

THE  
SHAMANIC PATH TO  
QUANTUM  
CONSCIOUSNESS



The Eight Circuits of  
Creative Power

LAURENT HUGUELIT

THE  
SHAMANIC PATH TO  
QUANTUM  
CONSCIOUSNESS

The Eight Circuits of  
Creative Power



LAURENT HUGUELIT

Translated by Jack Cain



Bear & Company  
Rochester, Vermont • Toronto, Canada

*To tomorrow's shamans for whom all this will no doubt be self-evident*

# THE SHAMANIC PATH TO QUANTUM CONSCIOUSNESS

---

*“The Shamanic Path to Quantum Consciousness* offers deep insights into the diverse levels of human consciousness. Approached from the perspective of the ancient and now ever more popular philosophy of shamanism, it reaches a pinnacle at the eighth level with quantum consciousness—the same concept I identified using a scientific analysis to define the next development in the evolution of the human mind. This is a remarkable confluence of two entirely different perspectives.”

ERVIN LASZLO, NOBEL PRIZE NOMINEE AND AUTHOR OF *SCIENCE AND THE AKASHIC FIELD AND THE SELF-ACTUALIZING COSMOS*

“The work of Laurent Huguelit—cartographer of the psyche, explorer of the soul and invisible worlds—allows shamanism to become an evolutionary tool more accessible to our Western world.”

STÉPHANE ALLIX, FOUNDER AND DIRECTOR OF INREES INSTITUTE OF RESEARCH, PARIS

# ACKNOWLEDGMENTS

First of all, I want to thank those who listened to me speak about “circuits” for months or even just on occasion, and who, to my great astonishment, encouraged me, in spite of everything, to write this book.

A big “thank you” to the late Timothy Leary, the late Robert Anton Wilson, and Antero Alli for having opened the path and for having had the guts to write their books—because yes, more than ever, we need the “spiritually incorrect.”

I want to express my gratitude to Michael Harner and the Foundation for Shamanic Studies for bringing back the awareness and practice of shamanism in the West. In our Western cultures, we certainly need to practice shamanism more than ever.

Two plants accompanied me during the preparation of this work: tea (*Camellia sinensis*) in the form of Japanese *sencha* and *gyokuro*, and *the* cybernetic plant, tobacco (*Nicotiana* spp.), which I consumed in moderation in the form of Cuban cigars. My thanks to them and to their spirits.

And yes, speaking of spirits, thanks to Seth for his good-naturedness, his clarity, and his presence, and thanks to Abraham for their (for they are many) help and their flashes of consciousness. Thanks to the extraterrestrial spirits who were kind enough to pay me the honor of a nice little visit on two memorable nights: the night of 9/9/09 (I am not making that up!), which was somewhat “disconcerting”—what a great euphemism—and the night of 1/19/11, during which I wept with joy sitting on a bathroom floor in Loire-Atlantique.

Of course, the question arises: Who really wrote this book? Fortunately for my politico-territorial circuit (the second circuit of consciousness), quantum spirits are not very fond of the concept of “intellectual property rights.” So we can comfortably relax about that.

Thanks to John Lennon, Paul McCartney, George Harrison, and Ringo Starr for having produced words and music whose scope extends through all the circuits of consciousness. The work of the Beatles is without a doubt the soundtrack of the Great Leap of the sixties. It is all there, including the final cybernetic revelation:

*And in the end, the love you take is equal to the love you make.*

*Merci infiniment*, as we say in French, to the team at Bear & Company/Inner Traditions (in alphabetical order): Olatundji Akpo-Sani, Diana Drew, Jeanie Levitan, Meghan MacLean, Maria Murray-Urdaneta, Erica B. Robinson, Jessica Wimett, and, of course, Jon Graham, who chose this very book among a thousand others at the Paris Book Fair. Thanks to all of you, I realized my longtime dream of being published in the English language.

Finally, an infinite “thank-you” in the shape of (8) to my French publishers, Tigrane Hadengue and Michka Seeliger-Chatelain, founders of Mama Editions, for having confidence in me and having opened the Seth doorway for me. That was what started me off and this book is the end result.

# CONTENTS

[Cover Image](#)

[Title Page](#)

[Dedication](#)

[Epigraph](#)

[Acknowledgments](#)

[Foreword by Antero Alli](#)

[Prologue: A Return to the Ground State](#)

[Tomorrow's Shamanism](#)

[To Be Read and Reread](#)

[A Few Words on Form](#)

[My "Big Book"](#)

[Returning to the Body and to Nature](#)

[Chapter 1: Timothy Leary: The Progenitor](#)

[A Model Born in Prison](#)

[Setting Out Toward the Future with a Capital "F"](#)

[An "Open-Source" Model](#)

[Chapter 2: A History of Circuits](#)

[The Model of Models](#)

[A Presentation of the Eight Circuits](#)

[The Four Terrestrial Circuits](#)

[The Transition Phase: The Great Leap](#)

[The Four Supra-terrestrial Circuits](#)

[Perception, Understanding, and Action](#)

[Cybernetic Shamanism](#)

[The Question of the Map and the Territory](#)

### [Chapter 3: A Global Cosmology](#)

[Moving Toward Cognitive Relativism](#)

[Reality with a Capital “R”](#)

[Cybernetic Shamans](#)

[The Ego and the Whole Human Being](#)

### [Chapter 4: Basic Cybernetics](#)

[The Soul’s Motor](#)

[A Cartography of Feedback Loops](#)

[Vertical Feedback](#)

[The Flight Toward the “Higher”](#)

[Coming Back to Earth](#)

[Horizontal Feedback](#)

[Resentment, Scorn, and Self-Indulgence](#)

[Under-drive and Overdrive: A Typology of Stereotypes](#)

[Odd and Even Vertical Pairs: Esoteric Receptivity and Exoteric Creativity](#)

[A Cosmological Misunderstanding](#)

[Springboard Circuits](#)

[Mobility and Immobility](#)

### [Chapter 5: Traditional Shamanism and Cybernetic Shamanism: A Productive Encounter](#)

[Three Worlds, Three Pairs](#)

[The \(4–8\) Pair: Beyond the Three Worlds](#)

[Of Plants, Molecules, and Circuits](#)

[St aging Plants: Cannabis and Tobacco](#)

[Alcohol and LSD: Opposite Sides of Versatility](#)

[About Addiction](#)

## Chapter 6: The Akashic Field and the Law of Attraction: A Trip to the Heart of the Eighth Circuit

The Akashic Field in Perception and Creation

Creating Our Reality

Emissaries of the Eighth Circuit: Seth and Abraham

The Law of Attraction: The Fundamental Cybernetic Loop

The Two Existential Dilemmas

The Importance of Rites of Passage

## Chapter 7: The Practice of Cybernetic Shamanism

The Phase of Vulnerability

Conditioning of the Terrestrial Circuits

Reestablishing the Integrity of the Terrestrial Circuits through the Shamanic Journey

Extract ions and Retrievals

The Cybernetics of Core Shamanism

A Complementary Approach: The Practice of the Supra-terrestrial Circuits

The Cybernetic Control Center and the Law of Attraction

The Energetic Coup

The Importance of the Root Circuit (1)

The Creative Workshop and the Transverse Pairs: A Collective Work

## Epilogue: Closing the Loop

Sculpting Source Energy or Not Sculpting Source Energy?

That Is the Question.

From the Cosmic to the Terrestrial—and Back

## Appendix A: Three Pieces of Good News

## Appendix B: Open Source

[Appendix C: The Circuits Day by Day](#)

[Resources](#)

[Glossary](#)

[Footnotes](#)

[Endnotes](#)

[Bibliography](#)

[About the Author](#)

[About Inner Traditions • Bear & Company](#)

[Books of Related Interest](#)

[Copyright & Permissions](#)

[Index](#)

# FOREWORD

By Antero Alli

*Integrity has no need for rules.*

## ALBERT CAMUS

Cosmologies of consciousness—symbolic systems created to help us understand the fluidity of life through comprehensible paradigms—can be found in almost every culture on Earth. The cosmology outlined in the book you are reading now has deep origins in the Vedic Hindu Chakra system initiated almost 4,000 years ago in India. The term “chakra” refers to spinning centers of prana, or vital energy, within the human physical body that correspond to specific glands, meridians, veins, plexuses, and nerves. The overall purpose of this chakra cosmology was to evolve the human being through an active awakening and refinement of the body and its many interactive, complex biological systems.

This ancient Hindu cosmology is enriched by a colorful mythological pantheon of gods and goddesses alongside arduous study of a comprehensive medical, or healing, Vedic practice. With enough study the student becomes initiated by a guru or teacher into a vigorous meditation practice that leads to firsthand experience of the higher states of consciousness triggered by the chakra energy centers. As with all effective cosmologies, the Hindu Chakra system starts with a map that leads to the territory—the territory of direct firsthand experience.

Fast-forward to the early 1960s in Millbrook, New York, U.S.A. where Harvard Professor of Psychology Timothy Leary hosts a visit from Hindu scholar Professor Adams of Rutgers University. As documented in Dr. Leary’s book *What Does Woman Want?* (a sly autobiography disguised as a novel), Adams initiates Leary into an oral tradition of the esoteric Chakra system (not the exoteric, populist, “new age” version). This auspicious encounter compels Leary toward further chakra study and, with the psychoactive assistance of

psilocybin mushrooms, onward to direct experience—a lot more direct experience. After much personal and group experimentation, Dr. Leary renames the chakras as “circuits” and reframes the context of their purpose to align closer with the scientific and technological advances of contemporary life. He calls his system “The Eight-Circuit Brain,” which finds fruition in his 1977 book *Exo-Psychology* (later retitled, *Info-Psychology*).

Laurent Huguelit’s new book, *The Shamanic Path to Quantum Consciousness*, joins the legacy of others who came before him who are venturing to advance Leary’s theories into novel areas of insight and praxis. Timothy Leary’s close friend Robert Anton Wilson’s *Prometheus Rising* (Falcon Press, 1983) exposed the links between the Eight-Circuit Brain and multiple system theories such as Quantum Mechanics, Skinner’s Behaviorism, Gurdjieff’s Law of Octaves, Zen Buddhism, and Korzybski General Semantics—to name a few. Three years later my first book on the eight circuits, *Angel Tech: A Modern Shaman’s Guide to Reality Selection* (Falcon, 1986), gained endorsements from Leary and Wilson for advancing their theories into application through meditations, rituals, and exercises. After twenty-four years of experimentation, I updated the material in *Angel Tech* in my book *The Eight-Circuit Brain: Navigational Strategies for the Energetic Body* (Vertical Pool Publishing, 2009).

*The Shamanic Path to Quantum Consciousness* applies the eight-circuit model to the author’s experiences with indigenous shamanic cultures and traditions, and then, he sifts these impressions through a distinctly European empiricism—where knowledge comes primarily from sensory experience. The focal lens of Laurent’s circuit vision stems from his term “cybernetic shamanism,” or what my late mentor Dr. C. S. Hyatt called the “cyber shaman” (*A Modern Shaman’s Guide to a Pregnant Universe* [Falcon Press, 1988]). The overall ambition of Laurent Huguelit’s cyber shaman is to achieve dynamic balance of all eight circuits in the human organism, and his new eight-circuit book aims to show us just how to do that.

This book’s subtitle, “The Eight Circuits of Creative Power,” holds a key to unlocking its many secrets. I found Laurent’s persistent emphasis on creativity refreshing and especially critical to the shift away from the map and into the territory. As the author often suggests: *when we are creating, we are participating*. The cyber shaman leaves the self-conscious watcher behind and enters the immersion circle of full initiatic participation. Words, images, explanations all belong to the watcher. To the participant—experience is everything. And to the cyber shaman experience initiates spiritual authority.

When we learn to invest more trust in our direct firsthand experiences, an awakening occurs to the inner wisdom of our innate autonomy. We are all more free than we realize.

Growing up with culturally imposed norms and standards, we can easily fall asleep to how free we are at essence. Break trance, create trance. Breaking cultural trance can awaken us to our spiritual origins if we show enough courage to face and expose the sources of oppression in our lives, whether they be egotistical and self-imposed or more externally conditioned into us by families, schools, and society. Yet this process of self-confrontation can be difficult and fraught with psychological peril without the proper guidance and insight from those who came before us.

Laurent offers numerous clues, insights, and solutions to this awakening process by noting how the ego becomes “encrusted” when we overemphasize one circuit over the others. He also sheds much-needed light on the underemphasized, or weak, circuits commonly overlooked when our reality tunnels get too fixed on our stronger, more developed circuits. *The cyber shaman seeks balance, not obsession.* This dynamic balance requires a circulation of presence throughout all eight states of consciousness, but it also demands self-monitoring for circuit fixations—what author Robert Anton Wilson called “archetypal chauvinism,” the excessive favoritism of one circuit over another.

I was touched by Laurent’s professed love of the triviality of the terrestrial circuits 1–4 and how simple pleasures can be the most direct way to ground, or bring us back to Earth, after upper circuit “blow-outs” (and their oftentimes disconcerting consequences). I also appreciate his warnings on how it can be both dangerous and foolish to explore upper circuit (5–8) experiences until we are ready and willing *to bring our body with us*. As I reiterate in my books, the bottom four circuits can act as *anchors* to help stabilize and integrate the upper circuit “shocks” of ecstasy (5), uncertainty (6), indivisibility (7) and impermanence (8).

For joy! Laurent Huguelit adds new insight to the vertical connectivities I discovered between circuits 1–5, 2–6, 3–7, and 4–8 in his correlations between the eight circuits and what he calls “the Three Worlds.” Here the author presents four types of cyber shaman—each with their own unique attributes and powers, as well as how these distinct talents can be corrupted by misdirected service to the ego. I also found the author’s shamanic typology theory intriguing and imaginative. His four shamanic types correspond to specific energy orientations

defined by a primary focus in one of the four vertical sets of circuits 1–5, 2–6, 3–7, or 4–8.

As I understand it, the 1–5 shaman works what Laurent calls the Lower World of the Earth's telluric currents with the animal powers, spirits, and totems that act as allies in ritual processes. The 2–6 shaman works the Middle World of the elementals of earth, water, fire, and air and the spirits of dead ancestors. The 3–7 shaman works the Upper World of transcended spirit allies—the guides, devas, ascended masters, religious archetypes—that guide the shaman with detachment and compassion. The 4–8 shaman works Beyond the Worlds as a psychopomp who accompanies souls of the dead to the hereafter. The 4–8 shaman has also assimilated the attributes and powers of the previous Three Worlds.

Neophyte cyber shamans may find this book useful in a number of ways. Besides offering a mother lode of references to many other books, individuals, and other sources of shamanic lore and practice, the author also includes a compendium of a great variety of drugs that can act as triggers for activating each of the circuits. Though I am neither pro-drug nor anti-drug use, I believe everyone has a right to whatever they put into their bodies. Those currently experimenting with organic and pharmaceutical agents will find this section of practical use.

More seasoned cyber shamans may be able to relate with the more involved instructions and methods outlined in the final third of this book about specific ritual actions performed on clients and those seeking healing, perspective, and other shamanic assistance. As with any experience or method that increases personal power, an incumbent pressure arises to accept a greater responsibility for ethical action. As the author cautions us, if we simply gain power for ourselves alone, we can easily slip on the banana peel of ego and crack open our skulls or the skulls of others. Perhaps this is why the most powerful people I have known have also been the most gentle and kind. Seems to me that true power amounts to having the capability to empower others.

Laurent Huguelit brings to the legacy of the Eight-Circuit Brain an openhearted embrace of his own nature in living relation with the Earth. He is no ivory tower shaman scholar but a *man of the Earth* who hikes the Swiss and Austrian Alps and the French Pyrenees in Ariège and walks the beach of Pors Mabo in Armorican Brittany and the high plateau of Franches-Montagnes in the Jura region of Switzerland. This vital interaction with the land naturally informs a kind of *biobias* that honors and exalts Circuit One reality, not just as a source

for understanding our basic survival needs but, much like the Kingdom of Malkuth in the Kabbalistic Tree of Life, demonstrates how the first chakra acts as the foundation for all life in the human organism and the support system for all the circuits that follow. *The Shamanic Path to Quantum Consciousness* offers a prismatic schemata to firsthand experience of a shamanic path of your own creation where life itself becomes the guru.

ANTERO ALLI is a shaman, astrologer, and the director of ParaTheatrical ReSearch in Berkeley, California ([www.paratheatrical.com](http://www.paratheatrical.com)). Paratheatre is a participatory and experimental theatrical process that combines movement, voice, and meditation to access and express the internal landscape through shadow work, technique work, and source work. Alli and his wife, Sylvi, are cofounders of Vertical Pool Productions an intermedia arts group that produces alternative films, music, and texts. He is the author of *Angel Tech: A Modern Shaman's Guide to Reality Selection*, *The Eight-Circuit Brain: Navigational Strategies for the Energetic Body*, and coauthor of *A Modern Shaman's Guide to a Pregnant Universe*.

# PROLOGUE

## A RETURN TO THE GROUND STATE

I am writing this prologue after the manuscript has already been finished for a while. I left it to rest and ripen for a few months before finishing it off. It seemed important to step back so that I could perceive, sense, and feel the significance of the road I had traveled in writing it.

My discovery of the model of the eight circuits of consciousness was one of the landmark events in my spiritual and shamanic journey.

While working for a media corporation in 2007 and surfing the Net, I stumbled across what was actually to become a revelation of cosmic proportions: the eight-circuit model of consciousness. Very quickly I had the sense that I had unearthed a hidden treasure, one that was going to provide me with the answers to the existential questions I had constantly been struggling with. For some time I had been searching in fields as varied as philosophy, Eastern spirituality, and modern science, but I was surprised to find that each system had a host of prerequisite beliefs that I was unwilling to accept.

My goal has always been to remain free while maintaining a broad and far-reaching vision of how the human soul operates. I had been in search of a model that would foster a global and open understanding, one that allowed me to shape my own belief system as I liked, informed by my own experiences and without having to conform to particular dogmas or doctrines. And through the magic of the law of attraction, I ended up attracting into my personal experience what I wanted to find.

## TOMORROW'S SHAMANISM

I am proposing here a new extension to the eight-circuit model of consciousness. This is a first step toward what I consider to be a promising direction for tomorrow's shamanism. I am convinced that right now, in the early twenty-first century, the outlines of a paradigm shift are being sketched, a shift that will topple us into a new perception of our physical, emotional, mental, psychic, and

spiritual abilities.

In speaking of tomorrow's shamanism I am speaking of an evolution that will probably extend over decades, if not centuries, moving so far that perhaps the word *shamanism* itself will become outmoded.\*<sup>1</sup> We need to be ready to think very far ahead and to let go of concepts that, while certainly comforting, might distance us from the unlimited possibilities offered by Reality with a capital "R."

Certain theoretical constructs presented in this book, such as acute [supra-terrestrial](#) crises, esoteric and exoteric [vertical pairs](#), and [transverse intention](#), are little revolutions in themselves. They bridge gaps, overturn values, and above all answer questions that have remained unanswered for a very long time. I will say no more about them here to allow you the joy of discovering them for yourself.

But linking shamanism to the use of our personal power to create constitutes the essential feature of this work. In my opinion, the real revolution—or the real change in paradigm—will be a creative revolution. In the not-too-distant future we will no longer be able to unravel Reality without understanding at the same time that we are participating simultaneously in its creation and that our beliefs are the basic cosmological building blocks forming the structure of what we call the "real."

## TO BE READ AND REREAD

The literature on the eight circuits of consciousness is a demanding one that manages to put readers into an altered state of consciousness by subtly disrupting their way of perceiving, understanding, and acting in the world. *The Shamanic Path to Quantum Consciousness* is no exception and here I would like to offer some friendly advice: Read this book several times; read it as many times as you need to. It was written in the form of a cybernetic loop, which means that the elements scattered through its pages link together so well and in such a way that the end explains the beginning and vice versa. In addition, this book will increase in value over time, and the reading that you do today will not be the same as the reading you do tomorrow or in ten years. The more you gain in shamanic experience—and in life experience—the more this book will mature within you.

I must have reread *Angel Tech* (1985), a reference book on the eight circuits written by Antero Alli, half a dozen times before arriving at a clear and comprehensive understanding of its content and its implications. We are a long

way here from the fast-food literature that is discarded once consumed.

## A FEW WORDS ON FORM

The use of figures is a recurring feature of the literature on the eight circuits. When the text becomes dense, take a break by looking at the diagrammatic representations that punctuate these pages. They are there to lighten the flow of thought and to add an extra dimension to the narrative. It is no exaggeration to say that they convey at least 50 percent of the information in the book. Let them imprint themselves on your consciousness, and perhaps, in the end, when the text and the figures become an integral whole, you will come quite naturally to see the world as circuits. This is a secondary effect experienced by people who manage to link their life experience to the eight circuits of consciousness.

Also in relation to form, I consider this book to be the end product of a personal writing technique that I came to call “calligraphic style,” because it suggests rather than imposes, somewhat like the Chinese and Japanese prints that influenced the first impressionist painters. I think the practice of ink-wash painting helped me fashion this style. The examples were chosen for their universal scope so as to avoid falling into the trap of reductionism, or “sticking vacation photos onto a canvas by Mondrian,” an analogy suggested to me by one of my spirit allies who is also a fan of modern art.

For an optimal reading experience I have one other piece of friendly advice: Read between the lines—the white of the paper has many things to say. It is like the silence between the notes of a sonata, or the space that allows us to *see*. Also, take a close look at the footnotes as well as the figure captions. Information is packed very tightly in the book and is waiting patiently to be released.

## MY “BIG BOOK”

Writing *The Shamanic Path to Quantum Consciousness* deeply relaxed me. This is a striking fact because, in general—and here I share a confidence—I take writing to be a higher calling, a kind of duty to be shouldered that sometimes weighs heavily, even though I wish to live as simply as possible, far from concepts and computer screens.

Perhaps this relaxation came about because, in finishing the book, I fulfilled a personal prediction—a self-fulfilling prophecy as they say. My mother, a

seasoned numerologist before the Eternal, would often say to me, from my adolescence on, that I would publish my “big book” at the age of thirty-six. That is what has happened—and it is a triumph worth celebrating.

Beyond this prophetic aspect I have a feeling, deep inside, that this is perhaps the most important book of my writing career. It is a relatively small book, but I think what it contains is far-reaching, even vast. Without any false modesty I find it better each time I read it—and I have reread it a number of times.

My wish is that it will stimulate at least as many *eurekas* in its readers as it did for me as I was writing it. It was a true human adventure to bring together so many intuitions, observations, and experiences from the outer reaches of the soul and to mold them into a form that is both coherent and practical.

## RETURNING TO THE BODY AND TO NATURE

Paradoxically, most of the futuristic and apparently “technical” ideas presented in this cybernetic theory came to me while I was communing with nature. I recall especially hiking at Combe Grède near Bienne, my hometown in Switzerland, when I had to use the voice recorder on my cell phone so I could record the ill-timed flow of information that washed over me. So this book was written as I walked, step by step, and stemmed from my breathing in and breathing out. It also came from the sweat beading on my forehead as I climbed around a mountain ridge.

Among the places that participated in the writing of this book, I’ll mention the Swiss and Austrian Alps, the French Pyrenees in Ariège, the beach of Pors Mabo in Armorican Brittany, and the high plateau of Franches-Montagnes in the Jura region of Switzerland. In all these locales, the great beauty of nature is resplendent.

Also, paradoxically, the writing of this book, which portends a soaring flight toward the the human soul’s most subtle levels of consciousness, awakened me to the necessity of coming back to my body and respecting it for what it is—a miracle of nature’s biotechnology fashioned from billions of cells over billions of years of evolution. The return to the body is, of course, consistent with a basic shamanic principle: the more you work in the “nonordinary” circuits of consciousness, the more you have to, at the same time, raise the level of consciousness in the body. This is what Antero Alli distilled brilliantly into a single sentence as a kind of refrain in his book *Angel Tech*: “Bring your body

with you!”<sup>1</sup> This piece of advice is worth a thousand others.

This is how, in writing this book, after a break that lasted a number of years, I began once again to get involved in sports—jogging, cycling, hiking, and overall physical fitness—to take an interest in my diet and pay attention to what I ate, to work in my garden, to make sure I got enough sleep, to do hatha yoga, to practice relaxation and massage, to take siestas—and that is just a partial list.<sup>\*2</sup>

First and foremost, I take time to rest and enjoy myself.

I don’t think there is anything anecdotal or trivial in all this. I am convinced that the development of a modern spirituality that is supple, fluid, effective, and pragmatic will not work without a complete respect for the body and for nature, which created it with its unfettered love, wisdom, and intelligence. It is all there in us—all that remains to be done is for us to open ourselves to ourselves.

To anchor my words in matter as I am writing this, I will take you back to a four-day hike I made in the Swiss Valais Alps along the Muverans trail, a mythic hike that is both very demanding and touches the “sublime” that inspired many Romantics. During this little odyssey into high altitudes, I was able once again to come to what the American poet Dale Pendell calls the Ground State.<sup>2</sup> In cybernetic terms, this means the return to the first circuit of consciousness, the root circuit (1), in which we come back to the love, strength, and wisdom of our bodies and of planet Earth.

# 1

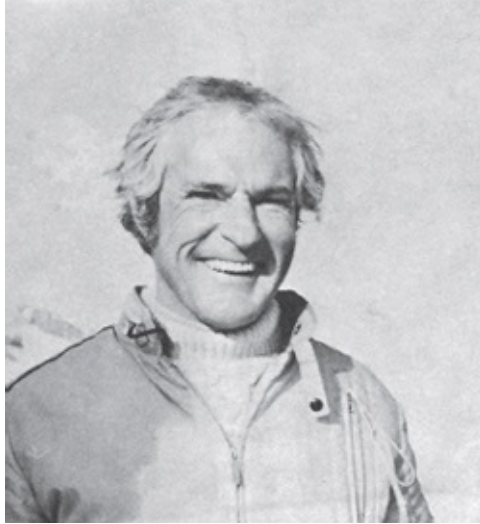
## TIMOTHY LEARY

### The Progenitor

Timothy Leary (1920–1996), the American psychologist who developed the eight-circuit model of consciousness, is one of the most famous and controversial figures of the 1960s psychedelic revolution. He was relieved of his duties as a Harvard professor in 1963 for having participated in the dissemination of psychedelic drugs (especially LSD) among the students, a dissemination that then spread to a whole fringe segment of the American people and Western society.

