



The Magic Of Manifestation

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8.1: Homework

1. Practise the “Manifestation through Shape-shifting” exercise.

Do NOT be afraid of using the imagination. In the west we have for too long derided the imagination with phrases like “it is *just* my imagination” – as though what the imagination suggests is somehow “untrue”. In Jung, the imagination is central, as it alone (rather than the “rational mind”) can take us into the realm of the collective unconscious. This does NOT make the workings of the imagination in the collective unconscious “irrational”: we *transcend* rationality, we do not *deny* it. (Some of my comments on ancestral work, for example, will have shown you how journeying to other sensibilities can be objectively verified.) Remember Lama Anagarika Govinda:

“A spiritual discipline or meditational practice which shuns the power of the imagination deprives itself of the most effective and vital means of transforming human nature from what it is into what it could be, if its dormant potentialities were fully awakened.”

Grounded imagination and idle fantasy are different, though. Perkins will teach you the difference.

2. Do a “writing meditation” using one of the two images I have included as a catalyst.

Although I am not explicitly referring to the Journal any more, I do hope keeping it has become a habit. Just sit with the image you have chosen and scribble, in stream of consciousness fashion, everything that comes to you. These may be thoughts, they may be phrases or they may be images. Just put down whatever comes without editing or censoring it in any way. You may be surprised by what you produce. We are at an advanced stage in this workshop – and you will be drawing quite deeply on a part of yourself that is wiser and more capacious in terms of its sympathies than you may imagine.

3. Read *Shape-Shifting and Autobiography of a Yogi*

Do please try and read Perkins. *Shape-Shifting* is a very small book, very readable – and has the profound virtue of tackling a bizarre subject from the point of view of a “western” sensibility with which I am sure most of you will be able to identify. Most significantly, it has precisely the same focus as this workshop: it sees, in the practices of shamanism, techniques that can be used for “global and personal transformation”. Yogananda’s is of course an all time classic – and does have odd bits of shape-shifting in it which all the more remarkable for being treated as perfectly ordinary!

4. Find an image similar to the one I have included.



Optional extra:

5. This is an exercise that was taught to me by one of my teachers, Claire Montanaro, who also wrote the piece on "Seeing Through the Veil" which was on your reading list in "Play" week.

Sit facing a partner. (The partner must be someone with whom you are completely comfortable. If it is someone who has done the course, so much the better.)

Let the partner ask you, "What are you?"

Answer with whatever comes into your head. You might say, "I am a mother" or "I am a lawyer."

Your partner then says (very quietly, compassionately and with complete focus and understanding), "You are that – and what *else* are you?"

Answer again with whatever pops into your head. You might say, "I am a daughter" or "I am a husband."

Your partner then says once again, "You are that – and what *else* are you?"

You keep this going for around 10 minutes (set a timer). You will find that, as you run out of all the obvious "identities" with which you commonly identify, you will begin to dig deeper and deeper.

As you dig deeper, more profound identities will well up within you *of their own accord* (if you let them, if you don't begin to "stage manage" the process). You may shock yourself by saying out loud – in a voice that wells up profoundly from deep within you – "I am I am the dew on the grass at dawn." (It doesn't always have to be that poetic of course! Remember the Ramkrishna story about how he was told by a wandering hermit that he would not embody the God within him until he realised that the water in the sewer was just much a part of God as the water in the holy river, the Ganga.)

Do this for 10 – 15 minutes in a state of meditative concentration and something deep will shift within you.



8.2: "I Am... That" – Shapeshifting into the Dream – a meditation

Close your eyes, breathe, relax.

Relax your body from the feet to the head.

Go 10 steps down into the garden.

Feel the breeze, smell the flowers, hear the birds.

Sit on your bench.

And send your roots down deep.

Look around you – and feel that PRESENCE in everything around you.

Remembering these lines from Wordsworth:

*A PRESENCE that disturbs me with the joy
Of elevated thought; a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the mind of man
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things*

Invite into the garden someone you love (or have loved) who loves (or once loved) you.

