of the island on one half of the bubble. By now you must have realized that cleaning and reordering the island of the **Tonal** means regrouping all its elements on the side of **reason**. My task has been to disarrange your ordinary view, not to destroy it, but to force it to rally on the side of **reason**".....*

.... "He drew an imaginary circle on the rock and divided it in two along a vertical diameter. He said that the art of a teacher was to force his disciple to group his view of the world on the right half of the bubble.

"Why the right half?" I asked.

"That's the side of the **Tonal**," he said. The teacher always addresses himself to that side, and by presenting his apprentice on the one hand with the warrior's way he forces him into reasonableness and sobriety, and strength of character and body; and by presenting him on the other hand with unthinkable but real situations which the apprentice cannot cope with, he forces him to realise that his reason, although it is a most wonderful affair, can only cover a small area"

....."Walking in that specific manner saturates the **Tonal**," he said. It floods it. You see, the attention of the **Tonal** has to be placed on its creations. In fact, it is that attention that creates the order of the world in the first place; so the **Tonal** must be attentive to the elements of its world in order to maintain it, **and must, above all, uphold the world as an internal dialogue.**

He said that the right way of walking was a subterfuge. The warrior, first by curling his fingers, drew attention to the arms; and then by looking, without focusing the eyes, at any point directly in front of him on the arc that started at the tip of his feet and ended above the horizon, he literally flooded his **Tonal** with information. The **Tonal** without its one-to-one relation with the elements of its description, was incapable of talking to itself, and thus became silent".... (Authors remark: This is partly a description of a certain kind of walking practise taught by don Juan)

....."Order in our perception is the exclusive realm of the **Tonal**; only there can our actions have a sequence; only there are they like stairways where one can count the steps. There is nothing of that sort in the **Nagual**. Therefore the view of the **Tonal** is a tool, and as such it is not only the best tool but the only one we've got"....

...."Dreaming is a practical aid devised by sorcerers, he said. they were no fools; they knew what they were doing and sought the usefulness of the **Nagual** by training their **Tonal** to let go for a moment, so to speak and then grab again. This statement doesn't make sense to you. But that's what you've been doing all along: training yourself to let go without losing your marbles. **Dreaming** of course, is the crown of the sorcerers' efforts, the ultimate use of the **Nagual**."

One more thing worth mentioning about reality is the fact that everything we perceive is based on mathematics and geometry. Certain patterns repeat themselves and some proportions are always there. The Golden ratio and the Fibonacci sequence are two main building stones repeating themselves endlessly. An interesting fact is that the two are visually almost totally similar and despite that fact they are totally different in one central aspect. The Golden ratio is endless and connected to eternity and the Fibonacci sequence seems to be but is not. It could be that they represent duality in the same way our two brain halves do and like them are looking alike but in spite of that they are totally different

If you want to study the way Mathematics and so-called Sacred Geometry is building reality you should read the 2 books Flower of Life by Drunvalo Melchizedek. There are a lot of interesting information in his theories, but there are also things he claims that can be rather difficult to "digest".

If you however focus on the holy geometry and stay critic to some other parts in his books you will probably get an input of new knowledge and insights which are difficult to find anywhere else. His insights in geometry shows us the mathematical and geometrical base for creation and how it forms what we call reality. There are also parallels to modern string theory, fractal theory and quantum physics which are obvious for anyone who dig under the surface of his teachings.

If you like me are a biologist his theories are very interesting since they connect mathematics/geometry and biology in a way that might change your view of the world we live in. He gives very fascinating info considering the relation between the Fibonacci sequence and the Golden ratio and the relation between the geometry and duality and the geometrical/mathematical differences between male and female beings. According to his theories a male being have no direct connection to eternity while a female is directly connected to eternity via the womb since the female womb geometrically is the centre of a golden ratio. Hence there is an abyss separating men and women and this also gives an understandable base for the irresistible attraction between sexes.