A hero of the counterculture and a modern Galileo for some and, for others, “the most dangerous man in America”—in the opinion of former U.S. President Richard Nixon—Timothy Leary was a very colorful figure who is still controversial today. In fact, nearly fifty years after the sixties and nearly twenty years after his death, those “for” and those “against” Leary continue to debate. The controversy often centers around the part he played in the banning of psychedelic drugs, which, in the reactionary hysteria at the beginning of the 1970s, temporarily called a halt to a very promising field of research.

Beyond any useless wrangling we have to remember that Timothy Leary was first and foremost a prolific author and a brilliant psychologist who developed, among other things, cutting-edge tests and psychological models. We can see why he created such a stir and bowled over a whole segment of the Establishment when we read his books with their often caustic titles. See, for example, *Start Your Own Religion*, *The Politics of Ecstasy*, or even *Your Brain Is God*. Actually, his published work is a rare blend of intelligence, humor, and subversion.



**Figure 1.1. Timothy Leary.**

“The most dangerous man in America,” according to Richard Nixon.

Timothy Leary was a “dangerous man” because he was someone educated—a Harvard professor, no less—who questioned the foundations and the workings of our so-called civilized society. Religion, politics, economics, education—they were all fair game. And he did it all with Leary’s touch—a great beaming smile that made him at least as many enemies as friends.

## A MODEL BORN IN PRISON

Since the man with the smile was not going to be easily caught, the CIA put together a strategy worthy of a B movie to lock him up in a high-security prison. One fine day in 1968, according to Leary, two butts of joints magically appeared in his car. This was how he came to be arrested for the second time (the first time was in 1965) for the possession of cannabis. Sentenced to twenty years in prison, he escaped and ran away. He was finally apprehended in Afghanistan in 1973 by the United States Bureau of Narcotics and Dangerous Drugs after traveling through Tangiers and Switzerland.

This time Leary was sentenced to no less than ninety-five years in prison (!). This sentence was finally reduced to three years, during which he did some writing, including authoring two obscure pamphlets titled *Neurologic* and *Exo-Psychology*. In these pamphlets he developed a new model for understanding the functioning of human consciousness. The eight-circuit model of consciousness was born.

## SETTING OUT TOWARD THE FUTURE WITH A CAPITAL “F”

Today, almost twenty years after Timothy Leary’s death, this model seems to be the result of thinking that was ahead of its time. In forging the model the professor distilled all his experience and knowledge as a psychologist and a tripster who had experienced all possible or imaginable states of consciousness. So it is hardly surprising that it would take several decades for the relevance of his model to be finally understood: Leary was a visionary who spoke about “cyberculture” long before the Internet became ubiquitous. The development of information technology was inseparable from the development of technologies of the spirit. He was certainly right in view of the speed with which the Internet brings to light a multitude of spiritual practices.

Timothy Leary dedicated the final years of his life to the study of the sciences of the Future with a capital “F.” He was convinced that future generations would rescue humanity, and, in the end, they would be the ones who would understand and elaborate on what he attempted to explain in his most advanced books.

## AN “OPEN-SOURCE” MODEL

The eight-circuit model is an open model—or “open source” in the language of information technology—so it has been picked up by other authors. Among them are the prolific author and agnostic mystic Robert Anton Wilson (1932–2007) and the shaman and performer of experimental theatre Antero Alli (born in 1952). Each of these authors contributed to the model by developing his own approach. Their books are classics of the eight circuits,<sup>\*3</sup> and they form part of the ongoing exploration of human consciousness that Timothy Leary set in motion.

## 2

### A HISTORY OF CIRCUITS

Let's begin at the beginning and clarify the title of this book. Why is it called *The Shamanic Path to Quantum Consciousness: The Eight Circuits of Creative Power*?

As I explained in the previous chapter, the eight circuits of consciousness form a global, cosmological model created by American psychologist Timothy Leary. The purpose of this model is to provide a schema of the types of consciousness that the human soul develops on its path through life.

We will show in detail in this book how each circuit can be balanced to work in tune with the other circuits and how their common goal is to encourage the full development of the creative power of the individual. This creative power ultimately refers to the ability each one of us has to create our own personal reality within Reality with a capital "R." It is directly linked to the eighth circuit of consciousness, the creator circuit (8), in which quantum consciousness is permanently accessible to every individual through the practice of an avant-garde type of shamanism that I call *cybernetic shamanism*.<sup>\*4</sup>

Cybernetic shamanism is a futuristic form of shamanic practice that combines exploratory and creative techniques of shamanism with cybernetics. Cybernetics, the science of interactions, was developed in the middle of the twentieth century by the American mathematician Norbert Wiener (1894–1964). Since yesterday's future is today, this innovative form of shamanic practice is appearing just when it is needed.

Therefore, each element of this book's title has its own function: the eight circuits of consciousness form a schema, cybernetic shamanism is a kind of shamanic practice that enters into this schema, and the creative power of quantum consciousness is both the tool and the purpose of this practice—hence *The Shamanic Path to Quantum Consciousness*.

### THE MODEL OF MODELS

The eight-circuit model of consciousness stipulates that the soul<sup>\*5</sup> functions on eight distinct, interconnected planes that form the same number of “circuits” or “levels” of consciousness. In musical terms we could say that it is similar to the eight frequencies of the law of octaves. Each of these frequencies corresponds to a specific layer of reality and is part of the assemblage of Reality.

This model is currently one of the only cosmological models to provide a perspective on the human soul that is both integral and evolutionary. It also has some eminently shamanic qualities: it is simple, useful, and effective.

Here we have an open and nondogmatic model that does not claim to be “truer” than other religious, scientific, or spiritual models. It has the advantage of being global, which means that it can encompass all the other models without excluding any of them. In a way, it is the model of models, because it offers an extended perspective that goes beyond the sometimes compartmentalized limits that separate traditional religious, scientific, and spiritual models from one another.

## A PRESENTATION OF THE EIGHT CIRCUITS

We evolve by moving through the successive strata of consciousness. The movement of existence proceeds from materialized life (first circuit) to the energy void, creator of all possible universes (eighth circuit). The soul makes its way through the eight circuits of consciousness; these become, based on its progress, its eight organs of perception, understanding, and action.

Therefore, to some extent, the eight circuits of consciousness are the states of our soul; these are the principal states of consciousness, and the model of the eight circuits is simply a structured schema that brings together these states of consciousness.

At this point we intend to make a succinct presentation on the eight circuits of consciousness, rounding it out in figures 2.1 and 2.2. We will deliberately confine ourselves to providing a strict minimum of information about each circuit, leaving up to the reader—you!—a broader range of interpretation.

There are four circuits connected to material life—I call these *terrestrial circuits*—and four spiritual circuits, or *supra-terrestrial circuits*.<sup>\*6</sup> Between the terrestrial circuits and the supra-terrestrial circuits there is a transition phase, which I call the *Great Leap*.

## THE FOUR TERRESTRIAL CIRCUITS

### ***(1): Root Circuit—Vital Consciousness***

The root circuit (1) is linked to our physical survival. This circuit provides the energy necessary for the life and development of the soul that chose to take corporeal form. It is developed primarily in utero, as well as during our first months of life. The root circuit is linked to the marine and unicellular past of all living species on planet Earth. It is passive and dependent and seeks before all else to be loved and safe.

Everything concerning the survival of the body springs from this circuit. Through the root circuit we are in direct contact with nature and the resources it can provide. Eating, drinking, breathing, sleeping, and the like are all part of living beings' survival requirements. When the root circuit is well balanced, it anchors us in our body and on planet Earth. It provides well-being, confidence, safety, and nourishment. But when it is not operating optimally, we face fear, which is the predominant negative emotion generated when our survival is threatened.

This circuit is the seat of *vital consciousness*, which is directly linked to the survival instinct. It fosters health practices that ensure our physical and material well-being.

### ***(2): Politico-Territorial Circuit—Emotional Consciousness***

The second circuit is linked to movement, to the discovery of new territory, and to personal power. Here we find issues of life positioning and integrity, which explains why it is called the politico-territorial circuit (2). It opens when we learn, as children, to move around and set about discovering the world.

This is a muscular, reactive, expansive circuit, and when it operates optimally it provides us with qualities such as courage, fearlessness, and mobility. But when it is unbalanced this circuit plunges us into power struggles. Then it becomes a circuit that is warlike, intrusive, aggressive, and competitive, trying to dominate others without according them respect. When untamed the second circuit has strong egocentric tendencies. It has led humanity around by the nose for centuries, and today we need to bring major balancing work to this circuit.

When it is fully developed the *emotional consciousness* of the second circuit becomes an incredible tool of exploration. With its help we sharpen our senses, which allows us to position ourselves in relation to the world around us, while learning to recognize emotions as being the raw material of our internal guidance

system.

***(3): Intellectual Circuit—Conceptual Consciousness***

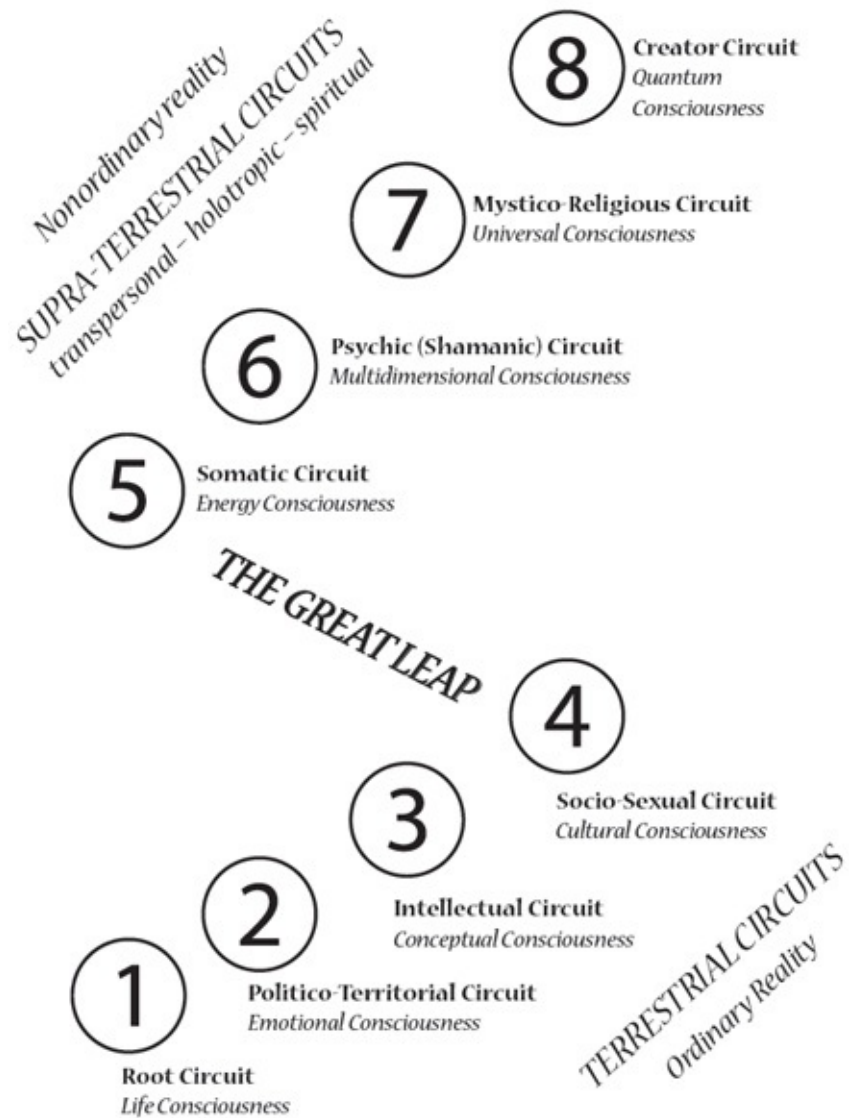
The intellectual circuit (3) is sometimes simply called the head circuit. It seeks to understand the world around it by using symbols, models, and schemas, which allow it to order its knowledge. It develops when, as children, we learn to write, calculate, and think. From a historical perspective, it came into being when the first hominids began to use tools and to communicate verbally. Science and technology are its creations.

This circuit is the seat of *conceptual consciousness*, whose principal function is to make it easier for us to understand how the world works. When this circuit is taken for absolute truth, the simplification and paring down we do to grasp the workings of the world can lead to blind gullibility, dogmatism, and an extreme reductionism—classic flaws of the third circuit. However, once conceptual consciousness (a fabulous tool of knowledge) is mastered, while we remain flexible and fluid, we develop qualities of intelligence, concentration, reflexivity—which, in this context, means the mirror of self-awareness, or the ability to observe oneself—and open-mindedness.

***(4): Socio-Sexual Circuit—Cultural Consciousness***

The fourth circuit stems from the first three circuits. Over millennia this circuit has allowed human society to develop a prodigious diversity of structures, from the archaic simple tribe to present-day modern societies. In these social settings we join a social group; absorb its rules, values, and morals; and participate in its evolution through our own creativity.

This circuit is called the socio-sexual circuit (4), because this is where the explicit and implicit rules leading to procreation are generated. These rules are the basis of the structure of human cultures and societies. Once procreation takes place the loop of terrestrial circuits closes. A new individual is born and begins the cycle all over again, starting with the first circuit.



**Figure 2.1. The eight circuits of consciousness.**

The four terrestrial circuits are separated from the four supra-terrestrial circuits by the Great Leap. Each circuit has a corresponding "layer" of reality and a corresponding type of consciousness.



**Figure 2.2. Strengths and weaknesses.**

The strengths (in **bold**) and the weaknesses (in *italics*) of the terrestrial circuits influence the proper functioning of the supra-terrestrial circuits and determine their respective strengths and weaknesses. This interaction, called vertical feedback, is explained in [Chapter 4](#).

*Cultural consciousness* allows us to participate actively in the collective work of art that defines our culture. It is sometimes also called *moral consciousness* and, when it becomes self-absorbed, it has a tendency to turn into a kind of reactionary conformism or even a knee-jerk moralism. However, when it softens, cultural consciousness leads to sociability, responsibility, and ethical behavior, qualities that are necessary for the smooth functioning of this circuit.

## THE TRANSITION PHASE: THE GREAT LEAP

The Great Leap takes place when we move from terrestrial circuits to supra-terrestrial circuits. This is a period of drifting or falling into the abyss that can be very long, or not, depending on the individual. When this takes place, we become conscious—in the literal sense of the term—that life cannot be reduced to a simple schema of survival shaped by the terrestrial circuits.<sup>\*7</sup> There is “something else” and this “something else” may turn out to be very exciting . . . or very disturbing, depending on the case. When the supra-terrestrial circuits open, the ego’s apparent stability dissolves. To the ego this stability conveys the impression that it is necessary to ensure terrestrial survival and that without it our survival seems to be put in jeopardy.

For some, going through the Great Leap is a relief, the culmination of a long journey of transcendence. For others, however, this passage is a painful experience, as boundaries seem to be blurring. That is why this life transition was very often ritualized in traditional societies. Rituals tend to ensure a constructive and controlled passing over into the supra-terrestrial circuits. These include rites of passage, initiations, the taking of psychotropic plants designed to access supra-terrestrial circuits, and the like.

At the moment of the Great Leap, a life dilemma appears on our path. We either go back to the terrestrial circuits and repress the possibility of a journey toward other levels or circuits of consciousness, or dive right into the adventure of the supra-terrestrial circuits.

## THE FOUR SUPRA-TERRESTRIAL CIRCUITS

### *(5): Somatic Circuit—Energy Consciousness*

The somatic circuit (5) is the circuit of the pleasure of the senses, of energy felt in the body, of hedonistic enjoyment. It is closely allied with the root circuit (1), which is its terrestrial counterpart, because once questions of survival no longer impede the spiritual path, we can indulge in pleasure and learn to experience the body other than as a simple “survival machine.”

This circuit generally develops when sex for procreation in the socio-sexual circuit (4) is replaced by sex for pleasure. But other ways of accessing it do exist, such as when culturally acceptable artistic creation turns into unfettered creativity or “art for art’s sake.”

The somatic circuit (5) opened in a spectacular way in the 1960s—with sex, drugs, and rock 'n' roll—and the impact of its opening is still being felt very strongly today. Its contemporary incarnation is consumerism, a phenomenon directly linked to the return of pleasure in human societies deprived of it for centuries. For a very long time the socio-sexual circuit (4), the last rampart of the terrestrial circuits, tried to block access to the pleasures of the body through moral and religious systems that are now outmoded. Consumer society is therefore a reaction to a lack, and we will likely see in the not-too-distant future that the consumer tsunami will level out.

The fifth circuit is traditionally linked to bodily approaches (techniques of massage, relaxation, yoga, tantra, healing tao, t'ai chi, qi gong, shiatsu, etc.) and to therapeutic approaches (Chinese medicine, animal magnetism, radionics, etc.), both of which make use of energy in all of its forms. This circuit supports the development of *energy consciousness* through which we come into contact with energy in its densest form and learn to play with it and enjoy it.

#### ***(6): Psychic Circuit—Multidimensional Consciousness***

The sixth circuit is the circuit of the powers of the mind and of paranormal, or psychic, phenomena. This is where most traditional shamans work, as well as mediums, channelers, and the like. It is connected to the politico-territorial circuit (2), with which it shares a taste for travel, adventure, and discovery.

In the context of shamanic practice at large, the supra-terrestrial journey of the psychic circuit (6) is called the shamanic journey, and the territories discovered by its practice allow us to indefinitely extend our personal cosmology. This is nothing less than a map of the universe that completes the terrestrial map of the politico-terrestrial circuit (2). This circuit has been preserved and developed for millennia by traditional shamans around the world, and it is most commonly active in dreams. It is sometimes simply called the shamanic circuit.

Misused, this circuit leads to manipulation and sorcery, as well as subtler forms of spiritual interference that should be avoided in the practice of cybernetic shamanism. But when used constructively *multidimensional consciousness* develops and allows the soul to travel to invisible worlds. There we learn to access a universe of infinite potentialities where our life positioning and our personal power are reinforced.

#### ***(7): Mystico-Religious Circuit—Universal Consciousness***

The mystico-religious circuit (7) is the domain of tried-and-true spirituality. Its

goal is to be in contact with the laws of the universe and to understand them. To do this we must learn to develop a total receptivity so that we can access the flow of intelligence that shapes the universe, and which is at the source of wisdom. This flow of intelligence is described in certain philosophical works of the systems theoretician Ervin Laszlo (born in 1932), who calls it the *Akashic field*, in reference to the *akash*, or ether, of the Vedic tradition. What I am referring to here is the ultimate reality that underlies the universe.\*<sup>8</sup> Meditation—in silence and collectedness—is one classic way to connect to this circuit.

This circuit is linked to the intellectual circuit (3); it tirelessly searches for knowledge, truth, and meaning. For a very long time this has been the exclusive purview of religions and other traditional and archaic spiritual systems. And during this very long time this circuit has also suffered from the same flaws as the third circuit—namely, a propensity for dogmatism, fundamentalism, extreme reductionism, and the like, which has perverted the heart of numerous religions and spiritual movements.

This circuit is the seat of universal consciousness. It allows the soul to be in contact with the laws of the universe—sometimes called “God.” The primary meaning of the word *religion* is be connected to the universe—or with God.

### ***(8): Creator Circuit—Quantum Consciousness***

The eighth circuit goes beyond all the other circuits; its field of perception, understanding, and action far exceeds the limits of life on planet Earth. Because of its range, it is sometimes called the extraterrestrial circuit—literally, beyond the Earth. It is situated even beyond the God of the mystico-religious circuit (7) and is absent from most traditional cosmologies because, at first glance, it seems paradoxical, incomprehensible, mysterious. Quite often it gives rise to a sense of humor that is both cosmic and spiritually incorrect (a delightful mix)—or totally absurd, as the case may be.

A great part of its mystery stems from the fact that it is directly linked to the mystery of death. It is through this circuit that the soul transits from the material part of our being at the moment of death, making it the eschatological circuit par excellence—that is, the circuit that provides answers to the question: “What happens when we die?”

The eighth circuit transcends time and space and it is completely relative, similar to the cultural relativity of the socio-sexual circuit (4), its terrestrial analog. In this circuit all imaginable universes are created in an infinite quantum

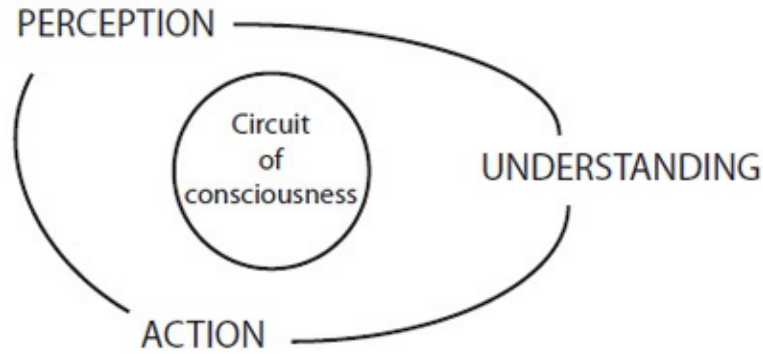
dance. Its importance is capital, in the original sense of the term—Latin *capitalis*, meaning “of the head”—because it caps the edifice of the circuits of consciousness. It is the cybernetic control center of the soul.

At the level of the eighth circuit worlds are created, and it is through the eighth circuit that we create our personal reality. This is why it is called the *creator circuit* (8). The synchronicities that we encounter in the progression of our existence are signs of our becoming conscious. Alternatively, they are signs of the functioning of our power to create, which is based on the application of the law of attraction, whether intentional or not. (The law of attraction is explained in more detail in [chapters 6](#), and [7](#).)

In the past individuals who opened their eighth circuit were taken to be lunatics, nihilists, geniuses, or all three. The discoveries of quantum physics and the specialized literature and practice of cybernetic shamanism allow us today to develop our *quantum consciousness*. Through this quantum consciousness we are helped to remember that among an infinite number of possibilities, we chose to come to live on planet Earth, and that we have the power to shape our reality like so many cosmic demiurges modeling potter’s clay.

## PERCEPTION, UNDERSTANDING, AND ACTION

In the development of the soul each circuit of consciousness goes through a receptive, opening phase (perception), followed by a phase of growing maturity and integration (understanding), to finally reach a phase of creation (action). This means that as we traverse a given circuit, we perceive Reality through a specific “reality tunnel,” a term coined by Timothy Leary, understand Reality through the prism of this reality tunnel, and also act on Reality through our understanding of this reality tunnel. This process continues indefinitely: action influences perception, which influences understanding, which influences action, and so on. This occurs to such an extent that it becomes extremely difficult to know which was created first—the chicken-perception or the egg-action.<sup>[\\*9](#)</sup>



These three phases are fundamental. Understanding how they dovetail with each other in each circuit and how they form a loop is one fundamental element of the cybernetics of the soul.

As noted in chapter 4, it is through maintaining the flexibility and fluidity of this loop that we can harmoniously develop our circuits of consciousness: each new experience we undergo in a specific circuit allows us to learn new things about the way Reality functions. Each experience stimulates a new understanding and a new action.

On the other hand, when this loop becomes rigid, and when perception, understanding, and action reinforce each other in stagnating patterns, the loop surrounds us in a limited reality tunnel.

This is what happens when our beliefs and habits push us into reliving experiences that merely reinforce those beliefs and habits. By contrast, when we began experiencing Reality through our present incarnation, the deep inner structure of our being—our soul—was meant to continuously evolve in this very life.

## CYBERNETIC SHAMANISM

The aim of this book is to explain how the eight circuits interact with each other and, above all, how to manage to develop them all harmoniously, without exception, by practicing an avant-garde form of shamanism that we call *cybernetic shamanism*.

The mathematician Norbert Wiener (1894–1964) was inspired by the ancient Greek term *kybernētēs*, meaning “governor” or “pilot,” when he coined the word *cybernetic*. Cybernetics is a science that describes the way in which all systems—physical, chemical, biological, psychological, sociological, and so on—are directed, or governed, by feedback loops that weave an infinite network of

reciprocal interactions. Thus, from a cybernetic point of view, the universe we live in is an immense network of mutual interactions within which each unit, no matter how small, is connected to the rest of the network.

Like many technical terms that have come into common use, the word *cybernetic* has been reduced to a much more limited meaning than its original definition; this is especially true in the science of information technology. However, the model of the eight circuits is eminently cybernetic, and both its exploration and its use form a shamanic practice in which the shaman is essentially the pilot of the soul through the circuits of consciousness.

Cybernetic shamanism seems then to stand out as a piece of evidence; and as we look more closely, all shamanisms, even the most archaic and traditional, are cybernetic, because they are the source of a real spiritual technology that developed over millennia.<sup>\*10</sup> It is up to us to see that this technology continues to evolve.

## THE QUESTION OF THE MAP AND THE TERRITORY

A book can only be a limited, theoretical introduction, because Reality is infinite in its complexity, and it requires us to reduce it to something understandable so that our intellect (third circuit) can digest it. In the process it is fundamental to keep in mind that the map is not the territory.<sup>†1</sup> That means that a map is nothing but a map. It represents a territory in a more or less schematic, readable way, but it is not the territory itself. We can spend entire days scanning a map of the world or reading travel guides, but we will not have traveled over one inch of the land for all that effort.

The model of the eight circuits is, in the end, only one map among other maps, and the aim of this book is to explain how this map, in particular, is structured. If this map doesn't suit you, set it aside and make your own map, as traditional shamans have been doing for millennia.