See the Presence in their eyes.

Now travel down your roots.

See how, as you go deep, you meet the roots of others.

See how the roots intertwine.

Find the roots of this person who loves – or loved – you –

Travel up the roots and emerge in his or her body



Look around – and sense the Presence in all things.

Look back at yourself on the bench – and see yourself through his or her eyes, the eyes of this person who loves you.

What do they see in you? What do they love in you? See how they sense the “presence” in you.

Thank the person – and let him or her go.

Go back down their root system – into the tangle of roots in the deep earth.

Now pick the roots of someone who is a “Shadow” figure in your life.

Travel up the roots of your Shadow and emerge in his or her body – not in the garden this time, but in some aspect of their lives – their home, perhaps, or their place of work.

You may not know what their home is like – feel free to imagine it.

You may not know what their place of work is like – feel free to imagine what it might be like.

Let this person travel to your garden – and look around – and now, as the Shadow, feel the “Presence” in all things

Look back at the figure of “yourself” and see in “yourself” that Presence, the same presence, now seen through the eyes of your Shadow.

SMILE as you sense your oneness with your Shadow, a oneness that gives the lie to the any conflict there may have been between yourself and your Shadow.

Thank your Shadow – and let him or her go.

Go back down the roots of this person, your Shadow, and pick any set of roots you care to explore.

Travel up these and emerge - as a person you may not even know! Explore their world.

Each time you do this, emerge as a different person.

As you go deeper, the people whose roots you select may be people in distant parts of the globe at this time;

Or they may be people in different periods of history.



Have fun!

See how, as the I AM Presence, you can go deep down into the Earth, and emerge through any set of roots – and surprise yourself with who you are!

Each time you do this exercise, you will emerge into a new world.

Look at the world around you through the eyes of the I AM Presence– and everything will mirror back to you the Laughing Awareness that these “strangers” are really only You, and You them!

Let go of your stranger – thank them, and let them go.

Now dig deeper.

And deeper.

Deeper still and You come to a Crystal in the core of the earth.

You can see the Light within the Crystal. You know it is your Home.

Breathe, relax and pass gently into the Crystal.

This is the Core, the Seed Presence, the Source of All, a glittering core of Light in the Void.

And you can see how the Light, as it passes through the Crystal, refracts not into a rainbow but a far far mightier spectrum, encompassing all things, all things that were, and are, *and will be*

Remember clearly what the “you” sitting on the bench wants to manifest.

Have a clear vision of this new situation: your circumstances, who you will spend time with in your new situation, and where you will be, and what you may be doing.

Like having mini dreams. It is good to have these mini dreams. You need to have a clear sense of where you are going.

Love the new you that you want to create. Feel the excitement of creating this new you.

Powered by this excitement, impelled by this love, set out:

- create a Beam of Light as you travel
 - refract through the crystal
-



-
- shoot through the Void
 - the Earth slows you down
 - the beam becomes a set of roots
 - travel slower and slower as you approach the surface of the earth.

And then you emerge – as this new you, and look around this new world, your new world.

See this new world clearly.

Hear its sounds, smell its smells, taste its tastes.

Touch it, feel it, exult in it.

Savour with delight your new world!

And feel the Presence, that same Presence, in all these new things, feel the familiarity of this – and delight in it!

Then, leaving this world intact, go down through the roots of the new you, down through the earth, through the Void, to the Crystal, through the Crystal, to the Light at the Core of the Crystal.

And breathe.

Breathe and relax.

And then gently, ever so gently, travel back up the beam of light that is “your” beam, the beam that created the “you” that is sitting on the bench in the garden.

Up up up, through the depths of the Void, the Beam that becomes your set of roots as the density of the earth slows you down slowing down, up to the surface of the earth, up through the soil in your garden, up into the soles of your feet, your hips, your tummy, your heart.

Breathe and relax.

Feel the Presence of everything around you.

Gently make your way to the steps.

And gently, counting up from 1 to 10, go back up the stairs.



