



LECTURES transcripts

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SPEAKERS

1. MIRA OMERZEL - MIRIT
- LIFE WITHOUT FOOD: ANCIENT TOOL TO EXPAND CONSCIOUSNESS
2. DARJA CVEK MIHAJLOVIĆ
- GOALS OF EMPIRIC RESEARCH IN THE OUT-OF-BODY STATE
3. ROMAN PAŠKULIN
- SPIRITUAL HEALING WITH IBOGA
4. ALAN ASTA
- GROUP DREAMING - SUCCESSSES, PITFALLS & ILLUSIONS
5. URBAN GOLOB
- PSYCHONAUTICS, POWER PLANTS & INNER DIMENSIONS
6. SANDI JUG
- COLLECTIVE PERCEPTION OF SUBTLE WORLDS



Dr. Mira Omerzel - Mirit:

Life without food – an ancient tool for spreading the consciousness

(Summary of the lecture)

The human race obtains only a part of life energy from the dimensions of the energy ocean, in which we literally swim, or rather live and from the cosmic energetic source. And so in part we obtain this energy from regular food (solid food and liquids). With the cleaning and coordination of all bodies (the physical, etheric, mental and spiritual) and with the heightening of the frequencies of consciousness we increase our connection with the energy Source and find that we decrease our need for the “solid” fuel.

For centuries or even millennia almost all spiritual traditions of our planet include daily, weekly or monthly initiation journeys – without any food or water –which help increase the consciousness of men and connect him/her into a multidimensional unity. Some natural communities use these methods to the present day. Life without normal food is one of those experiences that expand our consciousness beyond the ordinary literally mind, time, space and three dimensional reality. Within this experience one can achieve the ability of cosmic telepathy or subtle listening to a plane of consciousness or reality that is difficult to achieve and in which we live in. This happens with or without one’s awareness. With this experience, which is a test of dedication and courage or the acceptance of the cosmic or the insubstantial, but also the after-life and the unheard, invisible or intangible worlds of the spirit, one can exceed one’s boundaries and can expand into the Cosmos and can return to the physicality more aware. When a man – a cosmic essence on Earth or the embodiment of spiritual contents of the original life waves, which is an unheard sound or an unheard wavelength – consciously steps into a unity of Universal intelligence or Logos and completely accepts the possibility, that the cosmic “soup” or the universal life field can feed him, that is when an amazing (quantum) jump into the expansion of the consciousness occurs. It is then that he can accept the gift of undiscovered possibilities inside himself or the insight into the dimensionality of reality that stay hidden to the physical eyes. This is because it enables a conscious voyage between these planes. He steps into the subtle world of sound vibrations, which create the basic and non-basic things.

This experience is also a mirror of one’s integrity and connection to all the life fields or shapers or the mirror on the plane of awakening or the enlightenment of cosmic consciousness. This is the reason it was an infallible tool of spiritual growth and a vessel for the “voyage to the beyond” of the three dimensional space and the linear mind or the tool for the research of the subtle worlds of consciousness.

Before 1990 the miracles of feeding with prana were reserved almost exclusively reserved for saints and priests of some communities, but always for the most dedicated. Amongst the effects of this diet we can classify exceptional spiritual ventures, for example levitation, biolocation, psychic ability, cosmic telepathy, the power of manifestation and degradation, the shaping of the sound laser... In the present time this way of survival is rare and exceptional, but should become more numerous and common in the future. It is enabled by the state of connection with all the dimensions of the body, spirit and planes of reality or by the dimensions of being. In the future (maybe even in the next couple of decades) it might become common behaviour. In the time of great climate changes, the increase of the population and a greater shortage of food, it might become a necessity.

I have ventured into the experience of no food and liquids four times, every time in a different way: first time it was spontaneous (December 1994), when I couldn’t eat nor drink; the second time it was conscious (August 2000), the third (August 2001) (without food or liquids but with extreme physical activities), and the fourth time in the spring of 2005 (this time in absolute darkness the kogan way). Every experience was unique and different from the previous one, and each one sharpened my senses and perception and established me even more in this life experience.

In the Christmas time of 1994 and in the first days of 1995 I obtained a resistance to all food. For sixteen days I was in a special meditative state close to a trance. It was as if something was holding me by the neck: I couldn’t even get a bite to eat, or drink any kind of liquid, which really surprised me. According to modern day medicine and our limited knowledge I was poisoned, dehydrated, even dead... But I wasn’t. Just the opposite. I had a feeling that I can see everything more clearly, feel everything more, that I am finally alive... In the months prior to that I was researching intensively and meditating with crystal, which must have expanded my consciousness in raised the vibrations of the etheric bodies. In addition to that this was a time of my “double-knotted period”, a time of great tests and learning.