Our freedom lives in our cosmological creativity—it is up to us to grasp it.

# 3

## A GLOBAL COSMOLOGY

The word *cosmology* is a technical term used by anthropologists when they attempt to understand the belief system of a given culture. A cosmology is a map of reality, or realities, relative to a culture or an individual. In its classical definition the word *cosmology* relates to the study of the cosmos. It is a scientific discipline linked to astronomy.

All human beings experience life through a cosmology inherited from their family, their cultural milieu, the religion in which they were brought up, the books they read, their own experiences, and other cultural influences. All these elements combine, little by little, to form a map of reality incorporating a scale of values and beliefs that, in turn, influences every person's way of perceiving the world, understanding it, and acting within it.

Traditional shamanic cultures enjoy a huge diversity of cosmologies in which human experience goes beyond the three dimensions of reality we call "ordinary." Visible and invisible worlds are described in them with more or less precision by the shamans who transmit their cosmological discoveries to the rest of their tribe or social group. In a way shamans are the cartographers who travel the vast expanses of the visible and invisible worlds to map them. In these travels shamans rely on their mastery of states of ordinary and nonordinary consciousness; historically speaking, they are the first specialists in cosmologies. As the anthropologist Michael Harner explains, "The shaman is forever trying to articulate his personal revelatory experiences as though they were pieces of a great cosmic jigsaw puzzle."<sup>1</sup>

However, shamanic cultures are not the only ones to produce and develop cosmologies. All religions and all sciences perceive reality through a map, just as individuals do.

Keep in mind that all cosmologies are relative to our personal experience. This is true whether the cosmology is scientific, religious, political, cultural, or shamanic. In this regard the most seasoned shamans understand that only personal experience undergirds the forging of a cosmology. Once a cosmology is

substituted for Reality, without being confirmed by personal experience, it turns into blind belief and dogma.

Blind belief and dogma are exactly what we want to avoid here, because they constitute a flaw in what Antero Alli calls the infantile phase of the intellect,<sup>2</sup> that is, the tendency of our intellectual circuit (3) to naively accept them without grounding them in experience. When intellect is substituted for experience, we risk awakening our little inner dictator. I am going to try to let him sleep.

The Christian cosmology is well known and has spread around the whole planet. This religious map is divided into three classic parts—Paradise, Earth, and Hell—and provides one grid of reality among others, with its good and evil, its moral values, its fantastic beings (angels and devils), its God, its mythic personalities, and the like. This cosmology has been substituted for experience by millions of people on the planet. They have relinquished the truth of their own experiences to literally “believe” in a map created more than two thousand years ago in a completely different social and cultural context from today’s. This situation is not limited to Christianity; it applies to all the great religious, scientific, and spiritual cosmologies of the past.

When a cosmology is imposed by force or trickery on other cultures, as with the Christian cosmology that was disseminated with rifles, witch hunts, and “good intentions,” those forced to undergo conversion experience a loss of personal and cultural integrity on a grand scale. This integrity is directly linked to our capacity to live our own experiences and to translate them into a cosmology that is both useful and evolutionary.

The question here, however, is not whether a given map is more “true” than another, but whether it is useful to us today in the twenty-first century. In the case of Christian cosmology—as with all the other cosmologies that are prehistoric, antiquated, medieval, or premodern—we face the problem of dissonance with today’s world. It is somewhat akin to sailing from Europe in the direction of America using rumples maps, drawn with India ink on parchment, when we have topographic surveys, computers, and GPS satellites available. The science of geographic cartography has evolved very rapidly in the course of the last century, and it evolves a bit more every day. That the science of cosmological cartography should follow the same path is inevitable.

A fundamental stage in self-knowledge is understanding what a cosmology is. It is relatively easy to observe other people’s cosmologies. Anthropologists do this when they conduct fieldwork; tourists do it when traveling to a culture other

than their own with a guide explaining—often very superficially—the meaning of local cosmologies. On the other hand, it is not nearly as easy to recognize our own cosmology, the one in which we have been educated and that seems “normal and usual” to us; this requires reflexivity, a rare and certainly vital quality that stems from our ability to observe ourselves.

Most traditional cosmologies are implanted in children’s heads precisely when their minds are malleable and easily influenced. These cosmologies are not chosen; rather, they are imposed on young minds, which soak them up without being able to sort out the useful from the useless or the true from the false. Life in the family and in society is a cosmological factory, whose purpose is to inculcate these beliefs in children who sometimes grow up with an awareness that something inside them seems a little bit off. There is a cognitive dissonance between the reality of daily life on planet Earth and the array of beliefs, prejudices, and other relative truths that form our cosmologies. These implanted beliefs color our perception of things and, consequently, our knowledge of the world around us and our action in this world.

## MOVING TOWARD COGNITIVE RELATIVISM

The eight circuits of consciousness resemble a computer’s printed circuits: they can be programmed and deprogrammed at will. You just have to know how they work. The more you get involved with the circuits that are linked to life on Earth—the terrestrial circuits—the more effort you have to put out to program and deprogram them because beliefs imprinted on them are literally sculpted in the marble of the soul. (See [chapter 7](#), for more on programming and deprogramming the terrestrial circuits.) Conversely, the more our soul moves up toward supra-terrestrial circuits, the more we encounter malleable layers that we can modify as we like. Incidentally, once there, we can finally gain access to the freedom we have been searching for so desperately and which, in the end, comes to the choice—or free will—of quantum consciousness at the level of the eighth circuit.

Taking a broad perspective we can say that our soul at this point in time is still deeply rooted in the terrestrial circuits. This gives rise to an uneasiness about life in which our soul feels trapped. Above all we want to open our field of perception as much as possible so that we can modify the way we understand the world and the way we act in it. In this regard we know that circuits other than the terrestrial circuits exist. That is, there are other modes of perception,

understanding, and action than those that have been imposed on us by belief systems rooted in the past. But sometimes we hesitate out of fear that we could find ourself mired in layers of unfamiliar reality.

But these hesitations matter little. The universe has heard the call of our soul and has put everything necessary in place so that we can continue to develop beyond fear. The universe has always been there and always will be there in moments of doubt to help our soul advance, because between the soul and the universe there is an ancient love affair—the oldest and deepest of all.

One of the great strengths of the practice of shamanism, as it is developing in the modern world, is to set out cosmologies, like the one outlined in this book. Shamanism puts forth these cosmologies, but does not impose them. Each of the shamanic practitioners creates her own cosmology rooted in her own experiences, so that beliefs inherited from the past are replaced by a perception of reality that comes directly out of her experience. This perception is much more useful and true than any of those dusty and arbitrary cosmologies that we soaked up from our social and cultural environment.

Shamanism is a survival system, and anything superfluous has no place in its practice. Shamans have to concentrate on producing tangible, pragmatic, visible results. As the joke goes, shamans who have no visible results should change their profession—or their cosmology.

The eight circuits of consciousness form a leading-edge cosmology that can be useful not only to traditional and modern shamans, but also to any individual. This is a global, open model and its aim is to evolve and adapt to each individual. In its specifics it responds to a number of existential questions such as “Why?” and “How?” by showing very clearly that there is no single “true” reality perceived in a unified way, but numerous realities perceived in a multitude of different ways.

This model supports the development of what anthropologist Michael Harner calls *cognitive relativism*. This means that we are aware of the relativity of our own cosmology (or belief system), as well as other people’s cosmologies.<sup>3</sup> The development of cognitive relativism is a necessary step along the path of humanity’s evolution. We don’t want to remain blocked in our cosmological Tower of Babel, with all the unfortunate consequences that may spring from that.

## REALITY WITH A CAPITAL “R”

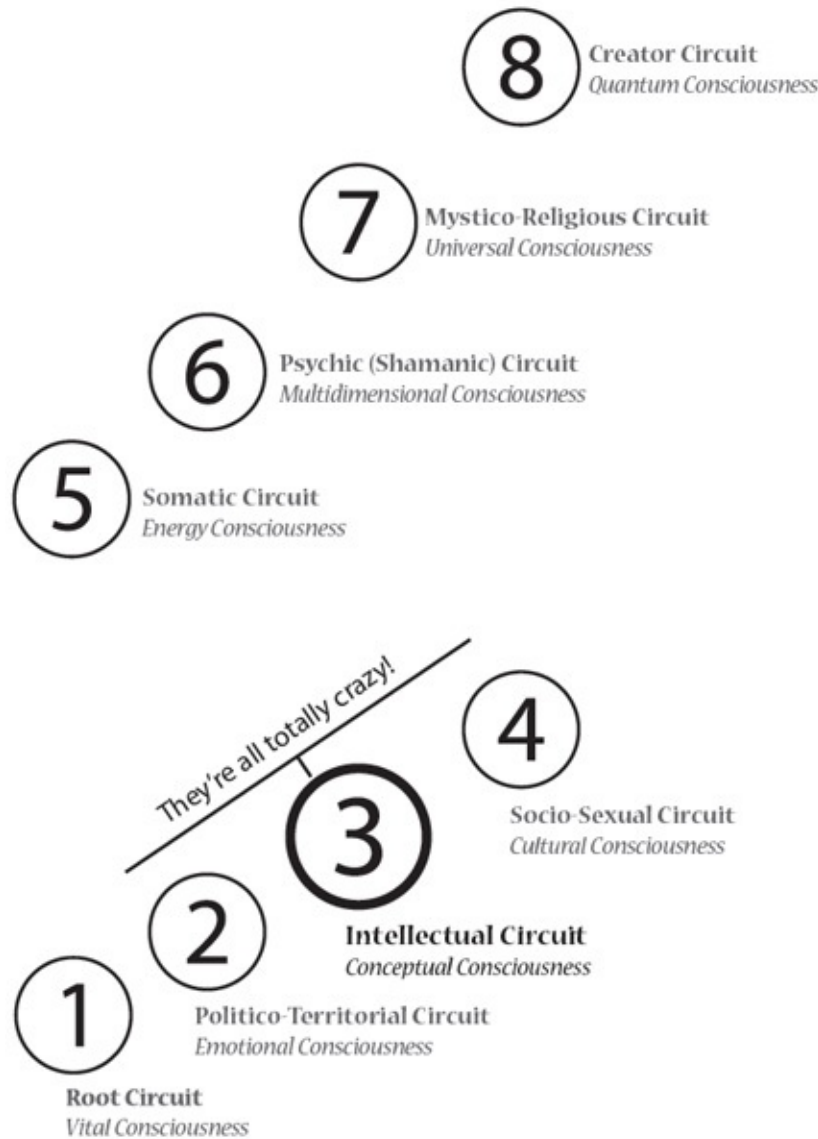
What we call Reality with a capital “R” is a sandwich of realities that form a multidimensional series of superimposed layers. This means that when individual A, who perceives, understands, and acts in the world through one particular layer of reality, tries to communicate with individual B, who perceives, understands, and acts in the world through a different layer of reality, it is not surprising that communication is difficult and that there are misunderstandings: these two individuals live in different layers of reality. The other person’s layer of reality seems strange to us, or perhaps even completely bewildering.

In terms of circuits this means, for example, that an intellectual (3) will have trouble understanding the motivations of the sportsman or a loan shark (2), not to mention the mystical meanderings of the Buddhist meditator (7), or the in-your-face self-centeredness of a hedonist who only thinks about his personal pleasure (5) (see figure 3.1). These individuals don’t live in the same layers of reality, so how could they understand each other?

All of us think, without the slightest doubt, that we are living in “true” reality, while everyone else seems to be living in a kind of pathological mental delirium. This fosters neither communication nor understanding and mutual respect. Each of us functions in our own little world, our own little circuit, our own little tunnel of perception, understanding, and action, living our own terrestrial life without being aware that there are other layers of reality just waiting to be explored.

## CYBERNETIC SHAMANS

Cybernetic shamans are specialists in traveling within the individual realities that constitute Reality. Consistent with shamanic tradition, they are cosmological cartographers, traveling with real, psychic all-terrain vehicles. For them no single reality is more true than any other reality—all realities are true, from the most trivial and material to the most spiritual and sophisticated. They have a global cosmological vision that allows them to communicate with everyone, without any barriers, because they have the ability to visit and understand the various layers of reality in which the people around them live.



**Figure 3.1. The third circuit does not understand.**

When people governed by one circuit think that theirs is more “true” than the others—in this case, the classic example of the intellectual circuit (3)—they isolate themselves in a tunnel of perception, understanding, and action and, in so doing, preclude a balanced development of the soul by rejecting the other circuits.

In a way cybernetic shamans are antidotes to the cosmological Tower of Babel. They move freely from one level to another and they observe how each part interacts with the whole. All shamans are cybernetic shamans, whether they are traditional or modern, because they are all working toward the same goal: to maintain a balance among realities or, in the present model, to maintain a balance among the eight circuits of consciousness that determine the well-being of the individual and the equilibrium of that individual’s soul.

The global cosmological vision of the eight circuits applies to every individual. This vision encompasses living fully, living well, and living in happiness at two levels—the level of our terrestrial and individual being, which reflects the material realities of life, and the level of our spiritual being, which opens our perception to the subtlest layers of Reality. Needless to say, our connection with society and with our surroundings depends on our individual well-being.

## THE EGO AND THE WHOLE HUMAN BEING

To dispel a misunderstanding that has plagued spiritual and psychological cosmologies for a long time, we need to recognize that the ego is nothing more than the visible part of the soul. It allows the soul to experience a materialized existence in all its infinite diversity. The ego is a basic element of our structure as a human being; without it we simply would not exist as incarnated individuals.

Therefore, the problem is not the ego itself, but the tendency it has during the infantile<sup>\*11</sup> stage of its evolution to remain stuck in one circuit of consciousness at the expense of the other circuits. This tendency, which is a natural phenomenon inherent in our personal evolution, pushes the ego to become encrusted in a given circuit of consciousness, where it is subject to a kind of existential blindness. In the same inner movement, the ego then believes it will find happiness, truth, deliverance, and the like in that circuit, while at the same time it rejects or at least forgets about the other circuits.

Clearly, when we develop a global map of existence, it would seem absurd to think that we could find happiness by limiting ourselves to a single layer of reality to the exclusion of the other layers. However, that's what the ego believes and it sometimes buys into that 100 percent. In a way this is understandable because that has been a dominant belief for centuries: for instance, dogmatic religion and reductionist science were both very convincing for the ego and dominated the cosmological scene for centuries to the exclusion of other approaches. Some might say that the circuits had to be separated to reign over the soul. But in the middle of the twentieth century, which was a century of transition or a kind of "global Great Leap," the raising of the level of consciousness catalyzed by the simultaneous explosions of the first atomic bomb and the first psychedelic bomb (LSD) sped up the process by moving us further

into consciousness. The soul is now asking to be opened to its full potential.

Our ego is happy to remain stuck in a given circuit, in a given layer of reality, in a given cosmology, quite simply because it is afraid of the unknown. It prefers to become encrusted indefinitely within a limited perception, understanding, and action, rather than risk disappearing in our rising level of consciousness.

But we are condemned to evolve—to the consternation of our ego—and we have to learn to explore and become familiar with *all* the layers that make up Reality, from the most trivial to the most cosmic, so that we activate the functioning of all the circuits of consciousness that form our deepest being. The aim of all this is to develop the whole human being who is sound asleep within us—a human being who perceives, understands, and acts within *all* layers of reality without exception, without preference, and without value judgments. In a whole human being the soul is wholly expressed.

# 4

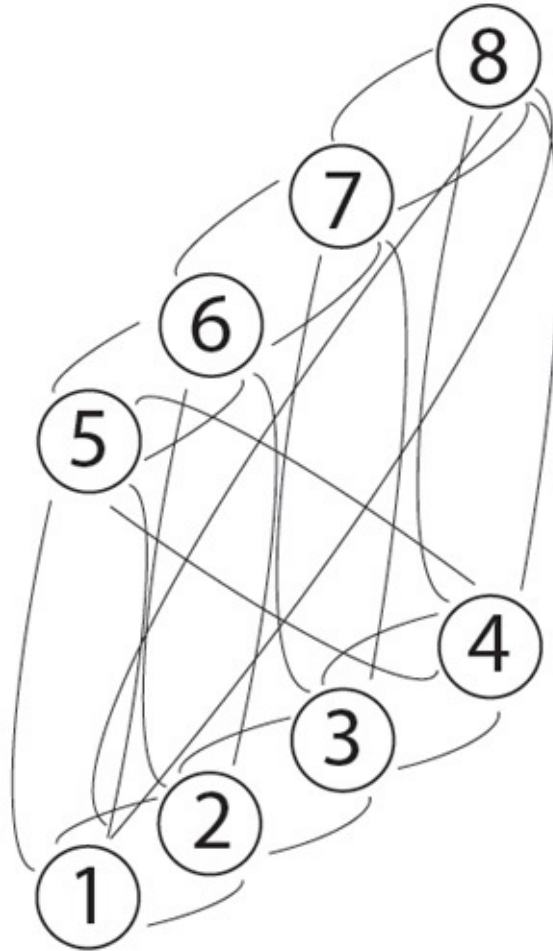
## BASIC CYBERNETICS

Cybernetics is the science of interactions between systems. In cybernetics nothing is isolated—everything is connected; everything is interdependent. When a parameter changes within a given system, all the other connected systems change as a result. This means that the entire universe changes as a result, because everything in the universe is connected to everything else. Thus, the universe is an immense cybernetic system in perpetual evolution in which everything is interconnected.

This underlies the well-known chaos theory metaphor of the butterfly, which by beating its wings stirs up a cyclone at the other end of planet Earth. Cybernetics is the science that explains how the beating of wings in one part of the planet could result in a cyclone in another by following a chain of causality that is both local—terrestrial—and nonlocal—supra-terrestrial. It also explains how, through retroaction or *feedback*, the butterfly in its turn is affected by the cyclone. (Since the field of possibilities is infinite, the destiny of the butterfly can be imagined in a multitude of ways.)

In our daily life as human beings, caught up in the minutiae of life on Earth, this universal connection is rarely taken into account. We see only as far as the end of our noses or sometimes just a little farther. We seldom see beyond the territory we live in and hardly ever look further than one generation into the future. Our inability to see the larger picture and the long term, especially the very long term, is a sign of our ignorance—or our obsessive race for survival, which in the end amounts to the same thing.

As shown in figure 4.1, in the eight-circuit model each circuit relates to all the others. A lack of balance in one circuit will engender a lack of balance in the other circuits and in the system as a whole. Conversely, a circuit that is stabilized allows the other circuits and the system as whole to become stabilized. The system we're speaking about is our soul, or "I."



**Figure 4.1. The cybernetic symphony of the eight circuits.**

When the soul is functioning at full capacity, all circuits are open and operating optimally. Feedback loops ensure the equilibrium of the aggregate called "I."

The aim is not to attain a sublime state of total stability, because in our universe, everything is in perpetual motion; nothing is static. There are always adjustments taking place—and that is exactly what makes life interesting.

The eight circuits of consciousness are like eight microprocessors programmed to accomplish a task they have in common: keeping the central computer running—that is, the soul. When these eight microprocessors work in harmony and are stable, the soul is able to work at full capacity and we can fulfill our role both in our material life (terrestrial circuits) and in our spiritual life (supra-terrestrial circuits).

This harmony and this stability are not qualities that we are taught to develop in our educational system. We have to undertake the development of our soul on our own and learn how to handle our circuits of consciousness. No one forces us

to do this and no one encourages us to do it, either. At the current development level of human society, it is something we have to do on our own because the models for global understanding, like the one proposed in this book, are a very recent advance in human knowledge. They have not yet been “digested” by society at large. Those of us living in the twenty-first century are the first human generations to have free access to such models.

We are still at the experimental stage, but children of the future will understand this much more completely than we do and one day—tomorrow or in a few centuries—it will be taught in schools. That is, if it turns out that schools—maybe an archaic concept?—still have any reason to exist.

## THE SOUL'S MOTOR

Today, in most human personalities, certain circuits are in “under-drive”—even inert—while others are in “overdrive” and are literally pumping all the soul’s energy, thereby making it unavailable to drive the other circuits. Quite simply, it is a question of spiritual plumbing. If a circuit is too narrow to conduct the flow of our soul’s consciousness, or if it is actually blocked, the other circuits have to handle the excess current. Conversely, if one circuit monopolizes our soul’s flow of consciousness, the others, little by little, fall asleep in a kind of energy-starved lethargy. They are literally deprived of work.

One of the principal causes of human suffering and disequilibrium, especially in contemporary life, is this condition of having certain circuits out of work, while others are working so hard they risk becoming overheated. In a terminal phase the overheating of a circuit leads to burnout. The soul knows very well that as long as all the circuits of consciousness are not open, it will be limited in its perception, understanding, and action. And the universe knows that the soul doesn’t like to be limited. It will do all it can to help, even if that means forcing consciousness to move through inactive circuits, a phenomenon that happens naturally at various key moments in life and also at the moment of death.

The eight circuits were designed to work at full capacity, without being in either under-drive or overdrive, like the pistons in the cylinders of a motor that we care for properly and that takes us where we want to go. Only when all the circuits are working properly does the soul feel that it is complete and that it can move forward, eyes open and heart unburdened, in the amazing adventure of being alive.

The educational and cultural systems that we are born into—and into which most children today are still born—favor certain circuits over others. Lack of balance in the soul therefore is something acquired and not innate. Contrary to what certain openly pessimistic philosophical and religious cosmologies would have us believe, it is not an “existential mistake.”

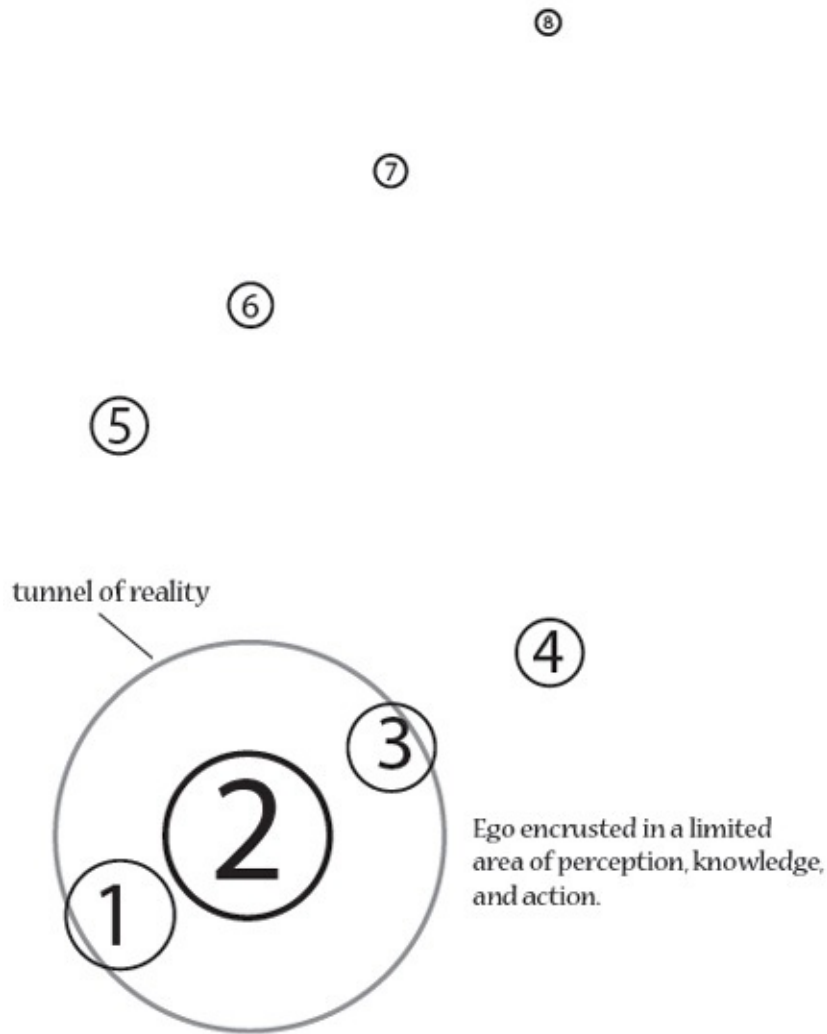
In the beginning the soul is perfect and functions perfectly, but once it takes corporeal form—once the child is conceived, is born, and begins the wondrous adventure of life—the child’s familial, cultural, cosmological, and energy environment teaches the soul self-limitation very quickly. Western society has even created a whole system of punishment and rewards to favor the disequilibrium of the soul, closing certain circuits of consciousness or intentionally limiting their functioning. It begins with the famous injunction, “Stop dreaming,” hurled at our dear little heads, be they blond, brown, or red. From the point of view of cybernetic shamanism, *stop dreaming* means “Stop using this circuit of consciousness—it’s useless.” Or, more prosaically, “Do as we do—shut down one of the cylinders in your motor.”

Next we have the classic, “Don’t indulge in pleasure—it’s bad.” Now we have two circuits blocked by the “magic” of what we call “education” or, in other terms, the injection of limited and limiting cosmologies into the impressionable minds of children. The eight-cylinder motor is already only working with six. And this is just the beginning! Once children become adults they each have a motor with a capacity of eight cylinders that is running on only two or three cylinders, at best. Completely “normal and usual,” right?<sup>\*12</sup>

Certain cultures and certain cultural milieus revere certain circuits, such as the intellectual circuit (3) in the intellectual milieu of Western cultures or the mysticoreligious circuit (7) in the religious and upper-caste milieus of certain Eastern cultures. At the same time other circuits are forgotten or even condemned by cultural mores. Think of the somatic circuit (5), the circuit of pleasure in the senses, condemned or avoided by just about everybody, except those who understand its importance. These are often people with a great big smile and eyes sparkling with life.

In brief, a circuit that has been set aside and is used little or hardly at all is said to be in under-drive, while a circuit that is overworked is said to be in overdrive. By recognizing all the circuits that are in either under-drive or overdrive for a given person, a map of the soul, clearly showing the existential problems that person is facing, can be drawn up.

