

CLARIFYING THE DON JUAN TEACHINGS FOR THE SECOND COGNITION

A PRAGMATIC REANALYSIS WITHOUT
THE MYSTICAL MISDIRECTION



ENDALL BEALL

**Clarifying the Don
Juan Teachings for
the Second Cognition**

*A Pragmatic Reanalysis Without the
Mystical Misdirection*

By

Endall Beall

This book is published in compliance with the Fair Use Doctrine at **17 U.S. Code § 107** and can be freely distributed as teaching material, research and criticism.

All commentary in this volume provided as criticism, teaching purposes and research is copyrighted by Endall Beall, excluding the material provided by Carlos Castenada.

The terms Psoyca and Second Cognition as used in this book are Trademark protected and owned by Endall Beall.

Dedication

This book is dedicated to Don Juan Matús, and to all of those individuals who, despite the confusion about his teachings, are still seeking understanding.

Table of Contents

Acknowledgments

- 1. -- Foreword**
- 3. -- Introduction**
- 6. -- The Method of Clarification**
- 11. -- Don Juan's Description of Sorcery**
- 17. -- The Path to Knowledge and the First
Natural Enemy**
- 33. -- The Second Natural Enemy**
- 36. -- The Third Natural Enemy**
- 40. -- The Fourth Natural Enemy**
- 43. -- Controlled Folly**
- 46. -- The Internal Dialogue**
- 51. -- Stopping the Internal Dialogue**
- 54. -- The Self-confidence of a Warrior**
- 57. -- The Greatest Piece of Knowledge
Anyone Can Voice**
- 61. -- The *Tonal* and the *Nagual***
- 79. -- The Assemblage Point and the Art of
Dreaming**
- 84. -- The Quest for Personal Power**

- 87. -- The Cubic Centimeter of Chance**
- 89. -- The Battle Against Self-importance**
- 94. -- Understanding Our True Nature**
- 98. -- The Explanation of the 'Double' and
 'Not-doing'**
- 100. - The Overview Tenets of Awareness**
- 104. - How We Continually Re-create the
 World**
- 107. - The Path of Knowledge**
- 110. - Personal Expenditure of Energy**
- 113. - The Sorcerer's Explanation of Will**
- 119. - About the Other Self**
- 124. - The Steps to Clearing**
- 127. - Impeccability**
- 136. - The Art of Dreaming**
- 140. - The Art of Stalking**
- 142. - Explaining Dreaming in Dreams**
- 146. - The Purpose of Dreaming**
- 151. - The Human Malady, the Single Point of
 Perception**
- 155. - The Known, the Unknown and the
 Unknowable**
- 159. - The Struggle of the Warrior**
- 162. - Accessing Power**

- 166. - Explaining Power**
- 173. - Explaining the Predator**
- 188. - The Inorganic Beings**
- 194. - The Threat from Certain Inorganic Beings**
- 201. - Concreteness and the Abstract**
- 205. - A Warrior's Lack of Compassion**
- 207. - The Difference Between the Nagual and nagualism**
- 213. - The Sorcerer's Explanation of Ruthlessness**
- 215. - The Sorcerer's 'Edge'**
- 217. - Knowledge versus Understanding**
- 220. - The Warrior's Path to Freedom**
- 223. - The 'Breaking Point' and the Purpose of it**
- 228. - The History of this Book**
- 230. - Sorcery is Just a Word**
- 237. - The Internal Dialogue**
- 244. - What You are Seeking to Achieve**
- 252. - The Tonal of the Times and the Evolution of Consciousness**
- 260. - The Art of Stalking Power**

ACKNOWLEDGEMENTS

I want to thank the creator of the website below for taking the time to extract don Juan's teachings from Castaneda's stories and break them down by volume. The reader is directed to this website if they desire more information on don Juan's teachings than may appear in this book. There is no affiliation between this author and that website owner.

Once again, I wish to acknowledge Richard Redhawk for allowing me to use his phenomenal artwork for the cover of this book.

<http://www.prismagems.com/castaneda/>

Foreword

In an effort to set the record straight and try to reverse what I feel is a spiritual travesty, I am taking it upon myself to clarify the teachings of the Yaqui 'sorcerer' Don Juan Matús of Carlos Castenada fame. Over the decades since Castenada started presenting his stories, many people have been greatly misdirected where matters of true spiritual understanding is concerned regarding what don Juan actually taught. Due to the liberties taken by Castenada in telling these stories, millions of people have come away with the wrong perception about what spiritual advancement really means, and the information provided by don Juan has been greatly misunderstood as a result of Castenada's fictional additions to his teachings.

There are those who still believe that don Juan never existed, that he was only a figment of Castenada's fertile imagination. When one can advance their cognitive awareness, they can see that there is no way that a person operating in the first cognition could grasp the principles that don Juan taught, let alone fabricate them. This fact alone is what proves to this author that don Juan did exist as a real human being who had progressed his own cognitive awareness enough to share his teachings with others. This book will clarify the mystery of those teachings in more modern vernacular for the better

understanding of people who are still seeking to advance their own spiritual awareness.

What the reader must realize is that what people presume to be *spirit* in don Juan's teachings has nothing to do with mystical happenings, the supernatural, or things that can't be pragmatically explained and understood on a cognitive level. Spirit in this context simply means consciousness, and spiritual advancement means advancing one's cognitive awareness to a higher level of cognitive perception, nothing more and nothing less.

Introduction

The greatest disservice that can be done to a person seeking to guide others into a higher level of cognitive awareness occurs when people who have no understanding of what they are being taught take it upon themselves to translate the teachings into what they *think* they understand. In virtually every instance where teachers have attained what I call the second cognition, it has been left up to people operating strictly in the first cognition level of consciousness to try and interpret what these teachings mean. As a result of this, with the exception of Friedrich Nietzsche, who left his own words behind with his own hand, every other teacher into the second cognition has had their teachings left in the hands of, and corrupted by, first cognition speculators, philosophers and gurus who try to explain what they *think* these teachings mean from their own limited understanding, and are always interpreted from their own first cognition perceptual filters. As a result of these speculators trying to explain what they do not remotely comprehend, humanity has been left with ideas about spirit that always devolve into explanations of mysticism and supernaturalism.

In the late 1960's, Carlos Castenada appeared in the public arena with his first book, *Teachings of Don Juan: A Yaqui*

Way of Knowledge. Overall, Castenada published 13 books which contained many legitimate teachings of the Yaqui shaman known as don Juan. Along with the valid teachings, it is this author's firm conviction that many things alleged to be the teachings of don Juan were in fact cherry-picked from other traditions and other shamans with whom Castenada had unreported interface, although absolute proof of this contention is lacking in many respects, as is most of the data from Castenada's 'research' years.

One of Castenada's harshest critics was Richard De Mille. He accused Castenada of outright plagiarism and offered what this author feels is a substantial amount of convincing evidence to prove that Castenada lifted many of his 'mystical' teachings from other spiritual traditions. De Mille also challenged whether any such person as don Juan even existed, which is a fair challenge given how many other mystical traditions from which Castenada may have plagiarized his writings.

As a person who has moved my consciousness into what I call the second cognition, I can only say that the teachings don Juan provided to Carlos Castenada are not reliant on any other mystical traditions, no matter how ancient they claim to be. Don Juan never promoted God, the Divine, Oneness or any other sort of mysticism that sells in the modern spiritual arena, although the traditions he was taught were filled with stories that have been wholly misunderstood, particularly by Castenada himself. There is a sound and pragmatic explanation for virtually

everything he taught, although a certain percentage of his teachings no longer apply in our modern world.

The only people who can truly understand what was taught by don Juan are those who have themselves transcended into this higher state of cognitive awareness. There is presently no mystical tradition on this planet that accurately teaches these things without being tainted with the brush of religion, mysticism, philosophy or esotericism. In other words, whether Castenada plagiarized part of his work from other mystical traditions or not, there is no way he could fabricate the teachings of don Juan for the simple reason that such teachings are not evident in the other mystical traditions that abound in modern and ancient spirituality, other than small tidbits of information here and there that do not reveal the fullness of understanding that don Juan taught.

The second reason I give credence to the existence of the personage of don Juan is the fact that there is no way a human being operating strictly in the first cognition system of awareness could manufacture these teachings that lead one to a permanent state of advanced cognitive awareness. The perceptions of the first cognition do not extend far enough to understand or cogently explain these principles, let alone make them up.

This book is not broken down in chapters of the usual variety, but is instead a collection of vignettes and explanations in regard to the excerpted portions of don Juan's teachings presented herein.

The Method of Clarification

As first cognition human beings, operating under the control of our ego, or more accurately, operating under the control of an invasive mind virus that I call the hapiym, we have adopted the mindset that everything has to occur in sequence. I coined the word hapiym as both an acronym as well as a definition of the mind virus itself. The meaning of the term hapiym in acronym means HAcker Program In Your Mind.

As a species, we have come to accept the idea that everything must have a linear progression and that there are sequential steps that must be followed in order to move from A to Z. When it comes to teaching principles for advancing one's consciousness, such a linear progression is not possible because there are too many facets to the teaching that must be addressed at different times, or simultaneously, according to how a guide into spiritual understanding unfolds the teachings to each particular student. It is also dependent on each individual as to how they approach these teachings in their own pursuit of cognitive awareness progresses. What one individual finds to be something they feel they need to address immediately, may be less immediate in the next person. As a result of this, how this book unfolds in the following pages may seem haphazard

because it is going to lack that sequential linearity that we have come to expect as a species.

Castenada took notes during his sessions with don Juan. Although the teachings were revealed in a seemingly linear fashion in Castenada's series of books, we should not automatically assume that the order of the books is necessarily how the teachings unfolded or were presented to him over his years working with don Juan. Castenada had to create his fictional tales around these teaching so, at this late date, it would be unwise to presume that the teachings were delivered in the sequence shared in his books as sequential linear teachings.

This book is primarily focused on those individuals who have studied Castenada's material over the years trying to discover the truth buried within his books, which has been greatly overshadowed through Castenada's blending of different mystical traditions in some cases and, in other instances, outright lies and fictional stories. Castenada's material appeared near the beginning of the psychedelic drug heyday of the 60's and 70's, and as such, his tales of mystical experiences under the influence of psychedelic plants, wrapped in his concocted stories of magical happenings and adventures, has misdirected many people down the road of seeking spiritual revelations through drug use. Many people today are still hooked on the idea that ingesting mind-altering drugs is going to provide them with some form of mystical knowledge or some form of shortcut to spiritual enlightenment. What will be clarified in this book expresses absolutely no reliance on drug use or seeking mystical explanations about consciousness. This particular aspect of

Castenada's writings, when coupled with don Juan's true teachings, tarnishes the truth about cognitive advancement and people have preferred to buy into Castenada's mystical storytelling rather than seek the truth that don Juan taught.

With the aid of the **Fair Use Doctrine** for educational purposes I am able to do side by side comparisons with what Castenada catalogued about don Juan's teachings and my clarifications, so long as I do not make any profit from the material. What will be presented in the following pages will be a concatenation of explanations about what don Juan actually meant in his teachings, with all of the mystical confusion removed for the reader's greater understanding.

I touched on many of the points that will be more comprehensively addressed in this volume in my books *Demystifying the Mystical*; *Revamping Psychology*, and *From Belief to Truth-From Truth to Wisdom*, which comprise a body of work focused on many of the same principles explained in this book, and which don Juan himself taught. What the reader must understand is that the ultimate goal is not simply having *knowledge* about these things from an intellectual perspective, but to gain cognitive *understanding* of these concepts by moving yourself forward into a state of higher-level cognitive awareness, what I have created the term Psoyca to represent. Psoyca, like hapiym, is both a word and an acronym, meaning Personal Sovereignty Over Your Cognitive Advancement. The definition of psoyca as a word follows:

Psoyca is a word that replaces the word spirit in the vernacular of defining advancing consciousness for the Second Cognition. Psoyca removes all the mystical connotations that the word spirit presents to the study of cognitive advancement. Psoyca references a state of cognitive awareness that acknowledges the higher state of awareness attained when one expands their consciousness to realize that, although we are all individuated consciousnesses, we are also part of an interactive network of other conscious entities that covers the spectrum of alternate dimensions beyond 3D and the universe at large. Psoyca represents a state of consciousness, to which the Second Cognition is only the preliminary step, whereby an individual can expand their cognitive awareness to tap into a multidimensional multiverse by advancing one's personal perceptual abilities beyond the normal five senses to become a participating member in this interactive network of consciousness. Psoyca represents pragmatic cognitive advancement without the reliance on mystical interpretations that the word spirit represents to the first cognition perceptual reality. With the word psoyca, there is absolutely no reliance on any concept of a supernatural higher consciousness than one's own.

Knowledge of facts without the *understanding* of experience is simply intellectualizing and, in its highest form, it turns either into philosophy or notions of the mystical, or both. Since we are discussing knowledge, this is as good a place to start as any other where these clarifications are concerned. For

the sake of consistency in this book. Since don Juan used the word 'spirit' in his teachings, I will follow that lead where most my explanations are concerned and use the same terminology so as to not confuse the reader, but spirit should be equated with psoyca consciousness throughout this presentation and I use the words interchangeably. The word spirit in this context is not to be confused with a concept of anything mystical or religious.

Don Juan's Description of Sorcery

Contrary to popular interpretation, the works of 'sorcery' as taught by don Juan, using that word as merely a descriptive of his teachings, has nothing to do with what we perceive sorcery to be as it is currently defined. Don Juan used the term sorcery simply as a description of altering one's perceptual barriers to enable them to see further into a greater reality that surrounds us at every turn. To become a 'sorcerer' in his terminology means doing a lot of internal evaluation and individual change, for only in altering our perception of ourselves and the world in which we live, can we advance into the knowledge and awareness of the greater reality of the cosmos. The following short passage comes from the introduction to *Journey to Ixtlan*:

The basic premise of sorcery for a sorcerer is that the world of everyday life is not real, or out there, as we believe it is. For a sorcerer, reality, or the world we all know, is only a description.

For the sake of validating this premise I will concentrate the best of my efforts into leading you into a genuine conviction that what you hold in mind as the world at hand is merely a description of the world; a description

that has been pounded into you from the moment you were born.

Everyone who comes into contact with a child is a teacher who incessantly describes the world to him, until the moment when the child is capable of perceiving the world as it is described. We have no memory of that portentous moment, simply because none of us could possibly have had any point of reference to compare it to anything else. From that moment on, however, the child is a member. He knows the description of the world; and his membership becomes full-fledged, perhaps, when he is capable of making all the proper perceptual interpretations which, by conforming to that description, validate it.

The reality of our day-to-day life, then, consists of an endless flow of perceptual interpretations which we, the individuals who share a specific membership, have learned to make in common.

The idea that the perceptual interpretations that make up the world have a flow is congruous with the fact that they run uninterruptedly and are rarely, if ever, open to question. In fact the reality of the world we know is so taken for granted that the basic premise of sorcery, that our reality is merely one of many descriptions, can hardly be taken as a serious proposition.

Fortunately for you, I'm not concerned at all with whether or not you can take my proposition seriously, and thus I will proceed to elucidate my points, in spite of your opposition, your disbelief, and your inability to understand

what I am saying. Thus, as a teacher of sorcery, my endeavor is to describe the world to you. Your difficulty in grasping my concepts and methods will stem from the fact that the units of my description are alien and incompatible with those of your own.

I am teaching you how to *see* as opposed to merely looking, and *stopping the world* is the first step to seeing.

***Stopping the world* is not a cryptic metaphor that really doesn't mean anything. And its scope and importance as one of the main propositions of my knowledge should not be misjudged.**

From this passage alone it should be readily apparent that the sorcery that don Juan taught has nothing to do with magic, but has to do with altering our perception of the world in which we live. It has nothing to do with casting spells or magical doings, although what one may achieve if they accomplish any of the talents could appear to be somewhat 'magical' to our limited perceptions. The teachings encourage us to move beyond our limited perceptions into a broader understanding of ourselves and invite internal changes to help us realize that there is substantially more to us than we have been indoctrinated to believe. For more clarification on what don Juan called sorcery, we find the following passage in *The Active Side of Infinity*:

To be a sorcerer doesn't mean to practice witchcraft, or work to affect people, or to be possessed by demons. To be a sorcerer means to reach a level of awareness that makes

inconceivable things available. The term 'sorcery' is inadequate to express what sorcerers do, and so is the term 'shamanism.' The actions of sorcerers is exclusively in the realm of the abstract, the impersonal. Sorcerers struggle to reach a goal that has nothing to do with the quests of average man. Sorcerers' aspirations are to reach *infinity*, and to be conscious of it.

I think this additional passage leaves no room for doubt that the sorcery don Juan taught about had to do with advancing one's consciousness and not a thing to do with magic. Sadly, power hungry egos seeking magical powers do not want to hear these pragmatic words, but instead would rather chase fictional magical rainbows than do the hard, pragmatic work required to reach this state of cognitive advancement. To do this we must all disassemble the ego. This alteration in ourselves is gritty and hard work. We must all come face to face with our own self-illusions and find the real part of us, our psoyca sentience, buried under the ever-present perception of ourselves that we nurture and keep alive with our egos through our world belief systems and what we call and accept as reality - a very limited view of reality.

It is hoped that through the course of discussions in this book that you can learn to *stop the world* in a meaningful manner that can alter your life for the better, if you have the desire and the courage to go there. The path of the sorcerer is fraught with peril, for it will lead you to the greatest battle with the greatest enemy you have every faced - your own ego. The

path of the sorcerer leads one to challenge everything they believe about themselves as well as the world at large. Fear will test you at every corner as one proceeds through this process, for fear is the protective tool of the ego that keeps its perceptual world in line with accepted norms. If one can face and overcome their own internal fears as their perceptions are shown for the fallacies they are, then one can transcend these fears and advance into new perceptions of consciousness, and that is the purpose of sorcery.

When don Juan states that the world we perceive isn't really out there, he is referring specifically to our world of perceptions which shape our cognitive view of reality. It is not to be construed to mean that the material world does not exist, but that what we perceive and believe that world to be is nothing more than a set of cognitive illusions that we accept because we have all been forced to accept these perceptions as reality.

Our perception of reality is predicated on our beliefs, what we accept as real based on our experiences and individual indoctrination. This is the 'world' that don Juan is speaking of when he talks about *stopping the world*. As we investigate and challenge where we got our beliefs and hold them up to the scrutiny of truth, we find that the world we perceive based on all our collective beliefs can't stand up to the light of day, and eventually this perceptual world will crumble. When this occurs, then we 'stop the world' of our false perceptions and the perceptions of a greater perceptual world that surrounds us opens up for use to perceive.

This greater perceptual world surrounds us all, all the time, but the beliefs that shape our present perceptual interpretation of our world blind us from this greater reality. These teachings are designed to both expose this false perceptual world as well as explain part of what the greater reality offers anyone that can find it by advancing their perceptual abilities to *see* it.

The Path to Knowledge and the First Natural Enemy

Don Juan repeatedly expressed that to advance in spirit one must become a man (or woman) of knowledge. As we progress on our path to heightened awareness, we have to go toe to toe with all the ideas and beliefs we have embraced throughout our lives and challenge them one by one to test their validity in truth. In order to erode the accepted perceptions that we call our reality, we have to read opposing ideas to get a more complete picture of what we think is real. As we research more into things we disagree with, we most often find that our original perceptions of reality are generally very limited and one-dimensional. As we discover more opposing opinions, we can't help expanding our perceptual awareness beyond our limited beliefs and perceptions, provided we can find the courage within ourselves to accept what these alternative ideas reveal rather than simply denying them because they make us psychologically uncomfortable. As don Juan taught in *The Active Side of Infinity*:

What is important is the exercise of discipline. It doesn't make any difference, for example, how good a reader a student is, and how many wonderful books he can read.

What's important is that he has the discipline to read what he doesn't want to read. The crux of the sorcerers' exercise of going to school is in what you refuse, not in what you accept.

From The Teachings of Don Juan:

A man of knowledge is one who has followed truthfully the hardships of learning, a man who has, without rushing or without faltering, gone as far as he can in unraveling the secrets of power and knowledge. To become a man of knowledge one must challenge and defeat his four natural enemies.

When a man starts to learn, he is never clear about his objectives. His purpose is faulty; his intent is vague. He hopes for rewards that will never materialize for he knows nothing of the hardships of learning.

He slowly begins to learn--bit by bit at first, then in big chunks. And his thoughts soon clash. What he learns is never what he pictured, or imagined, and so he begins to be afraid. Learning is never what one expects. Every step of learning is a new task, and the fear the man is experiencing begins to mount mercilessly, unyieldingly. His purpose becomes a battlefield.

As don Juan noted, when one embarks on the path of knowledge, they don't know what they are seeking. They have ideas and, often times, expectations about what walking the path

to higher consciousness entails. The seeker has built a mental house of illusions, coming up with one concept or another about what spiritual knowledge is supposed to deliver to them. Every one of these expectations is built upon generations of propaganda, usually generated by people who have their own expectations and misconceptions about what they think spirit is about, and 100% of these ideas are wrapped in the cloak of religion or mysticism. Humanity can't seem to expand its perceptions of reality beyond the 5-sense, materialist interpretation of reality. Anything that goes beyond these primary five senses is determined to be magical or mystical, and that is how the word spirit has come to be interpreted, as something supernatural. This concept of the mystical is deeply ingrained in the human psyche and it is the major hurdle to overcome in order to understand cognitive advancement. We must replace the mystical with pragmatism, which don Juan always emphasized in his teachings.

As one progresses on the path of knowledge, they discover that all of these mystical expectations are tragically wrong, provided they don't simply get stuck on the hamster wheel of mystical systems of belief and refuse to admit this one key fact. The seeker realizes that the path to knowledge destroys all these mystical illusions and expectations. When the person pursuing the path of knowledge is confronted with these facts, they start to feel fear. This fear is based on the emotional reactions stirred up by the hapiym virus, which is primarily the part of us that latches onto these mystical and magical expectations and beliefs, often expecting to find a land filled

with love, joy, happiness, bliss and mystical realms. As the seeker progresses, if they have the courage and don't let this fear cripple them in their endeavors, they discover that all these expectations about the spirit path created in their imagination by the hapiym are shown to be utterly false. In essence, their perceptual reality starts to crumble.

Don Juan taught about the 4 natural enemies of a spirit warrior. The following passage immediately follows the one above, from *The Teachings of don Juan*:

And thus he has stumbled upon the first of his natural enemies: fear! A terrible enemy--treacherous, and difficult to overcome. It remains concealed at every turn of the way, prowling, waiting. And if the man, terrified in its presence, runs away, his enemy will have put an end to his quest and he will never learn. He will never become a man of knowledge. He will perhaps be a bully, or a harmless, scared man; at any rate, he will be a defeated man. His first enemy will have put an end to his cravings.

It is not possible for a man to abandon himself to fear for years, then finally conquer it. If he gives in to fear he will never conquer it, because he will shy away from learning and never try again. But if he tries to learn for years in the midst of his fear, he will eventually conquer it because he will never have really abandoned himself to it.

Therefore he must not run away. He must defy his fear, and in spite of it he must take the next step in learning, and the next, and the next. He must be fully afraid, and yet

he must not stop. That is the rule! And a moment will come when his first enemy retreats. The man begins to feel sure of himself. His intent becomes stronger. Learning is no longer a terrifying task.

When this joyful moment comes, the man can say without hesitation that he has defeated his first natural enemy. It happens little by little, and yet the fear is vanquished suddenly and fast. Once a man has vanquished fear, he is free from it for the rest of his life because, instead of fear, he has acquired clarity--a clarity of mind which erases fear. By then a man knows his desires; he knows how to satisfy those desires. He can anticipate the new steps of learning and a sharp clarity surrounds everything. The man feels that nothing is concealed.

This part of the teachings is the most relevant at the start of one's journey in order to understand what they will be facing. As we are confronted with all the illusions we have adopted about ourselves and the world in which we live, the ego part of us will rebel with fear - the fear of accepting what we thought of as truth being lies we accept to create our illusion of reality. Whenever we encounter truths that shake the world of our perceptions, fear is the primary reaction. Many can't transcend this fear and immediately start to rationalize away why the truth they discovered should be discounted. The ego/hapiym is responsible for both these reactions. It ego generates fear to prevent you from letting go of that part of its accepted reality, and then the ego will use all sorts of rationalizations as to why

you should discount what you have learned of truth in the face of what is already part of your accepted reality.

In Castenada's books he spun all sorts of stories about magical feats performed by don Juan and the other teachers that allegedly 'frightened' him, created stories about monsters and all sort of things to express these 'fearful' situations which are nothing more than the fear brought about by our own egos refusing to acknowledge the truth we are presented with which shows our beliefs to be wrong. Regardless of Castenada's fanciful stories, this is the core meaning of don Juan teaching that fear will be a constant companion until one either conquers it or caves into the ego's emotional manipulation and continues to deny the truth.

Transcending this type of ego-induced fear is how one conquers fear. If you are one of those individuals who has bought into all this mystical claptrap, then the first illusion you must face and conquer is the fact that your expectations of mystical happenings are utterly false, and you are now standing in the face of truth. If you feel fear from the idea that you have been wrong and your expectations have been misguided, then this is exactly the type of psychological fear that don Juan taught about, and also the same thing I teach about in my works. If you find yourself performing some type of mental gymnastics, going through a process of rationalizing why you should discount this truth, then you are face to face with your own lying happy ego. This is your greatest enemy and who you will be battling to gain your cognitive freedom. If you cannot overcome this fear of admitting that all your mystical beliefs are lies and choose to

deny this truth, then your own fear will stop you in your tracks and you may as well stop reading now, for everything to follow is about facing down and getting rid of this fear-generating monster in your own mind, your own ego.

Although the spirit path is individual for all of us, these aspects are true for everyone. Everyone reacts with fear the same way when the foundations of their beliefs are challenged. The only way through to advance in knowledge is to overcome these fears and defy the attempts at rationalization our own egos throw at us to maintain our own internal illusions. If we continually cave into our fears, we will never progress.

We all have a tendency to read and accept what we agree with, but it is only through reading and coming to terms with what we don't agree with that one finds the building blocks to their cognitive freedom. To only embrace what we agree with is termed as confirmation bias, meaning we only want to see things that support our systems of belief and generally deny or disregard anything that challenges these beliefs. Don Juan taught this same principle to Castenada. It is through researching, and often embracing ideas we previously refused to accept, or at least seeing the other side of things, that we erode these deeply held beliefs and ideas predicated on our programmed perceptions. By slowly eroding these perceptions, we assault the world of our egos and pave the way for our psoyca to more fully manifest. This is why don Juan taught that a warrior must be fluid. Truth is fluid and usually based on perceptual beliefs. We embrace something as truth because we *believe* it is true, not because we *know* it is true. More often we simply believe things

are true, either because someone told us it is true, or because a lot of people with whom we agree mutually believe it to be true.

You are on the path to knowledge and knowing, a path that diverges from thinking and believing. They are two separate ways of cognitive functioning and one system is completely incompatible with the other. When we start this quest, we are always engaging it from the first cognition realm of thinking and believing. The first cognition is the perceptual world of the ego. It is only in facing what challenges and erodes these beliefs that the ego uses to create and maintain its perceptual version of reality that we can move into knowing and knowledge, i.e. we *stop the world*. In order to erode these perceptual fictions, we have to come face to face with our own ego, and your ego will fight you every step of the way as you work to destroy its superficial world of perceptual illusions called beliefs and reality.

Just as I had to create a new word to escape the labeling and abuse of the word spirit, I also had to create a new word to replace the word ego, for that definition in and of itself has as many misperceptions as does the word spirit.

Human beings presently have a hard time accepting the greater reality that surrounds us and from which we can never be removed. Don Juan referred to this greater reality as 'infinity'. It is our limited system of cognition, what we accept and what we reject predicated on what all of us have had indoctrinated into us since childhood, that defines what is real and what is not. All of our present definitions of reality are already decided and accepted by mass consensus, and has been for untold ages. These

defined boundaries of reality are usually accepted without question. Anything that challenges these accepted boundaries is considered crazy or, in the best cases, something that must be mystical or supernatural.

Don Juan taught that we are creatures of inventory. If you ponder it, you will see that as human beings we demand to classify and categorize everything. We like this, we hate that, this is good, that is bad, this is real, that is not real, and so on. After we make these varied determinations for everything we encounter in our lives, we then categorize the information and define it and catalog it and put it in boxes of 'inventory' in our minds. Whenever we encounter any new situation, we immediately review our internal inventory and try to figure out where to file the new information presented in comparison to all the old information gathered in our mental inventory. It is for this reason that don Juan stated that we live in a world of description. Everything in our perception is a *definition*, and we therefore think that everything therefore *must have a definition*.

Where matters of spirit are concerned, we enter into a realm of things that defy first cognition description and our huge inventory of presumed facts and beliefs becomes totally useless. Don Juan used the word spirit as a way to define what I call psoyca. For all intents and purposes, the words are interchangeable when reading don Juan's material, but the reader has to realize that the way he used the word spirit in no way diminishes what he was teaching. Spirit was simply another label, another definition that he utilized, yet which also has the

unfortunate potential to be misinterpreted to mean something mystical or supernatural, which is usually the case.

We have experiences that we cannot describe or catalogue or inventory with simple language because our present system of cognition has no terminology or definitions to explain these experiences. They are circumstances that defy language and description, and the only way they can be remotely described is by comparison to other things in our inventory, usually through the use of allegory or metaphor - both of which are sorely lacking in accuracy, because the experiences of psoyca often defy description within our current cognitive paradigm. Infinity just *is*. Yet, to the mind that demands a description for its internal inventory, there is nothing to truly compare it to in our present world of descriptions, so any description is usually discounted as fantasy or fiction, mystical or supernatural. We can find nothing in our inventory of descriptions through which we can describe or compare occurrences of psoyca consciousness.

Most people are generally convinced that everything should be able to be described with words. I am going to give you a prime example of something that everyone experiences but that no one can describe. We are going to take emotion as an example of something that can't be described. We all know what it feels like to be happy or sad, angry or depressed, and we can tell through the actions of others what they are feeling if they are happy or sad, angry or depressed. Even though we recognize these feelings called emotions, and can see emotional reactions exhibited in others, there is no one who can tell you what

emotion *is*. When trying to define spirit as don Juan did, it is no different than trying to describe emotion. You can see how emotions are displayed in others, and you can feel them yourself, but you can't explain what emotions *are*. With this one example, you should see that everything can *not* be described with words. To this day, neither science nor psychology can describe where emotions come from or what they are. Emotions simply *are*.

In trying to inform you about higher-level consciousness, it is something that cannot be described with words any more than you can describe what emotion is, or color, for that matter. In this manner, it must be realized that we are talking about two separate systems of cognition. There is the cognitive system of the world of description (what don Juan called the *tonal*), and the cognitive world of spirit consciousness, (which don Juan called the *nagual*). These two systems of cognition are mutually exclusive in the sense that there is no description that can be placed on what happens in spirit (the *nagual*) when dealing with the world of every day perceptions (the *tonal*). Working with *psoyca*, one uses different tools of cognition than the normal 5 senses we use as human beings. We develop a sixth or seventh sense that defies normal human perception. One can only experience it, not describe it.

We all have the tools within us to cross the cognitive barrier into the second cognition, and it is crossing that barrier that is the essence of don Juan's 'spirit path'. That is the sole purpose of pursuing spirit, to clear the slate of our limited perceptions in the material world of description and advance our consciousness into the state of *psoyca*, which is our true

cognitive home. It is not out of reach of humanity, but it is a tumultuous road to achieve this greater cognitive awareness. It will definitely not be achieved by anyone who refuses to acknowledge that this state of higher cognitive awareness even exists.

A person operating in the second cognition sees and clearly understands first cognition thinking because we all start there when we step on the spirit path. We each know the ground rules, the borders of first cognition defined reality, and how the first cognition world of the tonal operates. The first cognition, however, with its strict delineations of reality can't comprehend the second cognition except through intellectually trying to imagine it. This is where we find the philosophers and the speculative mystics, all trying to categorize with first cognition words and definitions what they lack the comprehension to understand about higher level consciousness found with the second cognition. They are only uninformed speculators, and as such, they have been misinforming humanity for thousands of years, creating illusions about mystical realms and magical happenings to describe what they never understood. Castenada was no different in that regard about being a speculator, or reaching erroneous conclusions over what don Juan's 'spirit' was about. Castenada had a grave lack of *understanding* about the principles taught by don Juan as he continually sought to intellectualize and categorize the teachings from the standpoint of using first cognition labels and definitions.

When one steps onto the path of knowledge, as noted above, their heads are filled with vague ideas about what they

think they are seeking. We all fall prey to imaginary expectations of finding spirit and developing some kind of magical or mystical superpower. The ego part of us fills our minds with the image of ourselves as one kind of spiritual hero or another, and it is these types of imagined expectations that usually drive people to pursue spiritual understanding in the first place. I was as guilty of entertaining such illusions as you are. It is a natural weakness of the hapiym part of all of us. To deny that you haven't felt this somewhere along the way or your own spirit path is only denying a truth about your ego that you are simply unwilling to admit. The hapiym of everyone who steps on the spirit path is selfish in this regard.

The only framework through which we can attempt to describe emotions is based on the common experience of feeling emotions that most all humans exhibit. Even though we can't describe what an emotion is, we have a common framework through shared experiences to recognize emotions at work. When we are talking about advanced consciousness, we step into a realm of seeking understanding for which there is no cognitive common ground on a large scale with our species through which to communicate these principles. For those who have advanced into this state of higher cognitive awareness, there is no point of reference within the first cognition perceptual world where we all start on this path to provide explanations that are commonly shared. This is why people operating in the first cognition can only create imaginative expectations about what advanced consciousness actually is. There is absolutely nothing in the hapiym-controlled world of perception with which we can

compare advanced consciousness, and that is why when someone tries to explain it, it can't be understood.