Later, when I first heard of the possibility of “not eating” (the usual solid food) and of the Austrian lady Jasmuheen, which followed this diet since 1993, I remembered my own experiences from the year 1994 and realised what it was actually about. The mind created a desire to live without food, since I have thrown up most of the food after consumption, which was becoming very arduous. I send this thought to the Universe, and with it I ordered my body (the physical and etheric); and the wish obtained a response and a possibility, then the mind approached it with doubt and not understanding and it initially corrupted the realization of this possibility with the thought, that we have to eat, and that I cannot exist without food, and thus disconnected the magical connection between my body, soul and the all-abundant Universe. Therefore I was my own director. The director of both different possibilities. When I read the book “Life on the prana diet”, from the author Jasmuheen (she has experienced this diet only a year before), I hit myself on the forehead and said: you stupid, silly woman, and at that moment I asked to feed on the original life energy once again. The way was re-opened now. In the times of intensive changes we learn to open up to the completely “unusual” and possibly completely incomprehensible (new) possibilities of a miraculous time in discovering one’s own ability, at the end of our earth cycle of the “fourth Earth”, as it is referred to by the northamerican Indians. We will always get that that we think is possible, and that which we are able to receive. What we think, is what we are... The conditions for this experience is created by our mind with a focused thought, or more specifically consciousness.

On my journeys I have encountered people that have this diet: Indians of the sun dance in Arizona, lamans in Himalaya, mystics in the Philippines, Hawaiian, Baleen and aborigine wise men... They shared their experiences with me and expanded my horizons, for which I am extremely grateful.

The processes that bring us the possibility of life without solid food are different. There are worlds of initiation of the search and connection with the divine intelligence, with the boundless spirit or the Cosmic Consciousness or with your own being. These are the proofs of the dedication to the spiritual growth, which shows itself in rejecting everything that is an obstacle on our way, and is the essence of ancient (self) sacrifice. The initiations offer a possibility of a re-birth in the same body and overcoming current (karmatic) life realities. These are one’s most intimate choice. They enable us a clearer contact with ourselves or with higher (or wider) planes of consciousness, in the dimensions of all planes of the being, with our spiritual leadership or soul, and with the cosmic Truth (of existence).

These worlds of initiation after the deduction of food and liquids were known to all the natural civilisations of the world, that nourished the cosmic consciousness on Mother Earth and are still occasionally in use today. For the modern day man, who has lost all the ceremonies and contact with the divine, these processes are tempting yet again. And to the spiritual seekers in our fast-changing world of intensive teachings, they are a powerful challenge.

The natural people of this world have known and still know different Great initiation ceremony, in which young people, which are applicable to enter the society of adults, or more spherically the world of more spiritually mature individuals, are put in solitude in order to find their own connection with the initial or the divine, with the contents and the capabilities of our consciousness. The establishment of the connections which are suppose to enrich their findings, increase their spirituality and make them into more perfect and equal members of the community. Solitude, loneliness, exposure to the unpredictable forces of nature in jungles or desserts, high up in the mountains or in the middle of the wide seas, the exposure to the wild animals and natural disasters, contribute to the necessary life experience and tests of the spiritual growth and tests of maturity, expansion and testing of the spiritual powers and numerous abilities of the mind, consciousness or the spirit. Whoever has found a connection with the Source or their own centre, has been spared even by the beasts, since he has obtained an incredible protection. He has discovered the unconditional love of the soul – with no fear and other destructive emotions and thoughts. The love is complete acceptance and tolerance and the power of the embodiment of thought. The divine does not threaten the divine.

In the world of the ceremonies of giving up food at one’s own choice we can chose a fast movement into the Boundless field of all Possibilities and we can permanently connect to them. We make a leap into the high frequency (higher sounding) planes of consciousness and being.

However the essence of this experience is not in the fact that we don’t need ordinary food, although we have a large part of energy remaining which we would usually need for our metabolism. The greatest gift of the initiation processes without food and water is in the possibility of a closer connection with the Source of life, with one’s own soul and the supporting energies, with the divine. The initiator can connect to all frequency waves of a multi dimensional reality and all waves symbolically – all the registries of the consciousness and the mind – between himself he can accomplish a unique wholeness or his own focus. So he begins to see all that is invisible to the eyes and can hear all that cannot be heard, in addition to that that is “higher, wider or further apart” (however we name this with words, which are not adequate to describe such experiences) from the three dimensional world. The truths to a multidimensional existence become unfolded to us. These initiation change people forever: be it the initiation of the Indian sun dance or any other such ceremony in the dessert of the forests of our planet.

It is very important to recognize, where we are on the scale of the development of consciousness, what destroys balance and what makes it. Eating prana means a disconnection to hard fuel (food), which enables us life without ordinary food. It

is an ability of the mind and all of the body if we take into account that we don't need to count calories, vitamins, minerals,... as this is all taken care of by the Cosmic energy Source. If we, despite of this, taste anything – we pay this in such a way that we feel ill and we can gain weight. This desire for the life without hard food should be accepted freely. Food has a strong link to our spiritual experience and if we keep from ourselves something that we want and don't want at the same time, we will experience tension; the balance of all the bodies would fall apart, and with that the possibility of such a diet that I am describing here, which needs a balance and a peaceful mind. Luckily ordinary food does not attract people with such a diet as it did before. The food that we receive from the life Source, is high frequency intangible energy, "the cosmic soup".