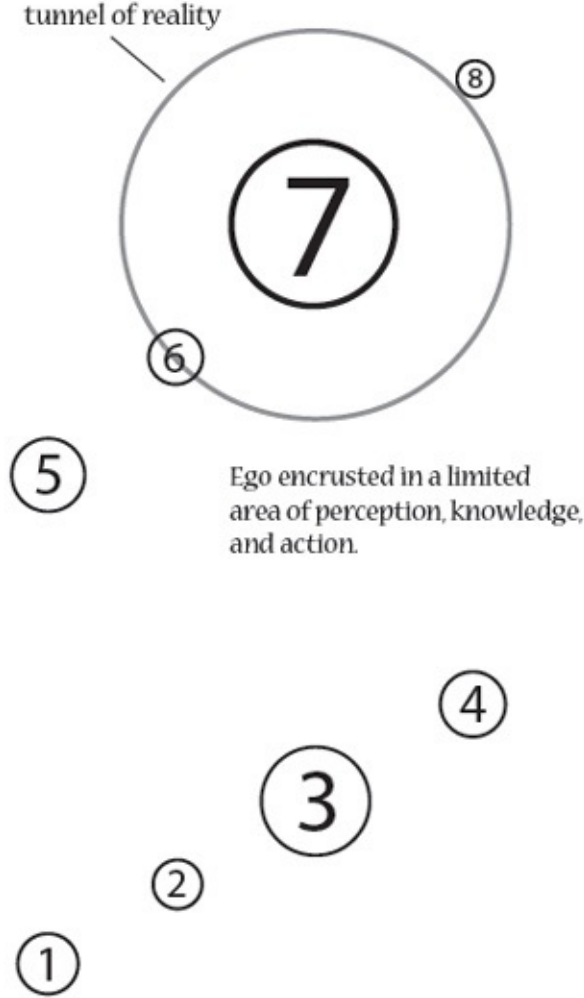
Figures 4.2 and 4.3 show two classic cases of overdrive—of the politico-territorial circuit (2) and the mysticoreligious circuit (7). Such cases provoke, as a cybernetic response, an under-drive in all the other circuits. Such people are literally encrusted in the second and seventh circuit, a situation that is perhaps normal and usual for them, based on the way they were educated, but which, from an overall perspective, signals a serious lack of balance. Their egos are completely identified with these two circuits of consciousness, to the exclusion of the others, thereby limiting their perception, understanding, and action in the other circuits.



**Figure 4.2. The second circuit in overdrive.**

As the ego becomes focused on one circuit to the exclusion of the others, it gets encrusted. In this example the politico-territorial circuit (2) is barely aware of the circuits on either side of it—root (1) and intellectual (3). All the other circuits are abandoned because they are outside the tunnel of reality in which the ego perceives, understands, and acts. This person lives in a world of

competition and politico-territorial intrigue and finds this normal and usual. Such a person believes everyone else acts in the same way.



5 Ego encrusted in a limited area of perception, knowledge, and action.

**Figure 4.3. The seventh circuit in overdrive.**

Individuals with the seventh circuit in overdrive believe they have reached the “summit” of the structure of circuits. From within their reality tunnel they believe that their God is everyone’s God and their truth, which they have grasped by focusing their efforts on tried-and-true spiritual practice, is the one and only truth. All the other circuits are more or less set aside because they are presumed to be “inferior.” The eighth circuit is absent from the individual’s awareness because, from the point of view of traditional spirituality, it is difficult to imagine anything beyond the mysticoreligious circuit (7).

From the point of view of cybernetic shamanism, which aims to get the motor running on all cylinders—with a turbocompressor, if possible—these two people are only using a tiny part of their potential and are sliding right by many of the joys, beauties, and mysteries of life.

The art of hemming oneself in—this could well be the title of a book relating the tribulations of the ego, the infantile soul encrusted in one circuit to the

exclusion of the other circuits through its own blindness.

## A CARTOGRAPHY OF FEEDBACK LOOPS

Each circuit is related to the other circuits through feedback loops that regulate their multiple interactions and allow us to harmonize how they work. These cybernetic interactions are infinite in their number and in their quality, variations, and implications. However, we are going to look into the main ones, which manifest around two axes: vertical feedback and horizontal feedback. Keep in mind, however, that the map is not the territory; all it does is represent the territory in a simplified way.

Once we understand how these two types of feedback work, we can then delve into two important topics related to them: the typology of stereotypes and the odd and even vertical pairs.

## VERTICAL FEEDBACK

Vertical feedback is the spinal column of the eight-circuit model of consciousness. It teaches us that the four terrestrial circuits support the four supra-terrestrial circuits. Antero Alli explains this very precisely in *Angel Tech*, where he says that the four terrestrial circuits act as “stabilizers” for the four supra-terrestrial circuits.<sup>1</sup> Using a musical metaphor we could say that each terrestrial circuit produces a supra-terrestrial harmonic. Without the fundamental note, the harmonic cannot be produced.

In a more traditional cosmological approach, we could translate this as follows: The Earth supports Heaven. In terms of types of consciousness and circuits, this means that:

The life consciousness of the root circuit (1) supports the energy consciousness of the somatic circuit (5). That is, respect for balance in the body and in nature—good health in life, in the wider sense—is the basis of energy work.

The emotional consciousness of the politico-territorial circuit (2) supports the multidimensional consciousness of the psychic circuit (6). Emotions are the basic ingredients of the most developed altered states of consciousness. They are in themselves the most basic altered states of consciousness.

The conceptual consciousness of the intellectual circuit (3) supports the universal consciousness of the mysticoreligious circuit (7); thinking and concepts of the head circuit are reduced and “digestible” versions of the universal *logos* (the principle of universal order and knowledge first described in Greek philosophy). The universal *logos* is being apprehended through these circuits before being perceived directly with intuition, beyond intellect.

The cultural consciousness of the socio-sexual circuit (4) supports the quantum consciousness of the creator circuit (8). Culture, through its structure, values, and beliefs, is fertile ground in which our power to create can take root.

Conversely—because all cybernetic interactions are by definition reciprocal—the four supra-terrestrial circuits illuminate the four terrestrial circuits with the light of consciousness, while also fostering their harmonious development. The four supra-terrestrial circuits give the four terrestrial circuits a meaning that goes beyond simple material survival. In this way Heaven illumines Earth and brings

it meaning, as noted below:

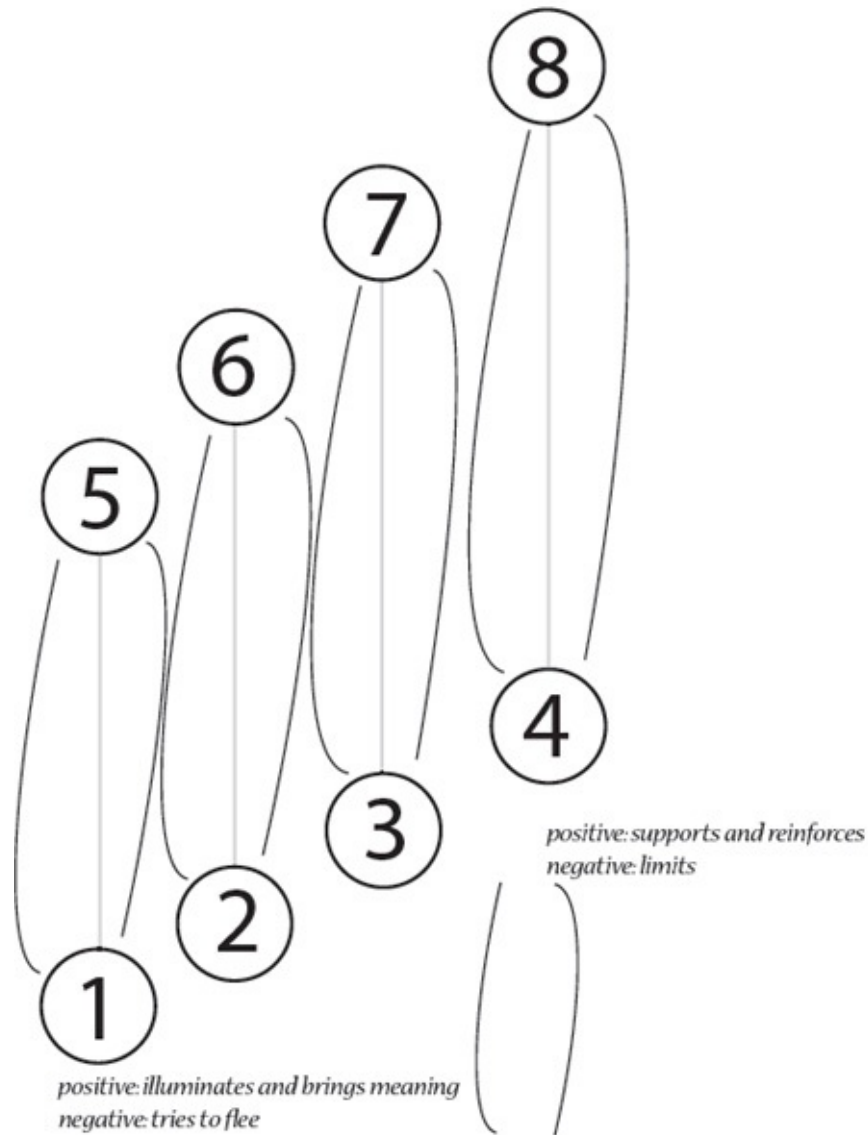
The energy consciousness of the somatic circuit (5) illuminates and brings meaning to the life consciousness of the root circuit (1). This means that energy practice allows us to understand how the body and nature work in their most subtle and most basic aspects, since everything is made up of energy.

The multidimensional consciousness of the psychic circuit (6) illuminates and brings meaning to the emotional consciousness of the politico-territorial circuit (2). The practice of the sixth circuit, little by little, reveals the basic function of the emotions as a guidance system—a shamanic GPS.

The universal consciousness of the mysticoreligious circuit (7) illuminates and gives meaning to the conceptual consciousness of the intellectual circuit (3). Once we are “plugged into” the universal *logos*, our thought is intuitively inspired by the laws of the universe; they merge into each other to such an extent that our thought and God’s thought are one.

The quantum consciousness of the creator circuit (8) illuminates and brings meaning to the cultural consciousness of the socio-sexual circuit (4). Our power to create allows us to understand and then shape the structure, values, and beliefs of the cultural context we live in. The eighth circuit is the circuit that makes human life on Earth evolve in the most efficient and remarkable way.

Vertical feedback is therefore a basic cybernetic interaction and, through its agency, terrestrial and supra-terrestrial circuits work together in harmony. This interdependence is illustrated in figure 4.4.



**Figure 4.4. Vertical feedback.**

In positive feedback, the four terrestrial circuits support the four supra-terrestrial circuits, which then illuminate and bring meaning to the four terrestrial circuits. When negative feedback occurs, the terrestrial circuits limit the supra-terrestrial circuits, which then try to flee from them.

## THE FLIGHT TOWARD THE “HIGHER”

When the terrestrial circuits are not balanced, vertical feedback may be negative. In this case the terrestrial circuits no longer support the supra-terrestrial circuits and they limit the supra-terrestrial circuits with their weak points, as shown in [figure 2.2](#). By the same token, since the supra-terrestrial circuits don’t feel supported—and are therefore weakened—by the terrestrial circuits, the supra-

terrestrial circuits try to run away from the terrestrial circuits, because the terrestrial circuits limit the supra-terrestrial circuits. This flight of the supra-terrestrial circuits toward the “higher” realm is one of the most important phenomena to understand about this model, because it represents an existential misunderstanding that has derailed numerous religions and spiritual traditions. Through a simple error of cosmological cartography, the supra-terrestrial circuits have sought to flee the low-frequency energies of the terrestrial circuits.

Initially, this flight is a natural phenomenon, intrinsically linked to the cybernetics of the soul, because the awakening of the supra-terrestrial circuits provokes a temporary weakening of the terrestrial circuits that are supporting them. Here are some examples:

The somatic circuit (5) opens and consumes in pure, superficial pleasure the vital resources of the root circuit (1). For instance, consider all the hedonistic activities and abuses of pleasure of all kinds that drag the body and nature into exhaustion.

The multidimensional consciousness (6) explodes and we have the impression that it is disappearing and is abandoning its territorial limits (2). Certain “utterly potent” shamanic experiences (like the ingestion of psychotropic plants in a traditional context), which very often give rise to a questioning of the limits and integrity of the “I,” exemplify this process.

The mysticoreligious circuit (7) plunges the being into universal intelligence, pushing the intellectual circuit (3) into deep retrenchment by making it aware of its limits. For example, think about the repudiation of the mental that characterizes most of the classical techniques of meditation, which advise practitioners, “You have to get out of the mental.”

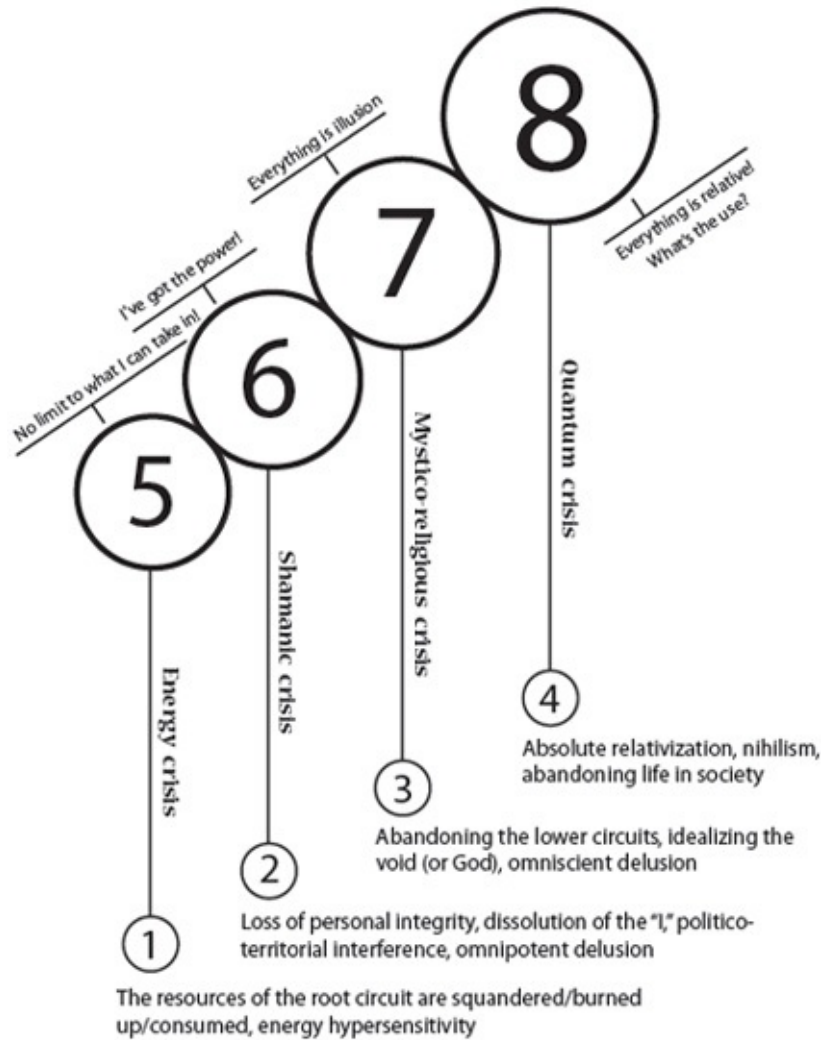
The quantum awakening of the creator circuit (8) isolates the being in its supra-terrestrial tower and titillates its desire to distance itself from life in society (4). Consider the creative genius who no longer engages in social interaction because he realizes the total relativity of cultural models, including his own.

This temporary weakening of the terrestrial circuits encourages the encrustation of the ego in the supra-terrestrial circuits. Getting stuck is not a uniquely terrestrial phenomenon. There is just as much risk for the ego to get stuck in the supra-terrestrial circuits as in the terrestrial circuits. And when we think we have found the “truth” in a particular supra-terrestrial circuit, while at

the same time no longer recognizing the importance of the other circuits, we are going through a period of acute supra-terrestrial crisis (see figure 4.5).

Therefore, the natural dynamic of vertical feedback allows us to understand more clearly the sense of shamanic work, because in spite of the risk involved in living through an acute supra-terrestrial crisis, it is precisely by prompting the opening of the supra-terrestrial circuits that the shaman cares for the terrestrial circuits and the person's soul. But we are speaking here of *managed* and *constructive* opening, in which the energies of Heaven are gathered and anchored to Earth, so that the Earth can live in harmony. This is the key to all therapeutic approaches—shamanic and others—that call on the supra-terrestrial circuits. Using vertical feedback the shaman creates a bridge between Heaven and Earth through which spiritual energies are able to flow and heal the body (1), the emotions (2), the mental life (3), and the social life of the individual (4).

The risk for the apprentice shaman—or for any other practitioner of altered states of consciousness—who is not sufficiently anchored to the Earth, is to be vacuumed up by the supra-terrestrial circuits, remaining indefinitely in acute supra-terrestrial crisis. Therefore, the practice of cybernetic shamanism is to be strongly advised against for people with serious psychic imbalances, since they travel, by definition, involuntarily in the supra-terrestrial circuits.



**Figure 4.5. Acute supra-terrestrial crises.**

The awakening of the supra-terrestrial circuits can lead to an acute supra-terrestrial crisis in which the anchoring of the terrestrial circuits is severely tested.

In the final analysis experienced shamans are not vacuumed up by the supra-terrestrial circuits, even though it is quite natural for them—especially for them!—to pass through a phase of acute supra-terrestrial crisis. Instead, they *choose* to visit these circuits and to make constructive use of them, and above all, they *choose* to return. The lunatic, on the other hand, gets lost in them and does not manage to control the torrential flow of consciousness that they stimulate in him. The question arises: Is it better to be a shaman or a fool?

## COMING BACK TO EARTH

Even for a person who is well grounded and prepared for the adventure, the opening of the supra-terrestrial circuits often takes the form of an existential storm—the Great Leap—which overturns anything unstable in its path. The shaman’s adage is germane here: What has to fall down will fall down. And this is not to be taken lightly. The practice of shamanism is certainly not a form of spiritual tourism. Here, idealism, naïveté, and dilettantism have no place, which makes the practice less attractive than others perhaps, but so much more effective.

Vertical feedback allows us to develop our reflexivity and to learn to observe where shamanic work may be needed to balance a particular circuit. In general, when a supra-terrestrial circuit spins out of control, the terrestrial circuit that is supporting it will do all in its power to “bring it back to Earth.” This works in several ways:

Questions of survival (1) will take precedence over the pleasure of consuming resources (5). Consider, for example, the damage that consumer society (5) is wrecking on planet Earth, the mother who sustains the first circuit—and who will one day redress these abuses in her own way.

People who “play” with their psychic powers (6) will be confronted with questions of spiritual interference and territorial integrity (2). Shamanic sorcerers sometimes get themselves into very uncomfortable situations by not respecting the integrity of those they are “working on.” The settling of shamanic accounts is common in certain traditional cultures.

Mystical teachings (7) that have strayed too far from the “real” world will be reduced and “indoctrinated” to be digested by the head (3). For example, think of all the so-called “sacred” texts and other esoteric traditions, which, in the end, only limit access to the sacred by overstimulating the third circuit and its thirst for reductionist charts.

The hermit who tries to escape from the world (8) will be constantly attracted by society (4) so that the transmission of his knowledge will continue. One example of such a hermit was Lao Tzu, who wrote the *Tao Te Ching*, an ancient text of the eighth circuit, at the express request of a border guard who had seen him pass by as he was fleeing the world, an attitude typical of the eighth circuit in overdrive.

The return to material reality is a descent of energy comparable to that of Adam and Eve in Genesis, because after having had access to transcendence and to the subtle energies, after having eaten the fruit of the supra-terrestrial paradises, we have to go back down to Earth. Shamans, Buddhist meditators, consumers of psychedelic drugs, and all others who navigate the supra-terrestrial circuits experience this fall regularly, and each time they have to learn to manage it as best they can.

Ideally, the Return to Earth takes place gently, with a parachute that you remember to open. However, a light-headedness from the altitude sometimes makes us forget the importance of the parachute, and then the fall is experienced as a painful return to the trivial realities of survival (1), tales of politico-territorial power (2), “head trips” (3), and life in society (4). This is why it is paramount for shamans and for all practitioners of the supra-terrestrial circuits to develop a great spiritual flexibility as well as a robust sense of humor that will allow them to smile at the contingencies of their darling terrestrial life.

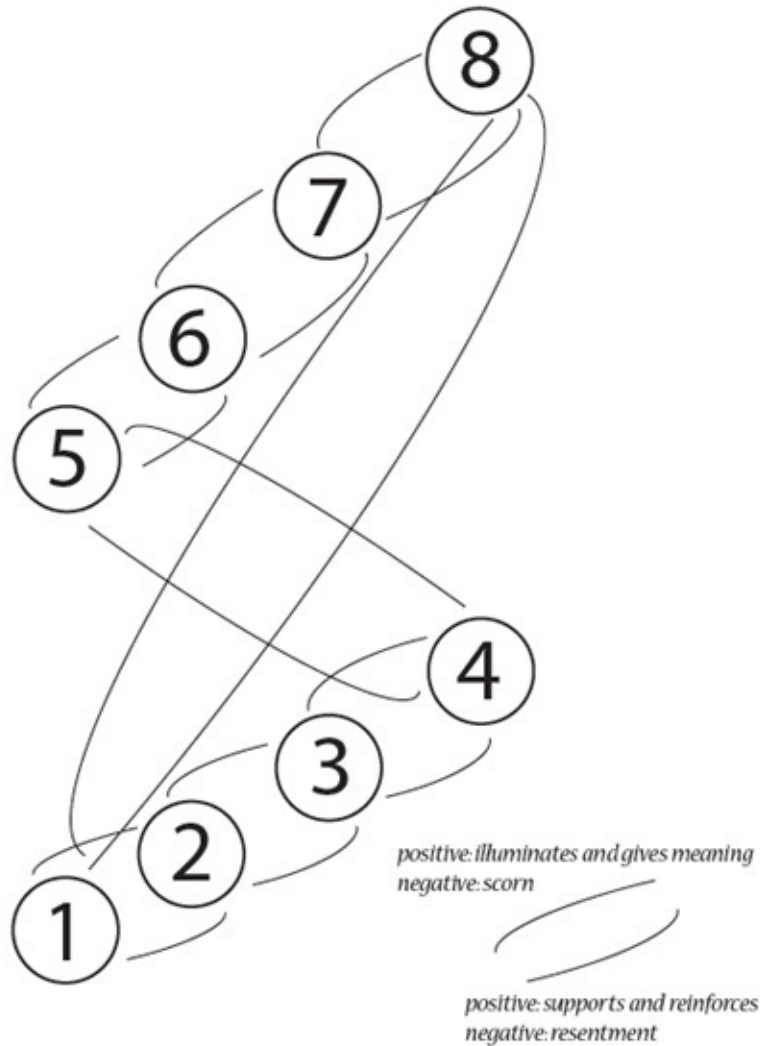
Learning to love the triviality of the terrestrial circuits and seeing their beauty is the key to the Return to Earth. That is the secret of experienced shamans.

## HORIZONTAL FEEDBACK

Horizontal feedback is the second basic interaction of the eight-circuit model (see figure 4.6). It is important to bring support and light from above to below and vice versa. But this time support must come from one circuit to another, following the horizontal progression according to the basic evolutionary map: the circuits of consciousness open one after the other in numerical order.\*[13](#)

In terms of types of consciousness and circuits, this means that the vital consciousness of the root circuit (1) supports the emotional consciousness of the politico-territorial circuit (2), which supports the conceptual consciousness of the intellectual circuit (3), which supports the cultural consciousness of the socio-sexual circuit (4), which supports the energy consciousness of the somatic circuit (5), which supports the multidimensional consciousness of the psychic circuit (6), which supports the universal consciousness of the mysticoreligious circuit (7), which supports the quantum consciousness of the creator circuit (8), which, in its turn, returns to the starting point by supporting the vital consciousness of the root circuit (1).

Another way of saying the same thing is this: The anchoring and well-being of the body (1) allow for the harmonious development of the emotions (2), which then positively influence our thinking (3). These three individual elements—body, emotions, and thinking—are incorporated in the collective aspect of societal models and influence those models. When our socio-sexual aspect (4) is introduced into an open and balanced cultural context, it can ensure a gentle transition to pleasure and the perception of energies (5) that foster the balanced development of psychic powers (6), as well as a deep, intuitive connection to the laws of the universe (7). Finally, our creativity (8), supported by the aggregate of the circuits, allows a little more reinforcement of the anchoring and well-being of the body (1). (See more about this in [chapter 7](#).) Thus the loop is closed, providing stability and strength.



**Figure 4.6. Horizontal feedback.**

In positive feedback, the pattern of illumination/support is the same as in vertical feedback. In negative feedback, the lower circuits experience resentment when they encounter the higher circuits, which, in turn, despise them.

Keep in mind that within the structure of the circuits and in conformity with horizontal feedback, all the other circuits depend on the root circuit (1).

## RESENTMENT, SCORN, AND SELF-INDULGENCE

In the best of cases, when horizontal feedback is positive, each circuit allows the following one to engage in a cybernetic chain reaction. But when the ego becomes encrusted in a circuit at the expense of the other circuits, our evolution is hampered and horizontal feedback is said to be negative.

Under these circumstances resentment appears in the lower circuit toward the

higher circuit, as well as scorn in the higher circuit for the lower circuit. These two negative points of view replace, respectively, support and illumination.