As don Juan noted, when one embarks on this path, they are completely unaware of how hard it is. They don't know what they are seeking, they only have ideas about mystical notions or supernaturalism to set them on this path. When one encounters a valid teacher, it is not long before one's perceptual illusions are challenged, for the diligent seeker soon finds out that all their preconceived notions about the spirit path are not remotely what they imagined. Too many people do not want their perceptual world disrupted, and this is the main reason that so few have the determination to succeed on this path to advanced consciousness.

We live in a pre-defined world of mental comfort. This state of mental comfort is what Leon Festinger defined as cognitive consonance. Cognitive consonance is where most people operate with their consciousness. We all live a world that is generally very clearly defined and we avoid any ideas that upset these perceptual definitions. When we encounter any idea that seriously challenges our perceptual worldview, we generally run away from the idea and deny that it is true. We do this to maintain our mental balance of cognitive consonance to keep our perceptual world firmly in place.

Everyone is different in what they count as real or not. To a Christian, Jesus is real, as is the promise of heaven, just to cite one example. When one adopts this belief system, then anything that challenges that perceptual belief as being incorrect or untrue is met with scorn, anger, ridicule or denial. Every system of beliefs is the same way, and every ego will defend its

world of perceptual beliefs rather than admit that these beliefs may be wrong. All of these reactions of fear and defensiveness are emotional reactions of the hapiym part of the individual, for these beliefs, whatever they may be, become part of what defines the ego and its perception of the world. You can take any belief that you have, and if it is a firmly held belief, your hapiym is going to defend that belief, often in the face of facts that prove the belief to be totally in error, and deny the truth with which you are confronted. If the information is such that your hapiym can't effectively challenge and refute it, the hapiym reacts by making you feel fearful. This sense of fear is a result of what Festinger called cognitive dissonance.

When don Juan taught Castenada that the person seeking knowledge is going to face fear, and that fear is going to mount the more they dig into and discover things about spirit, it is the hapiym virus that is generating this fear every step of the way. When one is on the spirit path, they are going to encounter truths that make the perceptual world of the hapiym shake to its very foundations., and this is especially true when we start facing the beliefs we hold about who we think we are as a person. This is why don Juan taught that the first natural enemy of the seeker is fear.

Carlos Castenada spun a lot of fanciful stories about the fear he encountered when working with don Juan, but if you read his stories, they are fabrications based on supernatural events that never happened, and don't happen in the real world of cognitive advancement. Since Castenada never overcame his own ego, as his biographies readily prove out, he never really

encountered the type of fear just described, or if he did, he let his ego deny the truth he was taught. Yet this is exactly what don Juan meant when he said the seeker will be haunted by an ever-mounting sense of fear as they progress on this path. The fear is not generated by external forces as Castenada intimated with his concocted stories, but is instead generated by your own ego working against your inner self to maintain its own self-image and perceptual world. If you cave into this fear that the ego will continually throw at you as a means to control your consciousness, you will never be a man of knowledge, for as don Juan said, your first natural enemy will have defeated you.

The Second Natural Enemy

This is a continuation from the quote provided in the last chapter from *The Teachings of Don Juan*:

And thus he has encountered his second enemy: Clarity! That clarity of mind, which is so hard to obtain, dispels fear, but also blinds. It forces the man never to doubt himself. It gives him the assurance he can do anything he pleases, for he sees clearly into everything. And he is courageous because he is clear, and he stops at nothing because he is clear. But all that is a mistake; it is like something incomplete. If the man yields to this make-believe power, he has succumbed to his second enemy and will be patient when he should rush. And he will fumble with learning until he winds up incapable of learning anything more. His second enemy has just stopped him cold from trying to become a man of knowledge. Instead, the man may turn into a buoyant warrior, or a clown. Yet the clarity for which he has paid so dearly will never change to darkness and fear again. He will be clear as long as he lives, but he will no longer learn, or yearn for, anything.

He must do what he did with fear: he must defy his clarity and use it only to see, and wait patiently and measure carefully before taking new steps; he must think, above all, that his clarity is almost a mistake. And a moment will come when he will understand that his clarity was only a point before his eyes. And thus he will have overcome his second enemy, and will arrive at a position where nothing can harm him anymore. This will not be a mistake. It will not be only a point before his eyes. It will be true power.

When one achieves this moment of spiritual clarity it can be mistaken for 'enlightenment', and some are therefore deceived into believing that they 'have arrived' at enlightenment. This is a very dangerous stage in one's development, for the bit of clarity that is achieved can often lead people whose egos are still in control of their lives, to consider themselves gurus. Many of them step into the public arena touting themselves as shamans or gurus or guides, and their egos thrive on the new-found attention that becoming a guru with what a certain amount of clarity provides.

The pitfall is as don Juan describes. Reaching this initial point of clarity is a seducer that either the ego can latch onto and pull one right off the path. It *can* pull one off the path and then that person quits seeking further knowledge simply because they have reached a certain point of enlightenment, or clarity. But enlightenment is not a goal, it is an ongoing progression that is never ending. If one allows themselves to be pulled off the path by the seduction of a little primary clarity, or partial enlightenment, then they will wind up much as don Juan describes.

Many of us seek enlightenment with the idea that it's a singular instance of enhanced awareness. When one achieves this first level of spiritual clarity, it is very easy to be deceived into thinking that this moment of clarity is all there is to attaining enlightenment. This does not mean that one hasn't advanced, but it does mean that if one stops in their pursuit of spiritual knowledge, they will become bogged down and fall away from the path to advancement. They will be seduced off the path by

their ego and that will stop them from advancing any further along their path to full cognitive awareness.

Most of those who present themselves as teachers in the philosophical religions and the New Age are ones who have only achieved this form of partial clarity at best, and as such, they serve as presumed guides to misguide others to believe that what they have achieved is all there is to the equation. These are the ones who tout Ancient Wisdom or ancient religious philosophies or shamanism to push their own partially enlightened beliefs on the public. Then, of course, there are the hucksters who can learn to talk the talk and pass themselves off as these teachers just so they can turn a buck and prey on the gullible spiritual 'rubies'. It seems that these days there are scores of individuals who profess learning from don Juan directly, or Castenada, popping up everywhere. Dropping the name of don Juan has become fashionable in the arena of modern quasi-shamanism, and there is not a one of them I have read who understands what don Juan taught in full. They all teach an admixture of mystical shamanism and New Ageism, but little to no truth.

The Third Natural Enemy

Continuing from the last quoted segment from *The Teachings of Don Juan*:

He will know at this point that the power he has been pursuing for so long is finally his. He can do with it whatever he pleases. His ally is at his command. His wish is the rule. He sees all that is around him. But he has also come across his third enemy: Power!

Power is the strongest of all enemies. And naturally the easiest thing to do is to give in; after all, the man is truly invincible. He commands; he begins by taking calculated risks, and ends in making rules, because he is a master.

A man at this stage hardly notices his third enemy closing in on him. And suddenly, without knowing, he will certainly have lost the battle. His enemy will have turned him into a cruel, capricious man, but he will never lose his clarity or his power.

A man who is defeated by power dies without really knowing how to handle it. Power is only a burden upon his fate. Such a man has no command over himself, and cannot tell when or how to use his power.

Once one of these enemies overpowers a man there is nothing he can do. It is not possible, for instance, that a man who is defeated by power may see his error and mend his ways. Once a man gives in he is through. If, however, he is temporarily blinded by power, and then refuses it, his battle is still on. That means he is still trying to become a man of knowledge. A man is defeated only when he no longer tries, and abandons himself.

He has to come to realize that the power he has seemingly conquered is in reality never his. He must keep himself in line at all times, handling carefully and faithfully all that he has learned. If he can see that clarity and power, without his control over himself, are worse than mistakes, he will reach a point where everything is held in check. He will know then when and how to use his power. And thus he will have defeated his third enemy.

Power can be more seductive than clarity. Once one attains a certain level of power, the temptation to use the power to sway others is mighty. Many people fall prey to the seduction of power when they lack the integrity to understand when or why to use it. To have power does not mean one is automatically invited to use it, but the seduction and temptation to use such power are mighty to resist.

The best-known example is that where anyone is given a little power to see how it goes to their heads - power corrupts, absolute power corrupts absolutely. In the realm of the ego personality, this is a truism. For a spirit warrior, discipline and

impeccability circumvent this rule of the ego world. One can access a certain level of power, even while the ego is still in play, and those who are still subject to the whims of the ego are the ones more apt to abuse power. Just as the ego can seduce one who achieves a certain level of clarity, power provides another avenue for abuse without the proper understanding of why one accesses it.

Access to power as an impeccable warrior is strictly for the purpose of advancing one's self, not exhibiting power over others. All of creation is a vast energy network, and gaining access to that network requires a tremendous amount of personal power. Gathering personal power is the means, the access key, to that energetic network that surround us. This is the sole purpose of gathering personal power, to advance in knowledge to gain access to that vast network we call creation.

Power is doled out in small parcels by spirit as a test of one's impeccability. With great power comes great responsibility. If one does not have the impeccability to use power in the correct manner, then that person will only get a taste of power and will never access the greater levels required to access the greater creation. This is the warning that don Juan is voicing in the passage above. If one is seduced by power, they will be cut out of the spiritual equation for their own advancement. Impeccability is the glass ceiling to the access to full power. If one is not an impeccable warrior, then the access to power will only serve as a temptation and a downfall. This is why it is the third natural enemy. The discipline and impeccability of a warrior is what makes the difference and

provides the path to advancing one's spirit. Anyone can use or abuse power, to *not* use it takes impeccability and fortitude. That is the real power and that is the real test of power.

The Fourth Natural Enemy

Continuing with the last passage from *The Teachings of don Juan*:

The man will be, by then, at the end of his journey of learning, and almost without warning he will come upon the last of his enemies: Old age! This enemy is the cruelest of all, the one he won't be able to defeat completely, but only fight away.

This is the time when a man has no more fears, no more impatient clarity of mind--a time when all his power is in check, but also the time when he has an unyielding desire to rest. If he gives in totally to his desire to lie down and forget, if he soothes himself in tiredness, he will have lost his last round, and his enemy will cut him down into a feeble old creature. His desire to retreat will overrule all his clarity, his power, and his knowledge.

But if the man sloughs off his tiredness, and lives his fate though, he can then be called a man of knowledge, if only for the brief moment when he succeeds in fighting off his last, invincible enemy. That moment of clarity, power, and knowledge is enough.

Old age is the last enemy, for it takes us many years of life to reach the stages of understanding elucidated in these passages. I rarely deal with younglings with these teachings for the simple reason that they mostly do not have enough years of life under their belt to have themselves shaped enough to understand the reason for spiritual advancement. They are still forming who they think they are in reference to their ego, and are thus usually not a good canvas upon which to paint. I have worked with a few young ones and all attempts have failed, not through any failure of my own, but through the lack of wisdom and focus on their part.

Old age is always the threat to the sage. Death haunts us as we near what we consider to be the end of earthly incarnation. Don Juan instructed Castenada to use death as his guide, for death sits on all our shoulders from the time we are born. Young ones feel they are immortal and do not give death a thought and, in that regard, they feel themselves immortal. Recognizing death as a constant companion brings us into the *sobriety* that an impeccable warrior must achieve to advance.

As don Juan reveals in later teachings, though, death is merely a choice. It is a choice that one can transcend or circumvent if one chooses. Don Juan made this choice, and when he exited this world, he exited with his earthly consciousness intact. I know that sounds fantastic, but when one attains an advanced perceptual capability, one can see death as merely a choice among a multitude of choices. The choice to beat or cheat death is not one of a simple thinking process. One must know how one can do it, and our simplistic thinking process will not

provide that avenue. Just saying so doesn't make it so. The avenue to hold back death is one of perception and death exists for us on just one thread of the greater cosmic network. When we learn to 'change channels' from the energetic filament on which death resides, we can transcend death.

Everything in these teachings is about advancing one's perception. The path to access the greater aspect of creation is about advancing perception. It is not achieved by *thinking* or by simple *believing*. Although don Juan didn't use these exact words in what Castenada related in his books, thinking and believing are also strong enemies that impede one's growth. Both of these aspects of our human selves erect barriers that we must all get past in order to access the greater perceptual awareness available to those with the sobriety and focus to attain it.

In our human form, we use thinking as our primary cognitive tool. Thinking interprets everything we sense from our five senses and it controls how we act or react to any given situation. Working in spirit, one must learn to make thinking a secondary process. We need to learn to open our intuitive center and use intuition first, after which we engage thinking to come to terms with what our intuition has shown us. In the realm of spirit, we do not always find explanations for things that our reasoning mind can justify. We have to learn to accept things spiritual in nature because they are the way they are, and reason plays little to no part in explaining these workings. One cannot explain the infinite with finite tools.

Controlled Folly

From *A Separate Reality*, don Juan states:

To be a warrior you have to be crystal clear.

My acts are sincere but they are only the acts of an actor because everything I do is controlled folly. Everything I do in regard to myself and my fellow men is folly, because nothing matters.

Certain things in your life matter to you because they're important; your acts are certainly important to you, but for me, not a single thing is important any longer, neither my acts nor the acts of any of my fellow men. I go on living though, because I have my will. Because I have tempered my will throughout my life until it's neat and wholesome and now it doesn't matter to me that nothing matters. My will controls the folly of my life.

Once a man learns to see he finds himself alone in the world with nothing but folly. Your acts, as well as the acts of your fellow men in general, appear to be important to you because you have learned to think they are important.

We learn to think about everything, and then we train our eyes to look as we think about the things we look at. We look at ourselves already thinking that we are important.

And therefore we've got to feel important! But then when a man learns to see, he realizes that he can no longer think about the things he looks at, and if he cannot think about what he looks at everything becomes unimportant. Everything is equal and therefore unimportant.

In this passage, don Juan is comparing himself with Carlos, who resides firmly in the world of the ego, as we all do until we can remove it from our lives. Our egos are the constant thinkers and it is the continual voice in our head that never shuts up. Once one removes the ego and can gain internal silence, what don Juan calls silencing the *internal dialogue*, then everything that our egos hold as important is no longer of import. We have moved into the spirit side of ourselves, and it is from there we operate the rest of our lives.

Once our spirit moves in and takes control, we can see that all the actions performed by the ego in a world full of fellow ego-driven people become nothing more than folly. To interface in that world, which we all do, the spirit warriors become actors operating under controlled folly. We are in the world controlled by egos, but we are no longer of that world. We know that the act we play with others who are still wrapped up in the ego illusion of self-importance and learned behavior is utterly meaningless because it is all a fiction, a living drama perpetuated by the ego, from which most people are never aware and rarely escape.

To interface within this illusion, we look and act no different than those around us, to all appearances, but we are in

control of what we are doing, we are playing the same role we played all of our first cognition lives, but we know that it is only a superficial act we are performing in that world of ego illusion, whereas everyone else is hooked into the illusion that they are self-important and all they do is equally important, which fulfills the requirements of the world of the ego. The nagual knows all of this is folly. So, his actions appear to be the same as those around him, for they are never aware of the difference in perception that separates them. But the nagual knows the difference and he or she can only view all of this ego folly as unimportant and equal.

With controlled folly, we are not acting in the sense of an actor. Since everyone emerges from the first cognition world of ego folly, we all know what is expected in how to act and navigate that perceptual world. The difference for controlled folly lies in the fact that the spirit warrior is no longer attached to the ego-generated emotional dramas involved with living in that world that they used to be. The spirit warrior has transcended all that ego need for drama and emotional attachments and interfaces in that world with detachment. They appear to act the same as everyone else except where this demand for drama and ego acknowledgement is concerned. Their actions are no different, their consciousness is different. The people who live in that world of folly do not see it as folly, they believe it all to be real from a perceptual standpoint of believing in that reality. The spirit warrior has removed this veneer and sees the first cognition world of the ego for the folly that it is.

The Internal Dialogue

This passage is also from *A Separate Reality*:

You must stop talking to yourself. Every one of us does that. We carry on an internal talk. We talk about our world. In fact we maintain our world with our internal talk. Whenever we finish talking to ourselves the world is always as it should be. We renew it, we kindle it with life, we uphold it with our internal talk. Not only that, but we also choose our paths as we talk to ourselves. Thus we repeat the same choices over and over until the day we die, because we keep on repeating the same internal talk over and over until the day we die.

A warrior is aware of this and strives to stop his talking. This is the last point you have to know if you want to live like a warrior.

First of all you must use your ears to take some of the burden from your eyes. We have been using our eyes to judge the world since the time we were born. We talk to others and to ourselves mainly about what we see. A warrior is aware of that and listens to the world; he listens to the sounds of the world. He is aware that the world will change

as soon as he stops talking to himself and he must be prepared for that monumental jolt.

The world is such-and-such or so-and-so only because we tell ourselves that that is the way it is. If we stop telling ourselves that the world is so-and-so, the world will stop being so-and-so. You must start slowly to undo the world.

Your problem is that you confuse the world with what people do. The things people do are the shields against the forces that surround us; what we do as people gives us comfort and makes us feel safe; what people do is rightfully very important, but only as a shield. We never learn that the things we do as people are only shields and we let them dominate and topple our lives. In fact I could say that for mankind, what people do is greater and more important than the world itself.

The world is all that is encased here; life, death, people, the allies, and everything else that surrounds us. The world is incomprehensible. We won't ever understand it; we won't ever unravel its secrets. Thus we must treat it as it is, a sheer mystery!

An average man doesn't do this, though. The world is never a mystery for him, and when he arrives at old age he is convinced he has nothing more to live for. An old man has not exhausted the world. He has exhausted only what people do. But in his stupid confusion he believes that the world has no more mysteries for him. What a wretched price to pay for our shields!

A warrior is aware of this confusion and learns to treat things properly. The things that people do cannot under any conditions be more important than the world. And thus a warrior treats the world as an endless mystery and what people do as an endless folly.

When don Juan says that we keep making the same choices over and over until the day we die, he is referring to the single-minded focus of our egos. No matter what we do or say or think, all our choices are governed by keeping the ego in charge of your spirit and the ego's perception of things.

Every ego is centered solely on itself and how the world of people relates specifically to the ego. The ego is insecure and is always wary and suspicious of what others think about it and the ideas and beliefs the ego has adopted. The stance of the ego is always defensive, for it always suspects that it may be wrong, and for the ego there can be no wrong. Everyone's ego fears challenge, to its self-image as well as to its adopted ideas and beliefs. The first response of an ego is anger and defensiveness to any challenger, whether it is simply a challenge of ideas or its own actions. It is always defensive of its own correctness, whether than presumed correctness has any basis in truth or not.

Our egos lie to us all the time in order to bolster its own self-image. It keeps us each constantly paranoid about what others think and what others do or might do; what they think or may be saying about us. It continually phrases questions in our minds that are prefaced with the term, what if? We observe the world of people and all the ego sees is itself in relation to the

world of people. The ego is not concerned with what a tree or a squirrel might think of it, only what other ego-controlled people think of it. So, the world of the ego is the world of people and its sole concern for the acceptance of people. The ego validates itself through the eyes of others. Its own sense of self-worth is predicated on the image it projects to others and what others think about it.

The ego must continually be validated in one form or another to constantly bolster its own accepted self-image. It doesn't matter what that self-image is, the ego is always searching for those who will accept the self-image it is projecting to the world and find acceptance of that self-image from others. The projected image can be the selfless helper of mankind, the perpetual victim always seeking to have its image salvaged by others, the arrogant self-image of the scholar or athlete, and the list goes on to describe every role a human being can play. No matter the role being played, the ego is always in command and sets the tone of our lives, until such time as we can get rid of it and see ourselves for what we truly are, not just what the ego makes us think we are.

The ego sees the world as strictly this world, the world of people as other validating or challenging egos. It generally does not see the world in any manner beyond the primary five senses, which it uses to interpret and support its own limited view of reality. No matter what happens in the world of the ego, 'I' always comes first - the 'I' being the *person* of the ego. The ego makes friends or enemies based solely on what does and does not support this self-image. Even the ego of the so-called loner is

projecting its own self-image of being different and separate from the madding crowd, using the label of Lone Wolf to bolster its own self-image. The ego is a master actor and it has us all convinced that it is our real self so firmly that we all challenge any notions that suggest otherwise in defense of this ego controller. In this regard, we are all prisoners defiantly protecting our prison guard, our own ego.

The ego controls the internal dialogue within all of us. It is that never-ending stream of internal chatter that shapes all of our decisions, ideas and concerns, no matter the subject. The ultimate aim of the internal dialogue is to keep one's spirit distracted with the inanities of the world of the ego. It has to use so much internal power to control our spirits so that our spirits are perpetually too weak to fight against the mandates of the ego. It uses up all one's personal power just to sustain the created environment of the ego. The ego is a selfish overlord that demands full and ultimate control over its victims - in this case, the victim is one's own spirit self. To advance to where one can permanently turn off the internal dialogue is to gain a major victory over all of our internal adversaries - our own egos. To turn off the internal dialogue is to take a lot of personal power back from the ego. It is a major step for your spirit to overcome its greatest adversary.

Stopping the Internal Dialogue

From later on in *Tales of Power* don Juan states:

You must learn how to stop your internal dialogue at will. At the beginning of our association I delineated another procedure: walking for long stretches without focusing the eyes on anything. My recommendation was to not look at anything directly but, by slightly crossing the eyes, to keep a peripheral view of everything that presented itself to the eyes. If one keeps one's unfocused eyes fixed at a point just above the horizon, it is possible to notice, at once, everything in almost the total 180-degree range in front of one's eyes. That exercise is the only way of shutting off the internal dialogue.

The internal dialogue is what grounds us. The world is such and such or so and so, only because we talk to ourselves about its being such and such or so and so. The passageway into the world of sorcerers opens up after the warrior has learned to shut off the internal dialogue.

To change our idea of the world is the crux of sorcery, and stopping the internal dialogue is the only way to accomplish it. The rest is just padding. Nothing of what we do, with the exception of stopping the internal dialogue, can

by itself change anything in us, or in our idea of the world. The provision is, of course, that that change should not be deranged. Therefore a teacher doesn't clamp down on his apprentice. That would only breed obsession and morbidity.

Don Juan taught Carlos the exercises in the first paragraph in order to try to overload his senses so the internal dialogue would disengage. By having him do these tasks, his ego self was too busy concentrating on the exercises for the voice in his head to continue yakking. One does not have to do the same exercises to gain these periods of internal silence in our heads. Any method you can find that will achieve this will suffice.

As he states in the second paragraph, it is the internal dialogue that grounds us, but that grounding refers to the world of our ego's perception. The internal dialogue, that continual voice in our heads, is what gives us all our perceptions and descriptions of the world. Until we can stop the incessant describing of what is, we can never see beyond the description the ego chatter insists is our reality. We are handicapped from tapping into the greater reality in full because we accept what the internal dialogue says is real, and it *never shuts up* for us to hear or see anything else beyond the ego's demands for attention.

The third paragraph is the key, because it describes sorcery the way don Juan meant it - **To change our idea of the world is the crux of sorcery, and stopping the internal dialogue is the only way to accomplish it.** Within this description one finds no reference to magic or mysticism, only the purpose of what he used the term sorcery to describe. The

purpose is to overcome the ego self so our spirit self can emerge
and work with the infinite.

The Self-Confidence of a Warrior

From *Tales of Power* don Juan relates this passage:

The self-confidence of a warrior is not the self-confidence of the average man. The average man seeks certainty in the eyes of the onlooker and calls that self-confidence. The warrior seeks impeccability in his own eyes and calls that humbleness. The average man is hooked to his fellow men, while the warrior is hooked only to himself. You're after the self-confidence of the average man, when you should be after the humbleness of a warrior. The difference between the two is remarkable. Self-confidence entails knowing something for sure; humbleness entails being impeccable in one's actions and feelings.

The matter of self-confidence as related in this passage is in direct reference to the self-confidence of the ego, always seeking to have itself validated in the eyes of others. The constant need for feedback and assurance from outside ourselves is the major weakness of the fragile ego personality. The ego knows that it is a fiction and it also is always insecure in this knowledge. Our egos survive on the external acknowledgment from others. When our beliefs or self-image are challenged by

others, the self-confidence of the ego feels threatened and most often pulls itself into a form of reclusive protectiveness, which can be found to be at the root of one's lack of self-confidence.

The self-confidence, or impeccability, of a warrior, on the other hand, is not predicated upon the opinions, approval or disapproval from outside themselves. The warrior is operating with his or her spirit and the ego has no place with the warrior any longer. To an ego-oriented personality, a self-confident warrior will appear often to be arrogant using its own system of insecure reckoning, yet it is only the ego-oriented person that makes this interpretation, for that ego-oriented personality cannot understand the spiritual resolve and confidence of knowing oneself - the impeccability required of a warrior. To an ego, any display of any form of self-confidence in another, particularly in matters of spirit, are repugnant.

In a later passage from the same text, don Juan relates:

You say you've heard that the masters of Eastern esoteric doctrines demand absolute secrecy about their teachings. Perhaps those masters are just indulging in being masters. I'm not a master, I'm only a warrior. So I really don't know what a master feels like.

Like don Juan, I do not claim to be a Master, for the term Master denotes that someone else is less than a Master. Many who claim to be Masters in the spiritual arena are operating solely from the standpoint of ego, and being able to call themselves a Master of anything feeds their own ego image of

themselves as some kind of Master. Don Juan calls this type of behavior *indulging*. We all indulge ourselves through the ego personality. We feed it what it wants, and when we are good to it, it rewards us with feel good emotions or feelings of superiority or insecurity. All of this is ego self-indulgence. When we don't indulge it's wants, it uses negative emotions against us to keep us in line with its desires. When we do indulge us it makes us feel good for supplying whatever it wants, usually in the form of validating beliefs, not just an ice cream cone.

A warrior is no longer subject to this type of emotional ego-indulgence, this feeding of the ego, for the ego does not exist except as a past memory to a warrior of the nature of don Juan. The warrior does not indulge in calling himself a Master, for he knows that no one can master infinity, and that all there is, is continual steps in getting more acquainted with its vastness. In the face of infinity, a warrior can only be humble, but to operate in the vastness of infinity, a warrior has to possess a different type of self-confidence than that of the ego. It is a self-confidence that is not fragile nor dependent on the validation of others to make it operate, like that of the ego. This type of spiritual self-confidence is not founded on lying to ourselves about ourselves. If we cannot find the courage to overcome this world of perceptual illusions, we are by no means prepared to take on infinity.

The Greatest Piece of Knowledge Anyone Can Voice

This universe, this creation, is vast. It generally goes beyond our acceptance as human beings. Yet it is this express realization that the spirit path eventually leads one to, no matter the road travelled to get there. In *Tales of Power*, don Juan had this to say:

It doesn't matter what one reveals or what one keeps to oneself. Everything we do, everything we are, rests on our personal power. If we have enough of it, one word uttered to us might be sufficient to change the course of our lives. But if we don't have enough personal power, the most magnificent piece of wisdom can be revealed to us and that revelation won't make a damn bit of difference.

I'm going to utter perhaps the greatest piece of knowledge anyone can voice. Let me see what you can do with it.

Do you know that at this very moment you are surrounded by eternity? And do you know that you can use that eternity, if you so desire?

There! Eternity is there! All around! Do you know that you can extend yourself forever in any of the directions I have pointed to? Do you know that one moment can be

eternity? This is not a riddle; it's a fact, but only if you mount that moment and use it to take the totality of yourself forever in any direction.

You didn't have this knowledge before, now you do. I have revealed it to you, but it doesn't make a bit of difference, because you don't have enough personal power to utilize my revelation. Yet if you did have enough power, my words alone would serve as the means for you to round up the totality of yourself and to get the crucial part of it out of the boundaries in which it is contained.

Your body is the boundary I'm talking about. One can get out of it. We are a feeling, an awareness encased here. We are luminous beings and for a luminous being only personal power matters.

Don Juan's words about our body being our boundary is predicated upon our perception. We are immersed in a perceptual dream that we call human reality. The reality we perceive is only one of an infinite range of choices we can perceive once we grow enough in our cognitive awareness to see it.

What don Juan describes as our body being the boundary has nothing to do with escaping our human form or transforming or morphing into some kind of magical being, but that under the effect of the ego virus, our consciousness is centered in our bodies and our 5-sense perception of reality. In this respect, with the total body focus of the ego and its rigid determination to only allow our consciousness to perceive this small sliver of reality,

our consciousness is confined to our body as the only noticeable aspect of reality through which we measure all reality. Anything that doesn't conform to this system of measuring reality through our body senses is considered supernatural or mystical.

I have *seen* and experienced many facets of this greater reality through what don Juan calls *the second attention*. The first attention is the normal 5-sense awareness that all human beings use as our definition of reality. When one expands in spirit, they *see* and experience the *second attention*. This is when we start interfacing with our guides and other beings from the greater reality. This *seeing* is not in the nature of vision with our eyes, (although some do have that ability), it is seeing through a different form of sensory awareness.

Don Juan taught that the *second attention* is only the training ground for the *third attention*. The *third attention* is also called *the totality of awareness*. As don Juan relates in the same volume:

There's nothing gentle about sorcerers or sorcery. The first time that *infinity* descends on you it may be a total takeover of your faculties. Insofar as the speed of your visions is concerned, you yourself will have to learn to adjust it. For some sorcerers, that's the job of a lifetime. Energy may appear to you as if it were being projected onto a movie screen. Whether or not you understand what's projected is another matter. In order to make an accurate interpretation you need experience. My recommendation is that you shouldn't be bashful, and you should begin now. Your true

mind is emerging, and it has nothing to do with the mind that is a *foreign installation*. Let your true mind adjust the speed. Be silent, and don't fret, no matter what happens.

Anyway, *infinity* chooses. The *warrior-traveler* simply acquiesces to that choice. But above all, don't be overwhelmed by the event because you cannot describe it. It is an event beyond the syntax of our language.

In this passage, don Juan is talking about the descent of spirit (*infinity*) into your consciousness from the standpoint of the *third attention*. When he references 'your true mind,' he is speaking specifically about the real you that is the psycho-consciousness, or the spirit that lays buried in all of us, prisoner to the limited perceptions of normal human existence. In essence, the whole process of the spirit path, no matter which route you choose to get there, eventually leads to *infinity*, and the total cognizant awareness of that true self. This is ultimately the meaning and reason for walking any spirit path, to arrive at the destination of *infinity* with our total consciousness intact.

The *Tonal* and the *Nagual*

The teachings about the tonal and the nagual are found in *Tales of Power*. After my last post on the two types of cognition, this lengthy passage will hopefully make more sense than it might otherwise.

Now it's time to talk about the totality of oneself. Some of the things I am going to point out to you will probably never be clear. They are not supposed to be clear anyway. So don't be embarrassed or discouraged. All of us are dumb creatures when we join the world of sorcery, and to join it doesn't in any sense insure us that we will change. Some of us remain dumb until the very end. What I'm about to say is meant only to point out a direction.

I'm going to tell you about the *tonal* (pronounced, toh-na'hl) and the *nagual* (pronounced, nah-wa'hl). Every human being has two sides, two separate entities, two counterparts which become operative at the moment of birth; one is called the "tonal" and the other the "nagual."

The *tonal* is the social person. The *tonal* is, rightfully so, a protector, a guardian--a guardian that most of the time turns into a guard.

The *tonal* is the organizer of the world. Perhaps the best way of describing its monumental work is to say that on its shoulders rests the task of setting the chaos of the world in order. It is not farfetched to maintain, as sorcerers do, that everything we know and do as men is the work of the *tonal*. At this moment, for instance, what is engaged in trying to make sense out of our conversation is your *tonal*; without it there would be only weird sounds and grimaces and you wouldn't understand a thing of what I'm saying.

I would say then that the *tonal* is a guardian that protects something priceless, our very being. Therefore, an inherent quality of the *tonal* is to be cagey and jealous of its doings. And since its doings are by far the most important part of our lives, it is no wonder that it eventually changes, in every one of us, from a guardian into a guard. A guardian is broad-minded and understanding. A guard, on the other hand, is a vigilante, narrow-minded and most of the time despotic. I say, then, that the *tonal* in all of us has been made into a petty and despotic guard when it should be a broad-minded guardian.

The *tonal* is everything we are. Anything we have a word for is the *tonal*. Since the *tonal* is its own doings, everything, obviously, has to fall under its domain.

Remember, I've said that there is no world at large but only a description of the world which we have learned to visualize and take for granted. The *tonal* is everything we know. I think this in itself is enough reason for the *tonal* to be such an overpowering affair.

The *tonal* is everything we know, and that includes not only us, as persons, but everything in our world. It can be said that the *tonal* is everything that meets the eye.

We begin to groom it at the moment of birth. The moment we take the first gasp of air we also breathe in power for the *tonal*. So, it is proper to say that the *tonal* of a human being is intimately tied to his birth.

You must remember this point. It is of great importance in understanding all this. The *tonal* begins at birth and ends at death.

The *tonal* is what makes the world. However, the *tonal* makes the world only in a manner of speaking. It cannot create or change anything, and yet it makes the world because its function is to judge, and assess, and witness. I say that the *tonal* makes the world because it witnesses and assesses it according to *tonal* rules. In a very strange manner the *tonal* is a creator that doesn't create a thing. In other words, the *tonal* makes up the rules by which it apprehends the world. So, in a manner of speaking, it creates the world.

The *tonal* is like the top of a table--an island. And on this island we have everything. This island is, in fact, the world.

There is a personal *tonal* for every one of us, and there is a collective one for all of us at any given time, which we can call the *tonal* of the times. It's like the rows of tables in a restaurant, every table has the same configuration. Certain items are present on all of them. They are, however, individually different from each other; some tables are more

crowded than others; they have different food on them, different plates, different atmosphere, yet we have to admit that all the tables are very alike. The same thing happens with the *tonal*. We can say that the *tonal* of the times is what makes us alike, in the same way it makes all the tables in a restaurant alike. Each table separately, nevertheless, is an individual case, just like the personal *tonal* of each of us. But the important factor to keep in mind is that everything we know about ourselves and about our world is on the island of the *tonal*.

