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FEATURING: WHY YOU DON'T "CREATE YOUR OWN REALITY"

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Jeers

The "Two-To-One Lazaris Is Pete Rose's Business Consultant" award. To the innumerable "me too" channel sources and their accommodating mounts, who've been espousing and promoting the bumptious New Age dogma "you create your own reality". Let's get this straight. Extra-mundane source or no extra-mundane source, the sensibilities of all the rest of mankind aren't deceiving them: you do not "create your own reality". "Oh, what a spoilsport!" we can just hear the chorus. Why not let those who want to, abide peacefully in the solipsism of their spook-sanctioned presumption that—despite the alleged interconnectedness of everything—the common ego-communicate of personal hermetic insularity is valid after all, and "I" can indeed conjure a positive-think Paradise to "preserve me eternal" in the midst of everyone else's self-created, hallucinatory world-disaster. Pure compassion compels this contraindication, explained from the Initiated point of view; for the ultimate result of experiencing the philosophical shortcomings of such a proclamation, is to leave no room for the subject other than to suppose some personal deficiency, an inadequate grasp of the principle or incomplete commitment of belief. When special consensus has it you can make your trailer-truck fly through the private force of will, you can only come down hard on yourself when it inevitably fails to do so. This is hardly preferable to the "personal sense of helplessness" such a precept of wishful thinking was supposed to compensate. One would think a person might actually be grateful, should someone come along and simply point out to him it isn't his fault, that the "special consensus" is wrong. But what about all the evidence to the effect our circumstances do indeed tend to correspond to, and often even print out in an uncannily mirroring way, the strongest profile of our personal wants, aims, wishes, desires, hopes, fears and traits? Often things "come to us", situations or opportunities materialize as if by magic in answer to some personal formulation of wish or will, that nonetheless quite clearly couldn't have been induced to "slide into place" by strictly personal effort, by hard physical work or ordinary exertion in the spacetime field. It's quite true that often things, people and events seem drawn into our sphere by a coordination of factors manifestly beyond our personal grasp, but answering eerily to the character of our personal being as if genii had conjured them.

This widely-held observation isn't incorrect. It is the part of reality that makes of the New Age dogma a half-truth. It reflects a real, functional principle in the esoteric description of the mind-body whole; but it does not thereby authorize the fatuous "you create your own reality" as a full-blown truth in its own right.

Why You Don't "Create Your Own Reality"

Just sit there for a minute. Attune to a mere soupçon of self-reflective consciousness and you can't help but notice you're hardly self-generated; there isn't one thing about yourself, including the environment you perceive or your "personal" will, that issues from any sense of a self-creating "you". Indeed, "you" are spontaneously endowed, before the self-reflective fact, as the coordinate presence of a total and given pattern of Being. It is all immediately established, without personal intercession on your part. The patterns through which you perceive, the modes by which you move and cognize take up your being without a whimper of protest, a hint of objection or even notice. This vastly creative process by which you spontaneously come to yourself, on its terms, is so suavely accepted as inherent expression of your being that you claim it as yourself without even observing you do so (i.e., these are "my" thoughts, "my" words, "my" perceptions, "my" ideas, "my" movements).

Wait, we hear the protests, perhaps I don't actually create the basic patterns of Being or the functions of existence, but I do seem to individualize them. I make them my own. I synthesize all these "given" features as personal contents from

my unique angle, so that "my" expression of the common pattern is distinguishable from yours and so very intimately identifiable as me. In that sense I create my own reality out of the given materials, which really aren't anything in particular until I endow them with the unique expressive life that is "me". This ordinary qualification is acceptable, as long as we notice that the vaunted "personalization" or "individualizing" of the general creative endowment of Being is also a function of that endowment, not something privately assumed. The creative pattern of Being, of which we are expression, individualizes. That is its attribute, not ours. It can only be considered innately "mine" insofar as "I" come after the fact, along with the perspectival endowment of individualization. In that sense I am the process of individualization; but I don't create it.