To get to know more about this subject follow this link: [To Flower of Life site](#)

I will add one more thing about reality worth thinking about. I once heard a professor in the area of quantum physics giving his view about the eventual existence of other universes. He claimed that there **must** be other universes and also that there **must exist** universes with other natural laws and other geometry than our universe. He also gave some motivation and possible examples about which I sad to say dont remember much.



About memory

Memory take a crucial part in our ordering and systematizing our perceived reality. What we remember is also at least partly responsible for our programming since all we have experienced is what builds up our world.

Lately there is some new scientific knowledge spreading which indicates that memories are changing and adapting and also not seldom false. In my experience this can be true sometimes, BUT how frequent it is with very wrong memories is an

open question. When I think of all the times I have discussed memories of common situations and events with friends I have very seldom experienced that the differences have been noticeable or even there at all and that goes for very old memories as well as those more recent. Hence I think we can mostly trust what we remember even if it is wise to be open to deviations and accept that we also might “colour” what we remember with later information and sometimes how we “pimp up things” to what we want to have been the case or how we prefer things to be. When we “polish” memories that way I think or believe that we most often know what we are doing and that we are not totally honest.

Recently I heard a famous scientist in the area of memory research claim that suppressed memories does not exist. Working in the field of psychotherapy I must claim the opposite. Suppressed memories are however in my estimation not frequent and it is not something one can define in the way of being a totally conscious or totally subconscious. There are variations in a scale between conscious and totally suppressed and mostly the person in question will at least have a vague notion but the memory is like “put in a corner” or “a box.”

The same scientist also claimed that we don’t remember things from an age earlier than about 3 years. In my experience there is some truth to that as an average thing for most people, BUT it is definitely not an absolute thing. People can sometimes by their own remember events from an age much earlier than 3 years AND with help in a therapy session you can remember even back to being in the womb. The further you go back in time memories will however be different in quality and before speech is formed our kinetic senses and smell and even taste are more and more involved. Your “bodily memory” will be stronger. However also memory in form of pictures can be rather clear even from a very early age, but then words to describe things must be added in the moments and situation of remembering and for this professional help might be needed.

Body memory is a term much used in psychotherapy. This is due to the important fact that **everything we remember once was a total experience** involving all or most of our senses. This means that our body has felt sensations and feelings connected to the memory. When remembering the same situation sensations and feelings will most often emerge and it is also so that a feeling or sensation experienced in a situation today can trigger a memory. This way of triggering memories can be and is not seldom used as a method in the more potent therapy schools which like Gestalt therapy can help with deeper problems and deeper change.

Hypnosis can also help to trigger memories and even if “real” deep hypnosis is rather uncommon these days there are still those with the skill to make people remember almost anything they have experienced.

Milton Ericksson who was active in early and middle 19 hundred was extremely potent and skilled in the area of hypnosis. I once read a review from a session he did with one of his colleagues. During hypnosis the colleague could word for word

and page for page read / reproduce the text in a book he had read some time ago. The scientist I referred to earlier actually claimed that we don't store memories in a detailed fashion and her claim in that regard is obviously not right especially since there are more stories about this kind of detailed memories to be found if you do research in the field of hypnosis.

Even if memory is mostly a thing related to ordering and hence to the left half of the brain this not all there is. Memory is more complicated and complex. On a deeper level memories become a part of our personality and hence they also in part help to form our sense of self and identity.

On this deeper level we just experience that we know things without being able to or experience a need to sort out why and how. Hence memory is also active and needed in the right half of our brain but in a different way.



Short about time

Time is a concept totally dependent on space. Space and time are like two aspects of the same phenomenon namely the duality following from the fact there is on one hand nothingness and on the other hand somethingness. The movement of something in nothing constitutes time.

Actually time does not exist, BUT at the same time it exists. This contradiction is strange but I think that the quantum theories of today's physics maybe can explain it, at least partly.