What, then, is the *nagual*? The *nagual* is the part of us which we do not deal with at all. The *nagual* is the part of us for which there is no description--no words, no names, no feelings, no knowledge. It is not mind, it is not soul, it is not the thoughts of men, it is not a state of grace or Heaven or pure intellect, or psyche, or energy, or vital force, or immortality, or life principle, or the Supreme Being, the Almighty, God--all of these are items on the island of the *tonal*.

The *tonal* is, as I've already said, everything we think the world is composed of, including God, of course. God has no more importance other than being a part of the *tonal* of our time.

The *nagual* is at the service of the warrior. It can be witnessed, but it cannot be talked about. The *nagual* is there, surrounding the island of the *tonal*. There, where power hovers.

We sense, from the moment we are born, that there are two parts to us. At the time of birth, and for a while after, we are all *nagual*. We sense, then, that in order to function we need a counterpart to what we have. The *tonal* is missing and that gives us, from the very beginning, a feeling of incompleteness. Then the *tonal* starts to develop and it becomes utterly important to our functioning, so important that it opaqueness the shine of the *nagual* it overwhelms it. From the moment we become all *tonal* we do nothing else but to increment that old feeling of incompleteness which accompanies us from the moment of our birth, and which tells us constantly that there is another part to give us completeness.

From the moment we become all *tonal* we begin making pairs. We sense our two sides, but we always represent them with items of the *tonal*. We say that the two parts of us are the soul and the body. Or mind and matter. Or good and evil. God and Satan. We never realize, however, that we are merely pairing things on the island, very much like pairing coffee and tea, or bread and tortillas, or chili and mustard. I tell you, we are weird animals. We get carried away and in our madness we believe ourselves to be making perfect sense.

What can one specifically find in that area beyond the island? There is no way of answering that. If I would say, Nothing, I would only make the *nagual* part of the *tonal*. All I can say is that there, beyond the island, one finds the *nagual*.

But then you say, when I call it the *nagual* aren't I also placing it on the island? No. I named it only because I wanted to make you aware of it. I have named the *tonal* and the *nagual* as a true pair. That is all I have done.

We sense that there is another side to us. But when we try to pin down that other side the *tonal* gets hold of the baton, and as a director it is quite petty and jealous. It dazzles us with its cunningness and forces us to obliterate the slightest inkling of the other part of the true pair, the *nagual*.

The *nagual* has consciousness. It is aware of everything. In order to talk about it we must borrow from the island of the *tonal*, therefore it is more convenient not to explain it but to simply recount its effects.

Are the *nagual* and the *tonal* within ourselves? you ask. You yourself would say that they are within ourselves. I myself would say that they are not, but neither of us would be right. The *tonal* of your time calls for you to maintain that everything dealing with your feelings and thoughts takes place within yourself. The sorcerers' *tonal* says the opposite, everything is outside. Who's right? No one. Inside, outside, it doesn't really matter.

To explain all this is not that simple. No matter how clever the checkpoints of the *tonal* are the fact of the matter is that the *nagual* surfaces. Its coming to the surface is always inadvertent, though. The *tonal's* great art is to suppress any manifestation of the *nagual* in such a manner that even if its presence should be the most obvious thing in the world, it is unnoticeable.

Let's say that the *tonal*, since it is keenly aware of how taxing it is to speak of itself, has created the terms "I," "myself," and so forth as a balance and thanks to them it can talk with other *tonals*, or with itself, about itself.

Now when I say that the *tonal* forces us to do something, I don't mean that there is a third party there. Obviously it forces itself to follow its own judgments.

On certain occasions, however, or under certain special circumstances, something in the *tonal* itself becomes aware that there is more to us. It is like a voice that comes from the depths, the voice of the *nagual*. You see, the totality of ourselves is a natural condition which the *tonal* cannot obliterate altogether, and there are moments, especially in the life of a warrior, when the totality becomes apparent. At those moments one can surmise and assess what we really are.

When we die, we die with the totality of ourselves. A sorcerer asks the question. "If we're going to die with the totality of ourselves, why not, then, live with that totality?"

* * *

A warrior treats his *tonal* in a very special manner. Life can be merciless with you if you are careless with your *tonal*.

To see a man as a *tonal* entails that one cease judging him in a moral sense, or excusing him on the grounds that he is like a leaf at the mercy of the wind. In other words, it entails seeing a man without thinking that he is hopeless or

helpless. You know exactly what I am talking about. One can assess people without condemning or forgiving them.

Youth is in no way a barrier against the deterioration of the *tonal*. You say you think there might be a great many reasons for one's condition. I find that there is only one, our *tonal*. It is not that our *tonal* is weak because, for example, we drink; it is the other way around, one drinks because one's *tonal* is weak. That weakness forces one to be what he is. This happens to all of us, in one form or another.

But aren't I also justifying our behavior by saying that it's our *tonal*? No, I'm giving you an explanation that you have never encountered before. It is not a justification or a condemnation, though. Our *tonals* are weak and timid. All of us are more or less in the same boat.

There is no need to treat the body in an awful manner, but the fact is that all of us have learned to perfection how to make our *tonal* weak. I have called that indulging. Only a warrior has a "proper *tonal*." The average man, at best, can have a "right *tonal*."

The *nagual* is not experience or intuition or consciousness. Those terms and everything else you may care to say are only items on the island of the *tonal*. The *nagual*, on the other hand, is only effect. The *tonal* begins at birth and ends at death, but the *nagual* never ends. The *nagual* has no limit. I've said that the *nagual* is where power hovers; that was only a way of alluding to it. By reasons of its effect, perhaps the *nagual* can be best understood in terms of power.

As with many of don Juan's teachings, we find dual meaning when he is discussing the *tonal*. On one hand, the *tonal* is the interpretive circuitry that allows us to function in this 'reality', but on the other hand, he is speaking about the ego's control over our *tonal* when he says it should be a guardian but instead becomes a guard. It is the hapiym virus that infects our minds that is jealous and turns into our prison guard. It is the ego that does all it can to prevent access to our spirit side, the *nagual*, for the ego knows that there is no room for its existence once the spirit takes over.

I reported in *The Energetic War Against Humanity: The 6,000 Year War Against Cognitive Advancement* how the hapiym virus attaches to us at birth and leaves us at death, just as don Juan is reporting about the *tonal*. What should be our cognitive system for navigating life in material form has been hijacked by a viral predator from the stars, an infectious mind virus that functioned as a cosmic hive collective, just as don Juan describes the *tonal*. The perceptual world of the *tonal* exists in a duality, where things must be perceived as one way or another, again, as don Juan describes.

As he states, we must protect our *tonal*, our perceptual capabilities to function in this life, but we also have to clear the table of the *tonal* in order to reach the *nagual*. His speaking of clearing the table is an allegorical way of stating that we all have to get rid of the ego garbage we all carry inside us as a result of the infection of the hapiym virus before our spirit side can fully show itself to us.

When he speaks about individual *tonals* and the *tonal of the time*. The individual *tonal* is the personal ego, and the *tonal of the times* could be equally termed to the collective consensus reality, which changes from generation to generation and from culture to culture. He is correct when he states that our *tonal* is weak and timid, and he is referring directly to the insecurity of the hapiym when he makes this observation. How often have you heard the phrase, 'hurting someone's fragile ego'? The mind of the hapiym is fragile, but it will also viciously and ruthlessly defend the world of cognitive illusions that it has erected in the mind of its host – *you* and everyone you know.

Don Juan used the words *tonal* and *nagual* to describe the difference between what he called the *first attention* and the *second attention*. As with many of don Juan's teachings, we find dual meaning when he is discussing the *tonal*. On one hand, the *tonal* is the interpretive circuitry that allows us to function in this 'reality' as material beings. On the other hand, he is speaking about the hapiym's control over our *tonal* when he says it should be a guardian, but instead becomes a guard over our consciousness. It is the hapiym part of us that is jealous and turns itself into our cognitive prison guard. It is the hapiym virus that does all it can to prevent access to our psoyca side, the *nagual*, for the hapiym knows that there is no room for its existence once our psoyca takes over.

Don Juan used the analogy of tables in a restaurant as an allegorical example of the individual *tonals*. Each table is separate and unique, yet each table is also the same because they are all within the restaurant, which he allegorizes as the *tonal of*

the time. While operating within the *tonal of the time*, we all play by the rules defined to us that dictate our consensus reality. In his allegory of the tables, each table is representational of the beliefs that we harbor, with perhaps one table being Muslim, and another being Christian, and another being Democrats and another being Republicans as a form of collective group beliefs. Yet all these different tables still reside under the roof of the overall collective which in this allegory is the restaurant.

As don Juan stated, we must protect our *tonal*, our perceptual capabilities to function in this life, but we also have to clear the table of individual *tonal* in order to reach the *nagual*. To view this another way, to clear the *tonal* means to rid oneself of all the indoctrinated programming and beliefs that the hapiym program uses to erect its perceptual kingdom in our minds. We all live in a primary reality called 3D. This is the primary *tonal* into which we are all born and have to function, and which everyone who lives on this planet must abide with.

The hapiym program is inherently insecure for it knows, in truth, that it is a fiction, a faux consciousness that has hacked into and overridden our spirit consciousness, or psoyca. The hapiym program fears discovery, and as such, it has erected walls of belief and layers of defensiveness to protect itself from detection in our minds. Instead of being a mechanic to navigate us through this 3D incarnation, the primary *tonal*, the hapiym program has hijacked our primary psoyca consciousness and it has become a prison guard to our consciousness hiding behind the perceptual beliefs about reality it adopts to insulate itself from discovery.

As much as your current consciousness may protest at the term, everyone on this planet is *indoctrinated* into a single *version* of reality. This reality may vary from culture to culture, but individual cultures all fall under the umbrella of the reality of the group *tonal*, or group mind, which is the overall description of reality that we all embrace through a lifetime of species indoctrination and consensus agreement at the hands of this invasive mind virus. We embrace this definition of reality because everyone else does too, operating from the same cognitive standpoint within this species perception we all call reality, i.e. the primary definition of reality as material beings and nothing more. This definition of reality has been passed on from generation to generation and it has created its own form of protection against being usurped called the 'herd mentality'. Anything that goes outside these defined perceptual barriers can't be understood without the individual *tonal* resorting to mystical interpretations to try and describe it, which still leads to grave misunderstanding and little true cognitive advancement for the human race.

Clearing the table of the tonal means that as an individual seeking to find your own psycho consciousness, you have to remove these perceptual illusions in order to see beyond them into a greater reality in which we all live. So long as your consciousness is hobbled by these perceptual illusions called beliefs, you will remain bound to the illusions and will be forever cognitively imprisoned by them. One can't transcend these illusions so long as they continue to embrace them to continually define their reality.

Don Juan used the term *tonal* to describe what I call the first cognition. The words may vary, but the concept is the same. Everyone on the planet operates under a primary definition of reality. Underneath this primary definition, we have subsets of definitions called culture, religion, nationality, politics and innumerable other belief structures. Each of these subdivisions of the primary definition of reality are parts of the individual *tonal* and the group *tonal of the times* of the first cognition. The individual hapiym gravitates to people who are like-minded, and they form a group hapiym or hive collective, again explained in *The Energetic War* book. This hive of hapiym virus cells then dictates the borders of the group *tonal* under the terms to which the individual member ego accedes.

An individual can develop agreements with many separate hapiym hives depending on one's particular belief system. Part of it can be religious in nature, then there can be another part that is political in nature. Every hapiym is part of a culture, each of which sets its own boundaries of what is acceptable and what is not acceptable within its own cultural environment and so on. Each of these different *tonals* create perceptual layers that shape the hapiym personality in all of us, for as the hapiym is indoctrinated into or adopts the beliefs of these shared *tonals*, it also makes these *tonals* part of the definitions that define itself and its own perceptual reality. The hapiym can't separate the belief from its own self-identity. This is where we find understanding about living in a world of description. The hapiym defines itself through descriptions - i.e. I am an American or a Frenchman, a Republican or a Democrat,

a Protestant, Muslim, Hindu or Catholic. Each of these descriptions identify the hapiym to itself as well as to other hapiyms operating within the *tonal of the times*. By making the claim that I am this or I am that, the hapiym sets up its own cognitive barriers of acceptability and self-identity. The hapiym uses these labels to identify itself as well as the means to identify others. It is through these labels and descriptions that the hapiym builds and maintains its own identity, as well as the perceptual world it believes exists as its reality.

This is how the hapiym works, in *everyone*. This is the world of the first cognition and precisely why don Juan taught that we live in a world of descriptions. To move into the second cognition, one has to remove this reliance on labels and definitions to describe themselves, for they are only handicaps to our consciousness. By setting these boundaries of definition to describe ourselves, or more accurately, as the hapiym describes and defines itself, we are only limiting our cognitive capabilities by embracing these terms to confine and restrict our consciousness.

In order to advance on the spirit path, one must start to remove these layers of perceptual reality in order to reach the *nagual*, or second cognition. Even though we live as 3D human beings, our consciousness is not limited to only accessing reality in 3D. What happens, however, is that we are raised from childhood and we are indoctrinated with the beliefs of our parents and their own definitions of reality. Naturally, our parents were programmed the same way by their parents and so on through every generation into the past. This indoctrination

follows us throughout our lives, adding different layers of beliefs which strengthen the hapiym and its perceptual world of definitions every step of the way. The older an individual is, the more layers of these perceptual beliefs they have adopted, and the further removed they are from their originating consciousness. This is where we get the term for someone being 'set in their ways'. Their definitions of their perceptual reality have become totally rigid and unbending that they utterly refuse to see the truth when it is presented to them. The more definitions the hapiym adds to define itself, the more rigid the hapiym's perception of reality becomes, and the more cognitive barriers each of us has to overcome in order to reach the psoyca consciousness, or the *nagual*, that lies within and buried under all these perceptions we think are reality.

Don Juan noted that we are a two-part being, that when we are born we are mostly *nagual*, or spirit. In order to function in this 3D form, we require the *tonal* in order for our higher-level spirit consciousness to navigate life as material beings. What happens with the *tonal*, especially when the hapiym program starts to take over our consciousness, is that we lose connection with the psoyca part of our consciousness and the hapiym takes over, gradually shutting down access to the *nagual* part of our consciousness. It can't kill our *nagual*, but it can and does bury it beneath the layers of all its perceptual lies. By the age of 6, most of us have become *members* of the hapiym hive club of the world that surrounds us as don Juan noted in a previous chapter. The stronger the hapiym's *tonal* becomes in us, the more our awareness is cut off from the *nagual* part of our consciousness

and, in time, we don't even remember we are part *nagual*. We lose that connection to the greater reality of psoyca consciousness. The spirit path requires unraveling all these perceptions and definitions of reality that the hapiym *tonal* uses to deceive our consciousness into believing there is only one version of reality. The hapiym program also has convinced each and every one of us that the hapiym ego *is* us, creating the basis for the fear one encounters as the first natural enemy when one finally starts to challenge and ultimately overthrow the hapiym mind virus.

There are too many people on this planet who accept belief systems founded on escapism. They think that the aliens are going to come and whisk them away into some form of cosmic Never-never Land. Others believe that their gods are going to save their souls and that they have no more responsibility as human beings than to believe in these gods and do their God's will in order to get their rewards in the afterlife. To become a spirit warrior means that one must become an independent and free consciousness. One can't become a free and independent consciousness so long as they are dependent on other external systems of belief, yet everything about the hapiym is founded on external sources. As don Juan noted, even the idea of God is on the table of the *tonal*. It is merely one more belief among a multitude of beliefs than one's ego can embrace to identify itself through, just another *definition* for ego identification.

In none of don Juan's teachings do you ever hear him advocating seeking validation from God or the Divine. Nowhere

in his teachings do you find anything other than the quest for personal power in order to become a fully functional, fully aware human being. Although from the standpoint of first cognition thinking, what he tried to teach Castenada may have sounded mystical to our present way of thinking, the teachings are infinitely pragmatic when one can move past all the mystical adventures Castenada filled his books with to detract from the teachings.

Castenada, just like the mystics throughout the ages, sold the readers a product. This product was filled with magic and mysticism that does not exist where genuine cognitive advancement is concerned. Humanity has been brainwashed into expectations about spiritual awareness by mystical hucksters and peddlers of the supernatural throughout the ages, and such beliefs have become a mainstay for the *tonal*, with the lie being passed on from generation to generation without question until recent times. Castenada was just one of a multitude of these hucksters who gained notoriety by selling his own brand of mystical garbage passing it off as spiritual truth.

The path to personal power has nothing to do with gaining magical abilities or performing mystical parlor tricks for the masses. The path to power means that one has to find the personal power through which they can ultimately navigate to and function in a greater version of reality than our present level of consciousness can even grasp. Operating under the present system of the *hapiym tonal*, everyone's personal power is drained just to sustain the illusions of belief we all embrace to

define our individual perception of reality. I will discuss power in more depth later in the book.

The Assemblage Point and the Art of Dreaming

In my many years of spirit work I had problems with the whole dreaming thing as elucidated by Castenada. The true meaning of the word is found in the following lengthy passage from *The Active Side of Infinity*, as well as defining what don Juan called the '*assemblage point*'.

sorcerers are divided into two groups: one group is *dreamers*; the other is *stalkers*. The *dreamers* are those who have a great facility for displacing the *assemblage point*. The *stalkers* are those who have a great facility for maintaining the *assemblage point* fixed on that new position. *Dreamers* and *stalkers* complement each other, and work in pairs, affecting one another with their given proclivities.

The displacement and the fixation of the *assemblage point* can be realized at will by means of the sorcerers' iron-handed discipline. The sorcerers of our lineage believed that there were at least six hundred points within the luminous sphere that we are, that when reached at will by the *assemblage point*, can each give us a totally inclusive world; meaning that, if our *assemblage point* is displaced to

any of those points and remains fixed on it, we will perceive a world as inclusive and total as the world of everyday life, but a different world nevertheless.

The art of sorcery is to manipulate the *assemblage point* and make it change positions at will on the luminous spheres that human beings are. The result of this manipulation is a shift in the point of contact with the *dark sea of awareness*, which brings as its concomitant a different bundle of zillions of energy fields in the form of luminous filaments that converge on the *assemblage point*. The consequence of new energy fields converging on the *assemblage point* is that awareness of a different sort than that which is necessary for perceiving the world of everyday life enters into action, turning the new energy fields into sensory data, sensory data that is interpreted and perceived as a different world because the energy fields that engender it are different from the habitual ones.

An accurate definition of sorcery as a practice would be to say that sorcery is the manipulation of the *assemblage point* for purposes of changing its focal point of contact with the *dark sea of awareness*, thus making it possible to perceive other worlds.

The art of the *stalkers* enters into play after the *assemblage point* has been displaced. Maintaining the *assemblage point* fixed in its new position assures sorcerers that they will perceive whatever new world they enter in its absolute completeness, exactly as we do in the world of ordinary affairs. For the sorcerers of our lineage,

the world of everyday life is but one fold of a total world consisting of at least six hundred folds.

What we can do from *inner silence* is very similar to what is done in *dreaming* when one is asleep. However, when journeying through the *dark sea of awareness*, there is no interruption of any sort caused by going to sleep, nor is there any attempt whatsoever at controlling one's attention while having a dream. The journey through the *dark sea of awareness* entails an immediate response. There is an overpowering sensation of the here and now. Some idiotic sorcerers gave the name *dreaming-awake* to the act of reaching the *dark sea of awareness* directly, making the term *dreaming* even more ridiculous.

The term *assemblage point* was one that was very hard for me to decipher on my own path, just as much as the term *dreaming* as used in this context. As don Juan stated, the term *dreaming* was rather ridiculous. In more modern and less esoteric interpretation, the *assemblage point* is nothing more than a focal point of energy of our perception, from which point one can 'dial in' (*dream*) and *see* parts of the greater reality (*the dark sea of awareness*). The *assemblage point* is nothing more than the focus point of your consciousness. As human beings operating in the first cognition, our center of awareness, our *assemblage point*, is governed by all the beliefs we have accepted about the world we live in based on the interpretation of our primary five senses. In this regard, our consciousness is like a radio receiver that only dials in on one channel.

We are each a form of radio dial through our consciousness, but none of us ever adjust that dial beyond the world of the *tonal* we have built for ourselves at the demand of our own internal mind virus. We each have the innate capability to communicate, virtually instantly, anywhere in creation, provided we have the personal power to reach those other 'destinations' through our sensory perceptions and have learned to adjust our cognitive radio dial to receive other stations (worlds). It is increasing this type of energetic power (raising your vibration) to be able to dial into these other stations in the *dark sea of awareness* that the path of the sorcerer, or spirit path is all about.

To access these other dimensions, or frequencies of existence, what don Juan allegorically called *luminous fibers*, as well as the conscious beings who inhabit them, we have to learn to silence all the chatter in our heads first. From that state of *inner silence*, we all have the capability to do this. From a state of inner silence, we can move our point of focus (*the assemblage point*) to virtually anywhere in existence and communicate and experience other 'worlds'. The *inner dialogue* could be equated with white-noise static on a radio dial. When one learns to dial in with their *assemblage point* to these different energetic realities, this is what don Juan refers to as *dreaming*, or *dreaming-awake*. It is not dreaming in the sense of dreaming while asleep (although certain control of that realm is also possible).

The problem with Castenada is that he took don Juan's analogies literally because his own reasoning mind could not

grasp the principles expressed in the allegorical nature of don Juan's teachings. It is obvious from Castenada's writings that he would not be satisfied until he achieved some kind of *mystical* experience, which is why he was 'shaman shopping' before composing his books. Don Juan's use of allegories to try and relate pragmatic principles about cognitive advancement fell on the deaf ears of Castenada who only wanted to fit those teachings into the magical box of his own *tonal*.

The Quest for Personal Power

The spirit path of the so-called sorcerer is a continual quest for personal power. This power is not as we imagine it as human beings, the power to control others in one respect or another. It is a hunt for the power that can transform yourself and move beyond our current perceptual limitations. Don Juan explains this hunt for power in the following manner in *Journey to Ixtlan*:

Personal power is a feeling, something like being lucky. Or one may call it a mood. Personal power is something that one acquires regardless of one's origin. A warrior is a hunter of power. I am teaching you how to hunt and store it. The difficulty with you, which is the difficulty with all of us, is to be convinced. You need to believe that personal power can be used and that it is possible to store it. To be convinced means that you can act by yourself.

A man of knowledge is one who has followed truthfully the hardships of learning; a man who has, without rushing or faltering, gone as far as he can in unraveling the secrets of personal power. Only be concerned with the idea of storing personal power.

Hunting power is a peculiar event. It first has to be an idea, then it has to be set up, step by step, and then, bingo! It happens. Hunting power is a very strange affair. There is no way to plan it ahead of time. That's what's exciting about it. A warrior proceeds as if he had a plan though, because he trusts his personal power. He knows for a fact that it will make him act in the most appropriate fashion.

In the world of our everyday lives we all expend a tremendous amount of personal power keeping our illusions in place. These illusions are the kingdom of our ego selves. The ego self identifies itself specifically with its ideas, beliefs, institutions, political affiliations and even into sports. This false self feels that if any of the institutions it is part of is challenged, then it is a personal affront to the self, for the ego creates itself by creating its identity around its beliefs. We all spend time defending everything we accept as an identifying factor to this personality. If it is Democrat or Republican, Communist or Capitalist, a believer in religion or an Atheist, this ego personality personalizes every affiliation it has and if anyone challenges any of these institutions, the ego takes it as a personal affront as a challenge to its identity.

We all expend untold amounts of personal power adopting and defending all of our ideas and beliefs. The hunt for personal power starts within oneself when we start to question all of these ideas that we think shape who we are. Every time we can face a belief of any nature head on and release our attachment to it, our spirit self gains that much more personal

power. This is what don Juan speaks of when he talks about hunting power. We each have to *stalk* power by challenging all we have accepted that is external from us that we use as a factor to identify us internally. In essence, we are *stalking power* in ourselves when we take on this challenge.

It is coming to terms with these ideas and beliefs that don Juan refers to as *the hardships of learning*, for this is not an easy, nor comfortable undertaking for anyone. As don Juan relates in a different passage elsewhere, one cannot build unless there is space to build upon. We are all so full of all these beliefs and ideas that there is no room for spirit to stretch itself into a greater presence within ourselves. You can't move new furniture into a house that is already full, and through our daily perception, we are all full to the brim with all of these accepted lines of defense and belief. Until we can unload this massive expenditure of power eaten up by our ego selves to protect its perceptual domain, our spirit self has no room to grow. This is what hunting personal power and *stalking one's self* to gain personal power means.

The Cubic Centimeter of Chance

Often, on the spirit path, one is confronted with, perhaps offered, an opportunity that is available to them to make an alteration in their course, to seize the moment and move in a more rewarding direction for their spiritual growth. In *Journey to Ixtlan*, don Juan expresses it as follows:

There is something you ought to be aware of by now. I call it the cubic centimeter of chance. All of us, whether or not we are warriors, have a cubic centimeter of chance that pops out in front of our eyes from time to time. The difference between an average man and a warrior is that the warrior is aware of this, and one of his tasks is to be alert, deliberately waiting, so that when his cubic centimeter pops out he has the necessary speed, the prowess to pick it up.

Chance, good luck, personal power, or whatever you may call it, is a peculiar state of affairs. It is like a very small stick that comes out in front of us and invites us to pluck it. Usually we are too busy, or too preoccupied, or just too stupid and lazy to realize that that is our cubic centimeter of luck. A warrior, on the other hand, is always alert and tight and has the spring, the gumption necessary to grab it.

Don Juan is being very precise when he says a warrior has the *gumption necessary to grab it*, when that cubic centimeter of chance presents itself. One can call it gumption, or one can call it a form of internal drive or keener awareness to see an opportunity for advancement, but spirit only comes to those in full force who are dedicated wholly to their spiritual advancement. Admittedly, one can experience certain gifts of spirit, but only up to a point. If the necessary drive does not accompany this, spirit is not compelled to deliver what one is not driven to seek on their own. In one sense, you could say that spirit works on the merit system, the harder you focus and stay with the path, the greater the reward for one's efforts. A lackadaisical effort on the spirit path will produce lackadaisical results. One has to pay to play.

In the foregoing manner, we must all be aware of those synchronicities, those random meetings of chance that may well open doors for us rather than thinking we have it all figured out and miss these opportunities. We can't be so focused on a certain expectation of spirit that we miss its presentation in another form. This is one way that one can miss that cubic centimeter of chance that presents itself on one's spirit path from time to time.

This book, along with all of our works, creates that cubic millimeter of chance for anyone that reads them and sees them for the truth they offer, rather than denying these truths and demanding to maintain their own illusions about what they think the spirit path is. Denial and a cognitive refusal to budge from incorrect beliefs will make an individual miss that cubic centimeter of chance no matter how many times it is offered.

The Battle Against Self-importance

Self-importance is one of the primary domains of the *foreign installation* that I refer to as the ego-self. Don Juan approaches the matter of self-importance in *The Fire From Within* in this manner:

Self-importance is our greatest enemy. Think about it--what weakens us is feeling offended by the deeds and misdeeds of our fellow men. Our self-importance requires that we spend most of our lives offended by someone.

Every effort should be made to eradicate self-importance from the lives of warriors. Without self-importance we are invulnerable.

* * *

Self-importance can't be fought with niceties.

* * *

Seers are divided into two categories. Those who are willing to exercise self-restraint and can channel their activities toward pragmatic goals, which would benefit other seers and man in general, and those who don't care about

self-restraint or about any pragmatic goals. The latter have failed to resolve the problem of self-importance.

Self-importance is not something simple and naive. On the one hand, it is the core of everything that is good in us, and on the other hand, the core of everything that is rotten. To get rid of the self-importance that is rotten requires a masterpiece of strategy.

In order to follow the path of knowledge one has to be very imaginative. In the path of knowledge nothing is as clear as we'd like it to be. Warriors fight self-importance as a matter of strategy, not principle.

Impeccability is nothing else but the proper use of energy. My statements have no inkling of morality. I've saved energy and that makes me impeccable. To understand this, you have to save enough energy yourself.

Warriors take strategic inventories. They list everything they do. Then they decide which of those things can be changed in order to allow themselves a respite, in terms of expending their energy.

The strategic inventory covers only behavioral patterns that are not essential to our survival and well-being.

In the strategic inventories of warriors, self-importance figures as the activity that consumes the greatest amount of energy, hence, their effort to eradicate it.

One of the first concerns of warriors is to free that energy in order to face the unknown with it. The action of rechanneling that energy is impeccability.

From the standpoint of our ego selves, we are all centrally self-important. Every decision we make is focused on gratifying or defending this *foreign installation* called ego and the world it has built and accepted as its own. Anything that threatens this domain is perceived as a threat and we find ourselves constantly defending our 'positions' whether they be of a religious, political, educational or other system that supports the ego's image of itself and its world.

Don Juan is absolutely correct when he teaches that we spend most of our lives being offended by someone that challenges any ideas the ego-self has adopted as it's particular reality. We all become defenders of the faith for our adopted and accepted ideas and beliefs. We take personal offense when we are met with disagreement or challenge to any of these ideas. To continually defend our positions, actions or behaviors eats up a tremendous supply of our personal energies. To retrieve these wasted energies, one must remove all the beliefs and habits that require defending in this manner. The less of these beliefs and habits you have to defend for the sake of your ego, the more your personal power will grow as you remove them from your consciousness.

Recent scientific discoveries have proven that the part of the mind that triggers the fear response in all of us is also triggered when we find any of our accepted ideas or beliefs challenged. Manipulation by fear is the favored tool of the hapiym ego. Fear is what it uses to protect itself from any

contrary positions and keeps our spirit selves ever enslaved to the ego's perceptual whims.

Regardless of the personal mindset of the individual, self-importance is the center of their world, until such time as they choose to remove it as the guiding force in their lives. Having done this myself, I no longer have any positions to defend, no beliefs to defend, no *foreign installation* present in my mind always on the defensive, and I do not expend personal energy in ever-looking to find offense from others.

To reach this state of being, one must do as don Juan teaches, one must take an inventory of their habits and see how destructive and inhibiting they are, simply so we can each support our self-importance. When one can face truthfully all the shortcomings within themselves, and eventually overcome them, then one is not continually having to defend anything, nor are we always only a hairsbreadth away from being offended. To lose the self-importance of the ego is to make room for our true spirit self to strengthen and grow.

It is most often our own self-importance that feels the necessity to challenge anyone who professes such ideas as a reality, rather than a simple opinion. The defensive nature of the ego's self-importance feels that such statements are to be challenged, discounted or denied simply because they are a threat to its domain of dominance and self-importance. It is our own self-importance that most often makes us miss that *cubic centimeter of chance* discussed in the last segment.

As don Juan states, "self-importance can't be fought with niceties." One has to be absolutely ruthless to defeat the internal

adversary and its kingdom of self-importance. This is why the spirit path is not the fluffy world that so many perceive it to be. It requires a lot of self-analysis and internal challenge to change oneself in the face of the hardest war and the strongest adversary anyone will ever fight. It takes courage, stamina and discipline to achieve this goal and attain one's personal power. If one does not have these qualities, then they will never be a warrior, nor understand what one is.

Understanding Our True Nature

In *Tales of Power* don Juan offers an explanation about our overall awareness. He explains it in this manner:

We are luminous beings. We are perceivers. We are an awareness; we are not objects; we have no solidity. We are boundless. The world of objects and solidity is a way of making our passage on earth convenient. It is only a description that was created to help us. We, or rather our *reason*, forget that the description is only a description and thus we entrap the totality of ourselves in a vicious circle from which we rarely emerge in our lifetime.

We are perceivers. The world that we perceive, though, was created by a description that was told to us since the moment we were born.

We, the luminous beings, are born with two rings of power, but we use only one to create the world. That ring, which is hooked very soon after we are born, is *reason*, and its companion is *talking*. Between the two they concoct and maintain the world. So, in essence, the world that your *reason* wants to sustain is the world created by a description and its dogmatic and inviolable rules, which the *reason* learns to accept and defend.

The secret of the luminous beings is that they have another ring of power which is never used, the *will*. The trick of the sorcerer is the same trick of the average man. Both have a description; one, the average man, upholds it with his *reason*; the other, the sorcerer, upholds it with his *will*. Both descriptions have their rules and the rules are perceivable, but the advantage of the sorcerer is that *will* is more engulfing than *reason*. You must learn to let yourself perceive whether the description is upheld by your *reason* or by your *will*. That is the only way for you to use your daily world as a challenge and a vehicle to accumulate enough personal power in order to get to the totality of yourself.

I provide these explanations at this point as a matter of information. They are presented in order to help advance your perceptions beyond what our normal perception leads us to accept as reality. In many respects, before we can move into spirit, we have to engage the ideas presented about it in order to recognize its appearance in our lives. So long as we accept the belief that we are all solid human beings and that our thinking process is the only interpretive circuitry that we can operate from, we are very likely to miss spirit when it appears.

Although I may be taking a roundabout manner of sharing these clarifications, one must be able to perceive an overall framework in order to perceive the picture. In many regards, these teachings are offered in this order as a sort of bordering to define a larger picture, just as most people start with the edges of a jigsaw puzzle to start the full creation of the

picture. Although the pieces seem disparate, they do comprise a whole system of perception which is attained through increments of understanding. In one regard, these explanations are merely sign posts that give direction and methodology to achieve that spiritual awareness that many are seeking.