Although at first sight they seem tinged with a pejorative sense, resentment and scorn clearly have their usefulness: they call attention to the blockage of one cylinder of the soul's motor. Generally speaking, whenever there is resentment, the higher circuit is blocked, and whenever there is scorn, the lower circuit is not working well or is poorly understood. Consider as a real-world example an ego that is encrusted at the level of the circuit of emotional consciousness (2) and doesn't manage to open the circuit of conceptual consciousness (3). This person will harbor resentment against anything connected with the intellect and will compensate for that by engaging in intense politico-territorial activity.\*<sup>14</sup>

Conversely, in the case of scorn, the ego may have a tendency to judge the lower circuits according to antiquated and reductionist values—good and evil, pure and impure, “better” and “not so good,” and so on—and it will allow itself to be blinded into believing that it has reached the summit. This is a very clear sign of the presence of the ego in a given circuit—it believes that its circuit is superior to all the others.

For example, the intellectual ego of the third circuit has a tendency to despise the emotional intelligence of the second circuit that it thinks is “barbaric” and “wild.” Our “civilized” cultures are perfect examples of renouncing emotions in favor of the intellect, which the ego views as more “real.” As a result, the politico-territorial circuit (2) is left to its own devices, spinning free and fomenting conflict and chaos. We have an enormous need to be educated about our emotions and to reconnect to their wisdom.

Another example: The mysticoreligious ego of the seventh circuit has a tendency to despise—or even hate, as history has demonstrated many times—the psychic intelligence of the sixth circuit, which it considers to be pagan, revolting, demonic, and even satanic. The eradication of shamanic cultures (sixth circuit) by monotheistic religions (seventh circuit in overdrive, toting the rifles and armor of the second circuit) is the most glaring example of this type of scorn. Here, too, our “civilized” cultures have arbitrarily decided on a “good” and an “evil,” cutting us off from tools of consciousness we really need. Indeed, how do we think we're going to survive on Earth if we don't develop our multidimensional consciousness (6), which is the oldest and most effective survival tool that nature bestowed on us?

Ultimately, cybernetic shamans who want to avoid the trap of scorn and

resentment look to the importance of self-indulgence. That is, they allow themselves to “fall back”—or “take retrograde steps”—through the lower circuits with the express purpose of reinforcing them, thereby making it possible to set off better prepared for adventures in the higher circuits. Their aim every time is to return all the way to the root circuit (1), where anchoring to the Earth is found. This is what they will do, for example, when, after having used their cultural consciousness (4) and their conceptual consciousness (3) in the tasks of daily life, they “step back” by indulging in physical exercise (2). In the end, they come back into the body and take their rest there (1).

To ensure a direct return to the root circuit (1), cybernetic shamans can, when it strikes their fancy, take a shortcut by indulging in pleasure to bring down their energy frequency and open their cosmological parachute,<sup>\*15</sup> because pleasure is the key to a Return to Earth. Here we have the first piece of good news (see [appendix A](#)).

## UNDER-DRIVE AND OVERDRIVE: A TYPOLOGY OF STEREOTYPES

As noted in the previous chapter, very often certain circuits are in under-drive or overdrive, which has the effect of unbalancing our soul and limiting its possibilities for development.

At the beginning it is completely natural to have circuits in under-drive or overdrive: all the circuits are in under-drive before being opened to the current of our soul’s consciousness. Once they are opened, they invariably go through a phase of overdrive, generated by the awakening that stimulates the use of new cylinders in the cybernetic motor, as noted in the case of acute supra-terrestrial crises.

In all cases—terrestrial or supra-terrestrial—the opening of a circuit is always a key moment, a true existential revelation that we hold in memory until death, and sometimes beyond it. Classic examples of awakening are the transition from the first to the second circuit, when children take their first steps, the transition to the supra-terrestrial circuits—the Great Leap—which takes place at the moment of the opening of the somatic circuit (5) or, further, the opening of the multidimensional consciousness of the psychic circuit (6) in the practice of drumming or the ingestion of shamanic plants, such as peyote or ayahuasca (see figure 4.7).



**Figure 4.7. A human life as awakenings.**

Every circuit that wakes up stimulates important changes in our life. Terrestrial awakenings mostly take place during childhood, while supra-terrestrial awakenings take place in adulthood. But, of course, each of us experiences our own awakenings at our own pace, and children are generally already awakened at the level of supra-terrestrial circuits before being “educated” according to the beliefs of the sociocultural model they’re living in.

The problem we’re addressing here is how to identify the ego in circuits that are in under-drive or overdrive. When the ego has not been brought into consciousness, it has a tendency to look down on the apparent weak points (circuits in under-drive), and become fixated on the apparent strong points

(circuits in overdrive). It is easy to understand this operational pattern because circuits in under-drive are simply less “present” than circuits in overdrive, which are working at the limit of being overheated. The ego encrusts itself there naturally because it goes where the action is, where things “rock.” As mentioned before, this is a natural phenomenon.

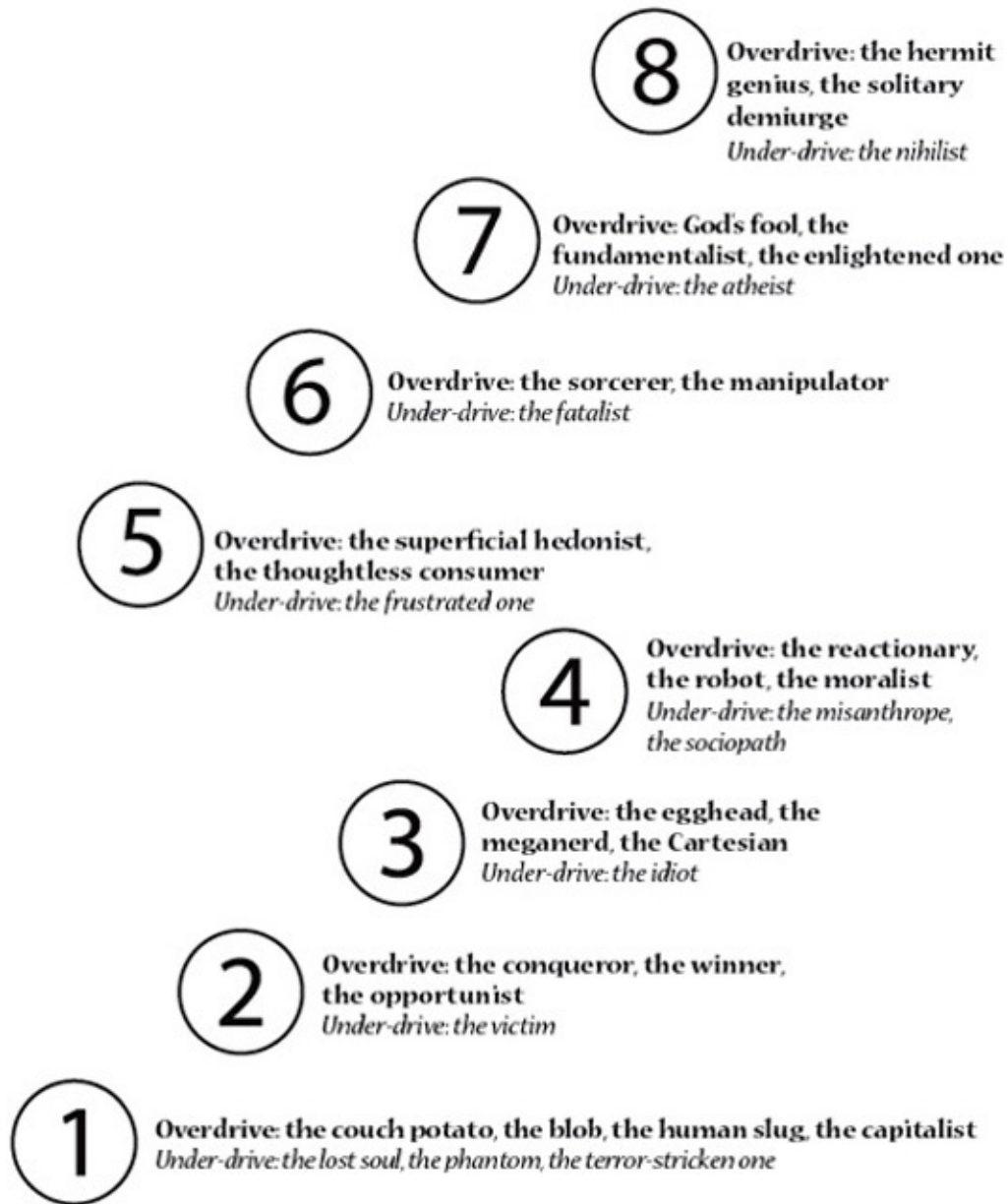
In other words, the ego tends to take the awakening of a given circuit as a form of “truth” and denies the existence of circuits that it has not yet experienced. Likewise, the intellectual of the third circuit is swamped by conceptual consciousness and persuaded that the other circuits, which it has not yet opened, are whims, hallucinations, or superstitions. (Revisit [figure 3.1](#) as well as [figures 4.2](#) and [4.3](#), in relation to the second and seventh circuits, respectively.)

Each type of under-drive or overdrive has its corresponding ego that is encrusted in one circuit at the expense of the others. These egos are stereotypes on which we can formulate a new typology. This typology, presented in figure 4.8, serves as a working tool that clarifies the different types of personalities—or facets of personality—that emerge as we progress through the circuits. It has been created by deliberately exaggerating reality—and there’s nothing wrong with consulting it with a chuckle.

## ODD AND EVEN VERTICAL PAIRS: ESOTERIC RECEPTIVITY AND EXOTERIC CREATIVITY

As shown in [figure 4.4](#), vertical feedback connects the circuits as vertical pairs: (1–5), (2–6), (3–7), and (4–8). So we have two odd-numbered pairs and two even-numbered pairs.

The odd-numbered vertical pairs, (1–5) and (3–7), include the circuits linked to inertia, reflexivity, internalization, receptivity, and unity, whereas the even-numbered vertical pairs, (2–6) and (4–8), include the circuits linked to movement, action, externalization, creativity, and diversity. Using specialized terms, we could say that odd-numbered pairs are *esoteric*—oriented toward internalization or *yin*—and even-numbered pairs are *exoteric*—oriented toward externalization or *yang*. This division of the circuits into vertical pairs allows us to better clear up many cosmological misunderstandings that have often interfered with the overall harmonization of the human soul (see figure 4.9).<sup>\*16</sup>



**Figure 4.8. A typology of stereotypes.**

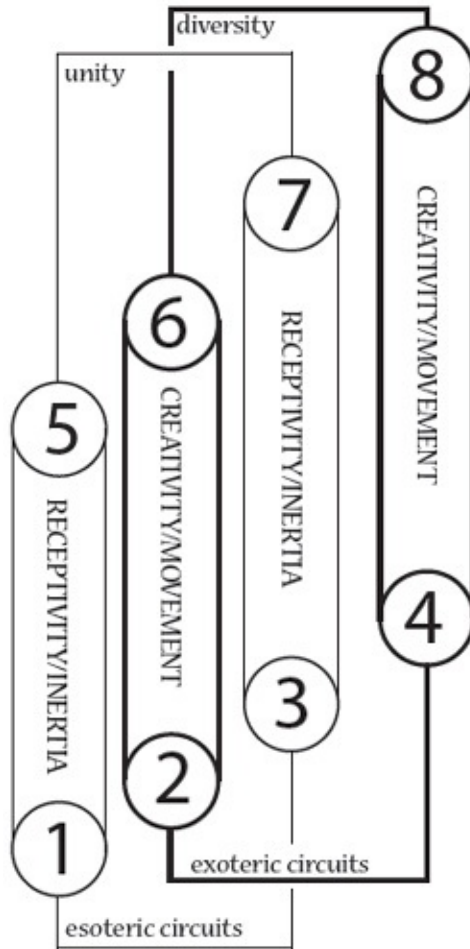
Each circuit in under-drive or overdrive has its ego caricature. These are the cybernetic stereotypes.

In the root circuit (1) we are passive and just focused on surviving in the simplest and most efficient way possible, like babies who sleep and are fed by their mothers. This passivity is encountered again at the level of the somatic circuit (5), in taking pleasure in the senses and the internalization of the perception of energy. This internalization is practiced in certain yogic, tantric, and Taoist traditions that specialize in opening the fifth circuit. In a similar way

the intellectual circuit (3)—the circuit of reflexivity—requires calm and concentration in order to function optimally, something that teachers try to make children understand from kindergarten on. This circuit supports the mysticoreligious circuit (7), which is the meditative circuit par excellence, and through which we enter into contact with the laws of the universe, in silence and immobility. To envision this circuit, think of the image of Zen monks meditating, solemnly facing a wall.

Among even-numbered circuits the exoteric politico-territorial (2) and psychic (shamanic) (6) are the circuits of travelers and explorers, both on the level of material, three-dimensional reality and on the level of non-ordinary reality with an infinite number of dimensions. For this pair life is about movement, discovery, and expansion. In the same dynamic the socio-sexual (4) and creator (8) circuits find their nourishment in cultural and universal relativity within which nothing is static; everything is in perpetual motion. These are the circuits of creativity par excellence.

When the third and seventh circuits try to understand the even-numbered pairs (2–6) and (4–8)—because understanding is their aim—they often find it difficult to set down in an intellectual or religious theory the perpetual motion that animates these even-numbered pairs. Words, symbols, models—esoteric ones—produced by the odd-numbered circuits, are always just snapshots. These snapshots are incomplete and inadequate representations (as is this book) of a truth that is in motion. For example, the idea of a soul and of a God as being monolithic and immutable is a typically esoteric idea. Once again the map is not the territory.



**Figure 4.9. The vertical pairs.**

The pairs (1–5) and (3–7) form the esoteric pairs of receptivity. They need inertia for their optimal functioning. The pairs (2–6) and (4–8) form the exoteric pairs of creativity. They need movement for optimal functioning. One of the aims of cybernetic shamanism is to harmonize inertia and movement, receptivity and creativity, yin and yang.

The problem is just the reverse when, for example, the even-numbered pairs are confronted with the inertia of the odd-numbered pairs. They have trouble understanding why certain individuals delight in the passive survival—even laziness—of the root circuit (1), in the pleasure of the somatic circuit (5), in the mental world of the intellect (3), or in contemplative meditation (7). By contrast, for the even-numbered pairs survival and pleasure are a matter of conquering limits, discovering new territory, and going beyond both visible and invisible frontiers.

## A COSMOLOGICAL MISUNDERSTANDING

An example drawn from the history of the discovery of shamanic cultures will shed some additional light on this set of issues. When the first missionaries, who were religious intellectuals (esoteric (3–7) pair), came into contact with traditional shamanic cultures (exoteric (2–6) pair), they interpreted the work of the shamans as being a mental construct, a symbolic representation, or a form of madness, all of which they wrapped in scornful, intellectual terminology (negative horizontal feedback). This abusive intellectual interpretation was reinforced by the fact that the traditions of the (3–7) pair are written traditions, within a structured energy, whereas the traditions of the (2–6) pair are oral, indefinable, and in constant flux. That is, shamanism is untamed. There is no shamanic bible, and the fact that we write books on shamanism is a phenomenon directly linked to the esoteric aspect of our cultures, which are literary cultures.

For shamans the systematic utilization of multidimensional consciousness (6) is certainly not a mental construct, much less a symbolic representation or a form of madness, since their survival depends on it. There is a direct link between their mobile way of life, aligned to the second circuit (nomads, hunter-gatherers, etc.), and the shamanic practice of the sixth circuit, which acts as a guidance system, leading them to vital resources as well as to healing energies in case of illness.

In the end a simple cosmological misunderstanding stands at the root of this issue. Eastern mystical traditions, aligned to the mysticoreligious circuit (7) (Vedanta, yoga, Buddhism, Chinese traditions, etc.), have been much more easily accepted and absorbed by Western culture—which has deep esoteric roots—than the shamanic traditions of the psychic circuit (6). It is simply a question of which pair dovetails more easily with Western culture—that is, a question of esoteric or exoteric affinity.

## SPRINGBOARD CIRCUITS

There is another basic element of the cybernetics of the circuits associated with the vertical pairs—that is, the *springboard circuits*. If we take into consideration, for example, the two supra-terrestrial circuits of the esoteric vertical pairs—that is, (5) and (7)—we see that the first of these two circuits, the somatic circuit (5), is the springboard circuit to the mysticoreligious circuit (7). This means that the body and energy practices of the fifth circuit are the antechamber of the mysticoreligious practices of the seventh circuit. That is the case, for example, in the yoga postures (hatha yoga), which traditionally lead to the yoga of meditation. So, in a way, the seventh circuit is the culmination of the practices of the fifth circuit. Eastern spiritual traditions, in their harmonious blending of the body (5) and the mind (7), beautifully illustrate this dynamic.

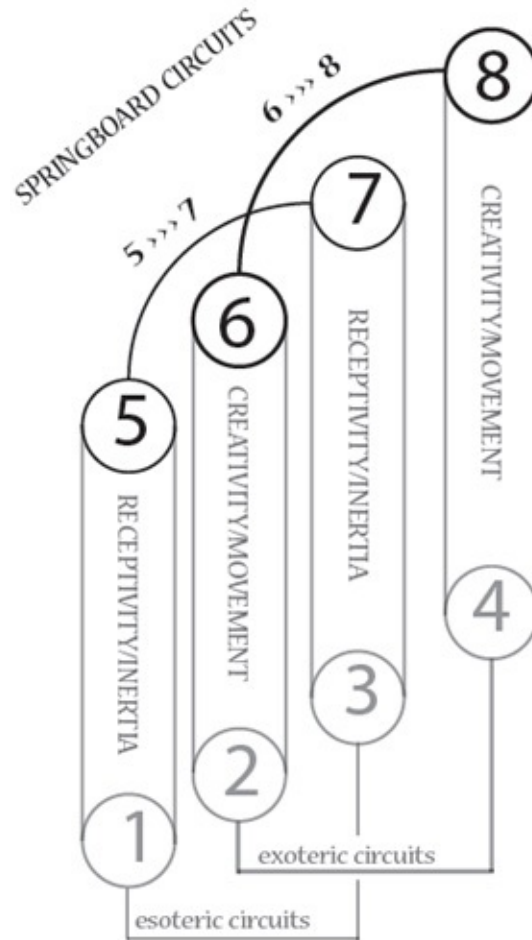
The setup is the same at the level of the exoteric circuits: The psychic circuit (6) is the springboard circuit for the creator circuit (8), which explains why the shamanism of the sixth circuit has very strong affinities with the practice of the creative power of the eighth circuit. By way of example, consider the Siberian woman shaman whose story is told in *Entering the Circle*, an autobiographical work written by the Russian psychiatrist Olga Kharitidi. “You must learn how to accept the importance of creating your own reality. . . . Don’t be afraid of the shore around you now. Everything you see there is your own manifestation, and it is ridiculous to be afraid of your own creation.”<sup>2</sup> In light of the springboard circuits, it is hardly surprising that a traditional shaman should speak to us of the creative power of the eighth circuit in a way that could scarcely be more explicit.

So the proper functioning of the most “spiritual” circuits—(7) and (8)—depends on the stability of the springboard circuits (5) and (6).<sup>\*17</sup> In other words, to reach the mysticoreligious and creator “peaks” of the soul by developing the universal consciousness of the seventh circuit and the quantum consciousness of the eighth circuit, it is imperative to begin by opening and stabilizing the springboard of energy consciousness (5) and multidimensional consciousness (6). This is a form of horizontal feedback linking the vertical pairs (see figure 4.10).

## MOBILITY AND IMMOBILITY

To complete the picture of the dynamic of the vertical pairs and the springboard circuits, we can see that for each one of them there is a corresponding type of position or physical activity. The (1–5) pair favors a reclining position (for sleeping, making love, getting a massage, etc.) or sitting down, such as at a table when taking in sustenance. The (2–6) pair is the working ground of travelers and conquerors—nothing but movement there. In the second circuit we engage in sports, such as hiking and jogging; traveling; moving about on foot, on horseback, in boats, in cars, and the like. By contrast, in the sixth circuit we sing and dance to develop our multidimensional consciousness as traditional shamans would do.<sup>†2</sup> As for the adepts of the (3–7) pair, they are sitting down to read a book, to work, or to meditate, whereas those of the (4–8) pair are rediscovering the perpetual motion of the (2–6) pair from which they draw their creative strength.

In the final analysis the soul needs two things: it needs inertia to repose within and develop its reflexivity, and it needs movement to discover the immensities of the universe in which it has taken form and to participate in the universe's ongoing creation. The question is one of simply knowing the right moment in which inertia and movement have their respective usefulness, the one naturally being the complement of the other.



**Figure 4.10. The springboard circuits.**

The somatic (5) and psychic (6) circuits are, respectively, springboard circuits for the mysticoreligious (7) and creator (8) circuits. This means that, for us to develop these two supra-terrestrial circuits, we need to begin by opening and stabilizing the two lower circuits on which they rest. In this way, the work on the body and on energy (5) leads to meditation (7), whereas the psychic (shamanic) practice (6) leads to the creative power of quantum consciousness (8).

## 5

# TRADITIONAL SHAMANISM AND CYBERNETIC SHAMANISM

## A Productive Encounter

Since the dawn of time, shamans have been specialists in ordinary states of consciousness (terrestrial circuits) and nonordinary states of consciousness (supra-terrestrial circuits). In exploring the energy layers that make up Reality, they have drawn up numerous cosmological maps and refined techniques aimed at using the potentialities of these energy layers in order to make life on Earth easier and more pleasant. Their practicality and their open-mindedness still prompt them today to look for new solutions to new problems without limiting themselves to considerations of “objectivity” or “truth.” Their position has always been very clear on these points: What is objective is what is perceived, what is true is what works, and no possibility—no matter how far-fetched it may seem—is to be set aside.

Historians of religion and anthropologists who have studied traditional shamanism, such as Mircea Eliade (1907–1986) and Michael Harner (born in 1929) in their respective reference works,<sup>1</sup> have observed that a universal cosmology has been used by the shamans of all traditions. This cosmology, which proceeds directly out of explorations of the multidimensional consciousness of the sixth circuit, is called the cosmology of the Three Worlds, because the nonordinary reality that the shamans experience when their souls journey there is divided into three distinct regions: the Lower World, the Middle World, and the Upper World.

The shamanic journey is made possible through the use of specific techniques aimed at stimulating an altered state of consciousness that opens the doors to these Three Worlds. By taking this psychic journey, shamans develop their cartography of the realities that constitute Reality, learn healing techniques, and communicate and work with the inhabitants of the nonordinary worlds, that is, the spirits.

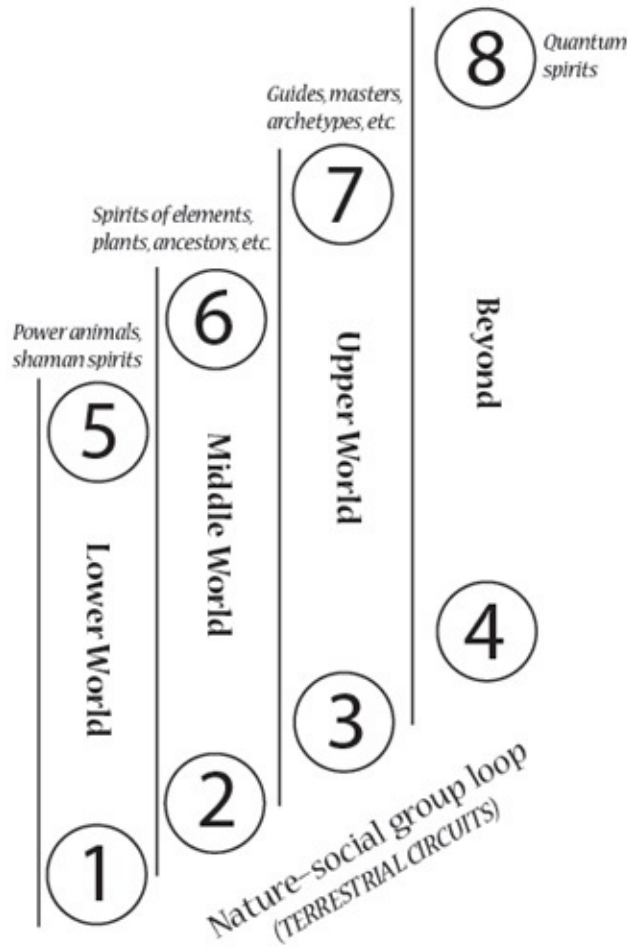
## THREE WORLDS, THREE PAIRS

As I explained earlier, cybernetic shamanism is not a new kind of shamanism; only the concept that it is “cybernetic” is new. The map that it allows us to draw completes in an innovative way the map of Three Worlds from traditional shamanism. This is illustrated in figure 5.1.

The (1–5) pair corresponds to the Lower World, which is the world of telluric energies through which the shaman connects to the survival instinct. This is why the spirits that shamans contact in this world are very often animal spirits, called power animals. These power animals allow shamans to develop their anchoring to the Earth and their capacity to take full responsibility for their survival. The Lower World is inhabited by power animals as well as the spirits of dead shamans who help living shamans accomplish their tasks.