The Cloud Of One-Knowing

"I" exist in reflective and receptive relation to that process which takes its point of departure from the total, given Pattern of Being. My "knowing" comes structured. It is a function of consciousness, or whole-awareness (i.e. conscious self-awareness); but it furnishes an interpretive syntax of cognition to that consciousness. It possesses an inbuilt grammar of structured variables. All my instrumental processes, modes of action and so forth are patterned terms of this "knowing". The overall function of my being with its sensory and motor, autonomic and conscious systems is that of knowing. In reality there aren't a lot of different "systems", diverse organs and instrumental complexes, some for physiological processing and life-sustenance, some for acting and responding, some for perceiving and some for knowledge. There is only an overall system or multi-dimensional Pattern of differentiated currents, properties and phases serving the single common function of Knowing; for the whole pattern is an expression of consciousness.

Thinking With The Whole Being

Therefore the thinking, conceptualizing, interpreting, ideating and identifying ordinarily assumed to belong to specialized mind-brain processes, isn't a local operation of cerebral tissue and cortical neurochemistry at all. Thinking, cognizing and even perception itself are functions of the total, multidimensional mind-body system. You do not just think with lobes of the mind-brain or its interacting hemispheres; you think with the whole of your being. A thought is as much an expression and patterned representation of the processes of your heart and vital centers, your lungs and kidneys as it is a manifestation of your cortex and limbic structures. Nor do your various, interacting systems just exist on one level (as the composite function of their stylized perceptual processing reductively out-pictures). All forces and fields that integrate the resultant "monoplane" image or reductive composite we perceive as the physical body, actually organize the systems of mind-body circuitry through a complex multi-dimensional harmonics. It's through this harmonic pattern that the material, "molecular" field is filtered. The range of energies for the complex circuit includes negatively entropic (organizational) properties, every bit as much as certain screened or filtered phases may exhibit locally entropic characteristics. Thought, perception, cognition and idea in their normal occurrence are simply unremarked testament to the fact that the multidimensional field of the mind-body axis organizes a fluctuating psychic signature; it is the changing configuration of an overall identity-pattern having vital, emotional, linguistic and abstract-cognitive components correlated with specific harmonics of its focal centers and currents.

Locking The Mind-Body Tumblers Into The "World We Know"

The thinking patterns and cognitive processes associated with the physical cortex, represent the conscious axis and its voluntary systems as a whole; they correspond by resonant harmonics to the subtle center associated with the pineal

gland, and current-fields aligned with the frontal plexus. The mid-brain and limbic systems with their specific, affective patterns focus in the subtle plexus and energy-fields associated with regulatory agencies of pituitary and hypothalamus; they correlate by resonant harmonics with the respiratory system and thyroid, the heart and its subtle centers physically represented through thymus gland and cardiac plexus. The medullary centers and basal brain-lobes associated with the R-complex correspond to the abdominal and reproductive centers as well as subtle systems patterning the physical loci of sacral plexus and gonads, the gastric nerves and cells of Leydig. The interaction of these systems as agents of the cognitive process serving to pattern and regulate the overall, mind-body field through which thinking and perception takes place, is practically adjusted and locked into a chronic circuit of allowable "terms" according to standards of enculturation, i.e. the way in which attention and the sensory-motor faculties are trained to focus and respond through specific cues as well as collective psychic atmospheres of family and general social order. "My" reflective and receptive relation to the total, multi-dimensional pattern (concentrated as a sliding scale of operative alignments through the Conscious axis-of-Being) composes the "individualization" process as a questing interpretation of what that Being is. I don't create the terms of that Being ex nihilo; but I spontaneously appropriate the general pattern of its collective recognition.