8.3: Quotations

Jung – Tavistock lectures

The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind - not the conscious mind, but the unconscious mind of mankind, where we are all the same. As the body has its anatomical conformity in its two eyes and two ears and one heart and so on, with only slight individual differences, so has the mind its basic conformity. On this collective level, we are no longer separate individuals, we are all one. . . If you begin to think about participation [in this unity] as a fact which means that fundamentally we are identical with everybody and everything.

Tennyson

I am a part of all that I have met

Montaigne

Each man bears the stamp of the whole human condition

Thich Nhat Hanh – *Please call me by my true names*

I am the frog swimming happily in the
Clear water of a pond,
And I am also the grass-snake who,
Approaching in silence,
Feeds itself on the frog.

I am the child in Uganda, all skin and bones,
My legs as thin as bamboo sticks,
And I am the arms merchant, selling deadly
Weapons to Uganda.

I am the 12-year-old girl, refugee
On a small boat,
Who throws herself into the ocean after



Being raped by a sea pirate,
And I am the pirate, my heart not yet capable
Of seeing and loving.

I am a member of a death squad, with
Plenty of power in my hands,
And I am the man who has to pay his
"debt of blood" to my people,
dying slowly in a forced labor camp.

Please call me by my true names,
So I can hear all my cries and my laughs
At once,
So I can see that my joy and pain are one.

Please call me by my true names,
So I can wake up,
And so the door of my heart can be left open,
The door of compassion.

Rumi – Say I am you

Mast, rudder, helmsman, and keel,
I am also the coral reef they founder on.

Both candle and the moth crazy around it.
Rose and nightingale lost in the fragrance.

I am all orders of being,
The circling galaxy,

The evolution of intelligence,
The lift and the falling away.

What is and what isn't. You
Who know Jelaluddin, You

The One in all, say who
I am. Say I am You.



Walcott – *Let the day grow on you upward*

Let the day grow on you upward
Through your feet,
The vegetal knuckles,

To your knees of stone,
Until by evening you are one black tree;
Feel, with evening

The swifts thicken your hair,
The new moonlit veins of silver

Running from your armpits
Like rivulets under white leaves,
Sleep, as ants
Cross over your eyelids.
You have never possessed anything
As deeply as this.

This is all you have owned
From the first outcry
Through forever;

You can never be dispossessed.

From the *Bhagvada Gita*

I am the One source of all. The creation of all comes from me...The wise know this. This is the end of wisdom: He is One in All



8.4: *Autobiography of a Yogi* – selection

Paramahansa Yogananda, *Autobiography of a Yogi*, Self-Realisation Fellowship, 1946.

My mother once tried to frighten me with an appalling story of a ghost in a dark chamber. I went there immediately, and expressed my disappointment at having missed the ghost. Mother never told me another horror tale. Moral: Look fear in the face and it will cease to trouble you. (p.124)

Moral: Attachment is blinding; it lends an imaginary halo of attractiveness to the object of desire. (p.125)

So you have inexplicably failed to isolate the Supreme Power in your test tubes! Master's gaze was stern. I recommend a new experiment: examine your thoughts unremittingly for twenty-four hours. Then wonder no longer at God's absence.

What original commentary can you supply, from the uniqueness of your particular life? What holy text have you absorbed and made your own? In what ways have these timeless truths renovated your nature? Are you content to be a hollow victrola, mechanically repeating the words of other men? (p.151)

Amazing it was to find that a master with such a fiery will could be so calm within. He fitted the Vedic definition of a man of God: "Softer than the flower, where kindness is concerned; stronger than the thunder, where principles are at stake." (p.155)

The goal of yoga science is to calm the mind, that without distortion it may hear the infallible counsel of the Inner Voice. (p.178)

For this purpose were man and creation made: that he should rise up as master of *maya*, knowing his dominion over the cosmos. (p.317)

Creation is light and shadow both, else no picture is possible. The good and evil of *maya* must ever alternate in supremacy. (p.319-20)