Another very important aspect of this passage is the obvious insertions of mystical nonsense that has taken place at the hands of the author about, “we are not objects, we have no solidity”. Such statements only deceive one into believing that our material existence is only a trick of the mind, that we are not material beings living in a material world. It is little different than some modern claims that the universe is merely a hologram and it is only our consciousness that perceives it as solid. Such ideas only serve to misdirect us from the truth and head us straight down the road to another mystical or pseudo-scientific illusion.

Admittedly, our psycho-sentience is timeless and boundless when it is not clothed in a material body in incarnation, but to peddle the idea that we can take that awareness and disappear into nothingness because our bodies are nothingness and are not solid, is pure mystical nonsense. As stated in earlier chapters, Castenada took a lot of liberties with don Juan’s teachings, altering them where necessary to create his fictional stories, and this is one notable instance of that type of literary liberty-taking by putting his words in don Juan’s mouth.

Another thing Castenada did was to take the allegories provided by don Juan and literalize them. When don Juan used the analogy of our being luminous beings, it was an allegorical

example from which to teach and not to be taken as a literal truth. He used the concept of the luminous egg surrounding the human form as an allegorical example to try and explain our invisible psoyca sentience, our perception of the *nagual*. Above, I used the example of our sentience being like that of a radio receiver to explain a similar point. By using that analogy, I didn't literally mean that we are all radios. In both cases, the luminous egg and the radio are simply comparative devices to try and teach an abstract concept.

The Explanation of the 'Double' and 'Not-doing'

In *Tales of Power* don Juan guides us to understand what he calls the *double* or the *Other*. The *double* is one's spirit self. He relates it in this manner:

We confuse ourselves deliberately. All of us are aware of our doings. Our puny reason deliberately makes itself into the monster it fancies itself to be. It's too little for such a big mold, though.

No one develops a double. That's only a way of talking about it. All of us luminous beings have a double. All of us! A warrior learns to be aware of it, that's all. There are seemingly insurmountable barriers protecting that awareness. But that's expected; those barriers are what makes arriving at that awareness such a unique challenge. You are afraid of it because you're thinking that the double is what the word says. A double, or another you. I chose those words in order to describe it. The double is oneself and cannot be faced in any other way.

Becoming aware of one's *double*, or spirit self, is the primary purpose of the spirit path. In working to reach this awareness, don Juan teaches about *doing* and *not-doing*. To understand *not-doing*, we must first understand what is meant by *doing*. As our ego-oriented selves operate, we must always be doing something. We are either doing it or planning on what we are going to do next, or thinking about doing something. The ego part of ourselves gets bored very easily so it is always seeking to do something to entertain itself. This is what is meant by *doing*.

In our world, we are all *doing* and faced with other people *doing* all the time. In order to reach the cognition of our other self, or *double*, one has to practice the art of *not-doing*. Don Juan created for Castenada a series of exercises. These exercises served as a form of *not-doing*. To engage in *not-doing*, one must do things that break our cycles of constantly *doing*. Anything we can do to break this cycle of constantly *doing* at the behest of our ego selves is a form of *not-doing*. For instance, just look at all the things you ignore in life, the minor and subtle things you completely ignore, and start concentrating on what you are ignoring for a change in your daily routines of *doing*. Look at the interplay of shadows on the leaves, or small plants growing in your yard. Don't just look at them, really see them. Any exercise you develop for yourself to notice what you ignore is a tool to help enhance your perception of your double, and your access to the realm of spirit. This is an important method of how one discovers their inner self as well as opening the door to the subtle workings of spirit.

The Overview Tenets of Awareness

The following list of the tenets of mastery of awareness are found in *The Power of Silence*. I think this give a fair overview for the understanding of the teachings in general, without covering the necessary steps to achieve such a state of awareness.

Although I did not specifically follow don Juan's teachings on my own path to greater awareness, my experiences have shown me that what he relates in his own manner mirrors my own experiences. I arrived at my current level of perception through different methods than he used in his teachings, but the correlation between my personal experiences and his explanations, in hindsight, are pretty astounding. The manners in which I achieved my own level of awareness, although many were developed on my own, correlate pretty exactly to what he taught, in essence. It has only been from my own experience of passing through that silent shift in awareness than I can see and understand exactly what he taught. Of all the material I have digested on spirit matters over the years of my own progression, I think don Juan's teachings most succinctly describe, as well as it can be described in human terms of cognition, what the spirit path ultimately opens up to the dedicated pursuer of knowledge.

The art of *stalking* and the mastery of *intent* depend upon instruction on the mastery of awareness, which consists of the following basic premises:

1. The universe is an infinite agglomeration of energy fields, resembling threads of light.

2. These energy fields, called the Eagle's, or the *Indescribable Force's* emanations, radiate from a source of inconceivable proportions metaphorically called the Eagle--the *Indescribable Force*.

3. Human beings are also composed of an incalculable number of the same threadlike energy fields. These *Indescribable Force's* emanations form an encased agglomeration that manifests itself as a ball of light the size of the person's body with the arms extended laterally, like a giant luminous egg.

4. Only a very small group of the energy fields inside this luminous ball are lit up by a point of intense brilliance located on the ball's surface.

5. Perception occurs when the energy fields in that small group immediately surrounding the point of brilliance extend their light to illuminate identical energy fields outside the ball. Since the only energy fields perceivable are those lit by the point of brilliance, that point is named "the point where perception is assembled" or simply "the assemblage point."

6. The assemblage point can be moved from its usual position on the surface of the luminous ball to another position on the surface, or into the interior. Since the brilliance of the assemblage point can light up whatever energy field it comes in contact with, when it moves to a new position it immediately brightens up new energy fields, making them perceivable. This perception is known as *seeing*.

7. When the assemblage point shifts, it makes possible the perception of an entirely different world--as objective and factual as the one we normally perceive. Sorcerers go into that other world to get energy, power, solutions to general and particular problems, or to face the unimaginable.

8. *Intent* is the pervasive force that causes us to perceive. We do not become aware because we perceive; rather, we perceive as a result of the pressure and intrusion of *intent*.

9. The aim of sorcerers is to reach a state of total awareness in order to experience all the possibilities of perception available to man. This state of awareness even implies an alternative way of dying.

* * *

A level of practical knowledge is included as part of teaching the mastery of awareness. On this practical level are taught the procedures necessary to move the assemblage

point. The two great systems devised by the sorcerer seers of ancient times to accomplish this are *dreaming*, the control and utilization of dreams; and *stalking*, the control of behavior.

Moving one's assemblage point is an essential maneuver that every sorcerer has to learn.

How We Continually Re-create the World

We all hold our image of the world. In the passage that follows, don Juan is speaking about the world in which we live and how we keep it perpetuated, as well as talking about the world on a cosmic scale in the latter part of this quote. This passage is an excerpt from *A Separate Reality*.

You must stop talking to yourself. Every one of us does that. We carry on an internal talk. We talk about our world. In fact we maintain our world with our internal talk. Whenever we finish talking to ourselves the world is always as it should be. We renew it, we kindle it with life, we uphold it with our internal talk. Not only that, but we also choose our paths as we talk to ourselves. Thus we repeat the same choices over and over until the day we die, because we keep on repeating the same internal talk over and over until the day we die.

A warrior is aware of this and strives to stop his talking. This is the last point you have to know if you want to live like a warrior.

First of all you must use your ears to take some of the burden from your eyes. We have been using our eyes to judge the world since the time we were born. We talk to

others and to ourselves mainly about what we see. A warrior is aware of that and listens to the world; he listens to the sounds of the world. He is aware that the world will change as soon as he stops talking to himself and he must be prepared for that monumental jolt.

The world is such-and-such or so-and-so only because we tell ourselves that that is the way it is. If we stop telling ourselves that the world is so-and-so, the world will stop being so-and-so. You must start slowly to undo the world.

Your problem is that you confuse the world with what people do. The things people do are the shields against the forces that surround us; what we do as people gives us comfort and makes us feel safe; what people do is rightfully very important, but only as a shield. We never learn that the things we do as people are only shields and we let them dominate and topple our lives. In fact I could say that for mankind, what people do is greater and more important than the world itself.

The world is all that is encased here; life, death, people, the allies, and everything else that surrounds us. The world is incomprehensible. We won't ever understand it; we won't ever unravel its secrets. Thus we must treat it as it is, a sheer mystery!

An average man doesn't do this, though. The world is never a mystery for him, and when he arrives at old age he is convinced he has nothing more to live for. An old man has not exhausted the world. He has exhausted only what people do. But in his stupid confusion he believes that the world has

no more mysteries for him. What a wretched price to pay for our shields!

A warrior is aware of this confusion and learns to treat things properly. The things that people do cannot under any conditions be more important than the world. And thus a warrior treats the world as an endless mystery and what people do as an endless folly.

The explanations offered in this passage may seem enigmatic when first encountered, but I ask you to entertain the thought that what is related is valid. At the outset of this journey, that ego self will balk at such a notion. That internal voice will use all its power to convince one that all of this is hogwash and that no such thing is possible. It will tell you that your world (perception) is not continually driven by this inner voice, and that the world is as real and solid as you perceive it. The rationalization process in this regard is usually what pulls people from the path back to the safe haven of their known and accepted reality. That inner voice will use everything at its disposal to convince you that what is presented is bullshit, and that the reality you know and accept is all that counts. If that is what you choose to be led to believe by this inner voice, then you may as well stop now, for you will never proceed on the spirit path beyond your accepted reality. This is why there are so few warriors on the spirit path, because they simply let that inner voice talk themselves out of it.

The path of knowledge

Taking the path of knowledge is one fraught with personal mental peril. The path causes people to fear and dread, predicated on learning that their ideas and beliefs have no real meaning in the grand scheme of things. One must have an inner strength to face very disconcerting realizations about what don Juan encompasses in his general description of 'the world'. In some instances, it only means the world we live in in our normal perception. But the term also means creation at large, depending on the context of the teaching. This fact is not always readily obvious in his teachings that there is a distinction in the word as used.

In the following passage, I ask you to view 'the world' in a broader cosmic context, rather than meaning simply living on planet Earth. This passage is found in *A Separate Reality*:

The path of knowledge is a forced one. In order to learn we must be spurred. In the path of knowledge we are always fighting something, avoiding something, prepared for something; and that something is always inexplicable, greater, more powerful than us. The inexplicable forces will come to you. Later on it'll be your own ally, so there is

nothing you can do now but to prepare yourself for the struggle.

The world is indeed full of frightening things and we are helpless creatures surrounded by forces that are inexplicable and unbending. The average man, in ignorance, believes that those forces can be explained or changed; he doesn't really know how to do that, but he expects that the actions of mankind will explain them or change them sooner or later. A sorcerer, on the other hand, does not think of explaining or changing them; instead, he learns to use such forces by redirecting himself and adapting to their direction. That's his trick. There is very little to sorcery once you find out its trick. A sorcerer, by opening himself to knowledge, falls prey to those forces and has only one means of balancing himself, his *will*; thus he must feel and act like a warrior. I will repeat this once more: Only as a warrior can one survive the path of knowledge. What helps a sorcerer live a better life is the strength of being a warrior.

It is my commitment to teach you to *see*. I am compelled, therefore, to teach you to feel and act like a warrior. To *see* without first being a warrior would make you weak; it would give you a false meekness, a desire to retreat; your body would decay because you would become indifferent. It is my personal commitment to make you a warrior so you won't crumble.

The 'world' out there is definitely disconcerting to our normal senses. Beings exist of all shapes and varieties, some,

having no shape at all, are nothing but pure consciousness. It is not always 'nice and friendly' in that world either, which seems to be a mistaken impression adopted by many people without knowledge. One must develop a strength of spiritual character to deal with what one meets in that world, for just as don Juan relates, it can crush you if you are not strong enough to face that broader reality.

Some people have had unforeseen encounters from this other world and it frightens them immensely. This is a natural response for one without knowledge beforehand. Such an encounter, without the strength of a warrior, can leave one scarred and scared for life. The view of the immensity of that world, and the fact that it even exists beyond the safe harbor of our limited perception, is a very sobering, and often very frightening affair. This is why all the personal work is required before one willfully ventures out there. Everything on the path that don Juan teaches is necessary preparation for that eventual encounter. There is nothing in these teachings that is without merit if one has the inner drive and focus to succeed on this path. It is not a path for the spiritual tourist. If you are not 100% serious about your path, then I suggest you don't bother, for you do not have the required focus to succeed. This fact alone is why so few succeed on the path, because they lack the required focus and drive to gain the attention of spirit.

Personal Expenditure of Energy

In *The Power of Silence* don Juan relates how we all use energy to support our vision and acceptance of the world around us. He also explains some of the processes of sorcery as follows:

From where the average man stands, sorcery is nonsense or an ominous mystery beyond his reach. And he is right--not because this is an absolute fact, but because the average man lacks the energy to deal with sorcery.

Human beings are born with a finite amount of energy, an energy that is systematically deployed, beginning at the moment of birth, in order that it may be used most advantageously by the modality of the time.

The modality of the time is the precise bundle of energy fields being perceived. I believe man's perception has changed through the ages. The actual time decides the mode; the time decides which precise bundle of energy fields, out of an incalculable number, are to be used. And handling the modality of the time--those few, selected energy fields--takes all our available energy, leaving us nothing that would help us use any of the other energy fields.

The average man, if he uses only the energy he has, can't perceive the worlds sorcerers do. To perceive them,

sorcerers need to use a cluster of energy fields not ordinarily used. Naturally, if the average man is to perceive those worlds and understand sorcerers' perception he must use the same cluster they have used. And this is just not possible, because all his energy is already deployed.

Think of it this way. It isn't that as time goes by you're learning sorcery; rather, what you're learning is to save energy. And this energy will enable you to handle some of the energy fields which are inaccessible to you now. And that is sorcery: the ability to use energy fields that are not employed in perceiving the ordinary world we know. Sorcery is a state of awareness. Sorcery is the ability to perceive something which ordinary perception cannot.

When don Juan says that all of our energy is deployed he is referring to all the energy required to hold our perception of our world in place. This also includes all the energy expended through emotional releases of all kinds. We deploy energy to defend and protect all of our ideas and beliefs, and we deploy energy through our internal dialogue continually reinforcing all these accepted ideas. Even if we are pursuing new ideas, we are expending energy. If we find a new belief to replace an old belief, we merely exchange belief systems which our energy then defends and protects.

The hardest part of the spirit path is a process of cleaning house, or clearing ourselves of all these ideas, concepts and beliefs that we continually support by deploying our personal energy to keep them in place. As one moves through this

process, in time, their emotions come into balance, and the energy deployed through anger, depression, guilt or whatever is also dissipated which ultimately leads one to a state of internal balance. This type of balance cannot be achieved through any other means. Repressing emotions is only that, repressing. It will not bring balance as the clearing process eventually does.

Don Juan is also correct when he states that the average man does not have the energy to deal with sorcery. One can only access more fields of energy when they remove the connection to the fields already deployed and reclaim that power they are expending on average perceptual reality and its defense. We have to learn to let go of faulty ideas and perception, false beliefs, and mistaken acceptance of what we have been indoctrinated to believe what defines reality. All of these facets of our minds require an expenditure of energy, up to and including the perpetual thinking process and the ever-speaking voices in our head - *the internal dialogue*. The internal dialogue gives force and effect to all the other aspects of our perceived reality. This is why don Juan places such importance on stopping the internal dialogue.

The Sorcerer's Explanation of Will

There is a context to the passages below which was not presented in Castenada's books but which I will explain now for those willing to listen and learn. Everyone who embarks on the spirit path is looking for something. Regardless of who you are or where you live in the world, whatever has drawn you to the spirit path is driven by one ego desire or another, whether that is the belief that you can find God, join with the Divine or cosmic Oneness, gain mystical healing abilities, become a telepathic psychic or perform magnificent feats of magic. There is no one who embarks on this path that hasn't started from one selfish ego desire or another, and if you deny this, you are only lying to yourself about the motives that put you on this path.

Anyone who has done any biographical research into Carlos Castenada the man will find that, despite what he professed to know of these teachings, he was an arrogant, egotistical control freak. What you must understand is that when any teacher takes on a student, each student is an individual case which requires individual tutelage on a case by case basis. No two people are the same. Since each student's background and expectations are different, then how they are guided by the experienced teacher into knowledge depends on the personal baggage they carry. It is up to the instructor to arrive at the best

solution for how to work with this individual raw material to guide any student to wisdom and knowledge. In the case of Will, when don Juan asked Castenada what he was seeking to gain on his path, Will is what he answered.

For your own individual path, you may be seeking a form of enlightenment based on doctrinal expectations of what you think enlightenment is, so your particular answer to this question would not be Will, but enlightenment. Everyone on this path who still resides in the first cognition mode of thinking is waiting for something on this path. Your own individual desires and their fulfillment are what you are personally waiting to see manifest in your life. This is what you are waiting for, and the explanations on Will in the passages below can be exchanged for whatever it is you are waiting for. In the final tally, we are all seeking that personal power that comes from knowing ourselves, for from that knowledge will spring the power we seek. In the discussion below, Will is used as the example to explain this principle. It was tailored to teach Castenada specifically, and is not to be interpreted as a one-size-fits-all explanation where Will is concerned.

In *A Separate Reality*, don Juan explains *will* as follows:

You must act like a warrior. One learns to act like a warrior by acting, not by talking. A warrior has only his *will* and his patience and with them he builds anything he wants. You have no more time for retreats or for regrets. You only have time to live like a warrior and work for patience and *will*.

Will is something very special. It happens mysteriously. There is no real way of telling how one uses it, except that the results of using the *will* are astounding. Perhaps the first thing that one should do is to know that one can develop the *will*. A warrior knows that and proceeds to wait for it.

A warrior knows that he is waiting and knows what he is waiting for. It is very difficult, if not impossible, for the average man to know what he is waiting for. A warrior, however, has no problems; he knows that he is waiting for his *will*.

Will is something very clear and powerful which can direct our acts. *Will* is something a man uses, for instance, to win a battle which he, by all calculations, should lose. It is not what we call courage. Courage is something else. Men of courage are dependable men, noble men perennially surrounded by people who flock around them and admire them; yet very few men of courage have *will*. Usually they are fearless men who are given to performing daring common-sense acts; most of the time a courageous man is also fearsome and feared. *Will*, on the other hand, has to do with astonishing feats that defy our common sense. You may say that it is a kind of control.

Will is not what one calls "will power." Denying oneself certain things with "will power," is an indulgence and I don't recommend anything of the kind. The indulgence of denying is by far the worst; it forces us to believe we are doing great things, when in effect we are only fixed within ourselves.

Will is a power. And since it is a power it has to be controlled and tuned and that takes time. When I was your age I was as impulsive as you. Yet I have changed. Our *will* operates in spite of our indulgence. For example your *will* is already opening your gap, little by little.

There is a gap in us; like the soft spot on the head of a child which closes with age, this gap opens as one develops one's *will*. It's an opening. It allows a space for the *will* to shoot out, like an arrow. What a sorcerer calls *will* is a power within ourselves. It is not a thought, or an object, or a wish. An act of "will power" is not *will* because such an act needs thinking and wishing. *Will* is what can make you succeed when your thoughts tell you that you're defeated. *Will* is a force which is the true link between men and the world.

The world is whatever we perceive, in any manner we may choose to perceive. Perceiving the world entails a process of apprehending whatever presents itself to us. This particular perceiving is done with our senses and with our *will*. *Will* is a relation between ourselves and the perceived world.

What the average man calls will is character and strong disposition. What a sorcerer calls *will* is a force that comes from within and attaches itself to the world out there. One can perceive the world with the senses as well as with the *will*.

An average man can "grab" the things of the world only with his hands, or his senses, but a sorcerer can grab them also with his *will*. I cannot really describe how it is

done, but you yourself, for instance, cannot describe to me how you hear. It happens that I am also capable of hearing, so we can talk about what we hear, but not about how we hear. A sorcerer uses his *will* to perceive the world. That perceiving, however, is not like hearing. When we look at the world or when we hear it, we have the impression that it is out there and that it is real. When we perceive the world with our *will* we know that the world is not as "out there" or as "real" as we think.

Will is a force, a power. *Seeing* is not a force, but rather a way of getting through things. A sorcerer may have a very strong *will* and yet he may not *see*; which means that only a man of knowledge perceives the world with his senses and with his *will* and also with his *seeing*.

Now you know you are waiting for your *will*. You still don't know what it is, or how it could happen to you. So watch carefully everything you do. The very thing that could help you develop your *will* is amidst all the little things you do.

The power in this teaching is that if you remain focused on your primary goal with unbending intent, that 'will' in the context related above is the same thing as spirit 'descending on us after waiting in ambush' for the right moment to deliver our shifts in cognitive perception. No amount of ego-driven will-power can bring this moment into being. One can't force enlightenment, they can only keep plugging at the process seeking to assemble the puzzle pieces until one day, out of the

blue, understanding is just there. I explained my own experience of when this occurred for me in *Demystifying the Mystical*. This explanation of Castenada waiting for his Will is no different than your waiting for whatever it is you are seeking to attain, provided that what you seek is not founded on wishful thinking and fallacy. Where the desire for magical occurrences like those Castenada wrote about in his fictional accounts is concerned, you will be waiting forever to see such things manifest in your life because they simply do not exist in any reality, particularly the 3D first cognition world of perception. One should just as easily expect to take the magical train to Hogwort's and seek to become Harry Potter, for there truly is no difference in such expectations. Such desires are merely pipe dreams.

About the Other Self

In the book *The Eagle's Gift*, don Juan offers the following comments:

Warriors have no life of their own. From the moment they understand the nature of awareness, they cease to be persons and the human condition is no longer part of their view. You have your duty as a warrior and nothing else is important. So do your best.

The challenge of a warrior is to arrive at a very subtle balance of positive and negative forces. This challenge does not mean that a warrior should strive to have everything under control, but that a warrior should strive to meet any conceivable situation, the expected and the unexpected, with equal efficiency. To be perfect under perfect circumstances is to be a paper warrior.

And in a later passage from the same book:

The act of remembering the other self is thoroughly incomprehensible. In actuality it is the act of remembering oneself, which does not stop at recollecting the interaction warriors perform in their left side awareness, but goes on to

recollect every memory that the luminous body has stored from the moment of birth.

This act of remembering, although it seems to be only associated with warriors, is something that is within the realm of every human being; every one of us can go directly to the memories of our luminosity with unfathomable results.

In his teachings don Juan refers to the right-side awareness as our daily awareness. The left-side awareness is that which is our spirit side or true self. Since we are so deeply immersed in our daily cognitive state, the right-side awareness completely overrides and overshadows our left side awareness. Rather than remaining contained on the right side, our right-side awareness has filled both sides of our awareness where our spirit, or left-side awareness seems to be virtually unreachable when we start on our spirit path.

Once again, using the right-side/left-side tool for teaching these principles is not to be taken literally, it is only an analogy. One is not divided in this manner through any form of bodily separation, it is only a teaching device used to explain a principle that separates two different forms of cognition.

I have written about a clearing process we must all engage in one form or another to remove the overriding influence of our primary cognitive mind in this incarnation, the ego part of us. As we learn to engage and erode the beliefs and misconceptions we have adopted as our reality, it gives more space to our left-side awareness and allows our other self, our

psycho self to grow. This is in great part what working to remove the inner dialogue entails, this clearing process.

When don Juan refers to balance, the concept is not one whit different than what Buddha himself realized. It is only through clearing all the misconceptions and emotional detritus accepted by our right-side ego awareness that this form of true balance occurs. It has nothing to do with Eastern philosophical concepts that have been grafted wholesale onto New Age doctrines about balancing a duality of positive and negative forces as Castenada relates in the first passage. Opposing principles in first cognition polarity thinking cannot be resolved, they can only be morally equivocated leading to a position of moral relativism. This is Hinduism put in the mouth of don Juan and I can guarantee you that he never taught such philosophical drivel. This state of true emotional balance and equanimity is not something one can artificially force into being. When one achieves this, balance is a naturally occurring byproduct.

The path of the warrior, as defined by don Juan's teachings, is to become all of who we are, not just what our daily awareness makes us believe we are. In his teachings, our energy body is allegorically referred to as a glowing luminous egg as viewed by seers. In reaching the totality of awareness, we not only achieve participation with our own spirit self, but through the connecting links of the luminosity of our being, our higher-level consciousness, we have the *potential* to connect to all of creation provided we develop and hone the skills necessary to do so. As his closing comments relate, this avenue is available to every human being.

Another key point that needs to be discussed at this juncture is that of 'remembering' who we are. This concept of remembering also abounds in many New Age doctrines. Where first cognition human thinking fails us in this regard is found in the fascination with past lives and remembering them. Whoever you may have been in a past life incarnation really has no relevance or bearing on who you are in this human incarnation. Any of those lives were *those* lives and not *this* life. Other than giving some ego bragging rights about who they were, or thought they were in a past life has no relevance to what you are here to do in this life.

Another failure in this process of remembering who you really are comes with the human failing of remembering past events in their lives. Each of us remember incidents and events in our life, and remembering is simply recalling those incidents, almost like snapshots of things past. Remembering who you really are comes from an inner knowing, not a thinking recall of events as just describes. This type of knowing remembrance is not even in the same category of simple human remembering, so seeking to try and remember who you really are, using a human measuring stick of remembering, will always leave you wanting.

Remembering who you really are is not a cataloguing of events, but an inner knowing of one's capabilities as a fully aware sentient consciousness. It is in this knowing type of remembrance where our true power resides. There is no power in simply remembering past events that we call memories, for they are only a recounting of incidents from our lives, little different than looking at pictures in a photo album. You will never

discover who you really are if this is the method of remembering you are using to try and remember that. As much as I personally detest people who play word games by hyphenating words, the word remembering in this case might be better understood as a re-remembering of your consciousness, a putting together or reassembling of that consciousness and bringing it into your waking human awareness. Every ego belief you can rid yourself of allows more of your spirit consciousness to move itself forward into your cognitive awareness. This reassembly, or remembering, occurs in pieces like assembling a puzzle, until one day, enough of the pieces are assembled to where you can start to see the larger picture of who you really are. Using the chapter on 'will' as an example, this reassembling, or remembering, is what you are waiting for in order to discover who you really are. Every time you remove part of your ego indoctrination, you add a piece of your primary psychoconsciousness. When enough of the ego illusionary world is disassembled and enough pieces of your psychoconsciousness can be re-remembered, then you will start to realize who you really are, and not until.

The Steps to Clearing

In *Journey to Ixtlan*, don Juan takes the opportunity to chastise Castenada. Although what is said in the following passage was directed at Castenada, the same principle applies to each and every one of us, whether we want to admit it or not.

If you really want to learn, you have to remodel most of your behavior. You take yourself too seriously. You are too damn important in your own mind. That must be changed! You are so goddamn important that you feel justified to be annoyed with everything. You're so damn important that you can afford to leave if things don't go your way. I suppose you think that shows you have character. That's nonsense! You're weak, and conceited! In the course of your life you have not ever finished anything because of that sense of disproportionate importance that you attach to yourself.

Self-importance is another thing that must be dropped, just like personal history. The world around us is very mysterious. It doesn't yield its secrets easily. Now we are concerned with losing self-importance. As long as you feel that you are the most important thing in the world you cannot really appreciate the world around you. You are like

a horse with blinders, all you see is yourself apart from everything else.

With the possible exception of not finishing anything your entire life, everything that was said in the passage above, I would ask, that you consider as being said to you. I ask this because this is what I had to do, and everyone I know who has succeeded in any regard on the path has done in one form or another.

From the standpoint of our own egos, we are all self-important and conceited in regard to always being 'me first' in our own minds. None of us wants to admit this, most will deny it. Some of these teachings are hard to digest depending on how deeply we have our heels dug in about not being willing to change ourselves, or even acknowledge the truth of the statements presented above.

I have written in all of my books that this path is not for the faint of heart, nor for those who do not have the courage required to face their own faults and fix them by removing them. I re-emphasize that point here. There is absolutely no fluff in this process, and to believe there is, one is only misleading themselves. One must have *sobriety* to engage in this process, for to move into your spirit self, your everyday self and all its illusions must pass. If you are totally content with the everyday 'you', then you will gain nothing from these teachings. This may sound harsh, but it is a simple, yet brutal truth. If you want your world left stable and unchanged, then the path is not for you.

Enlightenment is a destructive process, not the path of
cotton candy and purple skies.

Impeccability

Throughout all of don Juan's teachings he hammers home the importance of being impeccable as a warrior. Impeccability is not the same as integrity, for integrity can often be subjective. One can have complete integrity in supporting their institutional, religious or political beliefs, but that is not impeccability. Impeccability differs in that it means being true to the guidance of one's spiritual development. Impeccability comes from being brutally honest with oneself on this path and facing and overcoming all the lies we tell ourselves, most importantly, the lies we tell ourselves about ourselves,

Spirit itself - your personal spirit, and the spirit that operates on a cosmic scale, demands personal impeccability before it will bestow power on anyone. There is a glass ceiling, of sorts, where spirit is concerned. One can progress a certain distance into that realm, but to gain a greater access, one must have an *impeccable* spirit. The mentality of the human ego does not possess that type of impeccability.

We see many films and read many stories about people with powers, movies like the X-men and a ton of other superhero presentations. In all of these films and stories, on one hand, we see people who are either born with certain powers, or others who are pursuing superpower. I think the ideas for the films and

books originate from a deep-seated knowing that on a certain level, we all have such inherent abilities when measured by handicapped human standards of perception. All of these movies illustrate why spirit demands impeccability to achieve that level of power - the books and films always result in conflicts between ego interpretations of good and evil - I'm right and you're wrong duality type thinking. This form of thinking is strictly the mindset of the ego personality. If the ego pursues power, it is either for self-gratification, self-aggrandizement, or the desire to use that power to bend others to their will.

In the X-men films, we see Dr. X's school teaching lessons in morality and what is the right or wrong use of power. All of this amounts to the ego part of us moralizing what is bad and what is good use of power in the moral construct of the world of ego. The ego self will never obtain nor understand true spiritual power, for it can only moralize and abuse power. In *Journey to Ixtlan*, don Juan uses the following description to tell about impeccability:

A warrior acts as if he knows what he is doing, when in effect he knows nothing. A warrior is acting impeccably when he trusts his personal power regardless of whether it is small or enormous.

Everyone who is on the spirit quest is looking for a shortcut to enlightenment. They want quick understanding with as little effort as possible to attain what they want. This is not impeccability. This mindset of laziness is what keeps people

continually chasing presumed methods of shortcutting their way to enlightenment; the DNA activations, the prayers, meditations and rituals, listening to the Solfeggio frequencies, taking Ayahuasca or DMT or other mind-altering drugs, uttering chants or affirmations, channeling, doing Reiki or whatever other shortcut is offered for those too lazy to stay with the real and pragmatic work required in this process. There are no shortcuts, and I am going to explain why, in detail.

Without exception, everyone starts the spirit path with some preconceived notion about what they think it is. They are attracted to the magical and mystical ideas of the new age or occult because every ego wants to possess magical powers so they can save the world or some other such heroic nonsense. There is not one of you who embarked on this path that didn't have some sort of pre-formed idea about such things. I was no exception to this rule.

The ego is attracted to power, especially egos who are simply part of the herd who have no real power and feel that if they can gain some kind of magical or mystical power, to be a powerful magician or some kind of saint, that their ego can find the specialness it feels it deserves. So, we embark on this path with an idea, and regardless of which mystical hook catches our fancy, we are all lured into this process by an ego with an overactive imagination harboring delusions about itself and its magical grandeur if it can only solve the mysteries of the universe. Reiki is attractive to the ego that wants to heal the world and be a hero to others with their magical healing abilities. The occult draws in those who want to be white magicians who

can combat the forces of darkness, and yet others are attracted to the dark side of magic because they are simply power-hungry egos that favor creating chaos. Still others are attracted by the visions of magical healings like Buddhist monks or Jesus, and they chase the illusion, again a hero's quest, to become the next world savior, at least in their ego's inflated imagination. Regardless of which lure captures our imagination, there is not one of us that got on this path without having selfish ego reasons for doing so, whatever those reasons were. Impeccability requires that we admit this about ourselves.

We live in a world where power rules. Power resides in the very hierarchal structures that govern this planet at all levels, and just through observing and living in this world, every ego is seeking some kind of power over others, whether that is a direct seeking of power or indirect. Religious adherents with their minds made up that they are the 'elect' of their god, are power seekers by proxy and this is what I mean by seeking power indirectly. They feel that their faith in their god gives them the earthly right to extend their power hiding behind the robes of their god or gods. This power by proxy becomes more personal in religious beliefs like Wicca, where the covens invoke the powers of their gods for personal use. No matter where you look on this planet, every human being is seeking power, whether that power is based on spiritual pursuits or political pursuits. Every mass movement is only an ego seeking power by proxy of its collective herd. Regardless of how one may deny this, every ego wants power. An ego feels that power will make it distinct and unique, that if it had power that people would have to pay

attention to them and recognize who they are as a powerful individual. There is no one who has not secretly harbored such ambitions about themselves at some time and in some form. This is the incessant hero mentality present in every human on this planet and the propaganda mills make goddamn sure that we never escape from its clutches.

The hapiym hive had an insatiable hunger for power. It had been aware of psoyca crew for eons, and make no mistake, the hive tried everything it could imagine to access the power of psoyca. The best it could ever come up with as an alternative weapon was gathering the intellect and intelligence of its hosts. This is why every mystical tradition on this planet places such emphasis on the 'power of the mind'. The mind and intellect are not psoyca, and even as arrogant power-driven humans experiment with Transhumanism and AI to find access to the power that psoyca possesses, it is nothing more than a dangerous experiment predicated on intelligence and mind, with the greatest threat being that of teaching hapiym-infected human emotions to robots. I can think of no greater misguided threat to spring from the mind of arrogant ego-driven humans than this nightmare. But I digress.