Psychic Circulations In The Auric Field

In this way there's generated a multidimensional sphere of magnetic values comprising an auric field, the atmosphere of lights and subtle currents carrying the coded energy-signatures of thought, emotion and identity. "My" thinking and cognizing is an expression of that total field; the general coherence and characteristic intensity of the thinking (correlated with overall ego-integration and alignment) determines the average strength, power and influence of the resultant electromagnetic network of the auric field. There's a constant, atmospheric circulation of changeable thought-patterns through that field building and breaking, gathering and dissipating; such psychic energy-forms flux through the various centers or subtle "chakras" to which they correspond by type and tonality. According to their value and charge they may attract corresponding charges and psychic energies from the adjacent atmospheres of peoples and places; or they may be attracted to them. The relative ephemerality of these forms as they surge, pulse and change like winking firefly-lights in the auric field, has to do with the fact that a large part of thinking is passive and perfunctory. Though thoughts and their characteristic patterns circulate around the more durable identity-values or central idea complexes of the personality and therefore inevitably bear the ego's signature, little specific attention is invested in them during the casual process of their formulation; thus they come and go, breathe in and out through "portals" of the psychic centers and their corresponding systems like transient caricatures roughly sketched from material of the energy-media to which they most immediately answer.

Random thoughts of sexuality, flickers of envy, fear or fanciful hope continuously energize related lobes and psychic centers of the conscious complex in the germination of fragmentary patterns, loose correlations of formative fields and typical structures that stream in webs of astral matter coupling and severing, repelling and attracting the atmospheres of people, places and events as a turbulence of incessant interchange. The random surge of such broken thought-entities and emotional swirls in and through the auric field of the personality exerts a constant (if shifting and ephemeral) influence on behavior patterns, usually on the instinctual or reflex-vital processes associated with the abdominal centers and corresponding basal brain lobes; for the fountainous discharge of the major part of thinking through the interior monologue scarcely reaches on an average any higher than the passively meditated middlings of the subliminal psyche, the vital-instinctual structures and their correlated thought-forms compulsively taking up the slack in the extended gaps and dead pauses between active, volitional thinking. In this way the overall, electrical field-pattern of the personality subliminally enforces the general psychic code through which cognitive and perceptual processes polarize the "filtrate grid network" that ultimately aligns an apprehensible World from the encircling energy-atmosphere. That energy-atmosphere is itself the extended field of the multidimensional being, carrying all the patterning potential effectively organized through the Conscious Axis; it is full of life, bristling with subconscious and quasi-conscious "points"

through which the coordinates of form are plastically polarized according to the configurations of type aligned out of the collective, psychic pattern of the auric fields.

Drawing Physical Perception Through The Energy-Atmosphere

Here then is how the ultimate, taken-for-granted impression of "the world" is formed: out of a cosmic potential of focal patterns featuring variable ratios-of-alignment in the processing interaction of multidimensional psychic systems, the collective requirement of self-conscious beings finds affinity with a particular consensual order and enforces the typology of that order through the mutual support of "telling its story", i.e. the incessant reciting of its cognitive description through devices of enculturation and learning, introjected as the stream of the "interior monologue". Through the auric field, the multidimensional Axis is polarized as a filtrate grid-network generating a characteristic psychic pattern; that pattern interacts with and reinforces the field-configuration of all other, "auric foci" or personality-complexes, augmenting and emphasizing the most broadly shared features. The collective field-configuration links up with and magnetically aligns the atmospheric potential of the World-pattern, filtering its coordinates into conformance with necessary symbolic consistencies of the general, consensual typology. At this stage of conscious development the characteristic polarization-alignment of coaxial energy fields emphasizes the material (or "anisometric") values of the overall, psychic pattern; owing to that fact we tend to perceive a world in which rhinoceroses and elm trees, mosquitoes and taxicabs are "real"; and we therefore tend at the same time to screen out and so recess into the psychic corner of indirect influence, the equally viable Worlds in which sprites and unicorns, undines and astral windchimes are real. We tend to lock in the mechanical instrumentalities of spacetime, the muscle, bone, sinew and synapse which accomplishes causative "effect" by the "sweat of one's brow"; and we tend to lock out the psionic agencies, the faculties of clairvoyance and clairsentience which nonetheless persist as potentials of the total pattern indirectly, diffused at the peripheries of standard focal emphasis.