Darja Cvek Mihajlović: Goals of Empiric Research in the Out-Of-Body State (Summary of the lecture)

The experience of the independency from the physical body and its physiological processes enables a different perception and experiencing of the internal reality. The awareness is then liberated, free of the constraints of the body, and offers infinite possibilities for researching the more subtle worlds.

Besides the necessary conditions of the place where the exercises are held, it is also important that the individual has an appropriate atmosphere in the field of his/hers aura. An inquisitive nature is welcome, but of the type that supports and expands the possibility of the experience rather than limits and prevents it. In such a way we are able to exceed the conditionality that is linked to the physical being, and to the psychological constraints and fears of oneself. We also exceed the beliefs and patterns, be it our own or those arising from our civilisation, and concepts that are linked with the experience of time, space and form.

In order to establish the contact with a higher vibration of the astral world, it is necessary to prepare an adequate "springboard". The state of our aura is supposed to be peaceful and relaxed, free of fear, anxiety, expectations or any related intense psychological contents. It is not only the settlement that we establish directly prior to the induction of the out-of-body state that creates a good atmosphere of our aura, but also the lifestyle which decreases the stressful vibration and turns it into more harmonious one.

The objectives of the research

In addition to the good outer and inner psychological conditions, it is extremely important to choose an objective of research when we are intentionally inducing out-of-body experiences. Why is that?

An objective motivates, it is the fuel of our attempt to leave the body. The objective is an intentional invocation that is chosen up front. It is, therefore, the point of our interest – what we would like to see and experience beyond the body. When we are outside of the body, our clear vision will guide us directly to our objective. The energetic body, with which we travel, is very subtle and is therefore very sensitive to the guiding power of our thoughts. All approaches that help to embed these visions are welcome, as they strengthen the intentionality of the consciousness and decrease the dispersion of the attention when inducing an out-of-body state (e.g. writing down the objective, affirmation, visualisation, etc.). In such a way we consolidate our goal and permeate our subconsciousness with it.

Categorisation of the objectives

The objectives are, of course, diverse, and in my attempt to classify them, I have summarized the classification of Waldo Vieira, the founder of the International academy for consciousness, and added my own experiences from the numerous seminars for inducing out-of-body states.

Location as an objective

- Location as we know it in the physical world (orientation into our favourite place or places that are well-known in the physical world, or places that are special and we feel attracted to them; these are libraries, churches, temples, pilgrimage places ...).
- Fields beyond the physical world – energetic fields that are not directly connected with the physical world; area of a certain quality (e.g. energy field of a chosen room, city, wider areas; the inner 'landscape' with a certain vibration, etc.).

The being as the objective

- A person that is known to us in the physical world
- A person that no longer exists in the physical world – contact with a deceased person (an invaluable confirmation of immortality)
- Energetic beings, angels.

The first two groups of objectives offer the greatest amount of possibilities to check the reality of the experience. We are free to choose a journey to a certain person, who later informs us what he/she was doing at that time; or it can be a location, where we can see a detail which we can later check; or we can ask someone to place a certain object on the agreed location.

Self-awareness as an objective

- Getting to know oneself as a multidimensional being – research of the world of energy, feelings and thoughts (the perception of the physical body from the point beyond it, the perception of the energetic body or parts of it, a silver cord; getting to know your astral and mental reality ...).
- Getting to know oneself as a spiritual being. Reaching the out-of-body states also has a spiritual meaning, because it represents one of the possible paths to a deeper knowledge of Oneself. One recognizes his/hers inner potential and expands the awareness within, in the depth of oneself.

These experiences are often transformative, as they bring a deeper insight into Life, the meaning of it, and an insight into the hidden causes of current and past events in life, in addition to the understanding of the subtle energy flows that shape one's life. These insights often provide an answer for the eternal questions that are connected to the mystery of death.

The connection between an out-of-body experience and meditation is particularly interesting: in a deep meditation one can spontaneously leave the body, which is quite often. Meditation is also an excellent preparation for the induction of the out-of-body state ("body asleep and mind awake"). Out-of-body experiences in return deepen the experience of meditation.

The descriptions of one's spiritual being are different, for example: a pervasive feeling of pure love, an ocean of light, peace, joy, fullness, unity, safety, silence, eternity, infinity, a wonderful transcendental presence, an inner sun, an inner home ...

The tools of the research

Understanding the laws that are known in the esoteric wisdom can be very helpful:

- "ENERGY FOLLOWS THE THOUGHT": When a thought is sufficiently organised, vital, clear, stable and focused, it obtains an extraordinary power to direct the energy that is less organised. A thought can, therefore, be destructive or creative; it can open us to our inner reality or push us away from it. This law is closely linked to the orientation of our objective.
- "INVOCATION – EVOCATION": An answer comes after a question. With our own actions, feelings and thought processes we create our own experiences, because we strengthen specific vibrations with our activity and thus invoke certain energy. This is why an appropriate integrity and orientation are important.
- "THE SCIENCE OF IMPRESSION": Experiencing inner dimensions in the out-of-body state is followed by a return to the physical body. The science of impression tells us how to realise our subjective experience correctly. Henceforth we can include the knowledge we have obtained into our everyday life.