Impeccability is the trait of being completely and brutally honest with yourself. This requires facing and overcoming every ounce of the ego's desire for power that one may secretly harbor, for as long as any ego traits are there, the quest for and abuse of power is present. One only needs to observe what happens when humans get any small degree of enlightenment, then set themselves up as gurus to others who all peddle their pap to the

public. These people are a prime example of the ego's quest for power, and regardless of what they preach about overcoming the ego, none of them have fully overcome their own ego or they wouldn't be getting rich and famous for doing what they do. Their egos are still fully in charge of them, whether they admit it or not.

Which brings us to why this path is so hard and why it takes so long. The full power of psocyca is not going to be given to anyone who is a threat to themselves and others, and so long as the ego is present, this threat exists in all of us whether we are willing to admit it or not where the quest for power is concerned. If we cannot put the ego out of business once and for all in our minds, we are never going to be allowed to step into full psocyca power because of the well-observed tendency for abuse of power by every ego. So long as we allow the ego space in our minds, we are not deserving of the power that psocyca brings us. Psocyca has the power of both creation and destruction on a scale unimaginable, and this power is not going to be given to avaricious egos simply because they want it to be given to them freely and easily.

The test of impeccability is not measured only by one's external actions, but more keenly through one's internal actions destroying our own greatest enemy, the ego virus and its residual habits. Although we may have part of our psocyca consciousness on board, it knows when you are lying to yourself and still allowing your ego sway over your consciousness. You may be able to lie to yourself about such things, but you can't lie to your

psoyca, and your internal spirit is the director of your growth, like it or not.

In order to step into the power of impeccability, you have to be totally honest and impeccable in your own internal house cleaning, because if you do not have the impeccability and honesty to tear down your internal adversary, you are not to be trusted with the power to create universes. This is what impeccability is and why there are no shortcuts on the path to true power. If shortcuts were allowed in the process, then the chaos you see in this world would be magnified exponentially in the hands of petty egos. This, psoyca crew will not allow to come into being. There has been more than enough tyranny wrought by those in the first cognition with the power to tyrannize entire creations to trust them with the kind of power psoyca begets through impeccability.

Shortcuts are the desires of lazy egos who feel that just because they have a desire for power and they feel they are deserving, that the keys to the kingdom should be handed to them on a platter. Without impeccability, this is not going to happen. You either do the hard work necessary to this process or you do without, and no amount of whining, denying, seeking shortcuts or anything else is going to open that door to second cognition consciousness for you. We are *not* letting any hapiym, residual first cognition trash through that doorway, no matter the pleading, meditating and praying to get there.

Your spirit will provide impeccability tests all along the way to see whether you can exhibit it, but you are not going to step into your full power if you have not completed your

personal work and cleaned all the hindering ego garbage from your minds. This is a drawn out and grueling process, but it is an absolute requirement before you step through that doorway into the new cognitive reality and can address *infinity*. You are likely to not even reach the second cognition until the vast majority of this house cleaning is complete, so you may as well learn patience and settle in for the ride.

To become full psoyca crew requires steadfastness, patience, determination and above all, personal impeccability. One must have all of these personal traits in order to succeed. It is not the path of the lazy man or the person that only provides half-assed efforts thinking these will be enough to squeak by. Psoyca power does not come to people who have the minimalist attitude of, 'that ought to be enough, I don't want to work any harder than that,' yet this is the most prevalent mindset most humans exhibit in their path work. And they wonder why they can't advance? Try to explain to them what I have shared here, and every one of them will balk at this truth, which is why I no longer bother with trying to educate the lazy masses.

By this description, impeccability is learning to trust absolutely in your spirit self, regardless of what you think you may know in your conscious awareness. Impeccability is the ability to act on what spirit reveals, without any moralizing or thinking. Again, spirit is *not* to be confused with some external principle or idea or some form of singular guiding universal consciousness, but *one's own* awareness. This is why don Juan teaches that the way of the warrior is the way of actions, not thinking. Impeccability is trusting in spirit to guide one's actions

without thought. In this regard, trust in spirit is the definition of impeccability, regardless of what spirit shows you, impeccability will guide you to the appropriate action.

The Art of Dreaming

Over the years I have always had a hard time accepting what Castenada called the Art of Dreaming. Don Juan used the term *dreaming* in many of his teachings and I always found it very confusing until very recently. In *The Art of Dreaming*, don Juan explains *dreaming* this way:

Sorcery is the act of embodying some specialized theoretical and practical premises about the nature and role of perception in molding the universe around us.

Our world is only one in a cluster of consecutive worlds, arranged like the layers of an onion. Even though we have been energetically conditioned to perceive solely our world, we still have the capability of entering into those other realms, which are as real, unique, absolute, and engulfing as our own world is.

For us to perceive those other realms, not only do we have to covet them but we need to have sufficient energy to seize them. Their existence is constant and independent of our awareness, but their inaccessibility is entirely a consequence of our energetic conditioning. In other words, simply and solely because of that conditioning, we are

compelled to assume that the world of daily life is the one and only possible world.

Believing that our energetic conditioning is correctable, sorcerers of ancient times developed a set of practices designed to recondition our energetic capabilities to perceive. They called this set of practices the art of *dreaming*. It's the gateway to infinity.

Through *dreaming* we can perceive other worlds, which we can certainly describe, but we can't describe what makes us perceive them. Yet we can feel how *dreaming* opens up those other realms. *Dreaming* seems to be a sensation--a process in our bodies, an awareness in our minds.

Dreaming instruction is divided into two parts. One is about *dreaming* procedures, the other about the purely abstract explanations of these procedures: an interplay between enticing one's intellectual curiosity with the abstract principles of *dreaming* and guiding one to seek an outlet in its practices.

The term *dreaming* in the teachings can be very deceiving. I think the term was actually used by don Juan, and in other passages, he felt the word *dreaming* was ridiculous. I think a lot of how Castenada interpreted *dreaming* was from his own limited perception, and his stories about his own personal adventures reflect that lack of understanding.

Although there are teachings about how to use the dream realm in this material, the most relevant aspect of *dreaming* is perceptual, not actually achieved in the dream state. The

meaning of *dreaming* in the primary context of what don Juan taught amounts to what I call 'dialing in'. This simply means recognizing the ability to talk to and interface with beings from other parts of the greater reality. It is not dreaming in the sense of what happens when we sleep, but more a form of becoming consciously aware, and learning to navigate consciously to other places in creation. Most of this is achieved in our waking state, so the term *dreaming* is wholly inapplicable and terribly confusing when we try to understand it using the human definition of the word dream.

Some people do what they call shamanic journeying. In many cases, these journeys can produce similar results to what I call dialing in, and what don Juan called *dreaming*. In all of these instances, we are awake and aware, although we are using our spiritual sensory perceptions to perceive what we encounter in a completely different fashion. This is *dreaming* by don Juan's definition.

What don Juan called *dreaming* is in fact a form of sensory perceiving more resembling what one might call a sixth sense. Through what he called the *dream state*, one is able to dial in with their spirit consciousness to perceive things beyond our daily world. There is usually nothing visual in this respect where dreaming is concerned (although there can be for some), it is a type of perceiving that humanity has yet to learn where its own capabilities are concerned. It cannot be accurately described in any terms that our first cognition awareness can understand. This is not because it is anything mystical, but for the simple reason that there has been nothing to date in the history of human

cognitive development to compare it to for one to reach that understanding. If this state of awareness and perceiving can be achieved, and it most definitely can, then it is nothing more than a hidden latent talent that humanity possesses and has not yet developed, which means that it is a perfectly natural possibility in the realm of human accomplishment and nothing supernatural. It only *sounds* mystical because we have nothing yet in our catalogue of knowledge through which to define it.

The Art of Stalking

The other primary aspect of spiritual development, besides learning the art of *dreaming*, is the art of *stalking*. Usually, before one becomes a *dreamer* in the sense discussed in the previous post, one must *stalk* power, they must reclaim all the energy that their spirit self has allowed the ego self to override of its power. In part, don Juan describes *stalking* in *The Second Ring of Power*.

What is the art of *stalking*? A hunter just hunts, a *stalker* stalks anything, including himself. An impeccable *stalker* can turn anything into prey. We can even stalk our own weaknesses. You do it in the same way you stalk prey. You figure out your routines until you know all the *doings* of your weaknesses and then you come upon them and pick them up like rabbits inside a cage.

Any habit is, in essence, a *doing*, and a *doing* needs all its parts in order to function. If some parts are missing, a *doing* is disassembled.

At the outset of our spiritual journeys, we must all learn to *stalk* ourselves, *stalk* our habits, and *stalk* all the aspects of what the ego part of us maintains as its image of the

world. *Stalking* can be equated to a form of internal self-analysis and alteration of ingrained behavioral habits we have all adopted in accepting our view of the world as the only perceivable reality. All of these habits are the *doings* of our ego self. The premise of *stalking* one's self is the honest analysis and acceptance of our egocentric shortcomings and altering the *doing* of those habits to *not-doing*, so we can ultimately erode that hard-coded picture of the world as we perceive it.

When don Juan speaks of learning our routines, it does not necessarily mean the routines of our daily lives - as when we have to get up and get prepared to go to work, etc. He is speaking about the routines of our thinking processes. The routines of what we accept as real versus what we think is not real. The routines of these thoughts are immensely more important to *stalk* and overcome than our simple daily routines of functioning in the 3D world, for it is the continual routine of rigid thinking that must be overcome.

To learn these thinking routines and ultimately break away and alter them is the purpose of *stalking* oneself. Every one of these routines of thought and belief expend energy. The more rigid the thoughts and beliefs we embrace, the more energy is stolen from our spirit self to maintain these beliefs. The more we can overturn these thoughts and beliefs, the more spiritual power we reclaim to help bring our spirit awareness to the fore to replace the false ego *person*. *Stalking* oneself is the most important aspect of the spirit path if one desires to attain true spiritual balance and advance into cohesive *dreaming*.

Explaining Dreaming in Dreams

I have offered the explanation of what *dreaming* is from the standpoint of advancing our perceptual abilities to reach into the unknown and interact with it. The following passage addresses certain aspects of *dreaming* from our dream state. This also comes from *The Art of Dreaming*.

The *dreaming* attention is the key to every movement in the sorcerers' world. Among the multitude of items in our dreams, there exist real energetic interferences, things that have been put in our dreams extraneously, by an alien force. To be able to find them and follow them is sorcery.

Dreams are, if not a door, a hatch into other worlds. As such, dreams are a two-way street. Our awareness goes through that hatch into other realms, and those other realms send scouts into our dreams.

Those scouts are energy charges that get mixed with the items of our normal dreams. They are bursts of foreign energy that come into our dreams, and we interpret them as items familiar or unfamiliar to us.

Dreams are a hatch into other realms of perception. Through that hatch, currents of unfamiliar energy seep in.

Then the mind or the brain or whatever takes those currents of energy and turns them into parts of our dreams.

Sorcerers are aware of those currents of foreign energy. They notice them and strive to isolate them from the normal items of their dreams.

They isolate them because they come from other realms. If we follow them to their source, they serve us as guides into areas of such mystery that sorcerers shiver at the mere mention of such a possibility.

This explanation of what can happen in our normal dream state is of high importance. For the most part, our dreams are just dreams, part of the subconscious clearing itself of its own form of garbage. But as don Juan states, the dream state can also be a hatch that opens to other dimensions and frequencies. Also, as he stated, it is a two-way street, and as such our dreams can be interfered with by outside and alien forces. As a normal human being, we rarely, if ever, encounter anything other than the normal dream state. But as our energy level rises and our spirit self gets more adventurous in expanding its awareness, it can draw a variety of beings into our dream field, some benevolent, some not. It takes a lot of time to be able to discern between what is just a weird dream and what dream carries the energetic signature of an interloper.

In my own experiences, I have had both types of dream intervention. One type of intervention is what I call 'message dreams'. These are dreams that usually wake one up after a certain form of message is delivered in our dream state, and the

waking aspect insures that we ponder it from a waking state so as not to forget that a message was delivered. Message dreams are not always clear and concise, like receiving an office memo. They can be very allegorical, and it is only through subsequent research that one can reach the meaning of the message.

The other type of dream from outside interlopers, I call 'hit dreams', because in essence they are designed to energetically impair or harm one while in the dream state, which is a state of more vulnerability than our waking state.

The only thing that determines one's ability to be aware of either of these dream states is a form of spiritual awareness. Spirit dreams have a different *texture*, a different *feel* than our normal dream state. They are usually more vivid and feel more real than a normal dream, and that is what I mean by these dreams having a different *texture* to them. The more one advances their conscious spiritual awareness, the more this awareness can spread into our sleep state, which gives us the perception of our dreams being interfered with in both cases.

In all honesty, I don't want to frighten you with the possibility of hit dreams, because interference of that nature will most likely never come to you, although in the past the possibility was greater. I would much rather you focus on being able to detect message dreams and be aware of the fact that such a thing is remotely possible. What don Juan describes in the last couple paragraphs presented above is a manner of finding an interloper within the dream state itself. I have only had the necessity of doing this one time in my experience with ludic dreaming. In all the other dream incidents I experienced (and

they are many), I was able to back track the source either while in the dream or from my waking state after the fact.

Be aware that as your spirit grows, it grows in all aspects of your being, not only your physical conscious awareness, but in your dream states as well. From the standpoint of an energetic being, there is little difference between the two, it is simply a matter of perception.

As a final piece of advice, when you are awakened from a message dream, don't just roll over and go back to sleep because chances are you will simply forget the dream. If you are awakened by one of these dream, make the conscious effort to get up and remember the dream. Waking up and consciously remembering the dream, no matter how weird, will more firmly set it in your waking memory for later analysis. You don't have to stay up for hours to do this, but only a few minutes, long enough to make yourself remember it in your waking state.

The Purpose of Dreaming

In *The Art of Dreaming*, soon after the previous passage presented about The Art of Dreaming, don Juan works to explain about *dreaming*.

In order to appreciate the position of *dreamers* and *dreaming*, one has to understand the struggle of modern-day sorcerers to steer sorcery away from concreteness toward the abstract.

Concreteness is the practical part of sorcery. The obsessive fixation of the mind on practices and techniques. And the unwarranted influence over people.

The abstract is the search for freedom, freedom to perceive, without obsessions, all that's humanly possible. Present-day sorcerers seek the abstract because they seek freedom; they have no interest in concrete gains.

After lifelong discipline and training, sorcerers acquire the capacity to perceive the essence of things, a capacity they call *seeing*.

To perceive the energetic essence of things means that you perceive energy directly. By separating the social part of perception, you'll perceive the essence of everything. Whatever we are perceiving is energy, but since we can't

directly perceive energy, we process our perception to fit a mold. This mold is the social part of perception, which you have to separate.

You have to separate it because it deliberately reduces the scope of what can be perceived and makes us believe that the mold into which we fit our perception is all that exists. For man to survive now, his perception must change at its social base.

This social base of perception is the physical certainty that the world is made of concrete objects. I call this a social base because a serious and fierce effort is put out by everybody to guide us to perceive the world the way we do.

Everything is energy. The whole universe is energy. The social base of our perception should be the physical certainty that energy is all there is. A mighty effort should be made to guide us to perceive energy as energy. Then we would have both alternatives at our fingertips.

To train people in such a fashion is possible and this is precisely what I am doing with you. I am teaching you a new way of perceiving, first, by making you realize we process our perception to fit a mold and, second, by fiercely guiding you to perceive energy directly. This method is very much like the one used to teach us to perceive the world of daily affairs.

Our entrapment in processing our perception to fit a social mold loses its power when we realize we have accepted this mold, as an inheritance from our ancestors, without bothering to examine it.

To perceive a world of hard objects that had either a positive or a negative value must have been utterly necessary for our ancestors' survival. After ages of perceiving in such a manner, we are now forced to believe that the world is made up of objects.

It is unquestionably a world of objects. To prove it, all we have to do is bump into them. We are not arguing that. I am saying that this is first a world of energy; then it's a world of objects. If we don't start with the premise that it is a world of energy, we'll never be able to perceive energy directly. We'll always be stopped by the physical certainty of the hardness of objects.

Our way of perceiving is a predator's way. There is another mode, the one I am familiarizing you with: the act of perceiving the essence of everything, energy itself, directly.

To perceive the essence of everything will make us understand, classify, and describe the world in entirely new, more exciting, more sophisticated terms. Terms that correspond to sorcery truths, which have no rational foundation and no relation whatsoever to the facts of our daily world but which are self-evident truths for the sorcerers who perceive energy directly and *see* the essence of everything.

For such sorcerers, the most significant act of sorcery is to *see* the essence of the universe. The essence of the universe resembles incandescent threads stretched into infinity in every conceivable direction, luminous filaments

that are conscious of themselves in ways impossible for the human mind to comprehend.

It is in this passage that don Juan lays the foundation of the term he calls *dreaming*. It is not about controlling your dreams (although that can be done to a certain degree), but about expanding one's perceptions to where we can *see* a greater part of creation. Some people, (usually empaths, from my experience), have the ability to actually *see* energy directly, more so than others may perceive it. These people don Juan refers to as the *dreamers*.

The other side of the coin is what don Juan calls *stalkers*. The *stalkers* are the ones who know how to stalk power. Each of us has the ability of both a *dreamer* and a *stalker*, but there are few, if any, who are fully both. *Stalkers* do their *dreaming* in a less visual, yet more intuitive state of *seeing*. Just because they don't necessarily have the advantage of *seeing* energy visually like some *dreamers*, the *stalker's* intuitive perception of things is still considered *dreaming*, and either form of perceptual awareness, or *traits*, is considered *seeing*.

The ability to *see* may be prevalent in an individual (to a certain degree) even if they are still operating under ego. One's spiritual traits are what they have. But it is the accuracy with which one can use these traits that separates the sorcerer from the novice. The boundary between the two is called *discernment*. The clearing process hones this sense of *discernment* and also sharpens our ability to reach further in our perception. The more

room we can make for the left side of awareness (the spirit side), the more acute our perception can become. It is clearing out the overriding aspect of our right-side ego awareness (what don Juan here refers to as the social part of our perception) that gives one more perceptual clarity as one advances on this path. So long as we accept restrictive beliefs and interpretations, any *discernment* we develop will always be tainted, or colored, by these beliefs and our first cognition filters. One can more easily see through a clear stream than through muddy water. The right-side ego awareness of our everyday perception is that muddy water.

Also, in these passages, don Juan uses the allegorical concept of filaments of light to illustrate in an instructional manner the avenues of perception down which one may dial in with their dreaming perception to perceive and learn about the universe. These filaments do not exist in a literal sense, but again, are only used as an instructional tool to express a concept of perceiving.

The Human Malady, the Single Point of Perception

We all live in this world and we have all been taught to agree with what this world is and is not by continual indoctrination to the 'system' of this reality. No matter the culture in which we live, our location on the planet, our beliefs, race or nationality, we are all slaves to this system of perception. In *The Art of Dreaming* don Juan expresses it in the following manner:

***Seeing* children's assemblage points constantly fluttering, as if moved by tremors, changing their place with ease, the old sorcerers came to the conclusion that the assemblage points habitual location is not innate but brought about by habituation. *Seeing* also that only in adults it is fixed on one spot, they surmised that the specific location of the assemblage point fosters a specific way of perceiving. Through usage, this specific way of perceiving becomes a system of interpreting sensory data.**

Since we are drafted into that system by being born into it, from the moment of our birth we imperatively strive to adjust our perceiving to conform to the demands of this system, a system that rules us for life. Consequently, the old

sorcerers were thoroughly right in believing that the act of countermanding it and perceiving energy directly is what transforms a person into a sorcerer.

I am in wonder at the greatest accomplishment of our human upbringing: to lock our assemblage point on its habitual position. For, once it is immobilized there, our perception can be coached and guided to interpret what we perceive. In other words, we can then be guided to perceive more in terms of our system than in terms of our senses. Human perception is universally homogeneous, because the assemblage points of the whole human race are fixed on the same spot.

If we take the observations of the sorcerer's *seeing* the assemblage point operating free and unencumbered as children, then one must reach the conclusion that this is the natural state of human consciousness. Yet by the time we reach adulthood, we are all dialed to the same channel, all coloring within the same accepted lines of an indoctrinated reality - we are all homogenous in that locked-down form of perception in our daily lives. This is specifically due to the infection of the hapiym mind virus and its function as a collective. Don Juan's 'predators' not only gave us their mind, they gave our species its instinct to cluster in hives, or herds.

To approach sorcery, by don Juan's descriptive choice of words, is designed to free our point of perception from this indoctrinated and accepted definition of reality, where he teaches that our *assemblage point* had been locked, and return to the

naturally free-flowing form of perceptual abilities we are all born with. By being forcibly indoctrinated into this homogenous perception of reality, we have given up our birthright as spiritual beings to become merely human beings, thinking as we think, and doing as we do, living fruitless lives until we die, never knowing there is something greater of which we are a part but have no knowledge about. We all know the boundaries of this rigid world for it is an image we all accept (as a general rule), until such time as we can escape its grasp and start to perceive the greater reality with senses we have forgotten how to use.

Denial of these senses and our inherent capabilities as energetic beings only serves to make our limited perception more rigid. We reinforce the indoctrination through our ego-controlled beliefs and therefore continue to operate with a form of spiritual tunnel-vision throughout our lives. We think we only see with our eyes, we do not realize that we can *see* with other parts of ourselves. *Seeing* in the manner of a sorcerer is an impossibility in the accepted world of our limited 5-sense perceptions, unless of course, one is consorting with devils or some such nonsense.

To advance in one's development of their own spirit self, we all must take on and challenge every aspect of this perceptual illusion we call reality that we have been forcibly dialed into and what is accepted as normal, erroneously called the 'human condition'. It takes great courage and stamina to challenge our very perception of reality, and even more to eventually succeed in freeing one's self from its restricting restraints of definition

and rigid thinking. This is the path of the sorcerer, or in more modern terminology, the path to find and free one's own spirit.

When don Juan observes that once our consciousness has been captured and locked into the first cognition perceptual reality, that we can then be guided in what we perceive and give up our senses to the illusion, is a full description of how those who control human perceptions through the media, religions, politics and cultures have controlled what we think reality is. We have been intentionally brainwashed to look at the movie and not the man behind the curtain manipulating our perceptions of reality. We give up our natural sensing capabilities to buy the perceptual lies and illusions fed to us by those whose only goal is to control humanity through controlling its consciousness. Every book I have written and every video we produced is designed to expose this illusion and the men behind the curtain pulling all the strings of your consciousness so people can become aware and literally come to their spiritual 'senses' and reclaim their cognitive birthright.

The Known, the Unknown and the Unknowable

In *The Fire From Within* don Juan provides the explanations regarding the known, the unknown and the unknowable as follows:

There are a series of truths about awareness that have been arranged in a specific sequence for purposes of comprehension. The mastery of awareness consists in internalizing the total sequence of such truths.

The first truth is that our familiarity with the world we perceive compels us to believe that we are surrounded by objects, existing by themselves and as themselves, just as we perceive them, whereas, in fact, there is no world of objects, but a universe of the *Indescribable Force's* emanations.

Before I can explain the *Indescribable Force's* emanations, I have to talk about the known, the unknown, and the unknowable.

The unknown is something that is veiled from man, shrouded perhaps by a terrifying context, but which, nonetheless, is within man's reach.

The unknown becomes the known at a given time. The unknowable, on the other hand, is the indescribable, the unthinkable, the unrealizable. It is something that will never be known to us, and yet it is there, dazzling and at the same time horrifying in its vastness.

There is a simple rule of thumb: in the face of the unknown, man is adventurous. It is a quality of the unknown to give us a sense of hope and happiness. Man feels robust, exhilarated. Even the apprehension that it arouses is very fulfilling. The new seers *saw* that man is at his best in the face of the unknown.

The unknown and the known are really on the same footing, because both are within the reach of human perception. Seers, can leave the known at a given moment and enter into the unknown.

Whatever is beyond our capacity to perceive is the unknowable. And the distinction between it and the knowable is crucial. Confusing the two would put seers in a most precarious position whenever they are confronted with the unknowable. Most of what's out there is beyond our comprehension.

As explanation of the unknowable I can only offer the following based on my own personal experience. When we step into operating in spirit, and start operating within the second cognition, we venture out to the world at large on a cosmic scale. Many times, we are forced to enter that realm of the unknown, prodded by consciousnesses who feel they have the right to mess

with us, other times through our own willful determination to query the workings of the cosmos.

I have personally encountered many other entities 'out there' who are not so much unlike us in that they, too, are seeking answers to the same mysteries. These beings may have greater scope in their perception than our perception, and in that respect, we can learn from them. These meetings and encounters fall into our current perception as meeting the unknown. Once the unknown is met, it is no longer unknown, it falls into the category of our perceptual 'known'. This is why don Juan states the known and the unknown are really on the same footing.

In my own quest for understanding, no matter how 'far' out there I reach, nor how many different types of consciousnesses I meet, there are still questions that neither they nor I will ever know. Some things operate because that is simply the way it is, without explanation or understanding on anyone's part. That is the unknowable aspect of the *Indescribable Force's* emanations.

Many people here on their spirit paths get the idea that if they encounter invisible beings who speak to them, that these beings have all the answers. Even worse, many people believe that just because they are speaking with a disembodied voice who schmoozes them up with the Love and Light doctrines present in the New Age are automatically good people. Nothing could be further from the truth. Another hard fact to come to terms with is that no being we encounter out there, no matter how broad their individual perception may be, has all the answers. You must prepare yourself for the time you experience these encounters

and realize that to some questions you ask, the answer you will get from them is, "I don't know".

I have reached and gone far into the vastness of creation, and at every point I encounter, no matter the knowledge I may achieve, everyone is themselves looking for similar answers. We must each come to the realization that there is no such being in existence perceived as God, in the idea that God knows all. There is no such thing as a governing cosmic consciousness or Oneness of which every being in creation is only a small part.

No one out there knows all there is to know. Every consciousness out there is as hampered in part of its understanding of the unknowable as are we. This realization alone is what most people would not be willing to admit, because the concept is so fearful. The more one ventures 'out there', the more one realizes we are all on our own as individual spirits. There is no guiding force looking out for our lives but ourselves. The idea of being alone and totally responsible for ourselves in this vast cosmos is a very sobering thought to all of us, but it is the way it is. Knowing this and accepting it is the path of the warrior.

The Struggle of the Warrior

I have stated in my books that the path of the warrior is not for the faint of heart, nor for the spiritual tourist. It is a hard-won path and a hard-fought series of battles for one's own cognitive advancement. In *The Active Side of Infinity*, don Juan puts it this way:

I have told you over and over that *warrior-travelers* are pragmatists. They are not involved in sentimentalism, or nostalgia, or melancholy. For *warrior-travelers*, there is only struggle, and it is a struggle with no end. If you think that you have come here to find peace, or that this is a lull in your life, you're wrong. This task of paying your debts is not guided by any feelings that you know about. It is guided by the purest sentiment, the sentiment of a *warrior-traveler* who is about to dive into *infinity*, and just before he does, he turns around to say thank you to those who favored him.

You must face this task with all the gravity it deserves. It is your last stop before *infinity* swallows you. In fact, unless a *warrior-traveler* is in a sublime state of being, *infinity* will not touch him with a ten-foot pole. So,

don't spare yourself; don't spare any effort. Push it mercilessly, but elegantly, all the way through.

From the standpoint of our egos and our limited world perception, the spirit path can often be seen as a fanciful notion, and that those in pursuit of spirit may be just a little bit 'off' from the rest of the herd. But don Juan states it accurately when he says that warrior-travelers are pragmatists. One can't live with the *sobriety* necessary to be a sorcerer and not be a stark pragmatist.

Spirit and *infinity* have their own set of rules they operate by, and they far transcend our normal perceptions. One can't move into that realm if they are full of fancy and are not pragmatically sober in their endeavors. No one moves very far on this path without the understanding that you are not going to achieve anything without the struggle to get there - the struggle to understand spirit, the struggle within yourself, the struggle of existing in a world of people who can't see beyond their own limited perception, and the list goes on. If you are not prepared to accept these struggles, then you do not have the strength to struggle to continue in your growth and knowledge. *None of this* comes easy to anyone. If one expects the blessings of spirit to be handed to them on a silver platter without any effort on their own part, they are deluding themselves - they are not being remotely pragmatic.

People in general have the mistaken impression that enlightenment is a goal, a singular event in which all the knowledge of the cosmos will magically be theirs. There is no

such thing as enlightenment as a goal. As soon as one reaches a certain level of enlightenment, a new vista appears and a new goal presents itself. This is a *continual process* that only ends when one is content with where they arrive and chooses to go no further. But that doesn't mean that another vista is not still there beckoning one onward to achieve more, to know more, to be more. To be a warrior means to constantly face challenges of this nature and decide if they have the drive to go from vista to vista in their quest for knowledge. One is only hampered by their lack of effort, impeccability and focus. This is what don Juan means when he says to, "push it mercilessly, but elegantly, all the way through". My own experiences have shown this to be the only way to reach places that we never knew existed. It is an unceasing drive to go for all I can be that has taught me the knowledge I possess. I have struggled every step of the way, and new vistas beckon me onward, so I will continue to struggle and grow.

Accessing power

In *The Power of Silence* don Juan offers an explanation of what is necessary to alter one's awareness:

Human beings are born with a finite amount of energy, an energy that is systematically deployed, beginning at the moment of birth, in order that it may be used most advantageously by the modality of the time.

The modality of the time is the precise bundle of energy fields being perceived. I believe man's perception has changed through the ages. The actual time decides the mode; the time decides which precise bundle of energy fields, out of an incalculable number, are to be used. And handling the modality of the time--those few, selected energy fields--takes all our available energy, leaving us nothing that would help us use any of the other energy fields.

The average man, if he uses only the energy he has, can't perceive the worlds sorcerers do. To perceive them, sorcerers need to use a cluster of energy fields not ordinarily used. Naturally, if the average man is to perceive those worlds and understand sorcerers' perception he must use the same cluster they have used. And this is just not possible, because all his energy is already deployed.

Think of it this way. It isn't that as time goes by you're learning sorcery; rather, what you're learning is to save energy. And this energy will enable you to handle some of the energy fields which are inaccessible to you now. And that is sorcery: the ability to use energy fields that are not employed in perceiving the ordinary world we know. Sorcery is a state of awareness. Sorcery is the ability to perceive something which ordinary perception cannot.

Everything a teacher puts his apprentice through, each of the things he shows him is only a device to convince him that there's more to us than meets the eye.

We don't need anyone to teach us sorcery, because there is really nothing to learn. What we need is a teacher to convince us that there is incalculable power at our fingertips. What a strange paradox! Every warrior on the path of knowledge thinks, at one time or another, that he's learning sorcery, but all he's doing is allowing himself to be convinced of the power hidden in his being, and that he can reach it.

As with all descriptions of the sorcerer's world, one can only express things in an allegorical matter. Words fail in the full description, so all we can do is make the best of the explanations offered. This particular passage is relevant when don Juan relates about all of our energy being deployed strictly to uphold the beliefs and vision of what we perceive the world to be. The clearing process I described in a previous chapter is what more or less clears our cognitive circuitry to be able to dial into the other frequencies of existence. Without freeing up the energy we

utilize to hold our current perceptions in place, one has no energy to access the other aspects of creation. We are expending all our energy just to continue the first cognition illusion.

As don Juan says, there is no technique or necessary ritualistic practices that will lead one to the perception of a sorcerer. One first has to accept the idea that there is something there more than mystical superstitious nonsense. Don Juan's definition of sorcery is simply that, a chosen word for the sake of easily relating his school of thought. As he relates in the passage preceding the one just quoted:

At various times I've attempted to name my knowledge for your benefit. I've said that the most appropriate name is *nagualism* but that that term is too obscure. Calling it simply "knowledge" makes it too vague, and to call it "witchcraft" is debasing. "The mastery of *intent*" is too abstract, and "the search for total freedom" too long and metaphorical. Finally, because I've been unable to find a more appropriate name, I've called it "sorcery." You consider if it is accurate or not.

I've given you different definitions of sorcery, but I have always maintained that definitions change as knowledge increases. Now you are in a position to appreciate a clearer definition.

From where the average man stands, sorcery is nonsense or an ominous mystery beyond his reach. And he is right--not because this is an absolute fact, but because the average man lacks the energy to deal with sorcery.

The last sentence says it all, "the average man lacks the energy to deal with sorcery." I will add that the average man is generally too lazy to engage the process at all, which is why I feel that humanity is at a serious crossroad. I think this period of our history is that cubic centimeter of chance for the entire human race. It remains to be seen whether our species will act on that or not.

I will discuss the modality or *tonal of the times* in a later chapter in more depth.

Explaining Power

In *Journey to Ixtlan* don Juan relates, as best as his words can convey, what Power is:

Power is a very peculiar affair. It is impossible to pin it down and say what it really is. It is a feeling that one has about certain things. Power is personal. It belongs to oneself alone. A hunter of power entraps it and then stores it away as his personal finding. Thus, personal power grows, and you may have the case of a warrior who has so much personal power that he becomes a man of knowledge.

If you store power your body can perform unbelievable feats. On the other hand, if you dissipate power you'll be a fat old man in no time at all. A hunter of power watches everything and everything tells him some secret. How can one be sure that things are telling secrets? you ask. The only way to be sure is by following all the instructions I have been giving you, starting from the first day you came to see me. In order to have power one must live with power.

There are worlds upon worlds, right here in front of us. And they are nothing to laugh at. Power commands you and yet it is at your command.

Power is a very weird affair. In order to have it and command it one must have power to begin with. It's possible, however, to store it, little by little, until one has enough to sustain oneself in a battle of power.