The contradiction is the same as the one we encounter when relating to on one hand oneness and on the other hand separateness. When fully in oneness time ceases to exist, but as soon as we enter separateness time is suddenly there.

The way we count time is relevant only in the way it is connected to movement. Movement like for example the spinning of the earth, the movement of the moon around the earth, the movement of the earth around the sun and the movement of the solar system in our galaxy and so on....

Our internal rhythms like the pulse and breathing are also relevant on a smaller and more personal level and there is also a rhythmic tension in our muscles and a pulse in the cerebrospinal fluid which have relevance.

We count time from different events like the birth of Jesus and other events we consider important depending on cultural and religious beliefs. Which year it is according to the birth of Jesus is however in itself totally irrelevant. Every year is just another year, another cycle of the earth's orbit around the sun. Hence it is of importance for those taking the path of magic to disconnect from the way we usually count time and see it for what it is, just a practical way to organise life and make a structure to be able to relate to historical and potential future events.

Time is both existing and not and it is almost impossible to grasp how this can be true. We look at our universe and try to find a starting point. I claim that there is no starting point at least not one we can grasp. The Big Bang is actually happening all the time and the same goes for universe expanding or contracting. The thing is that we can just view it from where we happen to be in this process and for us the universe is just in it's expanding faze. I think you might consider this expansion and contraction as the pulse of God or maybe the breath of God. This pulse or breath is what constitutes time.

There is another interesting thing about time and that is the fact that we experience time as going faster and faster. I think that this is due to the fact that the more structured our world gets, the more we also go into separateness and as a result time runs faster and faster for us. All of us seem to experience this and it is an ongoing process and we tend to be less and less able to relate to the slowness of our childhood when summer was close to endless and each day was very very long. Time in the womb when we are almost still totally in oneness might actually in our experience have been close to endless.

This change in how we experience time is actually an indication that time in itself is not constant but relative. My father, who had a great interest in mathematics made an estimation or calculation about this phenomenon. The result he ended up with was that in a normal western lifespan we have in the way of how we experience time and life lived half our life at the average age of about 17. If you think back and really try to remember how you experienced time in childhood this might indeed seem plausible.

Another important thing is that when you in sleep enter the dreamworld the relativity of time can be very obvious. You can experience very much in a short period of sleeping time. If for example you wake up early in the morning and you stay in bed and enter sleep again you "might" sleep and dream for maybe just 15 minutes and what you dream can contain a very long time span and a lot can happen in your inner experience.



Short about decisions

Most of what we do in our lives we do as a direct reaction to some outer stimuli or manifestation. Think of how it is when you drive a car. Almost everything is done automatically and as if without thought. There is input from your senses and there is reaction to this input. Since you have learnt how to drive this is most often done in a way that works well and the same goes for most of what we do and how we act daily.

There are however moments when you are required to decide what to do or if you should do "this" or do "that" like for example when choosing between stopping or go on driving when a traffic light changes very late. At these points you mostly make up your mind very rapidly using your rapid or intermediate rapid thought processes and after this you continue to act reflexively in response to outer stimuli. Then there are the more slow and conscious decisions that are part of your life. They can be small or big and might occupy you and take much of your energy, BUT for your daily functioning they mostly are not very important even if they affect you when it comes to direction and what you do with your life.

You should learn to recognise what it is that you just do reflexively and what comes from conscious, liminal and /or subliminal decisions. You should also learn to see how some decisions made consciously even if they seem small at the moment will get consequences of a kind similar to the choice between staying at home or going to Stockholm or New York.

Your conscious decisions are mostly about direction and content. They have little to do with daily functioning but they can have a great impact on your life when it comes to your position and what you deal with.