An analysis of the questionnaires (December 2009)

From the experiences in the field of out-of-body states I can confirm, that the experience of oneself as a spiritual being is for the spiritual seeker one of the most common goals of out-of-body research.

Recently the participants of the Spiritual University have filled out a questionnaire following a seminar titled "The experiences of the freedom of consciousness", after six attempts of induction an out-of-body state. The experiences of 46 participants, classified according to the goals of the research were: 17.3 % have seen their body from a point beyond the physical body, 17.3% have travelled to a chosen destination, 8.7 % established contact with a deceased person, but all of them experienced their own spiritual dimension and its qualities.

Unconscious objectives

Despite of the fact that one chooses the objective of his/hers own research, it can occasionally happen that an unconscious invocation occurs. This invocation can override the chosen objective due to its energetic power, be it in the actual targeting before the induction of the out-of-body state or just after withdrawal of the consciousness from the body. This is a powerful vibration in the aura, but below the threshold of one's awareness. Where it "takes" him/her is a direct reflection of a person's state and is closely related to him, despite the fact that he doesn't recognise it immediately.

The power of awareness is the key for the management of the energy in the entire field of the aura. We can also say: when we control our thoughts, we also control the energy of our aura.

Conclusion

We can establish that it is important that we think about our motives and we clear them in the spirit of meaning and ethics. Reaching the out-of-body states cannot be an excuse for escape, ego-tripping or daydreaming. Lucidity can vary - when we are beyond our body, but also in the process of realising the experiences of the more subtle worlds. Therefore all activities or practices (be it religious or non-religious), that strengthen the power of awareness and transfer our attention from the material to the more subtle and into the deeper values of life, are welcome, for example meditation, reading spiritual books, acting for the wellbeing of the community ...

Selection of the objectives is very much influenced by the basic attitude towards life, which can be recognised in the lifestyle, values and priorities.

The research of the deeper layers of the world by inducing out-of-body states means a lot more than simply an interesting or fascinating experience. It is concerned with entering the inner worlds, in which our consciousness is broader and thus we can get closer in contact with our spiritual nature. The experience of it is a very subjective experience, but has objective consequences that are "measurable" with the quality of life and its deeper meaning.

Roman Paškulin, dr. med. : Spiritual healing with Iboga

(Summary of the lecture)

Ibogaine is an indole alkaloid present in the root of plant *Tabernanthe iboga*. The attention it has received in recent decades from scientists and laypersons alike is due to its anti-addiction properties against nicotine, alcohol, opiates and stimulants.

The ritual use of the plant for spiritual reasons has been practiced in tribal communities in Africa for centuries. There it is considered as a perception expanding drug that enables the user to reach depths of the subconsciousness. Such insight catalyzing properties are favored by some psychotherapists. This effect is acute, lasting from 12 to 24 h and can be explained by binding of ibogaine to receptors and enzymes, in particular: 5-Hydroxytryptamine (5-HT), opioid, nicotinic and N-methyl-D-aspartate (NMDA) receptors, dopaminergic and 5-HT transporters and monoamine oxidase enzyme (MAO).

What is interesting in the pharmacodynamics of ibogaine is that some effects last much longer than the presence of ibogaine itself in the body. The main, mood elevating effect usually appears a day or two after application, when tissue concentrations of ibogaine are already reduced to minute levels. The effect also lasts from days to weeks, when the substance itself or its metabolites, are no longer present in measurable quantities.

Thus, besides acute effects on receptor and enzyme sites, more complex biochemical, neuroendocrine and possible structural and functional changes in terms of brain plasticity have been suggested. Signal transduction and modulation of gene expression are the basis for such adaptations, as suspected on the basis of reported glial neurotrophin release after ibogaine. Consequent brain plasticity changes could be the basis for lifetime behavioral changes.

Indeed, comparative analysis of protein spots between 2-D images of control and ibogaine treated rat brains showed induction of energy metabolism related enzymes. The most significant alteration in protein expression was observed in rat brains 72 h after ibogaine administration. Enzymes that were significantly up-regulated were identified as catabolic enzymes involved in glycolysis and TCA cycle. These enzymes participate in a central, key metabolic pathway dealing with the production of energy-rich compounds and therefore interfering with complete metabolism. The induction of energy metabolism related enzymes due to ibogaine, previously triggered *in vivo* on rat model, was successfully repeated on yeast *Saccharomyces cerevisiae*, which is an accepted model for studies of primary metabolic pathways of higher eukaryotes. The latter experiment proved that ibogaine's influence on energy metabolism is not tissue specific and that effect can be observed in any kind of cell.

Enhanced metabolic turnover facilitates different healing processes, including restoration of physiological homeostasis in functionally remodeled cells after the development of tolerance to drugs of abuse, termed detoxification.

It should be pointed out here that substance-related disorders are not just matter of neuronal circuits, being tuned on a drug seeking, craving-reward cycles, but are also a matter of a single cell, being habituated to presence of drug of abuse and missing it, when it is gone. Interference with energy supply might be the crucial meeting point of these diverse adaptations to different types of drugs.