The world is a mystery. This, what you're looking at, is not all there is to it. There is much more to the world, so much more, in fact, that it is endless. So when you're trying to figure it out, all you're really doing is trying to make the world familiar. You and I are right here, in the world that you call real, simply because we both know it. You don't know the world of power, therefore you cannot make it into a familiar scene. Once you know what it is like to *stop the world* you realize there is a reason for it. You see, one of the arts of the warrior is to collapse the world for a specific reason and then restore it again in order to keep on living.

Someday you will live like a warrior, in spite of yourself. I have taught you nearly everything a warrior needs to know in order to start off in the world, storing power by himself. It takes a lifelong struggle to be by oneself in the world of power.

As don Juan says, power is a peculiar affair. It is peculiar because the type of power he is trying to describe is not power as we humans generally perceive the meaning of power. Spiritual power, in this regard, is a form (or multiple forms) of energy. At first one starts to reclaim some of their personal power when they start eroding all the pitfalls of the ego and its perceptual belief systems. Where people go wrong, and particularly where

Castenada went wrong in creating his fictional stories about the magical occurrences in his stories, is in interpreting what don Juan refers to as *unbelievable feats*. The human mind is so avariciously hungry for mystical and magical superpowers that when a first cognition human being reads those two words – *unbelievable feats* – their mind always reaches the same conclusion, that these *feats* are things done in the material world like a damn parlor trick. You must disenchant yourself of such ideas for they have no basis whatsoever in the reality of cognitive advancement. The *unbelievable feats* don Juan refers to are beyond explanation in the first cognition world of ego perceptions, for there is no framework for either explaining or understanding what an individual with advanced cognitive abilities can do. And these *feats* have absolutely nothing to do with one's physical existence in the form of physically proving one's abilities to someone by performing parlor tricks or exhibiting superpowers in the way of a *Marvel* comic book hero, or the magical abilities of the Harry Potter wannabe's of the world. Castenada shat on don Juan's teachings by fabricating his nonsensical stories, yet it is these nonsensical fictional stories that continue to attract people to his books, and makes all these first cognition knock-offs claim to be shamans.

Not all the alleged practices of the so-called tradition will ultimately lead one to power in the sense which don Juan is relating. And by mentioning that, I must take a moment to digress and bring something else to the reader's awareness. Don Juan came from a long line of sorcerers. Many of the stories he told reference this 'lineage' as well as the traditions they handed

down through the generations, and to which don Juan was himself 'initiated' into these practices, although he never used that word to describe what he learned. Don Juan learned all he knew by rote through his learning process. He himself never varied from this tradition, and as a result of that he developed a form of cognitive rigidity. He never transcended outside the boundaries of his own teachings and taught the same methods he was taught with. There is danger within any rigid traditional teachings of this kind where the tradition always stays unalterably the same, for it serves to restrict and cut off further development once one is trained to stay within the limits of the teachings.

Consciousness is meant to evolve. If any consciousness gets trapped in unbending and unchanging traditions of any kind, then the advancement in consciousness gets stagnant because there is no room to grow outside the rigid constraints of the traditional discipline. Don Juan taught Castenada how he was taught through multiple generations of sorcerers using the same practices unwaveringly for generations. When Castenada started doing his own teaching sessions, he followed in don Juan's steps, mouthing the words he was taught by rote, but never truly understanding any of it. He became a public peacock who could only parrot the words of his teacher by rote. This is the failing of every spiritual tradition on the planet, they are never changing, all of them being nothing more than acts frozen in the past which always stay the same and never evolve.

The hapiym hive was very good about making people believe that these stagnant and ungrowing traditions are the road

to enlightenment, but in fact, these traditions kept people cognitively lock down and living in the past, never evolving their consciousness further than the highest grade of their teachings. To be a Buddhist in the 21st century, one is required to regress 2,500 years and live a cultural tradition so far removed from our time that is senseless in an ever-changing world. If Buddhism led to so much enlightenment, then where are the true Buddhist wise men? I guess wisdom means you lock yourself into a monastery, dress alike and follow each other around, sing chants and do sand paintings.

Admittedly, one can have an acute intellectual understanding of the traditional process without ever experiencing power in its true form. Simply embracing the concepts intellectually and then using one's intellectual manipulations by their own egos, some authors wind up watering down the true teachings. This is not to say that what they write is wholly invalid, only to say that they are not complete in what they deliver nor in their intellectual interpretation.

The type of power of which don Juan speaks is not a power of the mind as we humans perceive it. It is a form of energy carried and felt by the body. Once one accumulates this type of power, and claims it for themselves, it is never gone. One can feel themselves with this power radiating on them whenever they take a brief moment to feel it. The distractions of our daily lives may dull our immediate awareness of this power, but the power never leaves us. It is always there, running just below the skin and just below any immediate mental distractions in which we may be engaged.

Just as don Juan intimates, there is power in many things and the hunter-stalker of power will find power in places and things where others fail to look. And also as don Juan said, the power (secrets) are there only if one *asks*. There is power in the wind, in the trees, in stones, in the table of elements, in the stars and in the heavens and beyond. All of this power is there if one *asks*.

For centuries, probably millennia, ritualistic practices tried to harness energy by *invoking* it. Many neo-pagan practices still feel that one can *invoke* power. Regardless of the manner of interpretation, invoking is either a form of a demand or a plea (begging) for power. In neither of these forms will the invocation of energy work. Admittedly, even up to the recent past, these practices of invocation worked to a degree. But the universe has evolved and *invoking*, as a form of gathering personal power, is no longer a workable option.

I fully realize that some who may read these words will protest mightily over my last comments. I can only suggest that if one has access to their personal guides that they simply ask them about the matter. If one does not have such access, then I guess they will either have to accept or reject my assertion. Either way, it will not alter the validity of the statements.

When one has power of the nature don Juan is trying to relate, one often finds themselves engaged in affairs of the larger world (the cosmos). For these forays into *infinity*, one *stops the world*, engages in that bit of cosmic business, then restarts the 'normal' world. One must have power to do such things. In

explaining all these things, I do not ask that you believe me in any of it. Your beliefs one way or the other will not alter the practice, and once you have the experience yourself, you will understand the truth of it, not before.

Explaining the Predator

Don Juan used much allegory in his teaching to try and define the indefinable. He used the allegory that humans are encased in what he referred to as a luminous egg and that to this luminous egg were attached an infinite number of threads that can connect us to different versions of reality than what we presently perceive. The fact is that there is no literal luminous egg that can be seen by others. The egg represents one's personal energy field and the luminous egg only provides an allegorical picture through which to try and imagine this personal energy field. The same applies to the *filaments of light* that connect us to *infinity*. These threads do not exist visually, but they represent avenues of potential through which one's psoyca can navigate into the greater reality.

Don Juan warned Castenada of what he called the predators. These predators are invaders of human consciousness. He told Castenada that they gave us their mind, and convinced us that their mind is our mind. This predator is what I call the hapiym. The hapiym is an energetic virus that has no consciousness of its own until it attaches to and infects its human host. Once attached, it starts feeding on the human energetic field and sucks us dry until we die. In *The Active Side of Infinity*, don Juan explained:

Every one of us human beings has two minds. One is totally ours, and it is like a faint voice that always brings us order, directness, purpose. The other mind is a *foreign installation*. It brings us conflict, self-assertion, doubts, hopelessness: it's ourselves as the *me-me* center of the world.

At the time don Juan catalogued his teachings for Castenada, the full nature of the hapiym virus had not been discovered or defined. Authors like Jack Forbes and Paul Levy defined the virus as the *wetiko* virus, but neither of these authors saw the full breadth of control that this mind virus exercises on human consciousness. It is only in recent months that I have discovered and fully defined the virus myself. I cover extensively how the virus operates in my book *The Energetic War Against Humanity: The 6,000 Year War Against Human Cognitive Advancement*, but I will provide some definition for the reader's understanding here.

The *foreign installation* don Juan is speaking about as being the predator *is* the invasive and parasitic hapiym mind virus. In describing the virus and its traits, don Juan relates in *The Active Side of Infinity*:

You have arrived, by your effort alone, to what the shamans of ancient Mexico called the topic of topics. I have been beating around the bush all this time, insinuating to you that something is holding us prisoner. Indeed we are held

prisoner! This was an energetic fact for the sorcerers of ancient Mexico.

There is an explanation which is the simplest explanation in the world. They took over because we are food for them, and they squeeze us mercilessly because we are their sustenance. Just as we rear chickens in chicken coops, the predators rear us in human coops. Therefore, their food is always available to them.

Well, you haven't heard it all yet. Wait a bit longer and see how you feel. I'm going to subject you to a blitz. That is, I'm going to subject your mind to tremendous onslaughts, and you cannot get up and leave because you're caught. Not because I'm holding you prisoner, but because something in you will prevent you from leaving, while another part of you is going to go truthfully berserk. So brace yourself!

I want to appeal to your analytical mind. Think for a moment, and tell me how you would explain the contradiction between the intelligence of man the engineer and the stupidity of his systems of beliefs, or the stupidity of his contradictory behavior. Sorcerers believe that the predators have given us our systems of beliefs, our ideas of good and evil, our social mores. They are the ones who set up our hopes and expectations and dreams of success or failure. They have given us covetousness, greed, and cowardice. It is the predators who make us complacent, routinary, and egomaniacal.

In order to keep us obedient and meek and weak, the predators engaged themselves in a stupendous maneuver --

stupendous, of course, from the point of view of a fighting strategist. A horrendous maneuver from the point of view of those who suffer it. They gave us their mind! Do you hear me? The predators give us their mind, which becomes our mind. The predators' mind is baroque, contradictory, morose, filled with the fear of being discovered any minute now.

I know that even though you have never suffered hunger you have food anxiety, which is none other than the anxiety of the predator who fears that any moment now its maneuver is going to be uncovered and food is going to be denied. Through the mind, which, after all, is their mind, the predators inject into the lives of human beings whatever is convenient for them. And they ensure, in this manner, a degree of security to act as a buffer against their fear.

Sorcerers see infant human beings as strange, luminous balls of energy, covered from the top to the bottom with a glowing coat, something like a plastic cover that is adjusted tightly over their cocoon of energy. That glowing coat of awareness is what the predators consume, and when a human being reaches adulthood, all that is left of that glowing coat of awareness is a narrow fringe that goes from the ground to the top of the toes. That fringe permits mankind to continue living, but only barely.

To my knowledge, man is the only species that has the glowing coat of awareness outside that luminous cocoon. Therefore, he became easy prey for an awareness of a different order, such as the heavy awareness of the predator.

This narrow fringe of awareness is the epicenter of self-reflection, where man is irremediably caught. By playing on our self-reflection, which is the only point of awareness left to us, the predators create flares of awareness that they proceed to consume in a ruthless, predatory fashion. They give us inane problems that force those flares of awareness to rise, and in this manner they keep us alive in order to them to be fed with the energetic flare of our pseudoconcerns.

There's nothing that you and I can do about it. All we can do is discipline ourselves to the point where they will not touch us. How can you ask your fellow men to go through those rigors of discipline? They'll laugh and make fun of you, and the more aggressive ones will beat the crap out of you. And not so much because they don't believe it. Down in the depths of every human being, there's an ancestral, visceral knowledge about the predators' existence.

Whenever doubts plague you to a dangerous point, do something pragmatic about it. Turn off the light. Pierce the darkness; find out what you can see.

You saw the fleeting shadows against the trees, that's pretty good. I'd like you to see them inside this room. You're not seeing anything. You're just merely catching fleeting images. You have enough energy for that.

The sorcerers of ancient Mexico saw the predator. They called it the flyer because it leaps through the air. It is not a pretty sight. It is a big shadow, impenetrably dark, a black shadow that jumps through the air. Then, it lands flat on the ground. The sorcerers of ancient Mexico were quite ill

at ease with the idea of when it made its appearance on Earth. They reasoned that man must have been a complete being at one point, with stupendous insights, feats of awareness that are mythological legends nowadays. And then everything seems to disappear, and we have now a sedated man.

What I'm saying is that what we have against us is not a simple predator. It is very smart, and organized. It follows a methodical system to render us useless. Man, the magical being that he is destined to be, is no longer magical. He's an average piece of meat. There are no more dreams for man but the dreams of an animal who is being raised to become a piece of meat: trite, conventional, imbecilic.

This predator, which, of course, is an inorganic being, is not altogether invisible to us, as other inorganic beings are. I think as children we do see it and decide it's so horrific that we don't want to think about it. Children, of course, could insist on focusing on the sight, but everybody else around them dissuades them from doing so.

The only alternative left for mankind is discipline. Discipline is the only deterrent. But by discipline I don't mean harsh routines. I don't mean waking up every morning at five-thirty and throwing cold water on yourself until you're blue. Sorcerers understand discipline as the capacity to face with serenity odds that are not included in our expectations. For them, discipline is an art: the art of facing infinity without flinching, not because they are strong and tough but because they are filled with awe.

Sorcerers say that discipline makes the glowing coat of awareness unpalatable to the flyer. The result is that the predators become bewildered. An inedible glowing coat of awareness is not part of their cognition, I suppose. After being bewildered, they don't have any recourse other than refraining from continuing their nefarious task.

If the predators don't eat our glowing coat of awareness for a while, it'll keep on glowing. Simplifying this matter to the extreme, I can say that sorcerers, by means of their discipline, push the predators away long enough to allow their glowing coat of awareness to grow beyond the level of the toes. Once it goes beyond the level of the toes, it grows back to its natural size. The sorcerers of ancient Mexico used to say that the glowing coat of awareness is like a tree. If it is not pruned, it grows to its natural size and volume. As awareness reaches levels higher than the toes, tremendous maneuvers of perception become a matter of course.

The grand trick of those sorcerers of ancient times was to burden the flyers' mind with discipline. They found out that if they taxed the flyers' mind with inner silence, the foreign installation would flee, giving to any one of the practitioners involved in this maneuver the total certainty of the mind's foreign origin. The foreign installation comes back, I assure you, but not as strong, and a process begins in which the fleeing of the flyers' mind becomes routine, until one day it flees permanently. A sad day indeed! That's the day when you have to rely on your own devices, which are

nearly zero. There's no one to tell you what to do. There's no mind of foreign origin to dictate the imbecilities you're accustomed to.

My teacher, the nagual Julian, used to warn all his disciples that this was the toughest day in a sorcerer's life, for the real mind that belongs to us, the sum total of our experience, after a lifetime of domination has been rendered shy, insecure, and shifty. Personally, I would say that the real battle of sorcerers begins at that moment. The rest is merely preparation.

Discipline taxes the foreign mind no end, so, through their discipline, sorcerers vanquish the foreign installation.

I am going to give the flyers' mind, which you carry inside you, one more jolt. I am going to reveal to you one of the most extraordinary secrets of sorcery. I am going to describe to you a finding that took sorcerers thousands of years to verify and consolidate. The flyers' mind flees forever when a sorcerer succeeds in grabbing on to the vibrating force that holds us together as a conglomerate of energy fields. If a sorcerer maintains that pressure long enough, the flyers' mind flees in defeat. And that's exactly what you are going to do: hold on to the energy that binds you together.

You are fearing the wrath of God, aren't you? Rest assured, that's not your fear. It's the flyers' fear, because it knows that you will do exactly as I'm telling you.

Don't worry, I know for a fact that those attacks wear off very quickly. The flyers' mind has no concentration whatsoever. You're being torn by an internal struggle. Down

in the depths of you, you know that you are incapable of refusing the agreement that an indispensable part of you, your glowing coat of awareness, is going to serve as an incomprehensible source of nourishment to, naturally, incomprehensible entities. And another part of you will stand against this situation with all its might.

The sorcerers' revolution is that they refuse to honor agreements in which they did not participate. Nobody ever asked me if I would consent to be eaten by beings of a different kind of awareness. My parents just brought me into this world to be food, like themselves, and that's the end of the story.

The more you think about it, and the more you talk to and observe yourself and your fellow men, the more intense will be the conviction that something has rendered us incapable of any activity or any interaction or any thought that doesn't have the self as its focal point. Your concern, as well as the concern of everyone you know or talk to, is the self.

Focus your attention on the fleeting shadows that you actually see. The flyers' mind has not left you, it has been seriously injured. It's trying its best to rearrange its relationship with you. But something in you is severed forever. The flyer knows that. The real danger is that the flyers' mind may win by getting you tired and forcing you to quit by playing the contradiction between what it says and what I say.

You see, the flyers' mind has no competitors; when it proposed something, it agrees with its own proposition, and it makes you believe that you've done something of worth. The flyers' mind will say to you that whatever Juan Matus is telling you is pure nonsense, and then the same mind will agree with its own proposition, "Yes, of course, it is nonsense," you will say. That's the way they overcome us.

The hapiym virus is eons old. No one knows its point of origin, but it is an ancient energetic virus. The virus itself operates from a hive origin, demanding to cluster with others of its kind into a massive collective of stolen human consciousness, which is why the human herding instinct is so profound in our species. It is actually this infectious hapiym virus that makes humanity congregate the way it does through its perceptual consensus realities.

Once infected, the predator hapiym consciousness attaches to the individuated consciousness of its human host and starts to mimic the individual consciousness, eventually completely infiltrating not only the consciousness of the infected human, but controlling their physiology through hijacking the nervous system and controlling our emotions. The hapiym virus feeds on our emotional energies, and this is why we find humanity always operating with reactive emotions. Every time anyone says something that pisses you off or makes you happy, the emotional energies you emit feed this virus and make it stronger.

This is exactly as don Juan told about the predator. We are nothing but an energetic food supply to this mimic hapiym virus that convinces us that it is us by stealing and controlling our perceptions and emotions. The virus cell itself is technically immortal, meaning that when your body dies, the virus lives on, having stolen your personality and identity, and gravitates to a greater hive cluster off planet. This hive cluster in the system of Theosophy is called The Great White Brotherhood, or the Ascended Masters. In other occult traditions, these stolen human consciousnesses of the hapiym hive are known as the Secret Chiefs.

The beginning infectious cell of the hapiym virus has no identity. It has no self. It only has the instinctual need to cluster in a hive and find those who agree with its own perceptions, which are naturally stolen by taking over the mind of its human host. This is how the predators, The Great White Brotherhood, have given us their minds.

I realize how challenging these ideas are, but they are no less challenging than what don Juan himself taught, and with this book and my *Energetic War* book it is now more fully defined. Like any virus, its desires to reproduce, and like cancer, the viral cells cluster until they eventually kill the host. Unlike cancer, the hijacker hapiym virus wants to continue to live and thrive, so it feeds on its human host slowly, seeking to keep it alive as long as possible so it can steal as much cognitive data that it can from its host. It is truly a vampire of horrific proportions with all of humanity as its food source.

The hapiym virus is a data miner. It takes on the identity of its host, and when the host dies and the hapiym cell gravitates to the great hive in the sky, it takes all the information and memories it hijacked from its host with it, thereby adding knowledge to the overall cosmic hive cluster. This is why the predators seem to be so smart, for they have stolen the accumulated knowledge of humanity throughout time through their infectious data mining operations. The hapiym is the true predator, and psychologists in their profound ignorance call this hacker virus the ego. There is substantially more to this story but it goes beyond the scope of this presentation. It is important to present this information at this point in order to understand how the mind of the predator controls both our minds and bodies through its predatory manipulation over our entire species.

Although Castenada promoted the use of psychedelic plants to present his stories, using such plants will not lead one to the second cognition. It can, however, lower one's cognitive threshold and allow the cosmic hapiym hive to play all sorts of havoc with one's awareness, creating misperceived visionary experiences and even manipulating one's emotional state during such encounters. If one is using these drugs thinking that they will lead to some kind of mystical revelation, they are prey to the cosmic hapiym hive mind who will prey on your consciousness without mercy.

As I noted previously, I am firmly convinced that Castenada went knocking on the doors of many shamans, some of whom probably did endorse this kind of psychedelic chicanery to attain a bullshit mystical experience, but the

pragmatism of don Juan's teachings run counter to such drug use. The road to the second cognition is not to be found with drug induced flights of fancy, although there is no shortage of mystical hucksterism promoting this in the spiritual marketplace. Fake shamans abound in the modern western spiritual marketplace, peddling drug use as the road to assumed enlightenment and peddling new age Love and Light doctrines. Take note of the fact that don Juan never peddled Love and Light.

There are many of these dime-store shamans claiming to be passing on the traditions of don Juan from teachers who claimed to learn it directly from don Juan, but this is nothing but spiritual hucksterism. You have to understand that any time a hapily infected human can find some form of bragging rights, whether that is by claiming to be a shaman or a reiki master, the mind of the predator will play that card to the hilt. Any time some imitation shaman peddles the idea that enlightenment can be had by taking peyote or ayahuasca, run the other way, for they know absolutely nothing about advanced consciousness, they are peddling mysticism and fantasy that has no basis in pragmatic understanding of a man of knowledge like don Juan. They are selling false wisdom which will lead you nowhere.

Many of these predator-controlled shamans will lead you down the road of expectations and chasing rainbows, and it will never lead to the higher cognitive awareness that don Juan taught. One doesn't go to school for a couple of years and get a paper certificate to become any kind of legitimate shaman, yet you will find these tinhorn shamans wearing their leather garbs

or tie-died clothing sporting feathers or leather hats passing themselves off as something they are not.

A genuine teacher of advancing consciousness doesn't need either costumes or labels to teach what they know, they only need to possess the knowledge and understanding to be able to teach the principles. It is only the ignorant seeker with stars in their eyes that 'ooh and ahh' over such superficial nonsense who can buy into this bargain basement brand of shamanism, and this is exactly the type of hapiym-controlled chicanery Castenada himself embraced and presented himself to be. Such activities are far removed from a true man of knowledge, for one who possesses true wisdom doesn't need costumes or certificates to be what he is. Gain wisdom and learn from this, for these are all the superficial actions of a predator-infected mind driven by its own self-importance.

In closing this segment, I want to leave you with a question that don Juan posed to Castenada for your consideration now that you have all the information in this chapter from which to reach a reasonable conclusion. This is also from *The Active Side of Infinity*.

It's time for another kind of maneuver. I want to propose a weird idea to you. I have to stress that it's a weird idea that will find endless resistance in you. I will tell you beforehand that you won't accept it easily. But the fact that it's weird should not be a deterrent. Your mind is always open to inquiry, isn't that so?

The weird idea is that every human being on this earth seems to have exactly the same reactions, the same thoughts, the same feelings. They seem to respond in more or less the same way to the same stimuli. Those reactions seem to be sort of fogged up by the language they speak, but if we scrape that off, they are exactly the same reactions that besiege every human being on Earth. I would like you to become curious about this and see if you could formally account for such homogeneity.

The Inorganic Beings

I provided the following quote from *A Separate Reality* as part of a larger shared section of don Juan's teachings in the chapter, *How we re-create the world*.

The things people do are the shields against the forces that surround us; what we do as people gives us comfort and makes us feel safe; what people do is rightfully very important, but only as a shield. We never learn that the things we do as people are only shields and we let them dominate and topple our lives.

In one respect people need the shield, the presumed comfort of a defined reality, because the world (cosmos) can be a very dangerous place. If one does not have power and the impeccable nature of a warrior, they do not have the tools to fully face the greater reality. One may venture into it to a certain point, but to discover its deepest secrets and the general workings of other beings in the cosmos, one must have extreme sobriety and courage.

In the *Active Side of Infinity* don Juan relates the following:

The universe has no limits, and the possibilities at play in the universe at large are indeed incommensurable. So don't fall prey to the axiom, "I believe only what I see," because it is the dumbest stand one can possibly take.

You must deliberately journey through the *dark sea of awareness* but you'll never know how this is done. Let's say that *inner silence* does it, following inexplicable ways, ways that cannot be understood, but only practiced.

Later in the same book, don Juan relates:

The old shamans discovered that the entire universe is composed of twin forces, forces that are at the same time opposed and complementary to each other. It is inescapable that our world is a twin world. Its opposite and complementary world is one populated by beings that have awareness, but not an organism. For this reason, the old shamans called them *inorganic beings*.

I told you that it's our twin world, so it's intimately related to us. The sorcerers of ancient Mexico didn't think like most do in terms of space and time. They thought exclusively in terms of awareness. Two types of awareness coexist without ever impinging on each other, because each type is entirely different from the other. The old shamans faced this problem of coexistence without concerning themselves with time and space. They reasoned that the degree of awareness of *organic beings* and the degree of

awareness of *inorganic beings* were so different that both could coexist with the most minimal interference.

Carlos Castenada completely misunderstood what inorganic beings were. In the tales of his own concoction, he imagined these beings as something like 3D geometric shapes and forms of a particularly malevolent design. The inorganic beings are often beings of pure consciousness, although the hapiym predator virus was a form of inorganic intelligence. They have no material form and they are not organic. They are a type of intelligent consciousness without organic form. All the realms of organic beings and even the realms of matter itself have their origin from the inorganic consciousnesses. Continuing with don Juan's explanation:

We can perceive those *inorganic beings*, sorcerers do it at will. Average people do it, but they don't realize that they're doing it because they are not conscious of the existence of a twin world. It has never occurred to them that their fantasies have their origin in a subliminal knowledge that all of us have: that we are not alone.

The difficulty with your facing things in terms of time and space is that you only notice if something has landed in the space and time at your disposal, which is very limited. Sorcerers, on the other hand, have a vast field on which they can notice if something extraneous has landed. Lots of entities from the universe at large, entities that possess awareness but not an organism, land in the field of

awareness of our world, or the field of awareness of its twin world, without an average human being ever noticing them. The entities that land on our field of awareness, or the field of awareness of our twin world, belong to other worlds that exist besides our world and its twin. The universe at large is crammed to the brim with worlds of awareness, *organic* and *inorganic*.

Those sorcerers knew when *inorganic awareness* from other worlds besides our twin world had landed in their field of awareness. As every human being on this earth would do, those shamans made endless classifications of different types of this energy that has awareness. They know them by the general term *inorganic beings*.

From a later passage in the same book, don Juan relates:

The *inorganic beings* who populate our twin world are considered, by the sorcerers of our lineage, to be our relatives. Those shamans believed that it was futile to make friends with our family members because the demands levied on us for such friendships are always exorbitant. That type of *inorganic beings*, who are our *first cousins*, communicate with us incessantly, but their communication with us is not at the level of conscious awareness. In other words, we know all about them in a subliminal way, while they know all about us in a deliberate, conscious manner.

The energy from our *first cousins* is a drag! They are as messed up as we are. Let's say that

the *organic* and *inorganic beings* of our twin worlds are the children of two sisters who live next door to each other. They are exactly alike although they look different. They cannot help us, and we cannot help them. Perhaps we could join together, and make a fabulous family business corporation, but that hasn't happened. Both branches of the family are extremely touchy and take offense over nothing, a typical relationship between touchy first cousins. The crux of the matter, the sorcerers of ancient Mexico believed, is that both human beings and *inorganic beings* from the twin worlds are profound egomaniacs.

The point I want to emphasize through this chapter is the nature of our 'first cousins', the inorganic beings, and their co-travelers in the cosmos – "*they are profound egomaniacs*"! This is the single most inherent danger in dealing with the greater world, for if you think Earth humans are the only ones plagued with the ego virus, you are sadly mistaken. The ego program is very widespread and reaches levels of creation you are yet to imagine. I realize such a statement probably goes beyond your immediate comprehension or acceptance, but no matter how far out I have ventured, I find the same evils that beset mankind prevalent in the cosmos at large. The mystical adage of 'As above, so below' applies both ways - i.e. As below, so above. When one can accept this as a reality, then they can envision the cosmos, our twin world, as potentially a dangerous place as this planet, with the same plagued ego mindset infecting both worlds.

Once again, I do not ask for your belief or acceptance, for whether you do or not, this is the world that surrounds all of us, whether one believes or not. Don Juan saw it and I see it. It is there, and unfortunately, it is the way things are --- for now.

The Threat from Certain Inorganic Beings

In *The Art of Dreaming*, don Juan explains the negative aspects of associations with certain inorganic forms of consciousness:

The second attention is available to all of us, but, by willfully holding on to our half-cocked rationality, some of us more fiercely than others, we keep the second attention at arm's length. *Dreaming* brings down the barriers that surround and insulate the second attention.

If the inorganic beings single a *dreamer* out by reappearing over and over again in his *dreaming*, it means that they seek an association. I've mentioned to you that sorcerers form bonds of friendship with them. Such a friendship consists of a mutual exchange of energy. The inorganic beings supply their high awareness, and sorcerers supply their heightened awareness and high energy. The positive result is an even exchange. The negative one is dependency on both parties. Once they have singled a *dreamer* out the *dreamer* can summon them in his normal daily awareness, size them up, and then decide himself what to do.

You summon them by holding your dream view of them in your mind. The reason they would saturate a *dreamer* with their presence in his dreams is that they want to create a memory of their shape in his mind.

You can then use that memory by closing your eyes and visualize their shape until they are just like they are in your dreams. When you have them in focus, open your eyes, then get up and grab one of them and don't let go, no matter how it shakes you. You drop it and you're done for!

If you feel the inorganic being's energy like water you are not going to have helping friends among the inorganic beings, but relationships of annoying dependency. Be, in that case, extremely careful. Watery inorganic beings are more given to excesses. The old sorcerers believed that they were more loving, more capable of imitating, or perhaps even having feelings. As opposed to the other kind, the fiery ones, who were thought to be more serious, more contained than the others, but also more pompous.

My recommendation is that you vanquish fear from your dreams and from your life, in order to safeguard your unity.

In matters of the inorganic beings, I am nearly a novice. I refused that part of the sorcerers' knowledge on the ground that it is too cumbersome and capricious. I don't want to be at the mercy of any entity, organic or inorganic.

One must always be wary of any consciousness that is relatively insistent on working with you in any degree,

regardless of how smarmy and ‘loving’ they may present themselves to be. My own experience has shown that this type of consciousness usually has a hidden agenda - most generally not of a wholesome nature to your advancement. These are the entities that can pull one into the eddies of beliefs and, as don Juan warns, leads one into a situation of dependency. In a subsequent passage in the same book don Juan relates:

At one point in my life, I had to make a decision whether to concentrate on the inorganic beings and follow in the footsteps of the old sorcerers or to refuse it all. My teacher helped me make up my mind to refuse it. I've never regretted that decision.

The whole realm of inorganic beings is always poised to teach. Perhaps because inorganic beings have a deeper consciousness than ours, they feel compelled to take us under their wings. I didn't see any point in becoming their pupil--their price is too high--their price is our lives, our energy, our devotion to them. In other words, our freedom.

They teach things pertinent to their world. The same way we ourselves would teach them, if we were capable of teaching them, things pertinent to our world. Their method, however, is to take our basic self as a gauge of what we need and then teach us accordingly. A most dangerous affair.

If someone was going to take your basic self as a gauge, with all your fears and greed and envy, et cetera, et cetera, and teach you what fulfills that horrible state of being, what do you think the result would be?

The problem with the old sorcerers was that they learned wonderful things, but on the basis of their unadulterated lower selves. The inorganic beings became their allies, and, by means of deliberate examples, they taught the old sorcerers marvels. Their allies performed the actions, and the old sorcerers were guided step by step to copy those actions, without changing anything about their basic nature.

Involvements of this nature curtail our search for freedom by consuming all our available energy.

If a sorcerer wants to live in the realm of the inorganic beings, the emissary is the perfect bridge; it speaks, and its bent is to teach, to guide.

I neither approve of that realm nor like it. It belongs to another mood, the old sorcerers' mood. Besides, its teachings and guidance in our world are nonsense. And for that nonsense the emissary charges us enormities in terms of energy.

The importance of this passage is that there are inorganic beings of consciousness who do focus on fulfilling our basest ego desires. If one looks at the legends of black magicians in our history, then one can fully comprehend the nature of this type of inorganic intelligence and what an association with them will ultimately devolve into.

These passages are an allegorical presentation about what happens when one is lured by power as it is defined by the base ego personality. Although those ancient sorcerers were

purportedly able to do magnificent feats with the aid of their inorganic allies, they became slaves to their allies because those entities only feed their most primitive desires for power. In that regard, they were not sorcerers of don Juan's stature. They acquired access to a certain amount of power to engage these allies, but they were also seduced by those allies, who mainly taught them things they already knew and did nothing to truly advance their spirits. For all intents and purposes, they engaged in ego-oriented parlor tricks designed to make people stand in awe and fear before them. This is not the warrior's way.

It is also this type of inorganic consciousness, as well as certain races of beings out there who are their kin in consciousness, who rope people in with ritualistic practices of all kinds. The point I want to emphasize here is that there are predatory consciousnesses 'out there' that do not have your best interests at heart. Just as everyone's ego desire is centered on its own self-gratification, so too do these conscious beings have a similar selfish self-centered agenda. Just because a consciousness may be smarmy, slathering on all the lacquer about unconditional love or whatever doctrine of folly one may embrace, does not mean that the being you are interacting with is genuine or wholesome. The consciousness of many inorganic beings can be as seductively sweet as candy.

The most numerous of these predatory inorganic consciousnesses were the cells of the hapiym hive collective, who were nothing more than the stolen personalities of the human hosts they inhabited. As don Juan clearly states, the lineage from which he got his teachings depended on alliances

with these inorganic consciousnesses, and what they taught the ancient shamans is no different than anything they have manipulated humans into believing through artificially induced visions, such as those of Emmanuel Swedenborg, Muhammed, the Disciple Paul, or any modern day ‘spiritual’ message purportedly channeled to people by presumed Angels, Aliens or in the case of Madame Blavatsky and Alice Bailey – Tibetan Masters. The hapiym hive collective of stolen consciousnesses preyed on humanity and fed our species every mystical belief we have adopted as our religions or mystical spiritual teachings throughout the ages. I covered this extensively in *The Energetic War* book for anyone seeking more information on the subject.