All this might seem obvious to you, but when you learn to affect the small choices in your behaviour it might affect also the bigger choices. This is due to the fact that "big" choices are sometimes made out of frustration because you are governed by locked up programs and hence don't always function well in your daily life. This will affect your more conscious decisions and you might tend to make wrong decisions or big changes when it is actually the smaller ones that will make you more content. If you function well in small things contentment very often follows and the bigger decisions and choices in your life gets easier, and are more in line with who you are and crave less energy.

I have described how to work with your own internal conditioning/programming

and how to loosen the bonds which makes you a victim of your history. Working this way is the way to also be able to choose more wisely.

This is a book of magic. I dwell a lot on how to work on yourself. This is because this is very important and necessary if you want to reach parts of yourself where it is possible to make more considerable changes in yourself and / or your perceived reality.

Magic and change is not possible if you don't know how to unlock the fixed patterns that constitutes reality and you must start with what is fixed inside yourself and what makes you subconsciously build the world and make you feel safe and like you know how things are.

The fixed patterns are there for a purpose and actually give security even if they sometimes make the world you live in rigid and stiff. It is important to sort out the "bad stuff" and accept and keep most of what you have learned. Otherwise you will make reality collapse.

To navigate what you perceive as reality you however need to be consciously choosing at certain points when you find it needed for what you want and need and for what you think is right.



Disconnecting from duality

What I write below is "hearsay" and what I concluded and deduced from different sources

There is a place between right and left and also between up and down. This is also a place in our nervous system, a gate located in the old parts of the brain but also connected to the pineal gland. This place is also in some way connected to our heart. Location has however no relevance for how you experience the place in your mind and body. Mostly there is a feeling and some kind of visual representation and there might also be sound and even smell that helps you perceive this door or gate or whatever this place is.

Experiencing this place we might be able to leave duality. We will be outside left and right, Tonal and Nagual, BUT still connected to both. This is not an easy thing to do. If you succeed the ordinary governing of our mind due to our two different halves of the brain is no longer the same. Heaven and earth as opposed also loose relevance.

Reaching and/or being in this place we are in connection with change itself, the place where creation takes place. Creation is an ongoing process but at the same

time there is no space or time here so both nothing and everything goes on at once. Everything is possible in this place and with a proper anchor it is possible to navigate here. The proper anchor is your heart so getting to know your heart is the best thing you can do for yourself since the heart is our best instrument for navigation also in the ordinary world.

In the beginning of this book I have pointed out the importance on working with finding and connecting to your heart and it is good to realise that there are only benefits from working with your heart and your ability to love life and creation.

The place I refer to could also be said to be between Yes and No and it is almost like a razor's edge. To be there is to be free from judgement, free from conclusions free from confirming reality. Being there you are just the observer. Being there is closely connected to what I have previously said about straightening out thoughts and feelings and refraining from making judgements and conclusions.

Walking the line here is however even more subtle and difficult. You might perceive your heart as it is involved in our process of upholding the world. One heartbeat saying Yes and the next saying No endlessly repeating itself. Walking this line is like keeping one heartbeat in your left hand and the next in your right. Or you could say you have them like weights in the ends of a balancing rod. To walk this line you keep the balance and refrain from saying either Yes nor No and hence you dwell in between the two. This place is outside of duality. Still, you are still here inside duality, but part of you stretch out and dwell elsewhere. This makes it possible to act like a link from here to somewhere else.

There is another "similar" and probably "easier way" to be with your mind outside of this reality at the same time as you are here. It has other qualities and is not at all the same as being outside of duality. It has however some of the same qualities when it comes to experience. Because of this it might give a clue to what it really could mean to step outside our reality

I am not experienced enough to be able to judge eventual similarities with the walking of the line described above.

To succeed in doing this you need to be one of the persons who perceive the year as a circular event or process which you visualise inside your mind. I think many people perceive the running of the year this way, but I know that everybody does not. If you don't maybe you need to work on doing so before being able to do this exploring or maybe you can find another way. I will try to describe this exploring as best as I can.