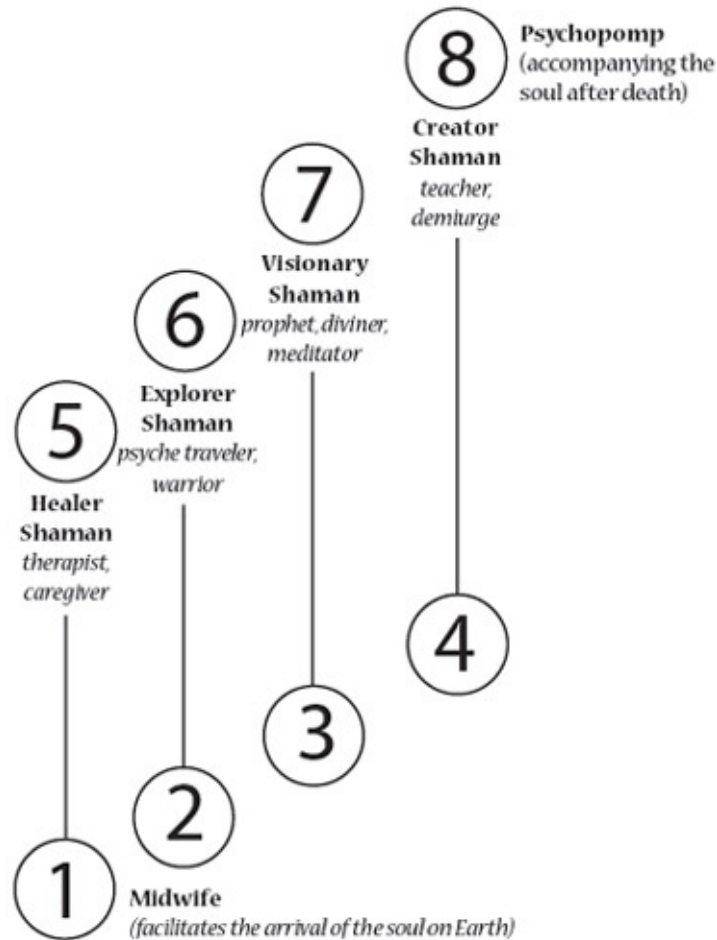
Thanks to the Lower World and to the (1–5) pair, shamans commune with nature; without nature they can no longer do their work for they know deep inside that in the final analysis, only nature can balance our functioning. Therefore, to begin with, shamans seek to reestablish the link that connects us to nature, making them specialists in the Lower World, a world that has been left behind by numerous spiritual traditions aligned toward the Heavens and the “elevation” of the soul. From a shamanic point of view, it is totally absurd to seek to “elevate” the soul without being firmly anchored to the Earth, and that is why shamanic work generally begins by caring for and stabilizing our root circuit (1), so that our link to nature is firmly reestablished. Without nature, there is no shamanism, no life, no humanity.

For shamans, the renunciation of the Lower World, power animals, and nature is at the root of most human problems. This is the reason that the healing shaman’s work, for the most part, is with the (1–5) pair, which generally represents the wounded and uprooted part of our body and soul. Healing shamans’ first therapeutic action often involves bringing in their power animal for the people seeking their help.



**Figure 5.1. The eight circuits and the Three Worlds.**

The three classic shamanic worlds correspond to the first three vertical pairs and to classic spirit allies. The (4–8) pair is beyond the Three Worlds and gives access to quantum spirits. The terrestrial circuits form the nature–social group loop in which the shaman becomes established.



**Figure 5.2. The four types of shamans.**

The four supra-terrestrial circuits correspond to the four types of shamans or spiritual practitioners who specialize in the work of healing, opening, and specific balancing of the terrestrial circuits that support them. In addition, the first and eighth circuits correspond to two shamanic specializations—the work of welcoming the soul (midwife) and the work of accompanying the soul after death (psychopomp).

Midwives participate in welcoming us to the Earth at the moment when our root circuit (1) is malleable. Since the beginning of time, they have played a fundamental shamanic role by accompanying mothers-to-be in the process of opening, leading to a harmonious delivery.<sup>2</sup> It is natural that we find them beside healing shamans of the (1–5) pair. In fact, long before social functions became separated and compartmentalized, shamans and midwives were often one and the same person (see figure 5.2).

The (2–6) pair is mobile, active, expansive. It is a pair used by hunters,

warriors, and explorer shamans. It corresponds to the Middle World, a world of great power in which the ego very often has a tendency to become encrusted. This is the world from which many Middle World shamans draw their power. This is also the world in which they must guard against issues of spiritual intrusion. In its most extreme, archaic form, spiritual intrusion is called witchcraft or sorcery. It is caused by an imbalance—overdrive—in the politico-territorial circuit (2), which can destabilize the psychic circuit (6) of shamans and spiritual practitioners.

The spirits that help shamans in the Middle World take on a multitude of forms. They generally live on the hidden side, the nonordinary side, of ordinary reality. For example, the spirits of the elements (water, earth, fire, and air), the spirits of nature (shamanic plants, spirits of trees or springs, and spirits of the “little people”), or the spirits of ancestors or the dead who have not yet moved on to the hereafter.

As anthropologist Michael Harner clearly explains in his book *Cave and Cosmos*, unlike the power animals of the Lower World, or other transcended spirits from the Upper World that graciously help the shamans, the spirits of the Middle World are not transcended but often quasi-compassionate or ethnocentric—or we might even say, in some cases, egocentric. The power that they give to shamans must be used with vigilance because it is rarely without cost. This means that in the Middle World, it is tit for tat, which does not mean that the Middle World is evil or dangerous. It simply works according to different rules than the Lower and Upper Worlds.

Finally, the (3–7) pair corresponds to the Upper World, a shamanic world of knowledge and wisdom visited for millennia by the mystics of the great spiritual traditions from every continent. Within this world the visionary shaman comes into contact with the laws of the Universe and learns to live in harmony with them. He is at once prophet, diviner, and meditator.

The spirit allies of the Upper World are spiritual beings—guides, devas, masters, religious archetypes—who often demonstrate detachment and wisdom, two qualities proceeding directly from the (3–7) pair. As mentioned before, similar to the power animals, these are compassionate transcended spirits, which means that they help shamans freely out of compassion.

## THE (4–8) PAIR: BEYOND THE THREE WORLDS

As shown in figure 5.1, the (4–8) pair lies beyond the Three Worlds of traditional shamanic cosmology. Although the fourth and eighth circuits have always been present in shamanic work—in a way they are its culmination—their integration into this cosmology comes directly from the eight-circuit model.

Traditionally, the goal of shamanic work has always been to integrate individuals into the social group in which they live. In terms of terrestrial circuits, this means anchoring the first three circuits so that the cultural consciousness of the socio-sexual circuit (4) can be developed. In fact, this circuit extends beyond the first three circuits while at the same time it results from their activity. It is of fundamental importance because it allows the nature–social group loop, opened in the first circuit, to be closed, thus allowing the soul to find its place on Earth.

Once the nature–social group loop is closed, shamans can then refine their knowledge of the mysteries of life and death through access to the eighth circuit. First of all, this access makes them specialists in the work of psychopomps—the ones who accompany the souls of the dead to the hereafter. They must personally visit the hereafter to become familiar with their own death and then be able to guide other souls in their wanderings after death. Travel to the hereafter is a classic way of opening the creator circuit (8).

Then, shamans’ knowledge and use of all the circuits of consciousness allow them to teach others to do the same. That is the function of the teacher who must have a comprehensive vision of all circuits and all worlds simultaneously. The teacher must pay particular attention to the question of specialization, which, in the long term, may trigger the ego to become encrusted in one circuit at the expense of the others. As Robert Anton Wilson put it in *Prometheus Rising*, by quoting science fiction writer Robert A. Heinlein: “Specialization is for insects.” This could be the slogan of cybernetic shamanism.<sup>3</sup>

The (4–8) pair is also filled with spirits from beyond the classic Three Worlds. These quantum spirits specialize in the practical application of the cybernetics of the soul. They teach creator shamans how to intentionally use their power to create their own personal reality. Some of them are individual spirits; others are the visible form of an unindividuated mass consciousness; still others are authentic extraterrestrial spirits on a “mission” in the eighth circuit (see [“Emissaries of the Eighth Circuit: Seth and Abraham”](#)).

The practical application of the teachings from quantum spirits is one of the most important and innovative elements of cybernetic shamanism. This topic

will be discussed further in chapter 7.

## OF PLANTS, MOLECULES, AND CIRCUITS

*Note: some of the plants and molecules mentioned in this section are strictly forbidden in Western countries. They are referenced only to demonstrate the ways in which certain traditional cultures practice the circuits of consciousness.*

Since the dawn of time, shamans from a large number of traditions have ritually consumed plants and molecules that allowed them to open their circuits of consciousness to explore other modes of perception, understanding, and action.

Through the force of history, some of these plants and molecules emerged from the framework of shamanic practices and became so popular, normal, and usual that the circuits associated with them became equally popular, normal, and usual. This has happened to such an extent that these circuits are confused with Reality to the detriment of other circuits. Those who embraced other circuits, compared to what was considered normal and usual, were then sometimes viewed as delusional and irrational.

As a classic example, coffee (*Coffea* spp.) and its power molecule, caffeine, occupy such a large place in our world<sup>\*18</sup> that we have forgotten that it corresponds to a specific terrestrial consciousness, to a way of perceiving, understanding, and acting in the world. The fact that coffee, a plant of the second and third circuits, was welcomed into our culture of performance and intellect makes perfect sense. It reinforces our cosmological habits and corresponds perfectly to our reality tunnel.

Conversely, the classic shamanic plants, such as peyote (*Lophophora williamsii*; Nahuatl word: peyotl) or psilocybin-type mushrooms (*Psilocybe* spp.), have long been perceived as being hallucinogenic or psychotomimetic drugs.<sup>†3</sup> They mostly work at the level of the sixth and seventh circuits, situated way beyond the materialistic preoccupations of Western societies. In certain traditional cultures these plants are venerated for their capacity to help the soul travel in the supra-terrestrial circuits. However, in our so-called rational cultures they are often misunderstood, are even outlawed, and the circuits that they represent are equally misunderstood, and also even banned, leading us to believe that sometimes just the fact of modifying our state of consciousness is a crime in and of itself!

And yet, we do this all the time: we spend our time modifying our states of consciousness, going from one circuit of consciousness to another, often with the help of “drugs.” While sipping a drink with friends, drinking a cup of coffee at work, sharing a pot of tea among companions, smoking a cannabis joint on a relaxed evening, eating a piece of chocolate while watching TV, sniffing a line of cocaine before girding ourselves for action, taking an LSD trip during an evening of techno music or in nature, taking ayahuasca with an Amazonian shaman, we travel through circuits of consciousness—and we do that often without . . . consciousness.

Almost all human beings on this Earth—women and men, young and old—use psychoactive plants and molecules to open one or another circuit of consciousness. Even followers of traditions considered “abstemious” often hide behind facades. For example, Buddhist monks from certain schools literally fuel themselves on tea, and Christian priests consume wine as a sacrament, certainly not as a “drug” to be placed in the same category as the fly agaric (*Amanita muscaria*) of Siberian shamans. Once again, it is a question of point of view, or reality tunnel.

In all these interactions between plants and human beings, the larger question is why some of them are considered normal and usual while others are considered deviant, decadent, or illegal. The eight-circuit model offers a very clear answer to this question. It is because the ego becomes encrusted in some circuits at the expense of the others, and it cannot understand why it should visit any other layers of reality than the one in which it finds itself. When it is encrusted in terrestrial circuits, the supra-terrestrial circuits, including the plants and molecules associated with them, represent a threat.

In other words, the ego is afraid. It is afraid of losing its monopoly on certain circuits and does everything in its power to keep the other circuits closed.<sup>\*19</sup> When one circuit opens, the ego is softening, and a flexible ego may find a way out of its illusory, monolithic “reality.”

## STAGING PLANTS: CANNABIS AND TOBACCO

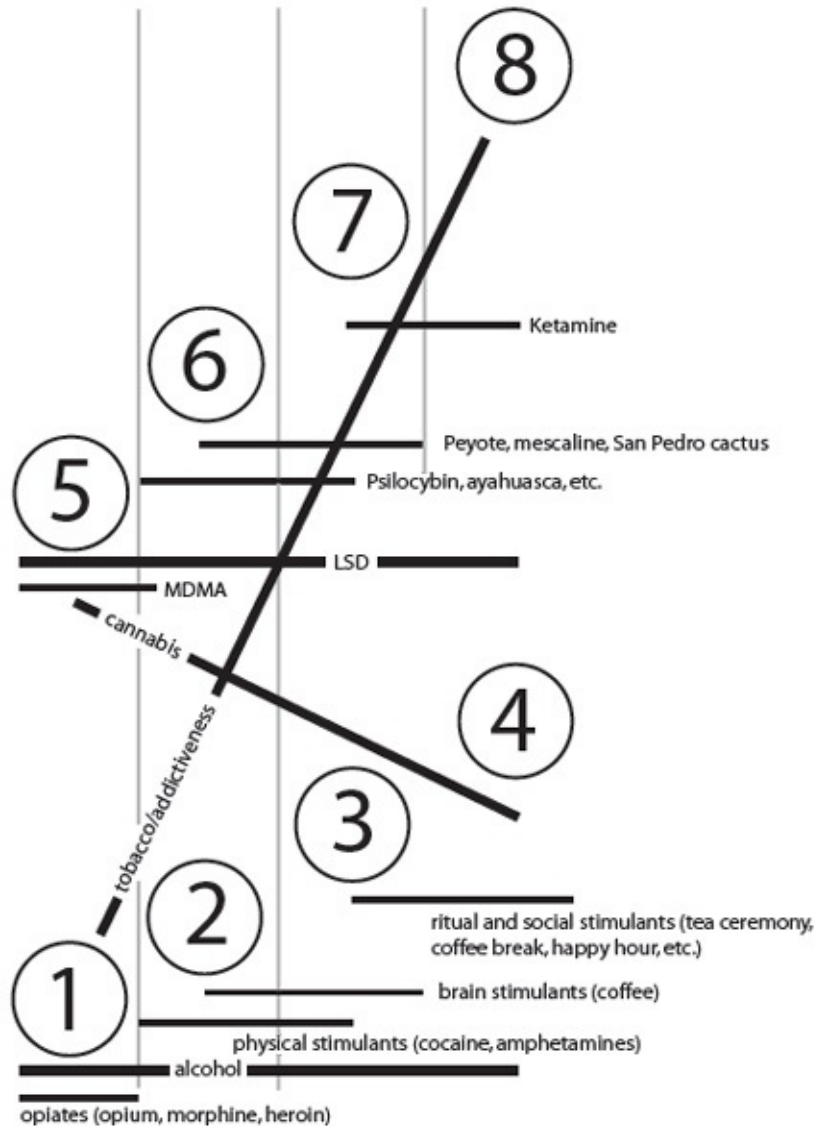
In figure 5.3, we can see that cannabis and tobacco occupy transverse positions, which correspond to the two major initiatory stages through which the being travels during its existential wanderings.

The position of cannabis (*Cannabis* spp.) corresponds to the Great Leap, thus

making it a legendary, initiatory plant. This initiatory aspect is obvious for people who have consumed it at one point in their lives and have then been able to access supra-terrestrial circuits. This explains why a mutual understanding seems to develop among cannabis consumers. They have experienced the same initiatory experiences and can therefore communicate using the same frequencies.

As it happens, a classic problem experienced by people who enjoy this plant is to remain blocked at this stage in a kind of intermediate state between terrestrial and supra-terrestrial circuits. By serving as a link between the fourth and fifth circuit, cannabis conjures up all the ambiguity, doubts, and questions raised by the Great Leap. It is nothing less than a passage to a new thought paradigm situated beyond the social problems of the fourth circuit, which, in its infantile reactionary phase, sometimes has a strong tendency to stigmatize this passageway plant and its consumers, branding it as “deviant,” “self-centered,” and “passive.” However, the truth is that the fifth circuit is actually deviant, self-centered, and passive—a state impossible for the fourth circuit to imagine because it is trying to maintain a certain arbitrary form of social cohesion.

By contrast, tobacco (*Nicotiana* spp.) is situated on an axis perpendicular to that of cannabis. It connects the eighth and first circuits, making it a fundamental shamanic plant—perhaps the most important one of all. Tobacco is linked to the question of death and rebirth, that is, the transition from the eighth to the first circuit. The nicotine contained in tobacco is one of the most toxic molecules on Earth, so it is not surprising that Nicot’s herb has been used for millennia in certain traditional shamanic cultures to initiate future shamans into the mysteries of death. Some especially “muscular” initiations have led to the actual death of the novice through nicotine intoxication. These initiations are described in the reference work by Johannes Wilbert on the traditional use of tobacco in Amazonia, *Tobacco and Shamanism in South America*.



**Figure 5.3. Plants, molecules, and circuits.**

The lines show the zones of influence of plants and molecules in relation to the circuits. Cannabis and tobacco correspond to two major transition phases: the Great Leap and the Return to Earth after death. Note that the tobacco axis corresponds to the axis of physical addictiveness. Alcohol and LSD are the most versatile molecules of the terrestrial and supra-terrestrial circuits. They have a propensity to become encrusted, respectively, in the second and seventh circuits.

In addition to being an initiatory plant, tobacco is a shamanic parachute—or a true cosmological elevator—that is used to “come back to Earth” by many shamans who understand the importance of returning to the terrestrial circuits following shamanic work. The oral fixation of smokers, a Freudian cliché if ever there was one, allows a smooth return to the maternal and nourishing first circuit.<sup>[\\*20](#)</sup>

## ALCOHOL AND LSD: OPPOSITE SIDES OF VERSATILITY

Among supra-terrestrial plants and molecules, LSD (lysergic acid diethylamide) holds a strategic position, because it is the measuring rod standard of the supra-terrestrial circuits. However, it tends to become stuck in the seventh circuit, as demonstrated so well by the mysticoreligious trips of the sixties. Thanks to its versatility and transparency, a map of altered states of consciousness was able to emerge, for example, in the work of psychiatrist Stanislav Grof (born in 1931), who observed and participated in a few thousand sessions of LSD consumption, and also in the classic work of Robert Masters and Jean Houston, *The Varieties of Psychedelic Experience*. And let's not forget that the first draft of the eight-circuit model was developed by Timothy Leary, the "High Priest of LSD," who intensively and extensively used this prodigious tool of cosmological mapping.

Paralleling LSD, alcohol is a versatile molecule of the terrestrial circuits, which explains its ubiquity. It is omnipresent in almost all cultures of the world—except those focused on the supra-terrestrial circuits—and it adapts itself to all kinds of consumers, even though it is impossible to reduce its effects to a few simplistic schemas. For some, it may open the way to a most tragic existential abyss, a substitute for love and tenderness, a desperate dead end; for others, it is first and foremost a sophisticated sensual pleasure, even a social glue that fosters a good mood.

However, similar to LSD, whose preferred circuit is the mysticoreligious (7), alcohol often has a tendency to become encrusted in the politico-territorial circuit (2), which it then feeds on by provoking power plays, intrusion, or emotional vampirism. As control of the second circuit is a central element of shamanic practice, a healthy shot of vigilance is needed in order to master alcohol's impact on the emotions that structure and support the psychic circuit (6) of the shamans.

## ABOUT ADDICTION

It is interesting to note that cannabis and LSD, which were the plant and the molecule that were catalysts in the 1950s and 1960s, respectively, for the passage to and the exploration of the supra-terrestrial circuits, are plants and molecules that cause very little physical dependency, even none at all in some cases, which means that they do not provoke terrestrial attachment, or very little. This is the case for most of the supra-terrestrial plants and molecules, which are

sometimes used in specialized clinics to help addicts overcome their addictions.

On the other hand, tobacco, alcohol, and the opiates (opium, morphine, heroin, etc.) are at the opposite end of the dependency spectrum. They are the most physically addictive of drugs and, when misused, they excessively root us to the Earth and block our movement in the terrestrial circuits.

This observation can also be expressed in terms of the circuits of consciousness:

The lower a plant or molecule is found on the scale of circuits, the greater will be its tendency to create physical dependency.

As can be seen in figure 5.3, tobacco, alcohol, and opiates are all present in the first circuit and they are, medically speaking, the drugs that create the most dependency problems. However, this does not mean that terrestrial plants and molecules are “bad” and the corresponding supra-terrestrial ones are “good” because, on the contrary:

The further up a plant or molecule is found in the higher circuits, the greater its tendency to uproot us.

This explains the acute supra-terrestrial crises and other mystical frenzies sometimes produced by shamanic or psychedelic experiences, catalyzed by supra-terrestrial plants and molecules.

If you are not yet balanced at the level of your vital root (1), emotional (2), intellectual (3), and social (4) development, you will have a greater tendency to get “sucked in” by the supra-terrestrial circuits when consuming cannabis, ayahuasca, or LSD than a person firmly anchored to the Earth. Therefore, it is our anchoring that determines the usefulness or harmfulness of a drug, and that is why it is extremely difficult to have an objective opinion on terrestrial and supra-terrestrial plants and molecules: hell for some will be paradise for the others, a miracle remedy for some will be completely useless for others, a fuel for some will be an energy abyss for others, and so on. Each of us will react differently, according to how our circuits of consciousness are structured. Once again, it all depends on our reality tunnel.

# 6

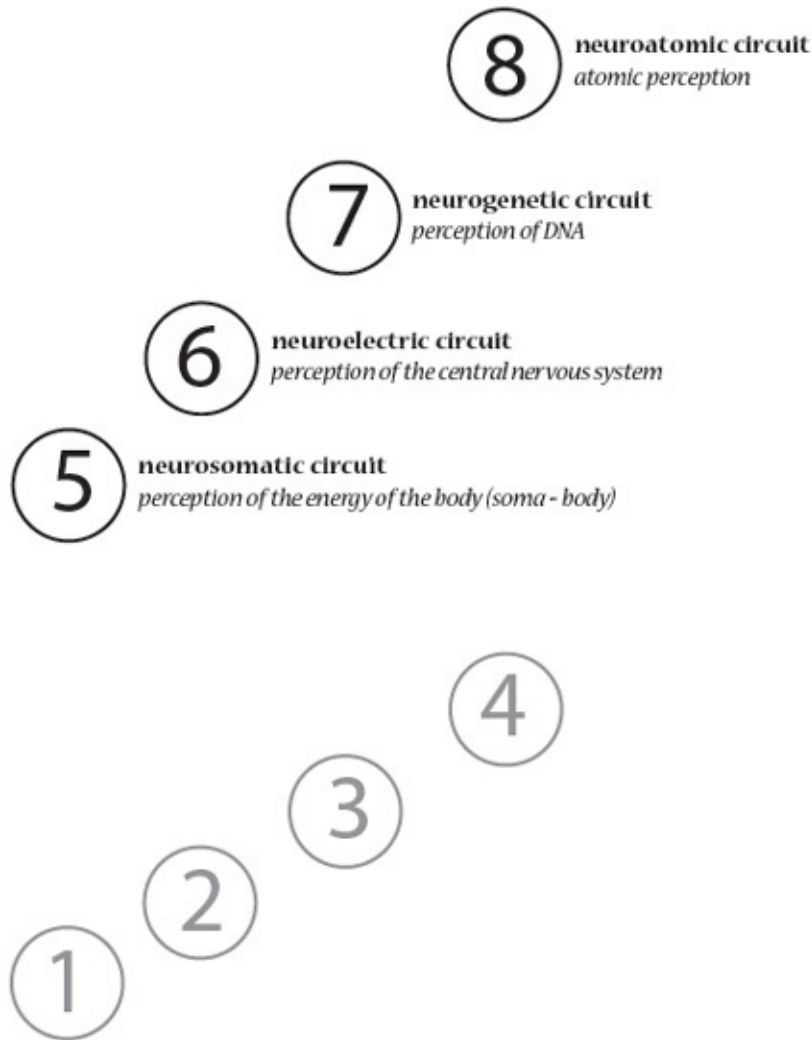
## THE AKASHIC FIELD AND THE LAW OF ATTRACTION

### A Trip to the Heart of the Eighth Circuit

A special feature of the supra-terrestrial circuits is that they act like a spiritual microscope. Through them we have access to depths of reality that could have been described by shamans and mystics from all traditions throughout the ages. A number of great artistic and poetic works have been created by people who opened the soul's microscope. Consider, for example, shamanic or abstract art, which can be perceived as a stylized representation of microscopic realities. For more on this, see anthropologist Jeremy Narby's pioneering work *The Cosmic Serpent*.

As illustrated in figure 6.1, every supra-terrestrial circuit corresponds to a type of microscopic magnification, to the extent that these circuits have been, respectively, called neurosomatic (5), neuroelectric (6), neurogenetic (7), and neuroatomic (8) by Timothy Leary in *The Game of Life*.

The body or somatic circuit (5) is called neurosomatic—from *soma*, meaning the "body"—because it allows us to perceive the densest of the body's energies, an energy that is first felt as pleasure or pain before becoming refined. It is in activating this circuit that practitioners of energy therapy develop the ability to sense the quality or tonality of energy emanating from a person, an object, a place, and so forth. Here we find healing shamans, massage therapists, workers in magnetism, acupuncturists, chiropractors, and energy specialists.



**Figure 6.1. The microscope of the soul.**

The supra-terrestrial circuits progressively put us in contact with the depths of reality, from the body energy of the neurosomatic circuit (5) to the quantum void of the neuroatomic circuit (8), by way of the central nervous system (CNS) and the DNA of the neuroelectric (6) and neurogenetic (7) circuits.

The opening of the neuroelectric circuit (6) puts us in contact with the stream of electrons that flow through our central nervous system (CNS). This opening is at the root of our psychic, paranormal, and shamanic abilities. In *The Way of the Shaman*, anthropologist Michael Harner quotes studies that have shown the influence of the sound of the shamanic drum on the workings of the CNS.<sup>1</sup> Moreover, thousands of studies have analyzed the way in which classic shamanic plants of the sixth circuit modify the brain's activity and foster the psychic journeys of the multidimensional consciousness.

In a surprising twist of historical synchronicity, the rediscovery of the sixth

circuit in Western culture corresponds to the development of electronic technologies: more specifically, computer science and information technologies (networks, Internet), which, in the end, simply replicate the workings of the CNS. Shamans journey within an invisible network that they call the Other World or the world of spirits, while Internet surfers glide through an invisible network we call the Internet.<sup>2</sup> This synchronicity is further evidenced by the fact that information technologies became popular in the 1980s, at the same time that the rediscovery of shamanic techniques took place in the Western world. Consider this: *The Way of the Shaman*, the reference work by anthropologist Michael Harner who reintroduced shamanism to Western civilization, was published in 1980. The first popular personal computers (Apple, IBM, Commodore) became commercially viable in this same period, toward the end of the 1970s and the beginning of the 1980s.