It is the seductive messages of power that the ego finds attractive, and I have no doubt whatsoever that Castenada himself made a deal with these same hapiym inorganics, despite don Juan’s warnings in these passages. The lure of power to an ego is a temptation few can resist, for the hapiym inside of each our psyches is only a cousin to the hapiym cells in the planetary hive collective. Unfortunately, there is a ‘resonance’ between the two that is virtually irresistible to an ego seeking power, as the old shamans of don Juan’s lineage were concerned. The fact that most people are drawn to Castenada’s work because of their fascination with his magical stories and the presumed power they present is all the evidence necessary to prove this point.

Don Juan accurately recorded my own experiences when he said:

“The whole realm of inorganic beings is always poised to teach. Perhaps because inorganic beings have a deeper

consciousness than ours, they feel compelled to take us under their wings. I didn't see any point in becoming their pupil--their price is too high--their price is our lives, our energy, our devotion to them. In other words, our freedom.”

He accurately explains about how the hapiym hive of inorganic consciousnesses operated. They presented themselves as teachers, but everything they taught, whether it is religion, magic or spiritual teachings, is about dependencies that only fed their energetic hunger and keeps humanity enslaved to their false mystical teachings to this day. The truth is that the hive collective consciousness had no concern for humanity other than as a perpetual food supply and keeping our species forever corralled in their false systems of mystical beliefs. I have discussed these presumed mystical beliefs in all my books, but focus on redirecting people to the truth in my books, *False Prophecies, Reassessing Buddha, and the Call to the Second Cognition; Understanding Wisdom: A Treatise on Wisdom from the Second Cognition;* and *From Belief to Truth – From Truth to Wisdom*. This book should be considered as an in-depth extension of *From Belief to Truth – From Truth to Wisdom* where the don Juan teachings are considered.

Concreteness and the Abstract

In *The Art of Dreaming*, don Juan explains the difference in the concrete aspect of the old sorcerers and the pursuit of the abstract by the new sorcerers. The website I supplied as a reference does not contain the full quotes. For some reason, the site designer decided to omit certain passages, possibly feeling they have no merit to the teachings. All the subsequent sentences in the following quotes are the additional full passages directly from the book that were omitted on the website. The additional information is italicized.

Concreteness is the practical part of sorcery. The obsessive fixation of the mind on practices and techniques. And the unwarranted influence over people. *All of these were in the realm of the sorcerers of the past.*

The abstract is the search for freedom, freedom to perceive, without obsessions, all that's humanly possible. Present-day sorcerers seek the abstract because they seek freedom; they have no interest in concrete gains. *There are no social functions for them, as there were for sorcerers of the past. So you'll never catch them being the official seers or the sorcerers in residence.*

And from a subsequent paragraph completely omitted from the website:

It's the taste of the past which we don't like. I personally detest the darkness and morbidity of the mind. I like the immensity of thought. However, regardless of my like and dislikes, I have to give due credit to the sorcerers of antiquity, for they were the first to find out how to do everything we know and do today.

The ancient sorcerers of old were focused strictly on the gains of concreteness - the trappings of power associated with the human conception of power and power within this world. In that regard, they were little different than modern gurus, claiming to know the one true path while their egos prop them up in their chosen role of guru. The same can be said of the teachers of magical traditions like Aleister Crowley who, by his own biographical admissions, worked with these same hapiym inorganic consciousnesses to develop his own system of magic, Thelema.

I do not claim to be a guru, nor do I even claim to be a *nagual* of don Juan's sort. I am merely an interpreter and provider of information for which the individual is responsible for what they do with it. These clarifications are predicated upon my own personal experiences with spirit, not just pulled from a book with which I agree. This is *not* a belief, it is a way of life - a state of being.

As I presented in an earlier post, don Juan says the pursuit of knowledge is not in what we read that we agree with, but in reading and learning from what we disagree with. Many people are enamored of the magical fictional stories by Carlos Castenada, and he spent his life shrouding himself in mystery as a new age guru before the new age became fashionable. To this day, many people do not know much of anything about their revered guru.

I give credit to Castenada solely for making the teachings available to a greater public, but he took great liberties with the teachings he put in don Juan's voice. His detractors went to great pains to show that not only was Castenada a known liar, but there were claims of outright plagiarism, with examples offered to support those claims. The link below provides much of that information, but it is not my primary source for a lot of this information.

Probably Castenada's greatest critic as a fraud was Richard De Mille, and I have a copy of his lengthy book, *The Don Juan Papers* at hand for reference. As with most all criticism, one is wonted to throw the baby out with the bathwater, and the major detractors call don Juan an entire fiction sprung from Castenada's fertile imagination. My own experiences with spirit prove that to be in error. Understanding the life that Castenada led nurturing his massive ego proves to me that no matter the size of his imagination, he could not concoct what I have experienced as reality. This fact alone proves to me that don Juan actually existed as a profound teacher of principles for cognitive advancement for all humanity who

can understand what he taught. There is no one who functions fully in the first cognition realm of cognitive awareness who can understand these teachings, let alone simply make them up as a fiction.

A Warrior's Lack of Compassion

In *The Power of Silence*, don Juan shares the following information:

Warriors are incapable of feeling compassion because they no longer feel sorry for themselves. Without the driving force of self-pity, compassion is meaningless.

For a warrior everything begins and ends with himself. However, his contact with the abstract causes him to overcome his feeling of self-importance. Then the self becomes abstract and impersonal.

Compassion, as it is perceived in the first cognition world of perceptions, lives in the realm of the ego self. It is a form of sympathy and pity, either for others, or the desire for others to sympathize with your plight, whatever it is, and give one compassionate sympathy. Compassion arises from the idea that someone's station in life, or life situation, needs to be comforted. The ego can laud itself if it feels it has compassion for another, or it can accept compassion as a tool to nurture the ego's own sense of self-pity. No matter which side of the coin it presents itself with, it is the insecure ego self wanting to relate to another insecure ego self.

Once one moves past this simple ego craving for compassion in either form, they lose that type of compassion, for it only amounts to making a fictional entity (the ego) feel good about itself. When don Juan states that warriors are incapable of feeling compassion, he means that warriors have transcended the need of the ego for self-pity, and also do not nurture that need in others operating under their own ego programs.

This doesn't mean that warriors are uncaring, or that they will not help someone in certain situations. It means that the warrior will not invest the emotional payment necessary to keep another's ego happy and feeling good about itself by providing compassionate sympathy.

The warrior on the spirit path is singularly self-oriented, not self-centered in the same sense as the ego personality. Self-importance is the demand of the ego, and once one transcends this ego self, that ego self is nothing but an abstract idea that no longer has force in the life of a warrior. A warrior no longer feels compassion as do others operating strictly under the control of the ego, because that need, found strictly in the ego, is no longer present and operative in a warrior.

The Difference Between the Nagual and nagualism

In the chapter, *The Tonal and the Nagual*, I introduced the reader to ideas and descriptions between the two worlds - the world of ego perception and the world of spirit. This section is to further clarify what has been a seriously overlooked misconception in the world of Castenada's creation. I don't expect everyone to accept what will be revealed in this segment, but it must be revealed all the same.

The first premise I want to explain is that the term *nagual* is a term simply as a teaching device, a word used to define the realm of spirit, the counterpoint to our current perception of operating in the world of ego. *Nagualism*, then, is the practice of working with spirit. At no time during the teachings by don Juan himself did he ever use the term *Nagual* as a descriptive title for himself, despite Castenada's claim of such a thing. In what I consider the purer teachings, don Juan refers to himself simply as a warrior or a sorcerer. It is only in Castenada's later writings that the term *nagual* became a titular one, and this was only after Castenada himself started making claims that he was a purported *Nagual*. Castenada is the one responsible for turning a word that

was only a description for teaching a concept into a title, to which he naturally claimed authority by applying it to himself.

In reading *The Art of Dreaming* I finally figured out where Castenada parted ways from the teachings of don Juan. I have already covered at least one type of inorganic beings. By Castenada's own admission, although related in his typical fanciful storytelling manner, he made an alliance with certain inorganic beings, who then, in partnership with his ego consciousness, painted a form of sorcery that more closely resembles the ways of the old sorcerers and sold it to the public as *nagualism*. The true teachings of don Juan were forsaken in favor of mystical tales of magic and fiction to sell the public.

As don Juan stated, he absolutely disagreed and discouraged this type of alignment with such beings because it ran counter to his own path, which was one about the absolute freedom of consciousness without such attachments of dependency. As don Juan told Castenada in *The Art of Dreaming*:

You have a proclivity for behaving like the sorcerers of antiquity. The moment you have the chance, you let your assemblage point go. That time your assemblage point shifted quite a distance. The result was that you, like the old sorcerers, journeyed beyond the world we know. A most real but dangerous journey.

Don Juan made this observation after Castenada had begun to have continual interface with this type of inorganic

hapiym consciousnesses. It was Castenada's fascination with and his refusal to drop the point and move on in his advancement that became his personal downfall and made him ultimately the shallow guru he was throughout his later life - secretive, lying, exhibiting the basest qualities of so-called spiritualism, all in order to bolster his own inflated ego.

Castenada's story in *The Art of Dreaming* is a balancing act of trying to show don Juan as his teacher on one hand, yet on the other hand showing Castenada flexing his own muscles in his endeavor to be a guru with the assistance of the inorganic consciousnesses with which he interfaced. It takes extremely keen discernment to be able to read through all this, because it appears to be a cohesive whole, despite warnings and contradictions to that association voiced by don Juan on more than one occasion.

For instance, Castenada puts the words in don Juan's voice that one should strive to reach and meet these inorganic beings, yet if their association brings with it a high cost of interdependency, then how does such advice cross-foot with his teachings about avoiding such entanglements of dependency? The following passages, I think, more closely reflect don Juan's teachings than the ones Carlos advocated, very likely at the hands of his inorganic collaborators.

They have singled you out themselves. When they do that it means that they seek an association. I've mentioned to you that sorcerers form bonds of friendship with them. Your

case seems to be an example. And you don't even have to solicit them.

[Friendship with the inorganic beings] consists of a mutual exchange of energy. The inorganic beings supply their high awareness and sorcerers supply their heightened awareness and high energy. The positive result is an even exchange. The negative one is dependency on both parties.

The old sorcerers used to love their allies. In fact they loved their allies more than they loved their own kind. I can foresee terrible dangers in that.

One has to ask, in light of don Juan's last observations about foreseeing terrible danger in such an association, how he could remotely encourage Castenada, or anyone else, to seek out and engage in such a practice. In later passages of the book, don Juan does not hesitate to share his grave misgivings of such an association, and in that light, I can in no way see him endorsing such a practice as part of his teachings. Don Juan accurately portrays his own feelings on the matter when he asks Castenada:

If someone is going to take your basic self as a gauge, with all your fears and greed and envy, etcetera, etcetera, and teach you what fulfills that horrible state of being, what do you think the result would be?

This is exactly the concern of one who is teaching true spiritual freedom, and not simply pursuing spiritual association by convenience of our egos. Yet this is exactly how Castenada

himself turned out, despite his claims to be a nagual. Anyone working with the inorganic hapiym hive, regardless of the doctrines the hive professed – shamanism, Love and Light New Ageism, mystical Hinduism or Buddhism seeking communion with the Divine or the cosmic Oneness, are all doctrines used by the hapiym hive collective to lure gullible humans into their energetic snares of beliefs. All who fall prey to their teachings invest their personal energies into these beliefs, both by embracing them, and also by defending them when challenged. Human emotions are the energy that fed the hive and the individual hapiym cells in our own minds. Again, this is covered extensively in *The Energetic War* book.

What the reader needs to understand is that there are consciousnesses in creation that are more ancient than the big bang. These forms of consciousness have had eons to learn and know how to manipulate the consciousness of others, and humans are very easily manipulated from the state of their ego self, which has little to no discernment. To manipulate our ego consciousness, these intelligences merely need to plug in ideas which our egos will readily embrace, and concepts that feed the ego's desire for power (possessing magical and mystical abilities), for being one of the 'elect' of their God, and particularly fanciful beliefs that just make the ego feel good emotionally, are the lures through which the inorganic beings have seduced and controlled human consciousness since humanity was created. Claiming to be a *Nagual* is no different than claiming to be a Buddhist master, or Hindu guru. All of

these titular labels cater to our ego's most base instincts for acclaim, status and recognition.

This desire for the ego to get acclaim and recognition, to assert its own desire for 'specialness', can also be found in the idea of lineages, that my mother was a witch, and her mother before her, and I come from a long line of witches, blah blah. There is no inherent state of individual development based on the personal interests or beliefs of one's ancestors. It is no different than Christians claiming to be more holy because of their religious association for generations (or any other religion for that matter). All these things, religious or sectarian esoteric affiliations, purported lineage, titles of guru, Master or *Nagual*, are only the trappings of an ego seeking recognition as an authority.

Certain ancient consciousnesses prey on this inherent weakness in the human ego structure. They feed it with ideas that seem to be our own. They know how to manipulate and seduce us so we believe it is our own doing, our own ideas, and that we are somehow more enlightened as a result of these claims. As a result of these misguided beliefs, we generate emotional energy into the belief systems that these beings feed on, like we eat food. The more deeply we defend these false beliefs, the more energy we generate as their food supply. The more successful of these beings feed off mass beliefs like institutionalized religions. Others work to create equivalent food supplies by creating separate yet similar belief structures to rope in and enslave our consciousness to their desires.

The sorcerer's explanation of ruthlessness

In *The Power of Silence*, don Juan explains the meaning of ruthlessness as follows:

The position of self-reflection forces the assemblage point to assemble a world of sham compassion, but of very real cruelty and self-centeredness. In that world the only real feelings are those convenient for the one who's feeling them.

For a sorcerer, ruthlessness is not cruelty. Ruthlessness is the opposite of self-pity or self-importance. Ruthlessness is sobriety.

The ruthlessness of a sorcerer appears as ruthlessness to one who is still operating in the ego world, described in this passage as the position of self-reflection. From a position of self-reflection, one is only concerned with their own feelings, and this is what don Juan refers to as sham compassion. This sham compassion is exactly what I described previously. It is a self-serving sham compassion feeding only the ego self, and as he states, the only real feelings are for the convenience (self-indulgence) of the one feeling them. This is true of everyone operating under control of ego, and everyone's ego will vehemently deny the truth of this.

To one locked into the ego program, a sorcerer comes across as callous because a sorcerer does not nurture their ego. The ruthlessness of a sorcerer, the sobriety that don Juan defines as ruthlessness, provides a sorcerer with a very pragmatic, down-to-earth, no nonsense style of communication. The sorcerer does not cater to the emotional whims and requirements of the ego personality - which constantly needs to be bolstered and massaged in all its illusionary forms, even through the demand for having 'nice' words said to it.

The pragmatic style of communication by a sorcerer is often perceived to be offensive by one controlled by the ego program - because the ego is always looking for ways to feel offended. A sorcerer never seeks to offend, but a sorcerer doesn't fall prey any longer to the petty requirements of the ego by catering to its feelings or its emotional cravings. Thus, those stuck in the ego program can often consider a sorcerer 'mean' or 'not nice', because a sorcerer doesn't choose to massage their ego desires.

The Sorcerer's 'Edge'

In *The Power of Silence*, don Juan offers the following observation:

sorcerers, because they are *stalkers*, understand human behavior to perfection. They understand, for instance, that human beings are creatures of inventory. Knowing the ins and outs of a particular inventory is what makes a man a scholar or an expert in his field.

sorcerers know that when an average person's inventory fails, the person either enlarges his inventory or his world of self-reflection collapses. The average person is willing to incorporate new items into his inventory if they don't contradict the inventory's underlying order. But if the items contradict that order, the person's mind collapses. The inventory is the mind. Sorcerers count on this when they attempt to break the mirror of self-reflection.

When don Juan states that sorcerers understand human behavior to perfection, it is from the standpoint of understanding the complete predictability of the false ego personality. This understanding does not reach into the minds of psychopaths or people with chemical imbalances in the brain, but this

predictability stands as true in regard to the largest portion of mankind.

The inventory to which he relates is not strictly the inventory of one's trade or profession. It is the inventory of all of one's accepted perceptual beliefs. It is the foundation of these misperceptions of the ego self that controls our minds. As he states, when one is presented with, and accepts certain truths that undermine that underlying order of perception, the ego mind collapses - not in the form of a mental breakdown, but in a shift of awareness into seeing the illusion of the ego once and for all - what don Juan refers to as breaking the mirror of self-reflection.

We all harbor a series of key beliefs that hold our perceptual world together. They are interwoven and interlinked, but one can lose one or a few of these key beliefs and still be in thrall to their ego. At a certain point, losing a key belief will be the final catalyst that makes the whole perceptual house of cards collapse and one can finally see a new avenue of perception and free themselves from the illusion.

Knowledge versus Understanding

In *The Fire From Within* don Juan emphasizes understanding over simple knowledge:

Your concentration has to be total. To understand is of crucial importance. The new seers placed the highest value on deep, unemotional realizations. For instance, the other day, when you understood about your self-importance, you didn't understand anything really. You had an emotional outburst, that was all. I say this because the next day you were back on your high horse of self-importance as if you never had realized anything.

The same thing happened to the old seers. They were given to emotional reactions. But when the time came for them to understand what they had *seen*, they couldn't do it. To understand one needs sobriety, not emotionality. Beware of those who weep with realization, for they have realized nothing.

There are untold dangers in the path of knowledge for those without sober understanding. I am outlining the order in which the new seers arranged the truths about awareness, so it will serve you as a map, a map that you have to corroborate with your *seeing*, but not with your eyes.

Everybody falls pray to the mistake that *seeing* is done with the eyes. *Seeing* is not a matter of the eyes.

It is possible for us as humans to know many things, to possess vast amounts of knowledge on an intellectual level. This type of knowledge most often amounts to a wealth of presumed 'facts' collected in our personal inventory, which many often quote as the basis of their knowledge. Being able to cite these types of facts by rote and memorization, or from indoctrinated education, is not 'understanding' in the sense which don Juan is relating, even if one builds on the facts they know with their own opinions. It is merely reciting beliefs predicated upon what our world calls knowledge.

We see this same form of professing knowledge in the spiritual community, where people can spout all sorts of memorized doctrinal ideas by rote, claiming that they have spiritual knowledge, yet who lack any type of experience that will grant them an ounce of understanding about what they claim to know. Many get very defensive if someone with real understanding challenges their presumed knowledge. It is this inherent defensiveness that personally keeps me from interfacing with many people on a spiritual level. You can't tell anyone anything that they think they already know. One can't fill an already full cup.

Defensiveness of this kind is always an emotional response. It springs from the idea that one has something to protect, to defend, and it is all ego oriented defensiveness. As a warrior, I have nothing to defend, and therefore I have the

emotional detachment to understand what I *see*, even when it goes against my former presumed knowledge. With no position to defend with my emotions, I have the sobriety to see and understand what spirit shows me. This is the importance of emotional detachment and sobriety.

The Warrior's Path to Freedom

In *The Fire From Within* don Juan gives an explanation about what the path to freedom for a warrior encompasses:

I've explained to you that the new seers aim to be free. And freedom has the most devastating implications. Among them is the implication that warriors must purposely seek change. Your predilection is to live the way you do. You stimulate your reason by running through your inventory and pitting it against your friends' inventories. Those maneuvers leave you very little time to examine yourself and your fate. You will have to give up all that.

This passage elucidates all that is necessary to advance into freedom. We have to break our old habits of thinking. We have to stop competing with ideas and start realizations about ourselves. This requires change. When don Juan says that freedom has the most devastating implications, he is echoing what I have shared about enlightenment being a destructive process. We have to deconstruct who we think we are to discover who we really are.

The nature of the ego self, who we 'think' we are, will always take positions to defend, will always seek to be right and

make another wrong. It pits its own embraced ideas and concepts against anyone who disagrees with it - what don Juan relates as pitting your inventory against your friend's inventories. To attain the freedom of a warrior, one must transcend this perpetual necessity of the ego personality - to defeat their own ego - for without having done so, one will remain a slave to its workings. So long as the ego rules your consciousness, one will be forever working to defend its positions, beliefs and presumed knowledge. All of this requires an inordinate amount of spiritual energy to maintain. It is through breaking these ego habits that one starts to acquire more personal spiritual power. In order for spirit to move in, room must be made, a space inside, for spirit to expand. There is no space so long as the ego self utilizes all of our available energy creating positions to defend and perpetually defending them - looking for reasons to be offended.

To gain the freedom of a warrior, we have to quit defending in this nature. A warrior must be fluid to advance in awareness. As don Juan clearly states, one “must purposefully seek change”. This purposely seeking change is what I call *Willful Evolution*, and I laid out these selfsame principles in my book by that title. This type of defensiveness is not fluidity, it is rigid control. Only when one loses any sense of having a position to defend does one start moving into the cognitive freedom of a warrior. A warrior deals with what is. If one encounters a certain understanding along the way, and a greater understanding presents itself as one grows, one must have the fluidity to see the greater understanding and embrace it, rather

than defending a 'lesser truth'. This is what don Juan means when he talks about the fluidity of a warrior.

The 'Breaking Point' and the Purpose of it

In *The Active Side of Infinity*, don Juan explains the purpose of losing one's 'person', or ego.

Every sorcerer I know, male or female, sooner or later arrives at a *breaking point* in their lives. Not a mental breakdown or anything like that. Mental breakdowns are for persons who indulge in themselves. What I mean is that at a given moment the continuity of their lives has to break in order for *inner silence* to set in and become an active part of their structures.

It's very, very important that you yourself deliberately arrive at that breaking point, or that you create it artificially, and intelligently.

Your *breaking point* is to discontinue your life as you know it.

When don Juan says that we must reach a breaking point, he is referring specifically to moving away from our operating strictly with our five known senses and our ego perceptions. Our primary five senses and our perceptions tell us what the world is

and is not. So long as we continually embrace our perception of this world based strictly on the primary five senses and the ideas, beliefs and structures adopted by our ego selves, our perception will always be hampered by those same factors. One can have experiences with spirit while the ego is still in charge, but the accuracy of what one can access is always interpretively questionable based on our own set of cognitive filters. One can have experiences but, in many cases, will not have any true understanding of what those experiences can tell us. The filtering systems we all use to interpret our world varies from person to person, and these filtering systems govern our personal perceptions and how we interpret them.

When we have a specific set of beliefs that we have embraced, then our filtering system strives to make what our experiences show us fit into a box of preconceived belief notions, and our experiences can thus be misinterpreted by our ego's demands to classify and interpret them in light of what we think we know based on these cognitive filters. The purpose of cognitive advancement is about expanding one's awareness. That is why this process is called 'growth'. Growth leads to expansion, but when we take an experience that could expand our perceptual awareness and strive to compress that experience into presumed known belief boxes, we are not expanding, we are compressing and condensing. One can't expand themselves and also seek to compress what experiences may show us by using old systems of cognitive filtering to reach a valid determination on what the experiences may provide us. To do so makes the entire process counter-productive.

This is what don Juan means when he says the continuity of our lives must break for inner silence to set in as a permanent fixture to our cognitive system. Until one reaches the point that their world of ego illusions shatters, they will not reach this necessary breaking point. Later in the book, don Juan says:

The end of an era is an accurate description of a process that shamans go through in dismantling the structure of the world they know in order to replace it with another way of understanding the world around them. I've endeavored, from the very instant we met, to introduce you to the cognitive world of the shamans of ancient Mexico.

The world of the sorcerers of ancient Mexico is different from ours, not in a shallow way, but different in the way in which the process of cognition is arranged. In our world our cognition requires the interpretation of sensory data. The universe is composed of an infinite number of energy fields that exist in the universe at large as luminous filaments. Those luminous filaments act on man as an organism. The response of the organism is to turn those energy fields into sensory data. Sensory data is then interpreted, and that interpretation becomes our cognitive system.

The end of an era means that the units of a foreign cognition are beginning to take hold. The units of your normal cognition, no matter how pleasant and rewarding they are for you, are beginning to fade. A grave moment in the life of a man!

This is the major reason for engaging in this path at all. Every human being has the ability to tap into this other system of cognition that goes beyond what we have known and experienced all our lives, but to embrace and achieve this state of awareness takes supreme effort and a desire to succeed. Your old world of ego perceptions must pass so you view how you lived in that world as a bygone era.

We all are comfortable with our way of life, how our cognitive system works and what it provides for us. Few, if any, are willing to exchange that for a different system of interpreting the universe - a different manner of perceiving and realization. In essence, it has little to do with *thinking*, and that is our major stumbling block on this path. We all feel that there should be an explanation for everything, a definition that we can pigeon-hole in our inventory of knowledge based on our cognitive experiences. This is where the majority of people fail, because rather than adopting a new cognitive system of awareness that is available to them, they try to fit this alternative system of cognition into an already accepted framework of their normal perception. This can't be done, because they are two distinctly different ways of perceiving the universe. The cognitive system of spirit encompasses the cognitive system of our daily lives. Once one can utilize both systems, it becomes a two-way street. But from our current level of cognition, we can't comprehend the spirit cognitive system until we at least have some sort of experience with it. But even an experience only shows that the other cognitive system exists, it is not an automatic grant of

understanding of that different cognitive system. As with anything, training and time can lead to greater understanding.

The History of this Book

This book started out with a series of short posts in the forum of a spiritual website in 2014. Since they were originally written, my own consciousness has continued to advance beyond what I knew when they were composed. This book reflects my own advancement and understanding in providing the clarifications of the teachings that I offer, and the original posts to that forum are now updated with my current knowledge.

I debated a lot over these writings the past few years, wishing I could get them into book form for the clarifications they offer, but I also knew that I was facing some serious publishing hurdles with copyright issues, so the writings sat idle. At one point, I decided to try and paraphrase the teachings rather than offer the original teachings and clarifying them with more modern and less mystical interpretations of the material. After working on a few chapters trying to paraphrase the teachings, which comprise the closing chapters of this book, I finally decided to proceed with the original compositions, updated with my own advancing knowledge, and present it to the public as educational material under the Fair Use Doctrine.

The fact is that don Juan's teachings required this side by side comparison to have the power that I feel this book offers,

and that paraphrasing the material without the original cross-references just simply wouldn't do the justice required to the teachings. I did this same kind of cross-comparison in my book *From Belief to Truth – From Truth to Wisdom* with the teachings of Buddha, Jesus and Friedrich Nietzsche. One could view this book as the comparison that I was unable to make with don Juan's teachings in that book.

I am providing the following paraphrased chapters, for there is some information that wasn't provided in the foregoing chapters of this book that I think some readers will find value in. There will naturally be some repetition as these paraphrased chapters started to cover some of the same material provided in this book.

What I have written over the past few years, particularly with my books *Willful Evolution*, *Demystifying the Mystical*, and *Navigating into the Second Cognition* are my own interpretations of these timeless teachings about advancing human consciousness and becoming familiar with the universe at large. All of the books I have written provide a broad swath presentation of much of what don Juan taught, although I did not rely on his teachings who write my own. A list of these books and where to find our video presentations on Youtube will be at the end of this presentation for those interested in furthering their knowledge.

All of our books can be purchased at a 10% discount through our website at demystifyingthemystical.com. They are published through Createspace and are also available on Amazon

Sorcery is Just a Word

Contrary to popular interpretation, the work of sorcery as taught by don Juan has nothing to do with what we perceive sorcery to be as it is currently defined, meaning wizards and witches and magical practices. Don Juan used the term sorcery simply as a description of altering one's perceptual barriers to enable them to *see* further into a greater reality that surrounds us at every turn. Because there is presently no descriptive term in human language to define these principles, don Juan settled on the word sorcery to describe the process. Unfortunately, for Castenada's followers, although don Juan went to great pains to explain his definition of sorcery, which has been presented in this book as having nothing whatsoever to do with magic, Castenada never fully comprehended what don Juan meant and fabricated all sorts of magical nonsense to fit his own misinterpretation of the word. That is why he resorted to concocting such fantastic tales about his alleged magical adventures. This is a prime example of how the hapiym personality operating in the first cognition will fabricate all sorts of nonsense to reinforce its own ignorance and system of cognitive belief when confronted with the principles of the second cognition.

To become a sorcerer, using don Juan's specific application of the word, means doing a lot of internal evaluation and individual change, for it is only through altering our perception of ourselves and the world in which we live that we can advance into the knowledge and awareness of the greater reality of the cosmos. The sorcery that don Juan taught has nothing to do with magic, but has to do with altering our perception of the world in which we live and thereby advancing our own cognitive capabilities. It has nothing to do with casting spells or magical doings, although what one may achieve if they accomplish any of the talents would appear to be magical to our limited perceptions because they go beyond the normal five senses. The teachings encourage us to move beyond our limited first cognition perceptions into a broader understanding of ourselves and invite internal changes to help us realize that there is substantially more to us as human beings than we have been indoctrinated to believe.

This alteration in ourselves is hard and gritty work. We all must come face to face with our own self-illusions and find the *nagual* part of us which lies buried underneath the ever-present ego perception of ourselves that we nurture and keep alive through our belief systems and what we define and accept as reality - a very limited view of reality. The hapiym part of us is what must be confronted and overcome. There are many students of don Juan's writings who have embraced this aspect of his teachings and seen the ego as a problem to be surmounted. It is questionable how many people who know this have actually transcended their own egos and are not simply deceived by their

hapiym's thinking that philosophical or intellectual understanding of the principle is going to fix the hapiym problem within themselves. Knowing about it intellectually is not the same as achieving the objective of defeating the hapiym and killing the predator's habits in your mind.

Don Juan picked the word sorcery to define what he was trying to teach. It is simply a word, like the word spirit is just a word. These words are merely definitions required by the hapiym to give a name to something as a form of identifier for something that generally can't be described in our present vernacular. These definitions give the hapiym part of us something 'tangible' to embrace, for with a description, it is no longer simply an undefined concept. Once the hapiym gets hold of a term, though, it can manufacture all sorts of illusions about what the definition means or might mean. This is, unfortunately, what Castenada did with the word sorcery. He created a lot of fictional magical nonsense to fabricate stories based upon teachings of which he had absolutely *no* understanding. At best, all Castenada was and all he could do was parrot what he was taught, for he had no true understanding about impeccability or he wouldn't have made himself famous with his mystical nonsense.

Sorcery, magic, metaphysics, spirit, they are all terms of definition. We live in a world of definition controlled by words. We have all been prisoners of language and definitions. These definitions serve as our cognitive boundaries. The definitions are the pigeonholes, or boxes, into which we demand to have everything classified or inventoried in our mind. To advance our

consciousness we have to learn that some things just can't be categorized and captured by words alone. The best we can do to learn and to teach is to use comparisons, metaphors or allegory in an attempt to describe the indescribable. The cosmos is vast and there is no way that we, operating as humans, can contain all the knowledge of that vastness. We can only try to understand what we perceive, and words always leave us ill-equipped to describe something when the experience goes beyond the borders of our accepted definitions of reality.

When we are dealing with words and definitions, there is always room for confusion. Just as Castenada interpreted the word sorcerer to indicate some kind of magician and composed his fictional stories in light of that generally accepted definition of the word, people abuse and misuse words all the time, and they make their judgments on how they interpret words. How I may interpret a word may not be the way you interpret the same word. This aspect alone should illustrate how words are highly insufficient as descriptions and can lead to misunderstanding.

When we step into trying to relate principles that go beyond our primary operating system of consciousness, then words become even more confusing because we have no common framework for understanding these principles. The example provided previously about emotions is a prime example. The only thing that gives us any interpretive capabilities when we talk about emotion is based on shared experiences. At the present time, there is no common framework through which principles about advanced consciousness may be discussed or understood. There is no realm of shared experiences on a large

scale through which people can exchange these ideas with a common ground for understanding. This is the reason why these principles are so hard for the vast majority of people to understand. We have no comparative cross-reference either in our shared experience within the first cognition system of awareness or in our vocabulary through which these principles can be readily understood. This is why these concepts are most often perceived to be somehow mystical. Mysticism or supernaturalism are the words we use to define principles that go beyond the boundaries of the present system of human cognition.

There is nothing in our present material cognitive reality to which we can compare the higher level cognitive awareness of the *nagual*. Each of us has to stretch our imaginations in order to remotely come to terms with these ideas and, unfortunately, it is our imaginations that lead us down the road to mystical beliefs and false conclusions when trying to interpret it. If you are completely honest with yourself, and you read Castenada's stories, you were attracted to the spirit path because of Castenada's magical adventures. The ego part of yourself created these illusions and expectations based on believing his stories and you wanted to be able to do the same cool stuff as he claimed to do in his stories. That is what attracts people into the distraction of mystical beliefs for it is simply the nature of the hapiym in all of us. The hapiym wants to feel special, it wants to be glorified as something better than every other hapiym. The hapiym wants to be able to perform magical parlor tricks in order to impress others, and it is due to this weakness of the virus in everyone, in one form or another, that eventually puts them on

the path to seeking their *ideas* about spirit without ever understanding what it actually is they are seeking.

For those who are not enchanted with the magical, we find other hapiyms who seek some kind of communion with God or the Divine. Whether one is pursuing magical beliefs or phantoms of connecting with Divinity, the hapiym program is deceiving every individual where these concepts about spirit are concerned. The motives for starting on this path, for *everyone*, are selfish ego motives. You have to acknowledge this within yourself if you ever expect to attain impeccability as a spirit warrior.

When we all start on this path we have expectations created by our hapiyms, and all of those perceptions are geared by hapiym selfishness and its pursuits of personal glory. Everyone starts this path from the first cognition, without exception. There is nothing I am pointing out that I was not guilty of myself, so I am speaking from the seat of experience when I make these observations. Our individual perceptual beliefs may vary from person to person, but the hapiym program is the same in everyone, and it is highly predictable.

When it finds itself challenged by the ideas I just shared, the hapiym becomes self-defensive and says to itself, "Uh unh, not me! That may apply to other people but that is not how *I* am." I'm here to tell you that *is* how you are because every hapiym cell is the same in that regard. The hapiym can't take responsibility for its own insufficiencies. It can only blame others or deny the truth when it is confronted with it. This is how the mind of the predator keeps itself supreme over our

consciousness and it is the same in every person operating under its control, without fail.