Perceiving the year as running as a circle, as a circular thing, you should realize that there is an opposite side of this circle where the year runs in the opposite direction. You should work on reaching the other side and see the way time runs in a circle opposed to what you are used to. When you manage this step, the next thing is to realise that there is an edge where you can dwell between the two sides. (The process can also be such that you find the edge of the circle before being able to move to the opposite side.) Do your best to stay on the edge, explore it and learn its qualities. Being on the edge you cannot directly perceive the circular aspect. It

is like walking the earth. If you walk there you seem to be walking in a straight line. There might be a spinning quality, a movement, but I think you should follow your own way when there and explore this in the way you find to be interesting. As for myself I have always found it easier to do these mental/inner explorations when getting close to midwinter solstice with an optimal point about a week after this reference point. It has been as if there is an "opening" at that time and I have actually felt an urge to try this out, an urge which has grown stronger and stronger the closer the year comes to midwinter. It was like a "calling" for several years. This calling stopped when I reached the next step.

The next step in this exploring process was for me to be/stay on the edge of the circular yearly movement and after I finished exploring it to let myself be thrown away from the whole thing. Firstly, I went what felt like straight out, but once away all references went away and there was no straight out. The only reference left was myself and I actually had my own perception of a body with me. Apart from that there was/is like nothing at all. No upside or downside. It does not matter much if you spin or feel like just sitting or lying down. There are things to explore here. I think however you should not dwell there too long but go back after a while. It might be that you could lose yourself in this place if you lose your self-perception. I have found out that there are other beings out in this "limbo". I have not perceived anything really threatening so far, but there could eventually be threats if you lose you anchor and your self-perception starts to fade away. There is a feeling of unlimited possibilities here, but most overwhelming is the quality of nothingness and lack of reference.

For those of you who are used to the shamanistic ways of travelling I think this travelling might not be so hard. I however don't think this realm outside the circle is the same as the realms usually explored by shamans. There is a more overall and universal quality to being out in the realm described above.



How to do magic.

If you have read through the text so far you certainly realize that I cannot and will not give instructions on how to do magic. This is partly because for myself I don't do more than the very small "magic" which is part of my profession but it is mostly because as I have explained above to do magic you must change very much in your way of connecting to your perceived reality and this includes much work with your inner "world" and view of the world.

From what I have written in the chapters above one might eventually assume that if

you can leave your Tonal side, leave the influence of the left half of your brain and be in your Nagual side, your right brain half, magic will be possible. This not totally farfetched since in our Nagual self we disconnect from our bonds to our perceived reality. In our Nagual self, borders are dissolving and anything is possible. We come in contact with wholeness, with creation itself and see and experience things we mostly don't see or experience. If you however have clicked the link to where Jill Bolte Taylor tells about her experience when having a stroke due to an aneurysm in her left brain half you might realize that being totally in your Nagual self you are as much a victim as when you are trapped in your ordinary reality and even more so since you lose most of your ordinary abilities to act. As I see it and as it is possible to deduce in my writings to really induce change of reality you must be able to reach both brain halves, both your Tonal side and your Nagual side WITHOUT being trapped or victimized. To do this you need to firstly learn how to disconnect from your Tonal side and from your programming and secondly or in a common parallel process you must learn how to reach and explore your Nagual side. You will need your reason to navigate and to be able to do anything at all when in your Nagual side. Hence you cannot just leave reason behind. You will need to have a purpose and ability to do, to act to induce change. This is not easy and you will need to have learned more about intent which is something found deeper inside than where you find ordinary will and readiness to act. You will have to know what it is that you do on a deeper level when you make decisions and when acting. On these deeper levels thought processes are much more rapid and there might be several thought processes going on at the same time or at least seeming to be.

Metaphors and “thought packages” are needed for using intent. You will need the ability to know the inner “content” of what you want to change or affect and this content is quite something else than the ordinary labels we put on everything to create order.