Once the neurogenetic (7) circuit opens, we have access to the data stored in the genetic universal encyclopedia—our DNA. Specifically, this means that our temporal perception becomes expanded to such an extent that we become aware that not only do we have a physical age determined by our birth date on planet Earth, but we also have a genetic age of many billions of years. This is why the term *old souls* is sometimes bandied about in certain New Age circles. An *old soul* is a soul that has acquired enough experience throughout its lifetimes that it has managed to open its seventh circuit, where it becomes aware of its immortality. By decoding information contained in its DNA, such an old soul gains access to all past lives stored in its genetic code. Therefore, it is filled with a universal wisdom born from many billion years of life experience, next to which the reductionist knowledge of the intellectual circuit (3) pales considerably.

Finally, the neuroatomic circuit (8) puts us in contact with the quantum universe of particles, waves, and other super-strings that create every possible universe. It is at this level of consciousness that the Akashic field appears on the scene.

## THE AKASHIC FIELD IN PERCEPTION AND CREATION

As a mystical intellectual of the (3–7) pair, Timothy Leary perceived circuits of consciousness in terms of passive receptivity. Thus, his microscope is one through which a being *perceives* different strata of reality. But is that enough? Is

perception enough? In shamanic practice this question raises a fundamental point, which lies at the core of the nature of Reality.

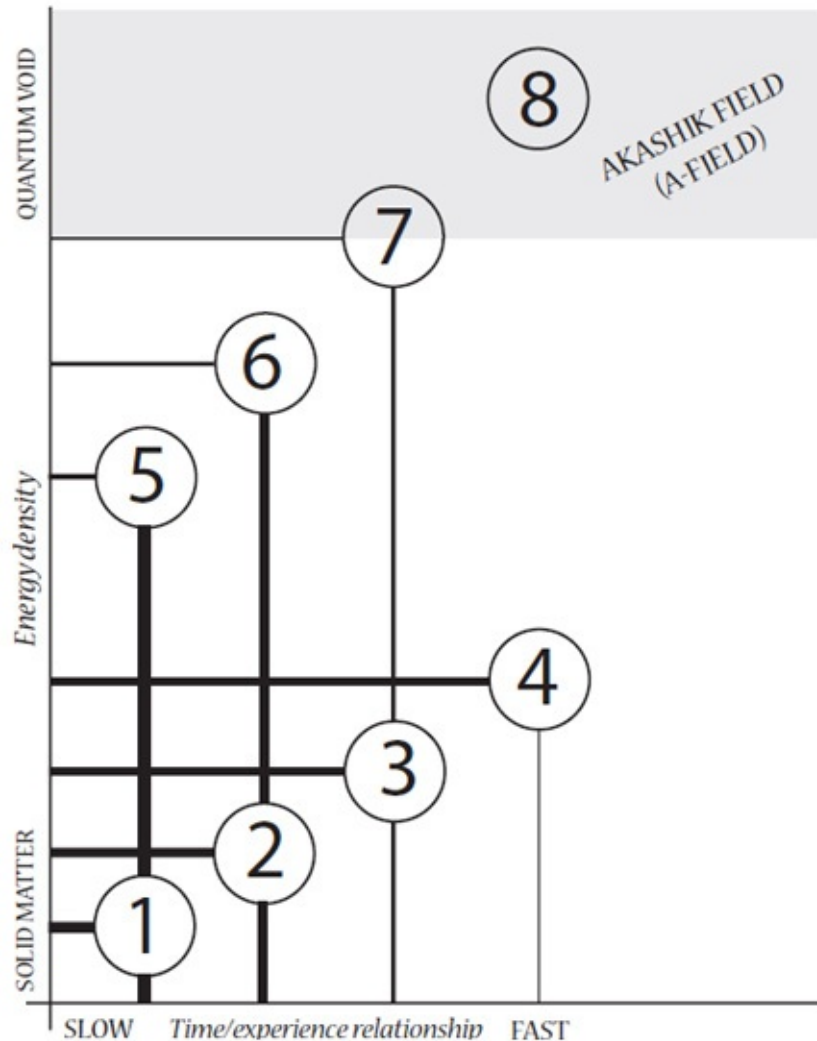
The latest forward-looking scientific theories posit the existence of a cosmic information field underlying all possible and imaginable universes. This is the Akashic field, or A-field, a universal hard drive on which all cosmic information is written in the form of information quanta.<sup>3</sup> The A-field is the missing link that allows us to unify theories of the infinitely small (quantum physics) with the infinitely large (astrophysics). With this field we are able to explain and understand how coherent universes are generated from a quantum void and how, in particular, just like icing on the cosmic cake, the emergence of life is accounted for.

In addition, the existence of the A-field would explain synchronicities, as well as the extraordinary, paranormal, or other phenomena that punctuate human existence. Through this field everything is related to everything else. Information circulates within it beyond the limitations of space and time, which is something that most shamans and mystics who have connected to it have known for a long time.

As it was with Leary's microscope, the A-field theory is based on a passive and reflexive approach, that is, a scientific approach based on observation. The shamanic question comes up again: Is observation enough? The spiritually and scientifically incorrect answer springs up immediately: No, it is not enough, because beyond the esoteric and receptive approach of the mystico-intellectual pair (3–7) is the creator circuit (8). By limiting our approach to pure observation, we risk going past (or overlooking) the finality of existence. At the level of the eighth circuit, the mystery of the A-field can be clarified. But be careful: This is not an esoteric enlightenment in scientific or religious terms. It is an enlightenment by experimentation with our power to create, which finds its source in the A-field.

The idea illustrated in figure 6.2 is as follows: Through the agency of the mystico-religious circuit (7), we have access to the A-field, which we perceive as an unlimited database where we can go to extract information.<sup>\*21</sup> However, at the level of the creator circuit (8), we enter the heart of the A-field and use it to create our personal reality. This creative approach evidently surpasses, both literally and figuratively, all the mystico-intellectual theories of the (3–7) pair. This explains why, despite all their efforts, even the most progressive scientists and thinkers sometimes seem to hit an impenetrable ontological wall. They

describe its surface but cannot, or do not want to, penetrate it because, in the instant where we penetrate the A-field, we cease to be objective because we are creating instead of simply observing.<sup>†4</sup>



**Figure 6.2. The A-field.**

The A-field is perceived passively at the level of the mystico-religious circuit (7) that it lightly brushes against without divulging its “secret.” But at the level of the creator circuit (8), the A-field appears in its creative and malleable form, which we can learn to shape. The more we perceive Reality through the lower circuits, the more our perception of energy density is solid, and the more our perception of the relationship between time and experience is slow. At the level of the eighth circuit, matter, time, and space are abolished.

## CREATING OUR REALITY

The eighth circuit has long been a mysterious circuit, to such a point that it was forgotten by Timothy Leary himself in *Neurologic*, his first work on the *seven*

circuits. As we have just seen this can be explained by the fact that most academics, intellectuals, and spiritual individuals perceive the world that surrounds them through the (3–7) pair. They can understand how the lower circuits work without too much difficulty, but any higher circuits are a bit beyond them and remain mysterious. Incidentally, they are not always free of resentment and can sometimes fall into the trap of negative horizontal feedback. “I don’t understand; therefore, it must be futile/absurd/delusional.” And, by the way, according to their reality tunnel, they are completely right.

Given that the (4–8) pair is situated beyond the mystico-intellectual (3–7) pair, it is extremely difficult to write books or formulate theories to explain it rationally. Consider a terrestrial example: Anthropologists and sociologists who study the multiple forms of the socio-sexual circuit (4) know very well that it is impossible to study a culture without *simultaneously* participating in its transformation, which means that it is never really “intact” and perceived objectively. Similarly, quantum physicists who study elementary particles know that they change form—it is said that their wave function “collapses”—according to how they are observed. This is explained by Heisenberg’s Uncertainty Principle, which is one of the theoretical foundations of quantum physics. In any case, observers modify what they observe and under no circumstances can they escape their own creative power, which always works by shaping what is perceived.

At the level of the creator circuit (8) and A-field, the Uncertainty Principle rules. The absence of space, time, and tangible signposts means that, at its core, creation is instantaneous and nonlocal. It is impossible to make it stop. This is to the consternation of seventh-circuit proponents who, in certain mystico-religious approaches openly repudiating life on Earth, believe that they can escape into a hypothetical cosmic void—the best known of which being the Nirvana of Eastern traditions.

Quantum consciousness (8), which trumps all other circuits, and is consequently the only one to have a global view of the whole, teaches us that we cannot escape from the eighth circuit. The cosmic dance it creates is infinite, and to want to extract oneself from it is cosmological whim, an existential caprice. A more constructive, pragmatic, and shamanic option than fleeing would be to simply learn to develop our quantum consciousness in order to make use of the creator circuit (8) and the potentialities of the A-field.

In other words, we need to learn to create our own reality. That essentially is

the change in paradigm.

## EMISSARIES OF THE EIGHTH CIRCUIT: SETH AND ABRAHAM

The emergence of an eighth-circuit literature is a relatively recent phenomenon, and the best answers to the questions posed at this level of consciousness do not generally originate from real, live, hard-line intellectuals, philosophers, or flesh-and-blood religious authorities, but from nonphysical beings who have direct and permanent access to the eighth circuit. These are the quantum spirits described in the previous chapter in reference to the (4–8) pair.

The Seth Books channeled by Jane Roberts and The Teachings of Abraham channeled by Esther Hicks are the best examples of eighth-circuit literature that are currently available. Thanks to these astonishing books, fruits of an unprecedented collaboration among many realities, the author of the present work successfully grasped what purpose the eighth circuit served. This was something that had not been adequately explained by any author until very recently, despite many millennia of philosophical gymnastics.

The fact that they are channeled works can be disconcerting for adepts of the intellectual circuit (3), who generally do not believe in other realities or intelligent invisible entities.<sup>\*22</sup> Their main argument is that this is not an objective approach. And they are right: In the (4–8) pair, nothing is objective, since everything there is created. By contrast, for the shamans of the psychic circuit (6), who have systematically developed their multidimensional consciousness, channeling is naturally part of the landscape. Nothing is more natural for them than to receive teachings from a disembodied entity, because working with spirits is part of their daily practice. And all the better if new kinds of spirits—quantum, no less—appear and share their knowledge.

The Seth Books elegantly clarify the workings of the higher circuits, beyond even traditional shamanism (6) and mysticism (7). They throw a pathbreaking light on the foundations of cybernetic shamanism, especially on the fact that our individual reality is a creation of our soul, which is experiencing existence on an infinite number of layers of reality at the same time. Within this context, our ego is nothing but a narrowing down, a hardening of a part of the soul in time-space, as we explained concerning its encrustation within certain circuits at the expense of other circuits.

Quoting Seth: “I am not a physical personality. Basically, however, neither are you. Your experience now is physical. You are a creator translating your expectations into physical form. The world is meant to serve as a reference point. The exterior appearance is a replica of interior desire. You can change your personal world. You *do* change it without knowing it. You have only to use your ability consciously, to examine the nature of your thoughts and your feelings and project those with which you basically agree.”<sup>4</sup>

The works of Esther and Jerry Hicks are in a way practical simplifications of certain central points in The Seth Books. In fact, Esther and Jerry Hicks align very clearly with Seth, who was initially one of their main sources of inspiration. In The Teachings of Abraham, the question of the creation of reality is mainly addressed step by step, in the form of a manual, by a group of spirits directly connected to source energy. The Hicks’s most remarkable contribution is without a doubt the explanation of how the famous law of attraction works, and they are its most famous spokespeople. The law of attraction was mentioned as early as the beginning of the twenty-first century in the writings of American authors from the New Thought philosophical movement, and, in particular, in a classic work by William Walker Atkinson, *Thought Vibration or the Law of Attraction in the Thought World*, published in 1906.

The Seth Books and The Teachings of Abraham will certainly play a crucial role in the future development of cybernetic shamanism, and of spirituality in general. They are striking in their literary quality, their conciseness, and their spiritually incorrect approach—therefore making them eminently shamanic. They also shrewdly avoid the trap of proselytism and esotericism, which is logical, after all, since the eighth circuit is exoteric, as we have already pointed out a number of times. Aspiring cybernetic shamans should definitely read these works and put their lessons into practice. For a nonexhaustive list of the main works of Jane Roberts and Esther and Jerry Hicks, see the bibliography at the end of this book.

## THE LAW OF ATTRACTION: THE FUNDAMENTAL CYBERNETIC LOOP

The law of attraction is at the heart of our cybernetic functioning. It claims that to fully experience this material existence, we need to go beyond simply observing and understanding the universe in which we live as a way to develop

our conceptual consciousness (3) and our universal mystico-religious consciousness (7). Instead, we must participate in its creation.

This law is very simple. It holds that by our desires, intentions, and thoughts, we attract to ourselves the objects of our desires, intentions, and thoughts, thereby creating our personal reality. This law crowns the overall cybernetic system known as *soul*, or “I.”

As Abraham explains in Hicks’s and Hicks’s *The Law of Attraction: The Basics of the Teachings of Abraham*, “Because the Law of Attraction is responding to the thoughts that you hold at all times, it is accurate to say that you are creating your own reality. Everything that you experience is attracted to you because the Law of Attraction is responding to the thoughts that you are offering.”<sup>5</sup>

From the point of view of cybernetic shamanism, it is because we are now witnessing the collective opening of the eighth circuit, that the twenty-first century seems chaotic, even explosive. At the same time, a field of joyful possibilities is opening for the future of humanity. Thanks to the opening of the eighth circuit, we are beginning to understand little by little that we create our own reality and that we are responsible for it. Our creative power is developing to such an extent, often without our knowledge, that we have reached a critical phase in the process. We must learn to make choices or, in other words, we must learn to intentionally create our reality.

The law of attraction works without interruption. It knows no limits and does not pause. Each instant, each second, twenty-four hours a day, our creator circuit (8) molds our personal reality and participates in the creation of Reality. Of course, the big question is to find out whether this process happens consciously or not. Is it deliberate? Is it intentional? Because there are two ways to use the law of attraction—consciously or unconsciously.

When the approach is unconscious, the law of attraction creates by default. This means that in the absence of a desire, an intention, or a deliberately chosen thought, the law of attraction draws from our reservoir of unconscious creative elements that it will actualize and attract to us. These creative elements may be fears, limiting beliefs, dogmas, or the like. These are just some of the many elements that promote the encrustation of the ego in certain circuits and that are actualized again and again in an uncontrolled cybernetic dance, generating chaos. We need to avoid creating reality by default, because it is high time for us to make conscious the workings of our soul and to take control of our creative

power.

Deliberate creation begins with a choice. It starts with an awareness of our free will and the total creative freedom we enjoy and goes beyond moral questions, traditional belief systems, and good and evil. We are free beings and we have the choice to create what we wish. We have learned to limit ourselves and to believe that we do not have the power to create. Through this learned response to the world, we pretend, for example, that we are victims of an imperfect universe, a wrathful and vengeful God, dark forces, “chance,” and so on. These self-limitations are especially pronounced when we believe that our desires, thoughts, and intentions are corrupted at the source by evil, as if the simple fact of *wanting* were in itself evil.

It is high time for us to banish these conventional lies, which generate a type of reality we no longer need today and whose usefulness is debatable. In shamanism you always return to the question of usefulness. Our power to create is very real and it is unlimited. Past spiritual and religious systems certainly had a role to play in periods of history when creative energy had to be tamed, or “moralized,” and the human soul had to be subjugated, but today the time has come to set the soul free and to use its creative power positively and constructively.

Chapter 7 focuses on how the creative power of quantum consciousness (8) can be used intentionally with the goal of achieving well-being in our life on Earth—a well-being that is both individual and collective.

## THE TWO EXISTENTIAL DILEMMAS

At the level of the terrestrial circuits creativity is materialized in the most remarkable way when two individuals decide, out of love, to create a child. The proclaimed goal of the terrestrial circuits is to ensure the survival of the individual and the social group, and this survival very clearly relies on the old biblical saying (Genesis 9:7), *crescite et multiplicamini*—“be fruitful and multiply,” which could not be more eloquent.

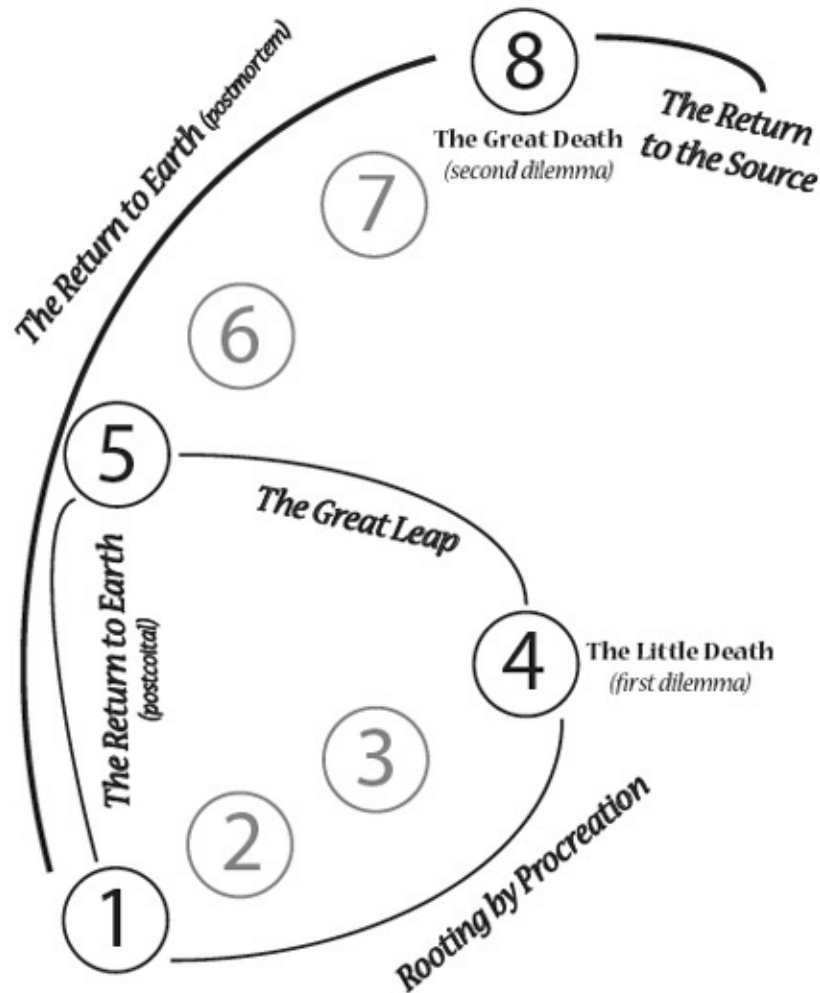
From this perspective, in certain socio-sexual moralist contexts (the fourth circuit in overdrive), orgasm is a simple formality whose goal is mainly to fertilize the ovum. This event will, in turn, provoke at term the terrestrial materialization of a soul that will take form in the root circuit (1), and will be welcomed—dare we hope?—into an environment that will be safe and loving,

two essential qualities required for proper root development. The loop of the first four circuits will then be closed and we will be able to peacefully attend to our terrestrial tasks: ensure our family's survival and raise our children, so that they, in turn, will develop their terrestrial circuits and participate in the long-term survival of the human race.

The first existential dilemma, called the Little Death, appears in this context of procreation, at the level of the socio-sexual circuit (4). This is a classic spiritual dilemma, widely debated by traditional and archaic religious systems (see figure 6.3). It can be expressed as follows:

Shall I procreate, that is, materialize my creative energy and root myself on Earth, or shall I use this energy to develop my supra-terrestrial potential, that is, take the Great Leap and open my higher circuits?

Historically, the answer to this question by the major religions was cut-and-dried: either I remain on Earth through the Rooting by Procreation process, which closes the loop of the terrestrial circuits, and effect my purpose as a layperson in family life, or I withdraw from terrestrial life, become a monk or a nun, and reach the higher circuits.



**Figure 6.3. The two existential dilemmas.**

Fourth circuit: Will we use the energy at our disposal to attempt the Great Leap, or will we reinforce our ties to terrestrial life by closing the terrestrial loop? Eighth circuit: Will we return to Earth, to matter, or remain a nonmaterial soul? In both instances, cybernetic shamanism teaches that it is possible to do everything. It is not one or the other, but everything at once.

As can be expected, cybernetic shamanism offers a spiritually incorrect answer to this first dilemma, by affirming that everything is possible and that we can be fulfilled both spiritually and materially, for example, by having children or simply taking pleasure in this terrestrial existence, unthinkable answers in certain reactionary social and religious contexts.<sup>[\\*23](#)</sup>

The second existential dilemma also poses a question related to creativity, but this time it is at the level of the eighth circuit and the Great Death. As previously explained, once we have opened and stabilized our creator circuit (8), we become aware that at each moment of our existence, we have the choice to create what we want. The big question we must ask ourself at the moment of

death is the following:

Shall I return to Earth, into matter, or shall I return to the source and remain in a more subtle plane of existence?

This dilemma can be found in theories of quantum physics, when the time comes to define whether the elementary “bricks” that form matter are waves or particles: Shall I take the form of a wave or a particle? This question, examined more closely, is exactly the same one that is asked of the soul at the moment of the Great Death.

Historically, once again, the major religions had a cut-and-dried response to this second dilemma, which strongly resembles the first one since, at its core, the question is the same: either I come back down to this so-called infernal, materialized life by way of the postmortem Return to Earth, or I return to the source (Paradise, Nirvana, etc.), which I will have reached by renouncing my earthly life—a renunciation that necessarily involves avoidance of sensual pleasures (uprooting of the (1–5) pair guaranteed).<sup>\*24</sup> But is this actually reasonable? Is this really what the universe, which created us and witnessed our birth, is asking us to do?

Once again, cybernetic shamanism plays the spiritually incorrect card by claiming that, first, life on Earth is wonderful, so why would we want to escape it? And, second, the simple fact that this choice is even possible makes it all the more wonderful, because it is not embraced blindly but, rather, brought about out of an expressed desire.

The eschatology of cybernetic shamanism is therefore based on choice.<sup>†5</sup> We are not subjected to existence as a blind mechanism, but can choose to return to Earth<sup>†1</sup> or to return to the source. In other words, we can return to the flow of intelligence that governs all possible and imaginable universes and in which cosmic love is found in its most absolute form.

In the end there are no “right” or “wrong” answers to these two dilemmas, because all possibilities are open and we can choose what suits us best without having to adapt to a moral system or an arbitrary mystico-religious dogma. All it takes is for us to access choice. To do so, we must manage to harmoniously develop all circuits up to the creator circuit (8). We become aware that the choice is multidimensional and that the two existential dilemmas offer a multitude of possibilities, to such a point that it is even possible to do everything at the same

time.

With a certain relief we discover that the universe was not created to make us suffer a thousand agonies, faced with unsolvable, Cornelian lose-lose dilemmas, but to support and encourage us to experiment freely with all the possibilities that are offered to us. That is the second piece of good news (see [appendix A](#)).

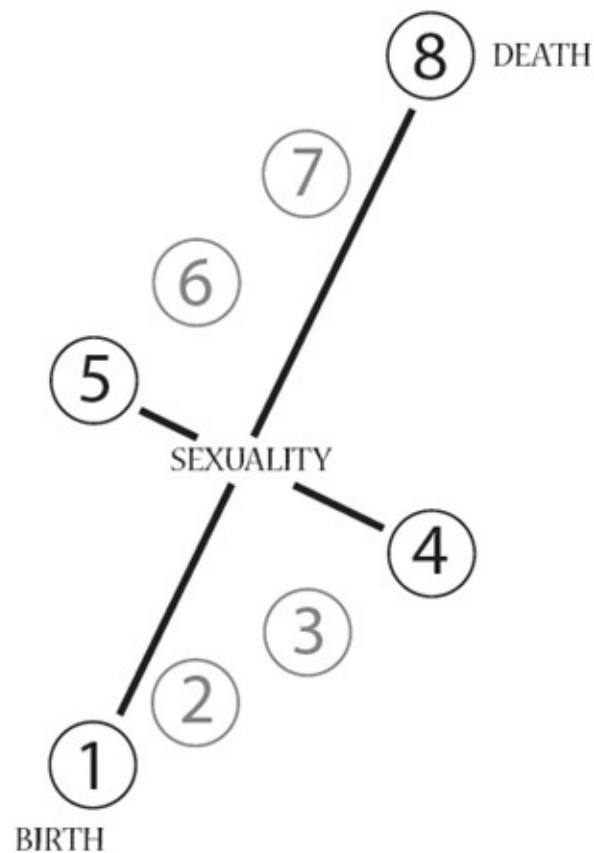
## THE IMPORTANCE OF RITES OF PASSAGE

The two existential dilemmas actually cease to be dilemmas from the moment they are approached with awareness and no longer experienced as if they were curses imposed on us by a supposedly Cruel Nature or an apparently Vengeful God. In all ages, rites of passage have been developed in human cultures to allow people to live the Small and Great Deaths as important and significant moments. As Stanislav Grof explains in *The Ultimate Journey*, “In a rite of passage, the individual or social group leaves behind one mode of being and, after passing through a period of liminality, moves into another, completely new existential condition . . . Because they have faced and survived a convincing experience of personal annihilation, [newly initiated persons] have transcended their identification with the body and ego, lost fear of death, and attained a new attitude toward life.”<sup>6</sup> This summarizes stunningly well the essence of the Great Leap, which, when it is ritualized, chosen, and brought into awareness, allows us to leave behind the encrustation of the ego while discovering the magic of newly opened supra-terrestrial circuits.