The Star-Seed Of The Active "I" Thought

In addition to the fact that the average of our "passive" monologous thinking (emanated, in fluctuating bursts, from the general "fixed" ratio of patterning processes characterizing interaction of the psychic centers) continues to align the responsive correlations of a "familiar" world-order, there is the important fact that all such random circulation of thought pivots around the more persistent and coherent complex of the ego-identity with its constellation of "nuclear" ideas. The more integral and stable system of impressions belonging to the essential ego-identity, acts as monitor of innate "interest"; in the circulation of miscellaneous, monologous thoughts and perceptual impressions there is intermittently struck a chord resonating to the value of that very "interest". The processes of passive thinking are quickened, the intensity of psychic and emotional investment picked up to the degree of generating "concerned" or active thought. This thought doesn't swiftly dissipate through one or more of the discrete "centers" or chakras, discharging as a simple expression of the immediate energy fields correlated with its vital value. Active thought, belonging to a more coherent/integral order of processing (in association with the relative integration and coherence of the central ego-identity) becomes progressively organized through a coaxial patterning of the centers and their respective energy-fields; where the thrust of active thought is sufficiently prolonged or repeated, concentrated and intense, it becomes distilled as a highly charged multidimensional seed encoding the potential patterns of the fields and planes through which it was psychically elaborated. It incorporates values of the vital being and the psychic-emotional being; it has abstract ideative properties and has been processed through subtle psychic chambers of the heart and mind-brain, having occupied all the portals and compartments where it might be tailored with suitable appointments of the overall ego-organization. Most importantly, it becomes multidimensionally "cohesive" by virtue of its infusion by the Conscious Light of Identity.

Reaping What Is Sown

Invested with the self-luminous signature of identity (adapted to the personal identity of the ego-pattern) the active thought becomes a courier of Volition, the will of the conscious axis—at this level, egoically expressed. In its gathered, intensified and distilled seed form, it passes as a “mature” thought of ego-identity through the locus of the Third Eye; in this way the relatively coherent idea which it encapsulates, “appears” in the creative light of Mind in accompaniment of significant electrochemical changes in the mind-brain pattern. This is a process that goes on all the time, about which people at the present level of perception are simply unaware though they’re continuously engaged by it. The burgeoning potential lines and dimensional geometries “inscribed” in the patterns of the seed-thought (i.e. abstract/noetic, psychic/astral, vital/physical) break out irrepressibly under incubating heat of the Mental Light in which they abide. They’re nurtured, energized, cultivated and “trained” into conformal alignment with other, impressed coordinates coded into thought seeds of the Light realm. Levels of organization in the creative Intelligence of that Light (corresponding to degrees of “oversoul” consciousness) attend the generation of those seeds magically ripened as values of ego-identity in the Light. This process of interweaving the patterns of mature thought-seeds, is a much more purposive activity than the flux of psychic energy-forms conditioning momentary behavioral interactions according to the aggregate of memory-impressions inscribed in the soul record, and imprinted in the etheric energy-systems governing subconscious metabolism. The guided direction of the tremendous, “hydroelectric” pressure contained in those basic seeds of identity, organizes the patterns not only of personal but collective experience; it integrates and makes of “one piece” the personal and collective levels. The experience of nations, societies, cultures and institutions is thus understood as a resultant of the sum tendencies of every “personal” constituent. In this way the subject does indeed receive, mirrored back from the apparently external environment, a faithful reflection of the qualities and implications contained in the “personally” formed and inwardly nurtured thought-seed corresponding to some central feature of the identity. This is hardly the equivalent, however, of the private deism expressed in the New Age doctrine “you create your own reality”. The mighty creative magnitude through which abstract potential of the coded thought pattern becomes realized in energy networks, organized in working lines-of-force subject to perceptum-filtration of mind/body alignments, is hardly expressive of personal fiat.