Also, it is reasonable to assume that induction of energy metabolism influences mental agility, learning and retrieval of repressed memory. This facilitates insight into one's own psychical status and improves efficiency of psychotherapeutic approach to addiction diseases.

Some drugs, particularly those of flora and fauna origin show nonspecific "panacea" action that influence many consequent biochemical and physiological functions, even psychological habitus and social integration of an individual. The proposed mechanism of action extends indications of ibogaine for medical use beyond syndrome of addiction, since induced catabolism enzymes with accelerated metabolism turnover facilitates detoxification and renewal of tissues after numerous pathological conditions like convalescence after infectious diseases, recovery after trauma, general exhaustion of chronic systemic diseases, cancer cachexia, depression etc. Ibogaine could be adjuvant, non-specific therapy in synergism with disease targeting drug.

State of the art in the addiction treatment field is so-called "Ibogaine medical subculture", recognized as a spontaneous response on a public need; we could say reaction of offer on demand of people not satisfied with mainstream drug treatment and rehabilitation policy. It is loosely connected net of providers that are either professionals or are laypersons.

In the recent five year period there has been documented 3414 treatments in West, not taking into account traditional initiations in Central Africa. This represents fourfold increase relative to five years earlier. The motivation of treatment seeker is either medical or spiritual (as far as we consider this two to be distinct). In case of religious community Sacrament of Transition eclectic synthesis of the two approaches can be seen.

Instead of placing of "plants of gods" on the list of prohibited substances, often as a part of politic campaign and without any strong evidence of the harm, further effort should be directed toward estimation and avoidance of possible risks, release of safe protocols, proper monitoring of situation, informing of public and up-to-date education of treatment providers. With such safety issues being covered; Iboga and related plants have their place in Pharmacopoeia!

Alan Asta: Group dreaming – successes, pitfalls and illusions (Summary of the lecture)

Whenever we talk about group dreaming, we have to ask ourselves, what do we understand under this term?

Do we understand dreaming as e.g.; (I or we) dreamed about seaside, bay in which there are boats at anchor, if we could count them there would be five...

These dreams, if we confirmed them, are kind of dreams of a group, more accurately these are group interests... Maybe we would like to go to the seaside...

But group dreaming about which I will talk this lecture and try to present it as clearly as possible and the problems that come with it, is something completely different, incomprehensible, never experienced and even dangerous.

To describe my use of a term dreaming: Dreaming is awakening in dreams in »other« or sui – dream duplicate. And when we are up to this task of consciously awakening in different world, different reality or different focus, we are under the influence of the rules that apply in that world and time in which we had intentionally or unintentionally awakened. Term dreaming I describe as it was passed to me by Rosalia Salvado and as it was described by dr. Carlos Castaneda in his books.

Group dreaming is then group awakening in different focus or dreaming. When we accomplish this hard manoeuvre, then we come to the things about which we are going to talk about and it will maybe be hard to understand.

To go back to the subject of dreaming. When we pass a lot of years of training and we know how to awaken in the dreaming, we didn't even for the moment eat away concept of the world because our mind can always again and again comfort itself that this world in which we awakened is just another world and it takes it as such and as goes without saying the matter. Maybe after the first awakening in dreaming we are confused, shocked or excited, but soon every thing goes back to as it was.

But group dreaming... breaks our intellectual concept of world. Now it's for real. Together with other dreamers we were in group dreaming, different world and we were doing something and when we return we know... then it breaks... Breaks in a depth.

The whole concept of our world breaks beyond repair as house of cards... all of a sudden we are alone though in a group that shares a secret, which is so strong, that becomes a burden. And if we don't adapt our life according to it, it's to have to bear and we try to forget it as soon as possible...

Witch maybe fashionable, can be something attractive, experiences are interesting, especially because in witch crafting interesting plants are used... and procedures.

When experiences become very deep when they cut in to depth of essence of our being then we come to the abyss and return means forgetting and accepting normal intellectual life. Because the broken concept of intellectual reality means living out of the known... It means disappearing from the life as we know and consider.

Look. We here are just theoretics, although among us there are real shamans you can only agree with me because you know how things are. No matter how deep we went, we always came back or otherwise we wouldn't be here on this lecture...

Group dreaming is very special manoeuvre for which I'm convinced that today in the current society at this moment is not possible because it requires that all participants leave the form of life that is bound by the society so that they can fully devote themselves to unlimited freedom and inspiration. This state is possible in special society circumstances when bounds are released, when for the short period chaos takes place... in my dreaming this period was in the time of disintegration of former Yugoslavia when Slovenia got independent. In the time of Dali and Surrealism it was the time before II. World war... this was also in Mexico, Argentina, Chile, and so on. In summary... periods when the bounds of the society being gets loose enough that people can escape without too much damaging themselves and the return is possible.