Divine justice is no figurative abstraction, and that a man of peace, though his tongue be torn from its roots, will yet find his speech and his defence in the bedrock of creation, the universal order itself. (p.332)

"Few mortals know that the kingdom of God includes the kingdom of mundane fulfilments," (p.363)



Truth is for earnest seekers, not for those of idle curiosity. It is easy to believe when one sees; no soul searchings are then necessary. **Supersensual truth is deservedly discovered by those who overcome their natural materialistic skepticism.** (p.368)

It is on the anvil of this gross earth that struggling man must hammer out the imperishable gold of spiritual identity. (p.563)

He who sincerely yearns for wisdom is content to start his search by humbly mastering a few simple ABC's of the divine schema, not demanding prematurely a precise mathematical graph of life's "Einstein Theory." (p.565)

A child of God "bears witness" *by his life.* (p.566)

God is Love; His plan for creation can be rooted only in love. Does not that simple thought, rather than erudite reasonings, offer solace to the human heart? **Every saint who has penetrated to the core of Reality has testified that a divine universal plan exists and that it is beautiful and full of joy.** (p.569)

Always one with the Lord, he needed no separate time for communion. (p.128)

Medicines have limitations; the divine creative life force has none. Believe that: you shall be well and strong. (p.132)

'Really, it has been your thoughts that have made you feel alternately weak and strong.' My guru looked at me affectionately. 'You have seen how your health has exactly followed your subconscious expectations. Thought is a force, even as electricity or gravitation. **The human mind is a spark of the almighty consciousness of God. I could show you that whatever your powerful mind believes very intensely would instantly come to pass.**' 'Master, if I think I am well and that I have regained my former weight, shall those things come to pass?' 'It is so, even at this moment.' My guru spoke gravely. (p.133-4)

Sri Yukteswar achieved identity with the Ruler of time and space. **Master found no insuperable obstacle to the mergence of human and Divine. No such barrier exists, I came to understand, save in man's spiritual unadventurousness.** (p.137)

The body is a treacherous friend. Give it its due; no more. Pain and pleasure are transitory; endure all dualities with calmness, trying at the same time to remove yourself beyond their power. **Imagination is the door through which disease as well as healing enters. Disbelieve in the reality of sickness even when you are ill; an unrecognized visitor will flee!** (p.139)



I often reflected that my majestic master could easily have been an emperor or world-shaking warrior had his mind been centred on fame or worldly achievement. He had chosen instead to storm those inner citadels of wrath and egotism whose fall is the height of a man. (p.156)

What one does not trouble to find within will not be discovered by transporting the body hither and yon. As soon as the devotee is willing to go even to the ends of the earth for spiritual enlightenment, his guru appears nearby. (p.161)

If I have succeeded in pleasing God, and what worth I may find in His eyes at the final reckoning. (p.163)

Do not fix your spiritual ideal on small mountains, but hitch it to the star of unqualified divine attainment. If you work hard, you will get there. (p.163)

Wrath springs only from thwarted desires. I do not expect anything from others, so their actions cannot be in opposition to wishes of mine. I would not use you for my own ends; I am happy only in your own true happiness. (p.165)

You must not get overdrunk with ecstasy. Much work yet remains for you on the world. Come, let us sweep the balcony floor; then we shall walk by the Ganges. I fetched a broom; Master, I knew, was teaching me the secret of balanced living. The soul must stretch over the cosmogenic abysses, while the body performs its daily duties. (p.168)

Those who attain Self-realization on earth live a similar twofold existence. Conscientiously performing their work in the world, they are yet immersed in an inward beatitude. (p.168)
I see, however, that you are imagining that possession of miraculous powers is proof that one has found God. No. One might gain the power to control the whole universe – yet find the Lord elusive still. Spiritual advancement is not to be measured by one's displays of outward powers, but solely by the depth of his bliss (p.172)

Intuition is soul guidance, appearing naturally in man during those instants when his mind is calm. Nearly everyone has had the experience of an inexplicably correct "hunch" or has transferred his thoughts accurately to another person. (p.177)

The message boldly blazoned across the heavens at the moment of birth is not meant to emphasize fate – the result of past good and evil – but to arouse man's will to escape from his universal thralldom. What he has done, he can undo. None other than himself was the instigator of the causes of whatever effects are now prevalent in his life. He can overcome any limitation, because he created it by his own actions in the first place, and because he possesses spiritual resources that are not subject to planetary pressure.