What I Think, And What I AM

The very fact that the generality of thinking at this level of conscious development is embedded in "anisometric" patterns of relative material density, necessarily makes all such thoughts "opaque", one-sided, solicitous of the force of identity through imbalance and aggravated dichotomy. For this reason, the particular cherished "self-thought is not the whole thought. The available ego-system of this present, unbalanced level of development can only be aware of a surface facet of the entire "thought-entity" which it entertains. The whole thought, of which the ego-identity perceives a preferred portion, possesses a global character as expression of the extended, multidimensional axis of Being.

Remember, you think with the whole being. The thought (encoding the centrally-held precepts of ego-identity) contains much more information than the precious "cross-section" it models under the narrow beam of conscious focus.

It possesses a round plenum of aspects involving all the implications of its highlighted features. It embodies not only the tangent considerations and forms of consequence that blur over the borders of clearest focus; it exhibits a veritable iceberg of submerged strata in which integrals of gradation, as well as the shadow-obverse of all overt values, are to be found in posse like coiled springs carrying the enfolded patterns and codes-of-force of the dimensions.

Ego Of Self-Creation: The Sorcerer's Apprentice

The "angular obliquity" at which such hidden wholeness is received (at the present focal level and in the framework of collective, conscious development) means that only a portion of the full implication of a given thought will usually come to expression as an experienced life-pattern at any given time. It's for this reason that, on a local scale, we may often presume we "see" our personal thinking accurately reflected back to us in the features of our experience, faithfully rendered on a one-to-one basis in such a way as to warm the cockles of any good solipsist's heart. What we may be much more reluctant to recognize, or "can't" seem to recognize because it constitutes the underside of our "self that we interpret theoretically as "other", is the way in which the faithful thought like a slavish retrieving Spaniel relentlessly returns in the context of our experience, only bringing progressively less-identifiable phases of our "mental command" for consideration and inspection. Where at first it dutifully fetched the morning paper as per "instruction", it now seems to rummage after dirty boots, dead birds and neighbors' garbage. This is why, despite wishful thinking and the encomiums of otherworldly communiques, our experience in fact is always a mixture in the materialization of our most positive expectations and worst fears, often seeming to come confoundingly in tandem. At the present level of conscious development, our "godlike" decrees through thinking and desiring have much more the character of the nescient conjurations of the sorcerer's apprentice. Our thought provokes a flood of successive experiences we can't seem to stop.

The Whole Light Of Identity, The Half-Light Of Identification

The real source of this manifold magnification of our thinking in terms of life-experience, comes from the practical investment of the Whole-value of Identity (equal on an absolute basis to Consciousness) in delimited patterns of identification equal only to the proportions of ego. The unqualified scope belonging to the real Light of Identity, provisionally invested in its qualifying term of identification, bridles within the restricting thought-seed like the dawn-horse of heaven champing at the bit. The limitless power of that Light is the efficient force which pushes, aided by its companion powers of Intelligence already awake in that Light at higher levels and superintending the birth-throes of the thought-seed; It pushes from "within" the abstract strictures of the thoughtseed, as it were, like a Gargantua impossibly compressed within a tiny house that can't contain Its transcendental dimensions.

And in pushing, It first of all forces the thought-seed to surpass its confinement to the "nonmanifest", the emptiness of abstract potential; for Reality in its fullness can't be limited to the undifferentiated-abstract of creative potential (as certain schools of "spiritual realization" would have it), seeing that the prolific fields of manifestation indwell the Real just as well. The tremendous energy of that Light imbuing the thought-seed in uneasy alliance, pours through the enfolded lines in the pattern of the seed and pushes them out, everts and ejects them as it moves most fluidly through the conduits of the prefigured "paths"; the thought-seed begins to sprout globally in crystalline filaments like a branching quartz, the Light of Identity coherently beaming in geometric spires and, in so doing, assuming the "shape" of the inspiring idea through the dimensions. The rich global Symmetry in the extension of its phases becomes "split" into successive frameworks in terms of the progressively broken symmetries of the spacetime densities, organized according to the potential of polarized "masking" belonging to the focal grid-networks of physical perspective. In this way the full deck of our experience which we have "designed" by our characteristic thinking is shuffled and dealt out piecemeal. Some of its "hands" we recognize as the combinations we coveted and prayed for, some seem dealt from underneath by the Adversary Himself; but all such hands are meant to cumulatively "fill out" the deficient understanding of the ego, so that—whether consciously or just below the threshold of conscious recognition—the ego comes ultimately to learn more about the implications of its "world-view", its chronic way of thinking, than could be gathered from the strictly one-to-one input of its personal, surface considerations.