Group dreaming seems logical and simple when we talk about it, maybe it fascinates you or it leaves you cold. But the consequences that this manoeuvre leaves on us are drastic and radical. Continuing dreaming means that slowly we lose the ability to communicate with the ordinary world, but not continuing means that we slowly accept the ordinary and socially accepted life. You may think that the things about which I talk here are banal, but they are not. You have to consider that inside of us we are dealing with powerful and giant forces of unconscious and archetypal patterns that don't give us free hands to act and no freedom inside the conform life. As did his holiness Dalai Lama find his freedom in exile, so can the sorcerer find freedom in volunteer exile. But interesting point of view now is the collective unconsciousness. I'll try to explain:

Second focus is in relation to the first one is of primary nature as inside of it all things first appear as ideas and as visions... Hegel's "chair", only secondary is "materialised" or we "materialise" it. Now if there is more of us in this world where things get created, end and get changed it means that our collective power is so big that it can affect the collective unconscious. What does it mean? This means that social being starts to resist with all available and legal means against the change and tries to eliminate the dangerous group...

Why do you think the plants of power are forbidden in almost all countries of the world? Allowed are just in some apocalyptical countries of evolved world or in countries of the third world where there is no social being and the law is the law of strongest.

But although all the external things we talk about the greatest rebellion is inside of us... our ego... this is all we are, all we consider, all that we know gets damaged at the foundations with group dreaming... we have feeling that we are going to get mad, that we are mad or we get mad for real... We get scared and mind because it can't overlook these deep experiences develops a new defence strategy... it starts with judgment and despise, anger, aggression, and all other available means turns against the source of the disturbance that can overthrow his carefully built throne. All these things I could describe more vivid as they go to the stage of farce but these are examples that I will present on the lecture if there will be enough time.

That is why when we talk about group dreaming we can't get past that, that I tell that for the group dreaming are important the external as the internal terms. So between the participants of group dreaming must be total trust, total devotion of thinking, feelings and all others. Every one of the group should fully respect the others and should be prepared even to die for the other. Maybe this is not an appropriate word to finish the lecture but let me use it to describe seriousness and responsibility of the group dreaming.

Urban Golob: Psychonautics, power plants and inner dimensions

(Summary of the lecture)

It is a fact, that each and everyone of us had many different states of consciousness, From fully »normal«, to states that are much different from established manner of perception and awareness. Beside dreams, daily daydreaming, trance states achieved by listening to the music and similar experiences, the majority of us has already experienced »deja-vu effect«. This is condition, that appears spontaneously and unexpectedly, a feeling takes over us, that we have already lived/experienced certain situation/event. Just like experiencing that moment can seem unusual, at the same time it is fully known and not at all foreign. On the contrary, feeling and experiencing the event is very known and domestic. Usually we are aware of »deja-vu effect« very quickly and we think »aha, I already lived to see this, I know this feeling, I know punctually this is deja-vu, something is occurring and also something will occur«. It is not rare, that in this state we know exactly what will occur within a certain next moment. Even before someone expresses a word, thought, physical movement..., we simply know this before. What is actually this phenomenon? Several times it is connected to past lives, with experiences, that were once, somewhere already lived to see and are showed to us spontaneously in the zone of our conscious perceptions. We also link this experiences within our dreams and we interpret them consecutively as an event, that we have already dreamed about. On a certain level of mind we mostly interpret »deja vu effect« as something which has »already« occurred on a linear time line. Timely perception is interpreted through concepts of past, present and future. My own researches are showing just on the contrary - »deja vu« is condition, a state, when we surpass linearly time perception and we in one point unite virtual past and virtual future into eternal moment now. Let us remind that in time of experiencing »deja vu«, our time perception is a lot different. We can describe it as if the time had stopped, or as if moment was prolonged... Told otherwise, our deliberate attention »moves« above usual perception of space and time into multidimensionality, where perception of time and space is different. We are in a point where before linear opposite (past – future) are experienced through the aspect, where this two supplementary poles are united. On the level of multidimensional perceptions we realize, that a part within us exists as much as in the past, as also in future at the same time, and the conglomeration of both we describe as present.

Hallucinations or multidimensions?

The concept »hallucination« is most often connect with mistaken perception, with perception of something that does not exist and has no objective »external« reality, We often trace the expression concerning the use of psychoactive substances. Psychoactive plants differentiate by speed of activity and strength of changing of our perception during themselves. Perceptible content is the same regardless of ingested plant always, Only intensity is different and perspective from which content is felt and experienced. Regardless of the kind of plant, in all cases psychoactive substances lift contents in our field of conscious perception, that are mostly of unconscious nature. And it is not so much about »lifting« of contents, as for changed perception within the meaning of the ability of more refined – more subtle perception. Namely all, also unconscious contents are inside of us present at all time, only our deliberate attention isn't focused on them. What happens with these kind of rituals is just the opposite – outside - objective world starts to blend with our internal, subtle world that can in certain circumstances become louder than the outside world. Changed perception is reflected per different manners on level of physical body - we have feeling, as if our body is being melted, it is becoming transparent, that it is without weight, we can feel our body only in one point (in head, in hands...), we are feeling tingling, feel as if we are larger, smaller... These unusual perceptions are actually deliberate experiences of subtle body and of subtle embodiment which form is conditioned by our mentally-emotional concepts and belief system. Changes are being showed similarly also on level of emotions. Unknown emotions can appear by then (mixing of emotions), we can experience individual emotional points of view exceptionally intensely (extremely joy, enormously happiness, much sadness, humongous fear...), emotions are alternating quickly during themselves, stories and experiences from our childhood may come up on the surface and other experiences with strong emotional cartridge. Empathy is frequent, emotional conditions appear to us for no reason. In the case of empathy, we can speak about non-classical perception and translation of information from collective emotional structures. It is not rarity within group rituals, that a certain felt information, supposed to be on physical, emotional or mental level, isn't our »own«. Impulse that can spring up in a certain other individual within group, can be felt and interpreted as our own. We can feel emotions of our ancestors, of acquaintances, anybody. Restraint is not of time, nor of space.