Superstitious awe of astrology makes on an automaton, slavishly dependent on mechanical guidance. The wise man defeats his planets – which is to say, his past – by transforming his allegiance from the creation to the Creator. The more he realizes his unity with Spirit, the less he can be dominated by matter. The soul is ever free; it is deathless because birthless. It cannot be regimented by stars. (p.189)

It is only when a traveller has reached his goal that he is justified in discarding his maps. During the journey, he takes advantage of any convenient shortcut. The ancient rishis discovered many ways to curtail the period of man's exile in delusion. (p.189)

He wanted me to feel that not he, but God, had been the Healer. (p.191)

The deeper the Self-realization of a man, the more he influences the whole universe by his subtle spiritual vibrations, and the less he himself is affected by the phenomenal flux. (p.193)

The starry inscription at one's birth, I came to understand, is not that a man is a puppet of his past. Its message is rather a prod to pride; the very heavens seek to arouse man's determination to be free from every limitation. God created each man as a soul, dowered with individuality, hence essential to the universal structure, whether in the temporary role of pillar or parasite. His freedom is final and immediate, if he so wills; it depends not on outer but inner victories.

Fulfilling one's earthly responsibilities need not separate man from God, provided he maintains mental uninvolvedness with egotistical desires and plays his part in life as a willing instrument of the Divine.

Identifying himself with a shallow ego, man takes for granted that it is he who thinks, wills, feels, digests meals, and keeps himself alive, never admitting through reflection (only a little would suffice) that in his ordinary life he is naught but a puppet of past actions (karma) and of Nature or environment. Each man's intellectual reactions, feelings, moods, and habits are merely effects of past causes, whether of this or a prior life. Lofty above such influences, however, is his regal soul. Spurning the transitory truths and freedoms, the Kriya Yogi passes beyond all disillusionment into his unfettered Being. The world's scriptures declare man to be not a corruptible body but a living soul; in Kriya Yoga he finds a method to prove the scriptural affirmation. (p.284)

Realized knowledge alone destroys ignorance... Knowledge cannot spring up by any other means than inquiry. 'Who am I? How was this universe born? Who is its maker? What is its material cause?' This is the kind of inquiry referred to. (p.284)



The world illusion, *maya*, manifests in men as *avidya*, literally, "not-knowledge," ignorance, delusion. *Maya* or *avidya* can never be destroyed through intellectual conviction or analysis, but solely through attaining the interior state of *nirbikalpa samadhi*. The Old Testament prophets, and seers of all lands and ages, spoke from that state of consciousness. (p.311)

The tragedy of death is unreal; those who shudder at it are like an ignorant actor who dies of fright on the stage when nothing more has been fired at him than a blank cartridge. (p.320)

"My guru asked me to receive initiation into *Kriya Yoga*.

"Of course," I replied. 'I am sorry not to have had that blessing earlier in my life.'

"The time was not ripe.' Lahiri Mahasaya smiled consolingly. 'Much of your karma I have silently helped you to work out. Now you are willing and ready.' (p.324)

After acquiring inward treasure, you will find that outward supply is always forthcoming.' (p.325-6)

He was intimating that he wanted me to criticize no one, but to see the Lord as residing equally in all body-temples. (p.370)

Babaji laughed softly. 'My son, why do you doubt?' he said reassuringly. 'Indeed, Whose work is all this, and Who is the Doer of all actions?' (p.390)



8.5: John Perkins on *Shape Shifting* – selection

Shape Shifting – Techniques for Global and Personal Transformation, John Perkins, 1997, Destiny

They don't really "become" this other at all, because *all along they were this other*. They and it are the same. (p.24)