However there are degrees in all this. Working on yourself and exploring you will make small “winnings” in the process and you will learn things and new things will be possible. What I describe in the above is for the few and for those willing to sacrifice much. What to win might be questionable. There might be much loneliness awaiting those taking this path all the way and if you do your need of context and of an open heart will be great.



About Chi

The Life force also called Chi or Kundalini or Ki and many other names as well is said to be what fill the place outside of duality. There are limitless amounts of energy in this place, but it is hard to bring it into our reality. Chi is constantly flowing but the work and process of keeping up duality takes almost all of the energy away to keep balance constant. You might fill yourself and replenish yourself when going there but to bring life force here crave a constant openness to the "outsideness" where you are not really part of the "keeping up" process that upholds our reality and you need to keep this openness and at the same time take part in the duality process. To do this is very difficult and craving. The Nagual beings have a lot for free here since they are different and actually constitutionally suited to keep that kind of openness without as much effort as ordinary humans.



Short about magicians of today

The first you must realise is that a true magician will not expose him or herself easily. This is not hard to understand. You can probably imagine what it would be like for a person showing that magic exists and having his or her abilities exposed. The pressure would be enormous and he or she would be put in question and never be able to live a normal life. He or she would also be constantly asked to help others and since magicians in most ways are as limited as others this would lead to taxation and severe personal problems.

One more thing is that there are forces in the world that could be very dangerous for such a person. Not all magicians are good and the less good or evil forces would target anyone being exposed this way. The better you hide the better and the more normal you seem the better it is.

At the same time you need some support and you need people around you that accept who you are.

For those who can see more it is maybe? possible to find out who might have magic abilities.

The following is mostly "hearsay" and speculation.

There are different kinds of people with magical qualities. Some are found in groups or tribes where magic is still considered possible. Gypsies for instance not seldom have some abilities partly due to their genetic lines combined with an openness to the existence of magic. The same goes for some native tribes around the world and also larger native groups like the aborigines in New Zealand and

Australia.

There are probably also a few magicians who hide themselves among stage magicians seeming to do "trick magic" but occasionally using their true abilities in their profession.

Magicians with varying skill are said to be living among the so called "travelling people." This is where you might also find a few persons with greater abilities.

The travelling people are not a homogeneous group, but often have connections all over the world. They are travellers in the sense that they move around more than most people and they are sometimes very good artists in different areas of artistry. There are also magicians living in different spiritual communities where they are relatively safe from exposure and exploitation.

Magicians with deeper abilities however mostly live more or less normal lives and you cannot find out who they are and/or what they can do. True magic is very rare so they are not many.

Things to always remember

Never forget the need of working on your heart. Your heart is your main anchor and should be in the centre of everything you do. You should also consider where you have your loyalty. Is it only directed towards humans? If so you should reconsider this fact and start working on your love for all of creation.

Remember also that **everything that you CAN NOT IMAGINE is possible.**

Think also about how limited your perception is and try to imagine the endless amount of information and perceptive influences that are not available through your senses

Always be aware of the fact that magic should never be used if it is not necessary to aid this planet or other beings in need of help

Since it takes a lot of energy to maintain the world, to maintain "reality," you also need energy to change it. Maintaining the world is a collective thing, something we all do together. There are rules to follow and you are expected to follow the rules. To do magic in the sense of really changing something you will have to "break those rules." Breaking those rules will in some sense make you an "outlaw", a person who does not respect what most people deep down consider "a contract". You should take care to not expose yourself too much to others since you risk getting very much attention positive as well as negative.

As for me I just know some things about the conditions for magic. Getting attention for knowing some small things about magic is OK for me since **I stay on the side of seeing and not doing.**

I think it is time to let more knowledge of magic come back to this world. I am not alone in this. Spiritual and magical schools have come out of hiding these days and knowledge and understanding is spreading.

You can reach *Samtalspartner* via [e-mail](#)

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