For quality interpreting it is important, that we know manner of activity on these levels. We become conductor of information namely in subtle dimensions, and it is not necessary that any of these information in whichever shape is our

own. Told otherwise - if we are experiencing a certain concrete story in our visions within fullness, it isn't necessary, that this story is also really ours in the sense of a certain past experience or current condition nor it is our deliberate choice. What we are experiencing may be a mentally – emotional construct, that has function of virtual place/story, that we sink into and experience it. And it can also be replaced in every moment. Stories we may be experiencing are not drawn to us coincidentally but tie up on our unconscious mechanisms, personality profile and are indicator only of these.

We notice something soon, that the activity is conditioned with our thinking and reverse. All contents are consequences of personal and collective mental » habits« and when we are capable of manipulation of our own emotional conditions, mental contents within shape of mental rudiments and individual thoughts within rudiments, are more visible to us. Also change within manner of thinking is noticeable beside clear perception of thought. We are thinking more quickly and better in sense of depths and variety of mental structure.

Visualization of thoughts is much stronger. It isn't rare, that simultaneousness on mental level is occurring in groups – at the same time two or more individuals thinks the same. In »hallucinations« we surpass personal mental levels and we are entering collective mental structures. Entire group can move in the same subtle world, to the same archetypal structure, to the same subtle reality.

Multidimensionality of our consciousness is also being showed in manners of perception, that can at first sight fully justified be named as chaotic, pointless, mistaken. In changed states of consciousness, where plants of strength are being used, is frequent so called divided attention. Concept of divided attention means, that at the same time we feel or are in two or even more dimensions at the same time. Which otherwise is occurring also in normal conditions, however our attention is guided above all to perception of one dimension only.

Also our visual perception is divided consecutively, internal visual screen can be doubled, tripled, multiplied. At the beginning so applied information definitely means chaos of some sort as we are not used to process two or more different information at the same time. If we add still divided subtle physical embodiment within more places to this, matter becomes still more heavily imaginable. Which for experienced shaman or psychonaut is something fully »normal«. Changed states of consciousness induced with the help of »plants teachers«, as some like calling them, without any doubt discover all of too little known characteristic of our awareness and perceptions. We must emphasize, that all contents and abilities after all, that appear to us in such conditions, are inside of us throughout, we only are aware of them too little or not at all. In suitable environment and under qualified guidance, psychoactive plants can be large accessory at realizing of our multidimensional being that is multidimensionality alone.

Sandi Jug :

Collective Perception of Subtle Worlds

(Summary of the lecture)

Almost everybody have now and then been confronted with their own inner worlds while dreaming, meditating, relaxing or during other more or less desired experiences inside the altered states of consciousness. Regardless of the contents of the individual's experience however, the majority of such experiences stay on the level of fully individual perceptions being an important experience for each individual only.

Nevertheless, experiences of people give evidence about simultaneous internal perceiving with fully allied and harmonized, similar if not exactly the same inner perceptions. The degree of congruency of such perceptions can very often be so convincing that we experience them as completely real parallel worlds within which we can coexist.

Collective perception of subtle worlds (CPSW)

All people experience subtle, inner worlds of course only individually, everyone for themselves in their inside. When two or more people experience the same or very similar innerly perceptible subtle worlds, we can then use the expression collective perception of subtle worlds. Similarly to how we perceive the outside world that looks fully the same to all, although we experience it exclusively individually.

Comparing and examining the experience

Probably the most known collective perception of subtle worlds is collective dreaming, that has stayed a pretty mysterious experience up to these days, for it is considerably hard to experience it and extremely difficult to look into it.

In order to study an obvious, convincing and more or less authentic experience of CPSW in which people can perceive completely equal inner places of perception, we should be able to adequately compare the experiences among themselves. To observe the inner worlds, there are namely no senses available which would keep the way of perception within comparable frames.

The majority of potential CPSW thus happen during dreaming, meditation and other kinds of altered states of consciousness when we have physically closed eyes and when we are alone in the room. Because of this it is difficult to carry out the comparison to others for it is shifted in time and space.

Considering all this I will continue introducing the CPSW experiences through the dynamics, which goes on in altered states of consciousness within smaller groups, with the eyes open. This approach namely enables us to simultaneously follow the co-experiences of the interactions within the subtle perception of reality. Similarly to how we co-perceive the outside world, well known to all of us.