Change Of Thought (Got To Admit It's Getting Better)

It may be seen by this that an "enlightened" view involves more, then, than just a shift from conventionally "negative", self-defeating styles of thought to more positive and self-affirming styles of thought; for, whereas such a shift if really taken to heart might eventually improve one's attitude and capacity to receive experience of various descriptions, it cannot live up to any expectation of permanently establishing a purely "positive" and personally desirable flood of experience. For such a shift would merely be like walking from one corner of the same room, to the other. You may wind up standing near a sunnier side of the house, but you're still confined to the same limited structure. You're still standing on the same "plane". Analogously, you remain focused and effectually locked in to your limited patterns of identity so long as you remain identified with the ordinary level altogether, where perception of the Whole is functionally masked, and the incalculable Divine pattern of Being is chronically diminished to the scarcely-noticed stature of the "handmaiden of compulsive self-reference"—a self-reference that can only continue to pine away for a reality which is infinitely consistent with its wishes and desires, and which therefore could be characterized as perfectly self-created.

Or Change Of Heart (All You Need Is Love)

There is only one "out" to the otherwise irresolvable dilemma of moving from one corner of the same, single-level house to the other, from negative to positive position and back again in the confines of the same dismal room. When identity, despairing of its identification with the purely personal wants and demands of unrequited ego-existence, turns its tentative face in alignment with the incommensurable magnitude of global Being, the individuated focus apprehended as "me" becomes wholly reoriented to the value of life. " I " become a perfectly receptive configuration with respect to the Intelligence of the Whole. From that point forward, " I " become an expression of the Whole, directly and accurately reflecting Its greatest good, not "mine".

Nor does this mean, by virtue of harmonious attunement with Spiritual Being, " I " am vouchsafed the comfort and personal harmony of experience that previously eluded me; on the contrary, in submission as a receptively-oriented focus for the expression of Divine Desideration, the quality of "personal" experience may be by turns placid or disturbed, there is never any telling—only its unpredictability is certain. What is established, however, is that the active agent of change-in-the-world is no longer the oblique, partial perspective of ego-identification but the direct supervision of Divine Mind working events and circumstances into a far more coherent, stable, fertile and potentiating ground for the realization of Conscious Presence.

You Forgot To Ask "Who Goes There?"

Finally, one may well ask "just what is the basis of these various extradimensional sources that seem to encourage belief in the proposition 'you create your own reality'? Aren't sources that emanate from beyond bodily confines of the physical sphere somehow more innately aware of the underlying principles of existence? Shouldn't they be more reliable just because they are 'outside, the body'?"

No. The whole question rests on the level to which the discarnate consciousness rises as a result of its net "earnings" from the physical lifetime. The communication "you create your own reality" most frequently comes from a particular plane, that which we may call the "antechamber" of the Astral.

Flypaper Dreaming: The Night's Sweet Prints

To understand that plane, you have to realize that under most ordinary circumstances of physical death, consciousness is simply transferred to a version of the overall memory-record etched in more "durable" materials. That memory-record acts as the program of an automatic dream for the departed consciousness. The "program" is projected in condensed, symbolic form on the screen of the Astral medium.

The Astral is itself the natural dimension of dreaming for physically-focused consciousness, though it comprises a real world of experience and characteristic value in its own right (exhibiting the symbolizing properties that are "borrowed" in the composition of familiar sub-conscious dreamlife). The energies and dimensional patterns that naturally inform the features of the Astral in itself, imparting its unique character, are not immediately employed in the disclosure of true astral scenes where the consciousness of the "deceased" is concerned. The "deceased" does not as a rule directly perceive the astral environs as it exists its own descriptive features; instead, the base of astral energies and dimensional patterns serves to infuse the record of memory-impressions composing the characteristic "identity" of the departed personality.