You must be able to imagine it in order to do it. (p.24)

You believe you can influence your relationship with your wife, daughter, or the direction of a company you own. Therefore, you can. The shapeshifter believes she can influence her relationship with the physical world. Therefore, she can. In both cases, it is only a matter of energy. (p.25)

You have to accept that you already are the same as the thing you're going to shift into – that your separateness is only an illusion. You also must believe that there is no hierarchy, that you as human being are no higher on some evolutionary chart than you as tree or jaguar. (p.44)

"Every prahu has a dream," Buli explained. "This dream exists before the ship is built. My grandfather showed me how to enter the dream of the prahu as I begin my work. I see where it will struggle, what storms it will encounter. This tells me how to focus my work, the parts of the prahu that need special attention. Everything on our ships comes directly from nature; we use no metals or plastics. Once I understand the dream of the prahu – its future voyages – I journey into nature, into the dreams of the plants I need, and select those that are most suitable for this particular ship." (p.48)

Buli... explained that the navigator enters the soul of a bird, then flies out over the water ahead of the ship all the way to his destination, noting the position of stars, the current, and the wind patterns. When at last he returns, this information is used to plot his course. (p.48)

"The first step to shapeshifting is understanding the importance of the dream. The shapeshifter must be able to recognize both dreams and fantasies, and be able to separate one from the other. This is part of the intent. We can't understand our intent until we separate these two." (p.55)

"A matter of letting one aura – energy body – slip into another, combine with it." (P.55)

"Of course, if you want to make this happen, first you must be thoroughly familiar with the energy body of a tree. Shapeshifters are above all else excellent observers." (p.56)



"It's not as though your energy has to literally slip inside that of another. Your energy field has to change its nature to conform with that of the other. But, remember, 'other' is deceptive, because – as we discussed before – you are one and the same all along. All is energy. Energy has certain characteristics that are fluid." (p.56)

"Now travel with the anaconda. Go into the dream that causes your sickness. Change it. I will be with you." (p.65)

"Germs don't kill. Perceptions do." (p.68)

"The dream is everything. The way we live is determined by the way we dream. Prosperity, health, success in love, our jobs – they are all controlled by our dreams." (p.68)

"Be" he would say, his face breaking into a toothless grin. "Always *be*. Never try to *become*. You can *be* anything you want, just don't work at *becoming*. Remember to *be* it." (p.85)

"First, select a dream, something you know from the depths of your soul you want to have come true... Second, with eyes closed see a very black place, a sort of void. A silver star appears, surrounded by the blackness. Send your dream out to the star. Watch the star absorb the dream... Third, bring the star (with the dream) into your forehead, allowing it to pass through your third eye, between and slightly above your two eyes... Fourth, envision the inside of your head as a crystal ball or a globe of mirrors. The dream and star are now reflected and magnified throughout this splendid place... Fifth, watch the dream and star explode three times. Each time, instead of being destroyed, they are energized. They become thoroughly integrated with your mind... Sixth, let them drop down into your heart. See it also as a place lined with crystal where dream and star are magnified... Seventh, watch the dream and star explode three times. With each explosion, reaffirm your commitment to make this dream become a reality. Feel the energy of your heart and the fusion that takes place between your heart, the dream, and the star... Eighth, let them rise up through your head, out the third eye, and back into the blackness."... Marina stressed the importance of repeating that exercise at least three times a week – more if I felt so inclined... Since you want your dream to come true in this ordinary reality, you need to take the process a step further. Give energy to your dream every day by doing something concrete that directly helps your dream materialize. Write letters, call politicians. Do something. Also give voice to your dream. Talk about it. Verbalize it." (p.89-90)

"My last lesson for you is one of courage. You must not have fear. Take risks." (p.97)

We in northern cultures are obsessed with the idea of succeeding or winning. Yet the great poets and philosophers of all times have pointed out that failure is an important part of life, that welcoming and honouring the declining, the aging, the dying side of us is essential if we are to live fully. (p.127)

8.6: Tankha – image