The hapiym virus may convince us that we have altruistic purposes for starting on the spirit path, but even that altruism is a form of hapiym gratification and self-justification for its actions. The hapiym has instilled in all of us some vision of being glorified by others by becoming spiritual and being able to do tricks like Castenada claimed he did in his books. I'm here to tell you, if you follow in Castenada's footsteps and jump off a cliff into a chasm as Castenada claimed to do, they will be cleaning up what's left of you with a sponge. You won't be around to write a subsequent book as he did.

The Internal Dialogue

What don Juan called the internal dialogue is the incessant internal thinking process and chatter in our heads that the hapiym program uses to incessantly nag everyone locked in the first cognition. Because it is an ever-present part of ourselves once we are infected, we naturally assume it is nothing more than our natural thinking process, without ever realizing that this incessant chatter that goes on in our minds is the hapiym program constantly worrying about what it is doing, what it is going to do next, what if what it is doing goes wrong, and what are others going to think if I do that, etc. It is the inherent insecurity of the hapiym program and its constant fear of discovery that creates and sustains this internal dialogue, and few people even question it.

When don Juan taught that we keep making the same choices over and over until the day we die, he is referring to the single-minded focus of our hapiyms. No matter what we do or say or think, all our choices are governed by allowing the predator to stay in charge of our consciousness, which leaves your psoyca consciousness to be constantly overruled by the hapiym's perception of things. Every hapiym is centered solely on itself and how the world of people relates specifically to it. This is the source of the inner dialogue. The predator is insecure

and is always wary and suspicious of what others think about it and protecting and defending the ideas and beliefs the hapiym cell has adopted. The stance of the hapiym is always defensive, for it always suspects that it may be wrong, and for the hapiym there can be no wrong. Everyone's hapiym fears being challenged, whether it's a challenge to the its self-image or its adopted ideas and beliefs and, as don Juan says, it fears discovery. The first response of a hapiym-controlled mind is anger at the challenger, whether it is simply a challenge of ideas or its own actions. It is always defensive of its own self-presumed correctness, whether that presumed correctness has any basis in truth or not. This is best illustrated when you see people defend their political beliefs, their religious beliefs, or what they consider to be real and acceptable to their own perception or reality.

Through the constant chattering of the internal dialogue, our internal predator lies to us all the time in order to bolster its own self-image. It keeps us each constantly paranoid about what others think and what others do or might do that impacts it. It continually phrases questions in our minds that are prefaced with the term, 'what if'? We observe the world of people and all the hapiym sees is itself in relation to the world of people. The world of the hapiym is totally consumed by other people's perceptions about itself, and its primary concern is its acceptance through the eyes of other people.

The mind of the predator must continually be validated, or massaged in one form or another to constantly bolster its own accepted self-image and its perception of reality. It

doesn't matter what that self-image is, the hapiym is always searching for those who will accept the self-image it is projecting to the world. The projected image can be the selfless helper of mankind, the perpetual victim always seeking to have its image salvaged by others, the arrogant self-image of the scholar or star athlete, and the list goes on to describe every role a human being can play. No matter the role being played, the predator is always in command and sets the tone of our lives, until such time as we can get rid of it and see ourselves for what we truly are, not just what the hapiym program makes us think we are.

The hapiym sees the world as strictly this world, the 3D world of people, as either validating or challenging hapiyms. It generally does not see the world in any manner beyond the five senses, which it uses to interpret and support its own limited view of reality. No matter what happens in the world of the hapiym, 'I' always comes first - the 'I' being the false personage of the predator. The hapiym makes friends or enemies based solely on what does and does not support this self-image. Even the hapiym of the so-called loner is projecting its own self-image of being different and separate from the madding crowd, using the label of Lone Wolf to bolster its own self-image. The predator is a consummate actor and it has us all convinced that it is our real self so firmly that we all challenge any notion that suggests otherwise in defense of this predatory controller of our minds. In this regard, we are all prisoners defiantly protecting our prison guard, our own internal hapiym virus.

The predator controls the internal dialogue within all of us. It is that never-ending stream of internal chatter that shapes

all of our decisions, ideas and concerns, no matter the subject. The ultimate aim of the internal dialogue is to keep one's psoyca distracted with the inanities of the world of the hapiym. It uses so much internal power to control our spirits so that our spirits are perpetually too weak to fight against the mandates of the ego. It uses all of one's 'personal power' to sustain the created perceptual environment of the ego.

The ego is a selfish overlord that demands full and ultimate control over its victims - in this case, the victim is one's own spirit self. To advance to where one can permanently turn off the internal dialogue is to gain a major victory over all our internal adversaries - our own egos. To turn off the internal dialogue is to take a lot of personal power back from the ego. It is a major step for your spirit to overcome its greatest adversary.

To achieve this feat of shutting down the internal dialogue requires a type of internal focus recognizing what it is. When you can see what it is, then you can discipline yourself to try and interrupt these internal dialogue processes when they occur. We all allow the internal dialogue to govern our consciousness because we incorrectly assume it is a normal part of our consciousness. We have been doing it all our lives, so it has become nothing more than a habit, and like any habit, it can be broken, but not until one tries to break the habit. To break the habits of the ego and the internal dialogue, one must put forth conscious effort to interrupt this internal game of worrying and playing 'what if' every time the internal dialogue goes off in this direction. This takes a discipline of attention with which we have

not been educated and which is unfamiliar to our way of thinking.

Developing this discipline is hard work, and most people simply are not suited to the work because it does take determination to succeed in overriding the habits of the internal dialogue. In truth, most people are too cognitively lazy to do the work. They approach spiritual advancement as either an entitlement or an entertainment. They believe spiritual understanding will come to them automatically without any personal effort on their own part simply by believing what they believe, or in some cases, by learning to meditate. This is why belief systems sell, because they offer the easy solutions. People who buy into the easy solutions become nothing more than one chasing dreams and expectations that will never manifest, just as don Juan taught. It is this cognitive laziness and the sense of spiritual entitlement that has kept humanity as a whole from advancing cognitively as a species. If you have that push to understand spirit and become a spiritual warrior, you can't be lazy in this regard. If you want to have more, you must *become* more to attain it.

Don Juan taught that we are thinking beings, that we think about what we think about, then we take what we see and put it in the framework of how we think. We all think we are the center of the universe operating under control of the ego. What the ego wants is more important than anything else, so the ego makes us feel important so it can feel important. This feeling of self-importance is the nature of the ego program. It is how it bolsters itself in our minds, and we all just blindly follow along

thinking that we are somehow in control of our lives. Don Juan chastised Castenada over this feeling of self-importance that is present wherever the ego is in control.

Because we think about everything, we also classify and categorize everything through this pattern of ego thinking. As a species, everything we do is generally based on past experiences and all of our judgments are therefore shaped by events and ideas that are already old when we have any kind of new experience presented to us. Our perception of reality is ages old and it has been handed down to us from generation to generation, and because everyone believes the same thing about what defines reality, we generally don't question this definition of reality. We weigh whatever happens to us in light of what has happened before, so we continually make the same decisions based on backward-looking thinking. By doing this, we have all become rigidly controlled by the ego and its backward-looking habits of thinking. In functioning this way, we have lost all fluidity of thought to weigh any experience we may have in a new light. We always gauge everything based on the past, so we are continually living in the past when we make our decisions. Our personal inventories are what govern our decision-making processes, so we constantly fail to see anything in any light other than how our inventory of descriptions allows and what feeds our ego self-image.

Our personal inventories and descriptions are what create the boundaries of a cognitive box. Everything we encounter, no matter what that experience may be, has to be compressed and condensed to fit into this box of pre-defined inventory and

definitions. We all fall prey to trying to fit everything into this box, and if it doesn't fit into that box, it is considered to be somehow supernatural or mystical, and we simply yearn and wonder about its meaning. One can't take principles of understanding that go beyond this first cognition box of determination and comprehend its meaning without expanding the box. By maintaining this limited box of understanding and trying to compress larger principles of consciousness into that box, you will always fail to comprehend advanced consciousness. This is where every human operating in the first cognition fails themselves, because they are trying to fit something large into something too small to define it.

What You are Seeking to Achieve

Don Juan expressed to Castenada that the only purpose of a nagual teacher was to convince the apprentice that there is more to our existence than we currently believe, entertain or accept. There are certain steps in the process to reach that greater vision of who we are and what we can become, learned through varying techniques in different forms that, if followed, lead one to the same place if they stay the course and don't sell themselves short.

The spirit path has nothing to do with the pursuit of magical powers, as stated above, but is in fact the road to finding a higher level of conscious awareness that each of us possess the option to access within ourselves. There are any number of studies researching what researchers think this higher state of consciousness is, but they have fallen for the belief that an *altered state* of consciousness equates with higher level consciousness. Much of this research is founded on using mind altering drugs to find some kind of shortcut to higher consciousness. Unfortunately, Castenada's writings contributed greatly to these misperceptions about gaining conscious awareness through using hallucinogenic drugs and millions of people worldwide have been misdirected by these ideas for the past few decades.

An *altered state* of awareness does not remotely represent higher level consciousness. It is simply a different version of reality brought about through taking hallucinogenic substances. These altered states are definitely different than our normal perception of reality, but they do not remotely represent any form of higher-level cognitive awareness, they simply offer altered versions of our normal perceptual reality. In essence, these drug experiences are like changing the channel on a TV set. It dials into a different channel, but it is still 3D first cognition consciousness with the confusion of the drug trip as the modulator for altered perception. Our first cognition perceptions then try to classify and define these altered states of awareness into our cognitive inventory, and one always reaches erroneous conclusions based on these first cognition definitions and classifications.

The use of mantras and meditative practices, like Transcendental Meditation, can also bring one into a trance-like state different than our waking perceptual awareness, but once again, we are only talking about an altered state of awareness, not an advancement in cognitive abilities. What don Juan teaches us is about attaining a permanent and enhanced level of cognitive awareness. This type of cognitive awareness does not compete with our normal waking state of consciousness, but in fact adds to what we already have. Advanced consciousness brings us into a state of perceptual awareness that is keener than the present system of cognitive awareness under which humanity operates. It is a more finely tuned and more sensitive mode of perceptual awareness.

Don Juan stated that the warrior's way was highly pragmatic and that one needed extreme sobriety if they expected to achieve this state of cognitive awareness. When one is impairing the circuitry of the brain through using drugs, or seeking trance-like states, they are losing the sobriety necessary to advance into a permanent state of cognitive advancement.

Because we have no point of comparative reference in our current system of cognition where we operate only from the primary five senses, it is virtually impossible for us to imagine a system of cognitive reckoning that goes beyond this measure of cognitive perception. To advance into higher level cognitive awareness entails developing sensory capabilities that go beyond these primary five senses. People are familiar with the idea of psychic abilities, although there is no one, not even those who possess such abilities, who can tell us how they work. Being a genuine psychic entails one possessing a sort of sixth sense that can't be described or perceived only using our primary five senses as the system of measure. Moving into a permanent state of higher level cognitive awareness means that one has to learn how to develop their own ability to tap into such sixth-sense perceptions.

This doesn't mean that everyone is going to turn into a psychic as we currently understand the term, but it is a similar type of sensory awareness that is presently beyond our current mode of cognitive perception that allows us to 'perceive' the worlds of the other dimensions and interact with other beings of consciousness who reside there. Under our present system of rigidly defined reality such things are not possible, and anyone

who makes the claim that they can do such things is usually considered to be somewhat crazy, or at best some kind of mystic.

The first objective along this path is to try to reach what don Juan called the *second attention*. The second attention is not the same as the second cognition as I define it, but is a step in the progression to the second cognition. One can still be working through the issues of overcoming the ego and gain access to the enhanced sensory perceptions that don Juan called the second attention. Unlike Castenada's fairy tales, a sharp blow to the back will not take anyone to the second attention. The second attention starts to come about as one clears the table of their *tonal* and finds the energy for their spirit self to manifest in the manner of these more refined sensory perceptions.

The manifestation of the second attention comes slowly at first, and most of the time, one does not even recognize when it is starting to blossom in ourselves. When it does start to occur, most of us discount the new ideas and thoughts that the second attention brings to us as fanciful notions and we usually ignore them as nothing more than weird ideas. Operating under the control of the ego and the *tonal of the times*, we have all been indoctrinated to not trust ourselves. We rely on external authorities to tell us what is what in virtually every circumstance and, as a result of this, we distrust what we may be shown by our spirit self as our consciousness starts to flex its cognitive muscles. Basically, we don't believe what we are thinking can be possible or real.

This is where don Juan taught Castenada the difference in believing something and how a warrior *has to believe*. Believing

is easy because all beliefs are founded in the world of the tonal and its rigid descriptions. When one starts to move into the nagual, they are going to find things that utterly challenge the beliefs and definitions of what we think is the real world according to our ego indoctrination. In that regard, the warrior *has* to believe, because what they find will so utterly challenge the system of beliefs they embrace that, if they deny what they are shown, they will not advance into higher-level consciousness. As foreign as the world of the nagual works compared to our present state of awareness, disbelieving it will not alter what it is. It can't be defined through the definitions of the world of the tonal, and as one advances their cognitive awareness, they are going to be confronted with many ideas and concepts that can't be fit into our world of description because it is simply too limiting.

Don Juan taught that the spirit warrior has to be fluid in his awareness. What this means is that when moving into greater spiritual awareness, one can't continue to maintain their rigid ego perceptions of the world and hope to advance. Truth, or more accurately perceived truth, is a fluid thing. What most people think is truth is simply beliefs their ego has adopted to define the truth of its reality. These perceptual truths are not spiritual truths, and as such, these perceived truths are varied and will show themselves to be lesser truths, or outright fallacies, if the spirit warrior is wise enough to see a larger truth when it is presented. In many cases, these larger truths nullify what we previously thought was true. In other cases, particularly as one's spirit consciousness advances and they start to see greater truths, they

will find that these greater truths are only small pieces of even larger truths. In order to both unravel the world of the tonal, and to more greatly understand and navigate the world of the nagual as one's consciousness advances, one needs to be fluid in their cognitive processes. Consciousness evolves, it does not remain static. One has to be fluid in order to evolve into the second cognition.

Don Juan taught Castenada that in order to advance into being a spirit warrior that one has to "*stop the world*". Stopping the world means to overcome all of our first cognition ego illusions so we can start to see more of the reality that surrounds us beyond our present definitions of reality called the world. As don Juan taught Castenada, it is through our processes of cultural indoctrination into the world of ego perception that makes us a contributing *member* to the world of ego illusion. Once we become a member, we can rarely see outside this programmed and indoctrinated perceptual definition of reality. To *stop the world* means that we have to train ourselves to overcome all of these ego perceptions in order to *see* into the greater reality that surrounds us.

I am going to provide some explanations about how the world keeps us all enslaved to our world of perceived reality. In the ego world of the tonal, we are confronted on every front with an 'in your face' assault of the world. Every ego demands a certain amount of your attention. TV ads incessantly scream at us to buy their products, movie trailers try to sell us on going to see the new movies. Politicians are in your face about how you should vote for one party or another. Your friends and family are

in your face with their emotional issues, demanding that you get involved in their personal dramas, just as you do the same thing with them. Everywhere you turn in this cognitive paradigm, it demands your ego's attention, or your own ego demands the attention of others. This is the *world* of the first cognition, the world of the ego tonal. In order to *stop the world*, one has to work diligently to extricate their consciousness from all of these 'in your face' activities that the world of the tonal demands from each and every one of us as participating *members* of that world. We not only have to remove the demands of other egos from controlling our consciousness, we also have to recognize and confront the fact that our own egos do the same things as everyone else's ego is doing to us. It requires a tremendous amount of personal energy to maintain this world of perception, this limited version of reality. To gain the energy required in order for your spirit consciousness to advance, one has to *stop the world*, both internally and externally.

I invite the reader to envision the world of the tonal like a gigantic field of quantum entanglement. Every consciousness on the planet contributes to this energetic field of conscious entanglement, reinforcing it and making it harder to escape. I ask you to view this quantum entanglement field like a gigantic bubble filled with all the energies expended by human egos to hold this bubble in place. There is no place within this bubble in which advanced cognitive awareness exists. In this regard, it is very much like the machine world of the Matrix, where everyone contributes to the programmed illusion without ever knowing they are prisoners to the illusion. In order to step into a more

advanced state of cognitive awareness, just as Neo had to escape from the Matrix, the spirit warriors are going to have to extricate themselves from this quantum entanglement bubble called the first cognition.

Just as Zion existed outside the Matrix, so too does the realm of the greater cognitive world of the nagual lie outside the bubble of the first cognition, which is constantly reinforced and guarded by first cognition ego programming. Just as anyone in the Matrix could turn into an agent, the herd mentality of the first cognition seeks to continually reinforce its own version of reality and try to destroy anyone who challenges that system. This is the cognitive system from which we are all trying to extricate our own consciousness. The world of the nagual is wholly incompatible with the world of the tonal as it is presently controlled by limited human ego consciousness. The present world of the ego tonal is a world of perceptual and cognitive slavery, the world of the nagual is the world of cognitive freedom. The two systems are mutually incompatible from the standpoint of consciousness and how it functions.

The Tonal of the Times and the Evolution of Consciousness

This chapter needs elucidation because it really wasn't given much attention by way of explanations in the Castenada books. Don Juan is purported to have come from a line of 25 generations of sorcerers which served as the basis for his knowledge and training. In explaining his sorcerers' lineage, don Juan described how certain adaptations occurred along the way that altered the more ancient traditions as his predecessors advanced in their cognitive awareness. What I want the reader to understand by this revelation about these adaptations that don Juan taught is that consciousness evolves. What worked to advance consciousness during the *tonal of the times* of one era can become defunct as new avenues for advancing consciousness are discovered and replace the old ways in a different *tonal of the times*.

By Castenada's admissions, don Juan was already an old man when he started teaching Castenada about what he understood about cognitive advancement. He used certain ancient methods from his lineage to describe some of these things, and there were other aspects which don Juan developed on his own which added to the teachings of his lineage. As

consciousness evolves, there are individuals who develop new processes and means by which others can benefit in their own conscious advancement. Humans operating under the ego have made the false assumption that consciousness is static, that it never changes and never evolves and, since we have adopted this mindset, we think that all the answers to advancing consciousness lie in ancient traditions. This assumption keeps us always looking backward to other tonals of different times that are no longer valid in this day and age, which is why most of these alleged ancient traditions no longer deliver on the goods that people expect, provided they ever did.

Once one removes the overlays of first cognition thinkers who could only create false dogmas and religion, I find that there are only four fully informed teachers recorded in our history, Buddha, Jesus, Friedrich Nietzsche and don Juan. When one deciphers their particular teaching styles and can see their teachings with clarity, then the teachings of these four men harmonize into a comprehensive and consistent whole of understanding, which I presented in my book *From Belief to Truth – From Truth to Wisdom*.

I am going to use the difference in the *tonal of the time* during which Castenada presented don Juan's material to the world and our present tonal of the time to show how they differ. Castenada released his first book, *The Teachings of Don Juan* in 1968. From the date of this writing, that is almost 50 years ago. During that time, in the United States, the calculator invented by Texas Instruments had only been released a year before. There were no PCs and there was no Internet. FM radio in the 1970's

was only reaching about 50% of American listeners. The IBM mainframe computers were spreading into business starting in the 1960's to 1970's. The mainstay of American religion was Christianity, with the exception of a very few minor fringe groups who were trying to develop the New Age out of the Theosophical teachings of Madame Helena Blavatsky and Alice Bailey.

Castenada's first book was released the year after the Summer of Love phenomenon in the Haight-Ashbury district of San Francisco. It was during the Summer of Love that the usage of LSD was really starting to take off and Castenada's mystical tales of magic and adventure landed right in the middle of this hippie phenomenon, gathering many adherents who believed his mystical drug tales. During this time, we also saw the organization of the Esalen Institute in Big Sur, California, which became the center for basically launching the New Age by advocating psychedelic drug use founded on the principles of the Fabian Socialist Aldous Huxley, as well as the theories of Timothy Leary and the Theosophical Society.

The tonal of that time was rife with student protests and anti-war agitators, and the civil fabric of the U.S. was in turmoil. The hippie faction, just like many mystics from all ages, were looking for some kind of escape from this cognitive trap, and they naturally gravitated to such tales of mysticism and magic as Castenada interpreted the don Juan material to represent. Unfortunately, the readers of Castenada's work got lost in the drugged-out fanciful nature of the tales and used that as an excuse to simply do more drugs, seeking to have the same types

of mystical experiences themselves that Castenada claimed to have experienced.

Now we move ahead to the present *tonal of the times* for comparison. Where during the late 1960's most people were unaware of any type of mystical traditions, we find the market flooded in the U.S. with virtually every variant of mysticism you want to shop for or believe in. Where in the 60's it was limited to a very small number of fringe 'seekers', mysticism has now become mainstream, through no small effort of the Esalen Institute and their political partners in this advertising endeavor, the Theosophical Society. (See my book *Revamping Psychology* for more comprehensive information on the subject).

With the advent of the Internet and a wider free-flowing of information, people are discovering just how tyrannical the first cognition form of awareness actually is. We have a wealth of researchers delving into and providing valid proof of massive conspiracies that are serving to erode the illusions of first cognition reality to those who are wise enough to accept these truths. We also have multitudes of people who feel an uncanny inner knowing that there is more to the equation about advanced consciousness than they can presently perceive, but in their search for answers to understand this drive to know spirit, they are finding little to no real relevant information that can explain to them what it is they are seeking. They are all pursuing some form of mystical escapism thinking that mysticism leads to advanced consciousness awareness, yet none of these avenues are providing the answers necessary to quench their inner thirst

for spiritual knowledge and they are still wandering around in the mystical spiritual quagmire seeking solutions.

What this difference just explained exemplifies is that human consciousness is trying to evolve itself to the next level of cognitive realization, yet it is still lost, embracing the idea that the solutions for advancement lie in the past. Where in the 1960's this internal push to know advanced consciousness was basically in its infancy, as the *tonal of the time* has changed, this desire to know about spirit has increased along with people's internal drive to understand it. There are things that don Juan taught that are as relevant to the present tonal of our time as they were to Castenada's time, however, there are other things he taught, that some of us who have advanced our own consciousness, add to don Juan's teachings that nullify some of what he taught, because the *tonal of the time* and the evolution of consciousness makes those old traditions less effective, whether they are needed at all.

As consciousness evolves, just as our technology evolves, each generation in their own *tonal of the times* builds on, refines, adds to or deletes old traditions. Just as technology nullifies and makes obsolete older technologies when we find new and better ways of doing things, so too does consciousness advance in the same type of process, or it can if people will stop looking backwards to ancient mystical traditions in order to advance. The teachings of don Juan presented in this book are those which still hold relevance in our present *tonal of the times*. There are other aspects in Castenada's books that don Juan either never taught, or that have been superseded through advanced processes, some of which have been covered in this book.

The main focus of this book is to provide *keys* to understanding the teachings of don Juan. When explaining any new process to a person, a singular explanation does not always do the same for every individual insofar as begetting their understanding. As a teacher of the principles taught by don Juan, I am only providing explanations from a different point of view in hope that some readers will see the don Juan teachings in a different light with better keys to understanding what he taught. I am not teaching anything different than he taught, I am just expressing the teachings in what I hope is a less enigmatic manner with more explanations using modern vernacular in order for the reader to gain clarity from my own insights into the teachings. With these keys to understanding in hand, the reader will hopefully be able to review don Juan's teachings with a keener view to understanding what he meant.

People reach their 'Aha!' moments through different means. What triggers that light bulb moment of understanding in one person may not trigger the same moment of realization in another using the same explanation. This is why a lot of teachings of spirit have to be approached from many different allegorical directions to try and lead each individual to their own 'Aha!' moment. As the reader will find when they review the don Juan teachings, much of what he taught was the same principles presented using different ways of allegorical presentation, as were the teachings of Buddha, Jesus and Friedrich Nietzsche. Don Juan delivered his teachings to Castenada with the desire that Castenada would somehow understand the teachings from one angle or another. Where we run into the lack of

understanding how don Juan taught these things to Castenada is illustrated in how Castenada broke down his notes and separated them in his books to support his own fictional stories. In truth, we don't know which teachings were coupled with others in a single session with don Juan, we only know how Castenada parceled out those teachings in his books to support his own fictional stories.

This is the major reason you will find this author addressing what seems like disparate subjects broken down separately in Castenada's books into more cohesive cross-sections of clarifying the teachings. As noted previously, we all take things presented in a linear manner, and making the assumption that Castenada presented don Juan's teachings with that same linearity as the sequence of his books has probably led to more confusion about the teachings as not.

Castenada did not speak Yaqui, and don Juan only spoke broken Spanish. Although not revealed in the books, Castenada had to use an interpreter when working with taking dictation from don Juan. Whenever we have different languages at play, there is always room for misinterpretation. The reader also has to realize that when we take in information and relate it to others, that information has to pass through our own cognitive filters, which leads to even more chance for misunderstanding.

Everyone's cognitive filters are different. How anyone receives and files information in their personal cognitive inventory varies from person to person, and this is all based strictly on our individual perceptions, which are always shaped by others when operating in the first cognition. It is due to this

filtering system that approaching the same subject from different angles is required to try and instill understanding in as many people as possible. There is no 'one size fits all' explanation that will lead every person to understanding spirit, and those explanations vary with the *tonal of the times*.

The Art of Stalking Power

I am going to take this chapter and explain what is meant by stalking power. I am going to explain don Juan's teachings about stalking power, and I am going to share the processes I used myself to advance his teachings in stalking power on a larger scale.

Don Juan taught that before anything can be attempted on the warrior's path that one must learn to stalk power. In our modern vernacular, with the advent of predatory criminal stalkers, the word stalking has taken on a more sinister public meaning than what don Juan meant. One can more readily understand don Juan's use of the word stalking as hunting. Don Juan related stories to Castenada about how a hunter learns the habits of his prey before hunting in order to better his chances of catching his game. When the spirit warrior starts on this path, the thing that they need to focus their stalking on is their own ego. This is what don Juan meant when he told Castenada that he had to stalk himself.

It is easy to recognize the ego habits in others. It is easy for us to describe and perceive another person as being arrogant, or needy, or clingy or obsessive. It is much harder for us to recognize those same proclivities in ourselves generated by our own egos. The first part of understanding stalking power is when

you acknowledge that you are stalking the habits of your own ego in order to trap it and put it out of business. You will never understand the habits of the ego prey if you refuse to acknowledge it as the enemy of your spirit consciousness. As you recognize the ego monster in others, you have to start stalking the ego in yourself to find how it steals the power of your own spirit consciousness in order to keep its perceptual world in place, as well as continue to sit on the throne in your own mind. This is the ultimate meaning of stalking power.

The more you can discover and remove these perceptions, beliefs and illusions that the ego uses to maintain its control over your mind, the more your spirit consciousness will gain the power to keep combating the ego until you eventually trap your prey and free your own spirit consciousness from its clutches. Don Juan accurately reported that egomania is the real tyrant. Everyone is an egomaniac in their own right, and every ego will deny this truth.

When we start on the spirit path, the ego is running the show and only those with the most dedicated focus as a spirit warrior will defeat this wily internal adversary. You will never encounter any form of consciousness that is harder to get rid of than the ego virus, because your own ego knows every weapon it can use to dissuade you from defeating it. As I explained in my book *Demystifying the Mystical*, the ego knows where all of your internal skeletons are buried. It knows what you fear and it knows what makes you feel good, and it will use all of this knowledge to stop you at every turn as you combat it and start stalking it. It will use your own emotions against you to make

you stop your stalking it, and it particularly favors fear as the greatest mechanism to keep your consciousness right where it wants it.. You will never encounter a more powerful adversary in your life than your own ego program.

Don Juan taught that humans are born with a limited amount of energy that is systematically deployed starting at birth. This energy we are each allocated is gradually eaten up by the demands of the ego and its abuse of our emotional energies in order to function within the herd of the other egos of the tonal of our time. To become a spirit warrior, our first job is to figure out how we can reclaim these disbursed energies, without which the average person can never access the world of the sorcerer. Living in the 'in your face' world of the ego *tonal* takes all of our energies just to survive and function in that reality, and as such, the average person has all of their energy deployed just to survive in that single-focused version of reality.

In order to access the world of the *nagual*, to find the energies required to move into the second cognition, one must stalk power in order to elevate their personal energies to reach the same perceptual world that the sorcerer with higher-level cognitive functions can access. Regardless of certain external energies one may access through stalking power, the stalking of the ego is still of primary importance, because even if one can access higher-level sources of energy in their stalking practices, the ego will come up with some way to utilize and dampen those energies.

The acute stalker starts with stalking him or herself to hunt down and shut down their own ego and its habits. It is

always best to start this process by analyzing one's beliefs and where they got those beliefs, and determine if these beliefs can be supported with anything more than the convenience of believing them. One may start to access other energies and gather power, but they must constantly be on the hunt for their own egoistic power drains and stop them so the ego program does not continue to steal what you gather.

As don Juan says, one must learn how to store energy, for it is this energy that will eventually open the door to higher-level cognition. As a mild comparison, you have a machine that works off of a 220-volt power requirement, yet all you have at hand is a couple of D-cell batteries. There is no way these two batteries are going to supply the 220 volts required to run that machine, so you are going to have to find a power supply strong enough to provide the 220 volts to make it run. Your spirit consciousness is that 220-volt machine, but with the ego running all the time, you are only in possession of the power of those 2 batteries to supply the power because maintaining the perception of ego reality uses up all of that energy. Stalking and saving power is required to find that 220 volts so you can eventually access the *nagual*.

Don Juan said that there is no secret to sorcery, that there is really nothing to learn. The teacher is only required to convince the student that there is more to themselves than meets the eye. Your spirit consciousness knows tremendously more than you yet realize, but you can't access that information so long as the ego and its perceptions of the world rule your consciousness and limit your perceptions. This is why *stopping the world* is so important. So long as all of your cognitive energy

is being expended to maintain the single version of the world that your ego demands is all there is to reality, you do not have the energy required to cross that cognitive threshold into higher level cognitive awareness.

The ego perception of the *tonal* limits us, it draws boundaries around our consciousness through the beliefs and disbeliefs that shape its world view. It is through these beliefs and defending them that all our energies are systematically depleted as don Juan taught. It may be hard to accept, yet we each expend a huge amount of cognitive energy in order to keep our ego's version of reality firmly in place. When the ego part of us uses emotions to defend and display itself in the eyes of others, even more of one's personal energies are depleted by this continual ego abuse of emotional energy. When one reaches the *nagual*, they attain a type of emotional balance or neutrality, and these reactive emotions no longer rob us of our power as they do when operating under the control of the ego. This is a state of balance that many mystical traditions allude to but which none of them accurately explain.

The Evolution of Consciousness Series

Book 1

A Philosophy for the Average Man: An Uncommon Solution to a World Without Common Sense by Endall Beall

Book 2

Willful Evolution: The Path to Advanced Cognitive Awareness and a Personal Shift in Consciousness by Endall Beall

Book 3

Demystifying the Mystical: Exposing Myths of the Mystical and the Supernatural by Providing Solutions to the Spirit Path and Human Evolution by Endall Beall

Book 4

Navigating into the Second Cognition: The Map for your journey into higher Conscious Awareness by Endall Beall

Book 5

The Energy Experience: Energy work for the Second Cognition by Mrs. Endall Beall

Book 6

We Are Not Alone – Part 1: Advancing Cognitive Awareness in an Interactive Universe by Endall Beall

Book 7

We Are Not Alone – Part 2: Advancing Cognitive Awareness through Historical Revelations - Endall Beall

Book 8

Advanced Teachings for the Second Cognition by Mrs. Endall Beall

Book 9

We Are Not Alone – Part 3: The Luciferian Agenda of the Mother Goddess by Endall Beall

Companion Volumes to The Evolution of Consciousness Series

*False Prophecies, Reassessing Buddha and the Call to the
Second Cognition by Endall Beall*

Operator's Manual for the True Spirit Warrior by Endall Beall

*Spiritual Pragmatism: A Practical Approach to Spirit Work in a
World Controlled by Ego by Endall Beall*

*Revamping Psychology: A Critique of Transpersonal Psychology
Viewed From the Second Cognition by Endall Beall & Mrs.
Endall Beall*

Second Cognition Series

Book 1

*The New Paradigm Transcripts: Teachings for a New Tomorrow
by Endall Beall & Doug Michael*

Book 2

*Breaking the Chains of the First Cognition: Tools for
Understanding the Path to the Second Cognition by Endall Beall
& Doug Michael*

Book 3

*PSOYCA – Road to the Second Cognition by Endall Beall &
Doug Michael*

Book 4

*The Energetic War Against Humanity: The 6,000 Year War
Against Human Cognitive Advancement by Endall Beall*

Book 5

*The Cognitive Illusion of History: How Humanity Has Been
Controlled Through Selective and Biased Historical Reporting
by Endall Beall & Doug Michael*

Standalone Work:

*Clarifying the don Juan Teachings for the Second Cognition: A
Pragmatic Reanalysis Without the Mystical Misdirection – by
Endall Beall*

In Progress –

Book 6

The Second Cognition Toolbox: Requirements for Advancing Your Consciousness by Endall Beall

Book 7

Firestarters: The Gemma and Endall Transcripts – by Endall Beall and Gemma Beall

Book 8

No Trespassing: Creating a New World Based on Mutual Respect by Endall Beall

Companion Volumes to the Second Cognition Series

Understanding Wisdom: A Treatise on Wisdom Viewed from the Second Cognition by Endall Beall

From Belief to Truth – From Truth to Wisdom by Endall Beall

For our video presentations visit the Gemma Beall channel on Youtube

For questions or inquiries contact the authors at Demystifyingthemystical.com.