In this way the personality "dreams" for a time a very condensed, symbolic summary of the chronic features of the life just lived. It is only after the elapse of "psychic time" in juicing the images of their residual hold on identification, and with the help of Other-world guides, that the personality is able to establish sufficient "distance" or psychic perspective from the shadowed scenes of the dream-mind to strike an adequate, threshold spark of self-reflective awareness in that medium to "know the difference", to perceive this is not the habitat of waking physical life and that in all probability the ego-subject has died.

Fixing The Holes (To Stop My Mind From Wandering)

The astral energies supporting composite dream-sequences of the former "waking life", however, do not immediately withdraw and return to direct duty organizing astral patterns of perception; rather, the personality remains fixed for a time in fascination to the projected dreamscape. The subject, now sufficiently self-aware, is intrigued by the unreality, the actual plasticity of what it had formerly taken to be physical fact.

Finding the resources of willed imagination under sponsorship of that conscious spark, the subject commences to bend the newly malleable images into conformance with whim and desire. It discovers it needn't re-experience indefinitely the memory-repetitions of painful circumstance or unresolved psychological fact. It realizes quite happily it can transform the outcome and contributing characteristics of anything recalled, making Dad deeply fulfilled at the otherwise ulcerous job that forced him to be "hard to live with", making Mom more vocal in her encouragement and appreciation.

Eventually, with the imaginative resolution of these scenes and concomitant catharsis of the psyche, the picture projected from the personal memory-record may be folded up and packed away, the energies that had sustained it withdrawing to participate in the direct productions of Astral imagery.

Light Of Glory, Lights Of Glamor: Death's Not Yet Well Met

At this point, hovering as the self-reflective spark of awareness on the border between mnemonic patterns of physical reality and the Astral domain proper, the personality may proceed upward—and progressively—into the Light (the

global character of which impartially "weighs" every fragmental impression of the conserved Identity and pronounces the judgment of the Balance, an experience reported as an encounter with "Christ in the Godlight" etc.); or the discarnate ego-subject may linger temporarily, fascinated from its perspective by the dream-character of physical reflections it's tending to receive in the astro-etheric light. In this way the subject may be attracted to an actual, physical locale and an incarnate personality. Where the respective systems are sufficiently harmonious and potentially "attuned" the discarnate consciousness may discover it's able to effect a quasi-physical impression on the embodied counterpart. Presently, the alerted "meditator" in the physical system becomes a fascinated "channeller" for the psyche hovering in the astro-etheric system.

Realizing the potential for "impressing" as comparatively Godlike from the vantage of this subtle energy-perspective, the discarnate personality doesn't fail to assume the cloak, thereby becoming the wisdom-philosopher of the astral dream-tricks about which it has just learned.

Teaching The Dream: The Futile Forestalling Of Ego-Death

But what it has just learned, came from a simple course in dream-management. It had learned how to rearrange psychic furniture of the chronic dream-habitat, so as to resolve certain tensions and frictional complexes that had frustrated—to a degree—the expression of its creative potential in life. It had learned what basically may be learned while still incarnate, through "lucid dreaming". What it believes it has learned, however, is the result of having quickly forgotten the refractory character of actual physical existence that always fully incorporates and creatively embodies every side of the psychic equation, so as to live out the complement of its complex implications. Assuming, with astral-philosopher's hat poised firmly o'er orgone brow, that there's a basic identity of pattern-behavior between the dream "antechamber" of the actual Astral World and light-bathed features of the obliquely-perceived "physical", the discarnate personality (with many accompanying claims on behalf of its own enlightenment) will proceed to pontificate as to the evident validity regarding the way in which "you create your own reality". The channeller will then pass on the information, professing he is merely a conduit of this "inspired" material but that if he has "succeeded in making anyone's life a little lighter" he will have received "reward enough", along with his regular consultation fee.