Influence of factors on the CPSW

Before we concentrate on CPSW experience itself, let's have a look at the influence that some factors have on the ability to experience CPSW.

Factors that DON'T directly influence the ability to experience CPSW:

- the contents of the inner experience during the CPSW: 2D picture, 3D room, presence/non-presence of other human figures
- the way of perception during CPSW: visual, audible, kinesthetic, olfactory, gustatory or the combination of the mentioned perceptions
- the intensity of perception during CPSW: a span from a very subtle to the very tangible
- the level of awareness during CPSW: conscious, semi conscious or completely unconscious perception
- the way of entering CPSW: purposeful or spontaneous/unwanted entering
- the way of experiencing CPSW: at complete absence of outside happening or parallel experience of the sensory and innerly perceptible world

A factor that DIRECTLY influences the ability to experience CPSW:

Perception if innerly perceptible personal/collective thought structures

Entering the CPSW

We can enter CPSW fully spontaneously and past our conscious will or completely purposefully and wanted.

Spontaneous experiences:

We can attain spontaneous CPSW experiences during deep group relaxations with open or semi-closed eyes, during a longer lasting stay as a group in a darkened or/and totally dark room, during a group consumption of the hallucinogenic substances with the eyes open etc.

In spite of the absence of the conscious wish to experience CPSW, the above mentioned ways of entering the altered states of consciousness, automatically trigger the intertwined perception of the internal and external contents. Among others we can see among the spontaneous perceptions a pretty specific pattern of the interconnection of the internally and externally perceptive contents. The internal contents get easily »stuck« to and around the sensory perceptions. »The sticking« happens in accordance with unconscious associative connections, which are stored in a personal as well as collective unconsciousness.

Example: If we are observing the face of a man standing in front of us, it will begin to change in accordance with the main distinctive features that define it. A man with a strong jaw, outstanding nose or thick eyebrows, will in our eyes change into forms of animals, famous people, mythological beings, monsters etc. Around the chosen part of the body that we have been observing, a complete figure will emerge as a result of the intertwined perception, the one that we associate this detail with.

Dependently on how deeply we drop from the personal to the collective thought structures, the perceptions change from the individual perception of subtle worlds to the collective perception accordingly. The associations can be very diverse at the beginning, but as we drop deeper into the collective, they become more congruent. Two or more people can at the same time perceive completely equal contents-CPSW.

Purposefully triggered experiences CPSW:

Definitely less known, more difficult attainable and because of this also less practiced are fully purposeful ways of entering the CPSW. During spontaneous experiences we must be satisfied with the perceptions that pour out directly from our unconscious structures, whereas the conscious and wanted entering the CPSW offers the possibility of simultaneous conscious control of the inner perceptions.

For this purpose the group drops into an altered state of consciousness with the eyes open. It comes to intertwined internally and externally perceived contents, which with an additional help of the above mentioned »sticking«, form a mixture of two worlds. Because of the temporal-spatial stability of the outer world, the newly perceived structure in the majority of examples keeps the linear time sequence and the linear 3D spatial dimension. The internal worlds in this way seemingly take the place that is in the domain of the external world. With this we fix the internal space and consequently get a linear-sequential internally perceptible time.

Next, not really obvious condition, which is usually automatically fulfilled at entering the altered states of consciousness with open eyes is the ability of internal perception of the newly formed space through the point where our physical eyes are situated. Namely, the majority of the internal perceptions with closed eyes don't have a fixed perception in the point where the physical eyes are situated, does it?

Subtle worlds can namely be perceived with closed eyes, blocked ears, stiff body as well as with open eyes, moving physical body, normal sensory way of smelling, tasting and sound perception.

All the above mentioned acquirements enable us to carry out the activities in a more or less stable space/time and with the help of a physical body they give us stability also in the movement within the created internal world. To compare-movement in the subtle worlds with the closed physical eyes, can be pretty non-consistent and not linearly-sequential. In this way we don't get a precise enough feeling as to where in the space are we and where the others are.

Creating of CPSW

As we set the foundations, now we can co-create internally perceivable contents. If we want to perceive whichever internal structure in accordance with others, we must adjust at least some basics. Inside the group there must exist at least a minimal consensus as to:« What will we be perceiving?« » When will we be perceiving?« »In what spatial dimensions will we be perceiving?« and »What type of perceptions do we want? (visual, sound, kinesthetic...)«

For the start it makes sense to create simple visual forms, one-frequency sounds, continuous kinesthetic feelings, lasting smells and intense tastes.

Let us not forget that in our case all the internal perceptions exist within the 3D space. This does mean that a created »five-centimeter pyramid« may be viewed from all visual angles while we are walking around it. The sound, smell and taste can also have their spatial origin. Similar is true for the perception of a touch that we can feel if we move to the exactly determined place in the room.

Anyhow, with the conscious common agreement and the use of the imagination ability, we can in this way at command in front of the whole group create a subtle environment that we all can see in an agreed way, very similarly if not in the same way. For the human mind is not limited by the conscious way of operating which we use in the usual state of consciousness. And it is here where the true story about the CPSW only begins.