The problem that arises in our materialistic societies is that the social group (4) rarely supports us in our desire to take the Great Leap, any more than it supports us at the moment of death, because death is perceived as an absolute end and not a transition to another form of existence. In terms of horizontal and vertical feedback, this means that the socio-sexual circuit (4) does not support the passage to the somatic circuit (5) (horizontal feedback), any more than it supports the passage to the Great Death, at the level of the creator circuit (8) (vertical feedback). This is why many psychopathological and psychosomatic problems exist in our societies, although they are nonexistent in indigenous and traditional cultures. But in Western cultures, where the nature–social group loop has been distorted, we have the choice between becoming encrusted in the terrestrial circuits while risking our physical and moral health or mustering enough courage to undertake the opening of the higher circuits on our own. By

choosing the latter course we risk setting ourselves against the fourth circuit in reactionary mode (those close to us, our colleagues, “right thinking” society, etc.).<sup>\*25</sup> This problem is especially evident among contemporary adolescents, most of whom are left to their own devices for lack of rites of passage to be undergone. They languish in a state of lack of initiation, and this naturally pushes them to create their own rites to satisfy a fundamental need.

What is at stake in all these questionings and existential dilemmas is the birth-sexuality-death axis, described by certain psychologists and anthropologists as fundamental stages in human life (see figure 6.4). In a ritual context, freed of all taboos and all arbitrary moral limits—that is, in a balanced socio-sexual circuit (4)—birth, sexuality, and death are surrounded by a thousand concerns and attentions. The Great Leap, whether it be experienced naturally or provoked by rites of passage, is thereby perceived not as a pathological error or something to be ashamed of, but as an experience of spiritual birth-death, during which we learn how to live. So the Great Death is celebrated as the culmination of existence, rather than run from like an existential horror that condemns all living beings to disappear into the abyss.



**Figure 6.4 Birth-sexuality-death.**

Both existential dilemmas are found at the level of the stumbling blocks of the birth-sexuality-death axis. Involved circuits ((1), (4), (5), and (8)) are the circuits that support the whole structure. The transverse axis of the Great Leap corresponds to rites of passage (such as the “shamanic crisis”), by which we lose our terrestrial naïveté and gain access to the superior circuits.

Rites of passage do not have to be part of a specific tradition. Today, in the twenty-first century, we have the necessary freedom and creativity to restore meaning to the great transitions through which we must necessarily pass. We have the choice to have a choice and the freedom to be creative.

## THE PRACTICE OF CYBERNETIC SHAMANISM

*Note: The goal of this chapter is to describe one type of practice among the infinite possibilities offered by the eight-circuit model of consciousness. Accordingly, the practice is certainly not limited to what is explained in the following pages. Freedom and creativity are the key words when it comes to the eight circuits of consciousness.*

The goal of cybernetic shamanism is to allow the opening and stabilizing of all circuits of consciousness, so that our soul is able to function optimally and so that our whole being, which is asleep in each of us, finds a way to blossom freely.

The main tools brought to bear in this practice are the following:

The sixth circuit's shamanic journey in the multidimensional consciousness, which allows the cybernetic shaman to do the work of deprogramming and reprogramming those circuits that are not functioning optimally.

The eighth circuit's creative power, which is directly linked to quantum consciousness, and which works by the application of the law of attraction with the goal of attaining well-being in this life on Earth.

Always keep in mind that shamanism is above all a pragmatic survival system. What we call "well-being" is simply the reestablishment of our internal balance, because this balance is necessary for our proper environmental and social integration (the nature–social group loop).

### THE PHASE OF VULNERABILITY

At the outset, our soul is perfect and is naturally programmed by life to function optimally. Once we have chosen the Return to Earth after death and we have incarnated in a new materialized existence, each circuit is potentially ready to

carry out its function, and is simply waiting to be opened at the right moment (review [figure 4.7](#), concerning the awakening of circuits).

Once a circuit wakes up, it goes through a phase of vulnerability during which it is very malleable and very easily influenced. In the course of this phase, the experiences that we live through become etched in our memory in the form of imprints (or impressions) related to those experiences. These imprints form a set of patterns of behavior and belief similar to a computer's printed circuits that get installed in a microprocessor. In terms of cybernetic shamanism, this means being installed in the circuit that is in the process of waking up. The circuit has then been conditioned—or imprinted.<sup>\*26</sup>

During this process, the natural programming of the circuits is replaced by an unintentional programming—"unconscious" programming, to use classical psychoanalytical terminology. This has the effect of limiting our potential for perception, understanding, and action by enclosing it within a limited reality tunnel.

Intrauterine life, childhood, and adolescence are all periods in our life during which the terrestrial circuits are in a phase of permanent vulnerability, so the root circuit (1), the politico-territorial circuit (2), the intellectual circuit (3), and socio-sexual circuit (4) are the first to be conditioned. Children's life environment, their family, their education, and the cultural context in which they are raised sculpt their ego in the marble of the soul. These influences determine which of the circuits will function harmoniously, or in under-or overdrive, once they reach adulthood. Although the programming undergone during intrauterine life, childhood, and adolescence is the most profound, the circuits continue to be conditioned during adulthood as long as they do not become conscious.

At first, the practice of cybernetic shamanism aims to deprogram the imprints that shaped the conditioning of our terrestrial circuits, because it is within them that our ego congeals in the most "solid" way. These imprints are then replaced by a natural, positive, and constructive programming, which is restored to us. In the best case, this programming allows each of our circuits to develop the kind of consciousness that is connected to it. Each circuit thus regains its energetic integrity.

Reestablishing the energetic integrity of the terrestrial circuits will have repercussions on the collective workings of our body and soul because, through vertical and horizontal feedback, these are the circuits that shore up the structure of the "I."

## CONDITIONING OF THE TERRESTRIAL CIRCUITS

What follows describes succinctly the different types of conditioning that live like parasites on the terrestrial circuits. This is definitely not an exhaustive description.

The root circuit (1) captures the vital parameters of the environment in which the child is conceived and spends his intrauterine life, as well as the first years of his terrestrial existence. Do his parents live in love and security, the two nourishing elements of the root circuit (1), or in fear and insecurity? How was his birth anticipated—with joy or trepidation? Was he welcomed to the world and fed properly? Was he wanted or did he appear simply as “another mouth to feed”? Was he born at the hospital, in a sterile environment, or at his parents’ home, in the intimacy of the family hearth? All these elements imprint themselves on the first circuit in the form of vital impressions that directly influence his anchoring on Earth.

In the long term these imprints will determine our health as well as our capacity to love and our access to abundance. These three fundamental elements—love, health, and abundance—are the three pillars of the root circuit (1). They are the ones we will seek to intentionally reestablish as adults in order to live in well-being on Earth.

Within the politico-territorial circuit (2) are encrusted emotional impressions formed by the way in which children learn to move around and position themselves with respect to their environment, their parents, other children, and other influences. Emotional trauma provoked by a violation or a limitation of personal integrity, decisively affects the conditioning of this circuit.

Emotional impressions are largely responsible for building our ego—because the ego seems to be particularly fond of the second circuit—and these imprints determine the amount of personal power that we have available to defend our territorial integrity, our “I,” and to successfully navigate the fantastic adventure of life.

Mental impressions are the third type of unintentional programming that we encounter on our path, after the vital and emotional impressions. The belief system in which we are educated imprints itself on the intellectual circuit (3) and forges our conceptual consciousness. This belief system is more or less flexible, depending on the educational model in which we learned to think, learned to develop our memory, and learned to structure our knowledge. When this

knowledge manages to be ordered while remaining flexible, we are said to exude open-mindedness, an essential quality for conceptual consciousness (3). However, when it congeals and substitutes itself for a direct experience of reality, then it is called dogma.

Dogmas are an excessive crystallization of our belief system, and they are a form of tenacious mental conditioning. In their most extreme form they lead to fascism, which means, etymologically, that our conceptual consciousness (3) becomes rigid by being structured into beams of thought all pointing in the same direction. This explains why certain intellectual or mystico-religious disciplines centered on the third circuit sometimes lead to fanaticism. This circuit certainly needs to be mastered and structured to work efficiently, but it must also remain flexible and fluid in order to maintain its balance.

Finally, the cultural context of the socio-sexual circuit (4) completes the conditioning of the terrestrial circuits by inserting us into a system of moral values. That system will be more or less flexible, that is, more or less reactionary and moralistic or, on the other hand, open to novelty and cultural relativity. Arbitrary moral limits, cultural restrictions, and other tribal taboos imprint themselves on the fourth circuit in the form of socio-sexual impressions.

Therefore, there is a layering of types of involuntary programming or imprinting. This layering goes from the vital impressions of the first circuit, which are very deep and are directly tied to the parameters determining our physical survival, to the socio-sexual impressions of the fourth circuit, which are the most superficial types of conditioning, and whose goal is to ensure the continuity of the forms in which human society is modeled.

In a worldview limited to the terrestrial circuits, there is something normal and usual in passively submitting to these various types of conditioning, because even though they are an obstacle to the soul's development, they solidify the nature-social group loop into a known and reassuring pattern, and the ego likes, above all else, whatever it knows and is reassured by.

## REESTABLISHING THE INTEGRITY OF THE TERRESTRIAL CIRCUITS THROUGH THE SHAMANIC JOURNEY

Within the framework of the practice of cybernetic shamanism, the psychic circuit (6) is the main tool that allows the integrity of the circuits of consciousness to be reestablished. The shamanic journey is the central technique

of this circuit, and, thanks to this journey, shamans can access the multiple layers of reality that constitute Reality. We are speaking here of the soul's psychic journey during a state of nonordinary consciousness, that is, a journey in an invisible universe—the Other World, or the world of spirits—but a world that is just as real as the “real” world when it is perceived in an altered state of consciousness.<sup>1</sup>

The shamanic journey will be used here to travel within the cosmological model of the eight circuits of consciousness. In using the journey practicing shamans access their own circuits of consciousness, as well as their clients' circuits.

The altered state of consciousness that opens the door to the Other World can be reached by using plants or molecules centered on the psychic circuit (6), as it is done in various traditional shamanic cultures. Alternatively, it can be reached by using trance techniques that associate the sound of percussion instruments in song and dance, as is done, for example, in the “classical” shamanism of Siberia or North America. The choice of the tool depends on the geographical and cultural context, but also on obvious legal issues. Since most of the plants and molecules of the supra-terrestrial circuits are outlawed in Western countries, I prefer the practice of “drumming” shamanism, because it allows for more sober and stable work. This has the advantage of making it easy to avoid the acute supra-terrestrial crises sometimes inherent in the ingestion of plants by inexperienced people. In the long term, and according to the development of the shamanic capacities of future generations, plants and drumming will be perceived as two springboards leading to a totally sober practice, in silence, without any tool or specific adjunct.

The practice of the shamanic journey generally takes place in a ritual setting. Its goal is to stimulate an intentional phase of vulnerability, which is meant to make the circuits malleable and accessible. This allows shamans to work on their energetic structure. In other words, the goal of the rituals is to soften the ego.

Depending on the cultural context shamans have elaborated countless rituals in all epochs with the goal of evoking this phase of intentional vulnerability.<sup>\*27</sup> These rituals may take very complex forms. Initiation rituals, for instance, aim to de-structure initiates' egos and so they can be “reborn” in a new reality tunnel. But rituals like these can also be reduced to their simplest form, such as when practicing shamans use a particular kind of smudge to prepare their work space, or when they shake a rattle, sing, or beat a drum to “open” the energy structure

of their clients.

## EXTRACTIONS AND RETRIEVALS

As with traditional healing, the shamanic journey in the circuits of consciousness allows practicing shamans to access their client's memory and diagnose the root causes of the limitations from which that client suffers.<sup>†6</sup>

For example, a shaman can travel within the first circuit of a client who has problems being anchored to the Earth, and she may find in that circuit the familial causes of the client's blockage. Perhaps the client lived in a fragile environment during his childhood, or was struck with sickness at a very early age. In another case the shaman travels within the second circuit of her client and discovers emotional traumas resulting from a violation of his territorial integrity, such as family violence, a lack of self-confidence exacerbated by bullying by other children, or an education based on competition at any cost.

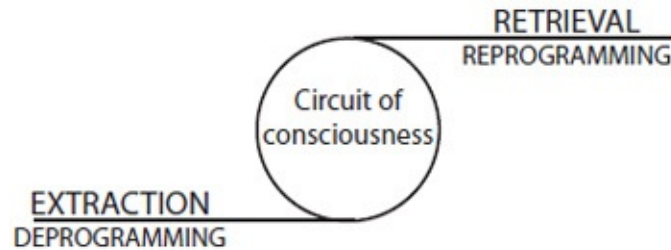
The way in which the shaman perceives the pertinent elements of her diagnosis depends on how she has honed her multidimensional consciousness (6). Some shamans perceive images, others sounds, still others energies, or all of these at the same time. As with all shamanic practice, there are no hard-and-fast rules. What counts is effectiveness.

Once shamans have completed their diagnosis, they use two main techniques to restore the energetic integrity of their client's circuits: extractions, which correspond to the deprogramming of the involuntary programming, and retrievals, which correspond to the reprogramming of the natural programming.

Extractions consist of removing noxious imprints—vital (1), emotional (2), mental (3), or socio-sexual (4)—that live like parasites on the soul's energy structure in the form of traumatic memories, dependencies, behavior patterns, harmful beliefs, intrusive spirits, and the like. Retrievals, which move in the opposite direction, aim to return to the soul energies that are lacking (spirit allies, parts of the soul, healing energies, etc.) or that have not been optimally embodied within the soul at the moment of the opening of the terrestrial circuits. These energies might have become dislodged during the vulnerability phase, but they might also have remained blocked or lost somewhere in the Other World; for example, at the moment of the Return to Earth after death, or during trauma, violent shocks, and the like.

Thus, practicing shamans travel within the conditioned circuits of their clients

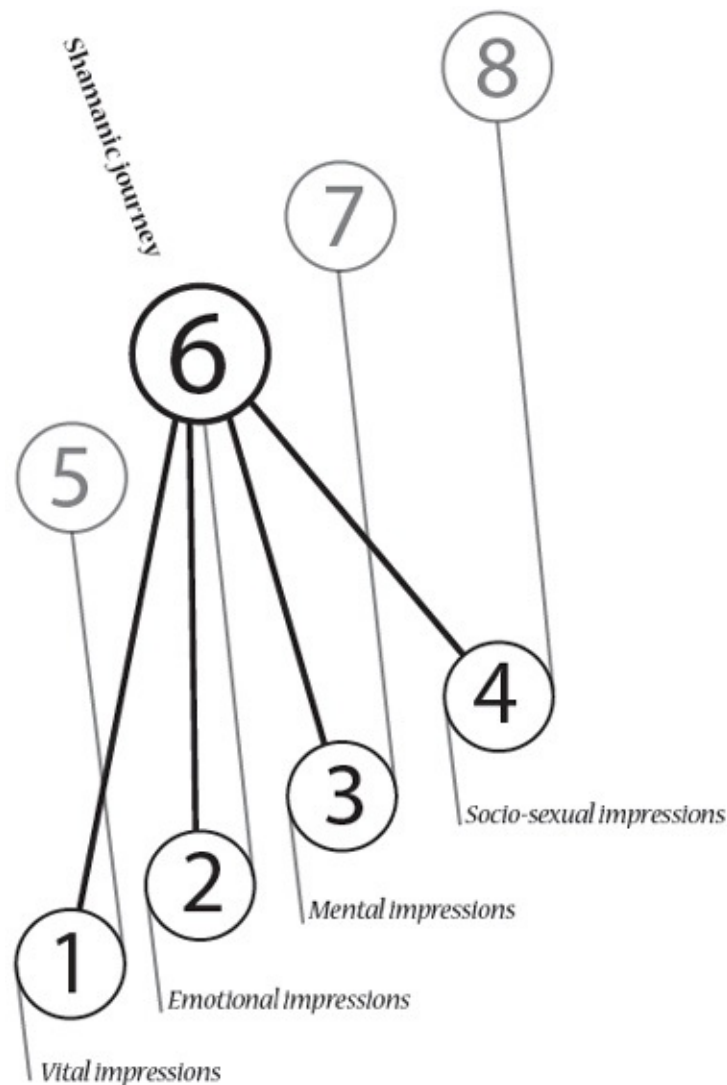
and extract the impressions that are tormenting these circuits and forcing them to operate in under-drive or overdrive. Once they have cleaned these circuits, they can seek out the missing parts—the energies or parts of the soul that will restore the natural programming to these circuits and allow them to function once again in an optimal manner.



This work takes place one circuit at a time, beginning with the first circuit, then the second, then the third, and so on, to restore the horizontal feedback step by step, beginning with the base. The energies and the parts of the soul that restore the natural programming of the terrestrial circuits are retrieved from the supra-terrestrial circuit above the circuit on which the work is taking place, so that the vertical feedback is restored equally, step by step. Therefore, the supra-terrestrial circuits first supply the reprogramming elements for the terrestrial circuits. Once this work has been carried out on the terrestrial circuits, it can take place on the supra-terrestrial circuits. There, however, it goes in the opposite direction, by bringing back to the supra-terrestrial circuits the energies proceeding from the terrestrial circuits. In that way, a reciprocity, or feedback loop, is developed between the Earth and the Heavens. Step by step, circuit by circuit, feedback by feedback, our soul will little by little regain its wholeness, its strength, its integrity (see figure 7.1).

Retrievals can take a multitude of forms. Sometimes shamans see exactly the kind of power that they are returning to their client. They can then speak to the client about the nature of the reprogramming that has been set in motion. For example, this is the case when shamans bring back specific spirit allies, such as a power animal specializing in the proper functioning of a particular circuit. Or they may retrieve parts of the soul directly arising from past situations, such as the soul of a creative child of the eighth circuit who returns to herself after having been smothered by the restrictive cultural context (fourth circuit) in which she lived. Shamans may also bring back the relaxed and smiling hedonist of the fifth circuit who reintegrates into the first circuit of a person conditioned to live permanently in “survival” mode. However, in certain cases, the energies

that return to take their place in a specific circuit may be totally abstract (colorful balls, light filaments, etc.), and we must simply trust to the healing process while waiting for the results to be felt.



**Figure 7.1. Deprogramming and reprogramming the terrestrial circuits.**

The shamanic journey of the sixth circuit in multidimensional consciousness allows access to circuits that must be deconditioned. At the level of the terrestrial circuits, four types of impressions can be extracted, to be replaced by reprogramming elements recovered from the supra-terrestrial circuits.

There is a technical factor that is important to bring to your attention here, and it is applicable to all types of shamanic practice: it is not the shaman who chooses what is brought back to his client; it is not he that “reprograms” the circuits. The shaman is just a bridge connecting his client to the universal intelligence of life, and it is this intelligence that really “does” the work. The

shaman must be completely empty during the practice. He must avoid acting parasitically in a work that takes place naturally. Otherwise there is a risk that his own beliefs and personal cosmology will influence the reprogramming process. This may result in reconditioning the soul of his client when he believes that he is deconditioning it. It is by ensuring that he is reflexive that the practicing shaman can avoid the trap of unintentional reconditioning.<sup>\*28</sup>

In the end the only difference between restoring the integrity of the circuits in the practice of cybernetic shamanism and traditional shamanic work is the use of the eight-circuit cosmology. However, technically speaking, the work is exactly the same as in a traditional context, and the techniques used are no different from the “classic” extractions and retrievals.

## THE CYBERNETICS OF CORE SHAMANISM

To illustrate the way in which cybernetic shamanism and the cosmology of the eight circuits can correspond to other shamanic approaches, we will place them in parallel by using an example taken from the practice of core shamanism, developed by anthropologist Michael Harner. Core shamanism is taught within the guidelines of the Foundation for Shamanic Studies. It is mainly based on the practice of the shamanic journey with the drum, using a nondogmatic approach ([www.shamanism.org](http://www.shamanism.org)).

In core shamanism the first therapeutic movement that shamans take is generally to look for their client’s power animal, and to blow this fundamental spirit ally into his chest. To do this, they use the technique of the shamanic journey to reach the Lower World—which, as mentioned before in Chapter 5, corresponds to the (1–5) pair in the context of the eight-circuit model—and there they find their client’s power animal and can then retrieve it. In *The Way of the Shaman*, Michael Harner gives a very precise and practice-oriented description of how to achieve this fundamental shamanic task.<sup>2</sup>

From a cybernetic perspective, the return of the power animal allows shamans to begin the work by anchoring their client in the root circuit (1). The root circuit is taken over by this spirit ally, who will strengthen it and will participate in its natural reprogramming. Oftentimes, this explains why we feel ourselves more present on Earth (first circuit) after the return of our power animal.

But the benefits of the return of the power animal are not limited to the root circuit (1). The power animal’s return has repercussions, via horizontal feedback,

on all the terrestrial circuits. We better manage to position ourself in our life, especially with respect to others (second circuit); our ideas are clearer (third circuit); and we are better able to define our personal values and the meaning of our life in society (fourth circuit).

Once the return of the power animal has been “digested” by the client’s soul, shamanic practitioners can set out to look for the client’s spirit guide from the Upper World, who is—from a cybernetic perspective—directly connected to the (3–7) pair. This helps us cultivate the inherent wisdom of this pair, which, once coupled with the anchoring of the root circuit (1), allows the client to better master the power of the Middle World and the (2–6) pair. Therefore, the circuits on either side of the (2–6) pair are deliberately repaired first, so that they frame the vibrant energy of the politico-territorial (2) and psychic (6) circuits, which are simply waiting to be awakened. In other words, the shaman begins by bringing back the transcended allies of the Lower and Upper Worlds before awakening the ethnocentric or egocentric powers of the Middle World. Putting this safeguard in place is certainly one of the most subtle findings of Michael Harner, who wanted to develop a type of practice that would avoid the excesses of power mongering and other politico-terrestrial intrigues. These occasionally tarnish the image of “Middle World” shamanism.\*<sup>29</sup>

Once shamanic practitioners bring back a client’s two principal spirit allies, and they set in motion the work of reprogramming, these shamans can begin a series of extractions and retrievals aimed at freeing the client of obstacles and restoring her powers. They go about this in exactly the same way as in the practice of any other type of shamanism, be it cybernetic or traditional.

## A COMPLEMENTARY APPROACH: THE PRACTICE OF THE SUPRA-TERRESTRIAL CIRCUITS

Each supra-terrestrial circuit corresponds to spiritual and therapeutic disciplines that we can put into practice to optimize the restoration of our cybernetic integrity. Although the shamanic work described above is sufficient in itself, practicing the supra-terrestrial circuits separately from each other allows them to be better understood and allows the individual dynamic of each one to be felt more clearly.

In an eclectic approach we can choose to practice a specific technique with each circuit. For example, we might do yoga or energy treatments (Chinese

medicine, magnetism, massage, shiatsu, relaxation, etc.) to open the fifth circuit (or simply make love, enjoy life, or indulge oneself in some other way), practice a shamanic journey with the sound of the drum to explore the sixth circuit, learn a meditation technique such as zazen or Vipassana meditation to develop the seventh circuit,<sup>\*30</sup> or implement a daily session of creative visualization to activate the eighth circuit.

The practice of the supra-terrestrial circuits contributes to the proper functioning and the anchoring of the terrestrial circuits through vertical feedback. By fostering access to pleasure and to relaxation, in addition to developing the body's capacity to circulate vital energies, the practice of the somatic circuit (5) allows the root circuit (1) to escape the vital impressions keeping it fearful and preventing it from being properly rooted. By means of the existential positioning that it generates, and by means of the cosmological journeys and adventures that we experience thanks to it, the workings of the psychic circuit (6) reinforce the emotional consciousness of the politico-territorial circuit (2) by freeing it of the emotional impressions that are attached to it like parasites. By opening intuitive access to transcendence and the laws of the universe, the practice of the mystico-religious circuit (7) allows the intellectual circuit (3) to break out of its Cartesian limitations and mental conditioning. Finally, the workings of the creator circuit (8) develop our capacity to shape our reality, while playing down the arbitrary aspect of the moral values that govern life in society and are generated by the socio-sexual circuit (4). This practice allows us to find our place among those close to us, while fulfilling our creative potential.

There is an endless number of ways we might think of activating the supra-terrestrial circuits, but I have deliberately limited myself here to citing only the types of practices that do not involve the consumption of supra-terrestrial plants and molecules. Although the option of using substances is entirely possible and may in certain cases be very effective,<sup>†7</sup> it is also important to awaken the supra-terrestrial circuits without depending on an outside aid, if only so we might become aware of unsuspected capacities in our soul.

Supra-terrestrial plants and molecules can certainly open supra-terrestrial circuits. But these supra-terrestrial plants and molecules are not the supra-terrestrial circuits themselves. In other words, don't confuse the tool that opens a given circuit with the circuit itself. This also holds true for the practices without drugs, which must not be viewed as ends in themselves.

Therefore, it is important to remain vigilant and avoid becoming encrusted in a given supra-terrestrial circuit by thinking that its technique, its plant, its molecule, or its layer of reality is more important than the others. That is, it is crucial to avoid ego encrustation in the supra-terrestrial circuits.

Once the supra-terrestrial circuits are open and functioning optimally, a certain amount of fine-tuning can be applied to them, if necessary. In the end, we will manage to find our own rhythm and independence—our freedom! This implies a freedom in relation to the tools we use, because our soul does not need any added help when it is reconnected to source energy. But to become aware of this, we must reconnect to source energy, and to reconnect to source energy, we must *want* to reconnect to source energy—quite a tall order.

## THE CYBERNETIC CONTROL CENTER AND THE LAW OF ATTRACTION

Once the shamanic work of restoring circuit integrity has been accomplished, we can begin to fine-tune and reinforce the positive and constructive programming of our newly freed soul. We do this by using the creative power of the eighth circuit, which becomes our cybernetic control center.

Enlisting the eighth circuit is work that must be undertaken on our own and for which the intervention of a practicing shaman or any other outside help is no longer necessary. It is very important, at a given point in our life path, for us to become conscious that it is up to us to do the major part of the work by reconnecting ourselves to the eighth circuit. No one else can do this for us; that is one of the central elements of the teaching of quantum spirits.

Precisely at this point the law of attraction comes on the scene, because thanks to that law we take creative control of ourself by learning to create our own personal reality. To repeat: No one else but we ourself can do this.

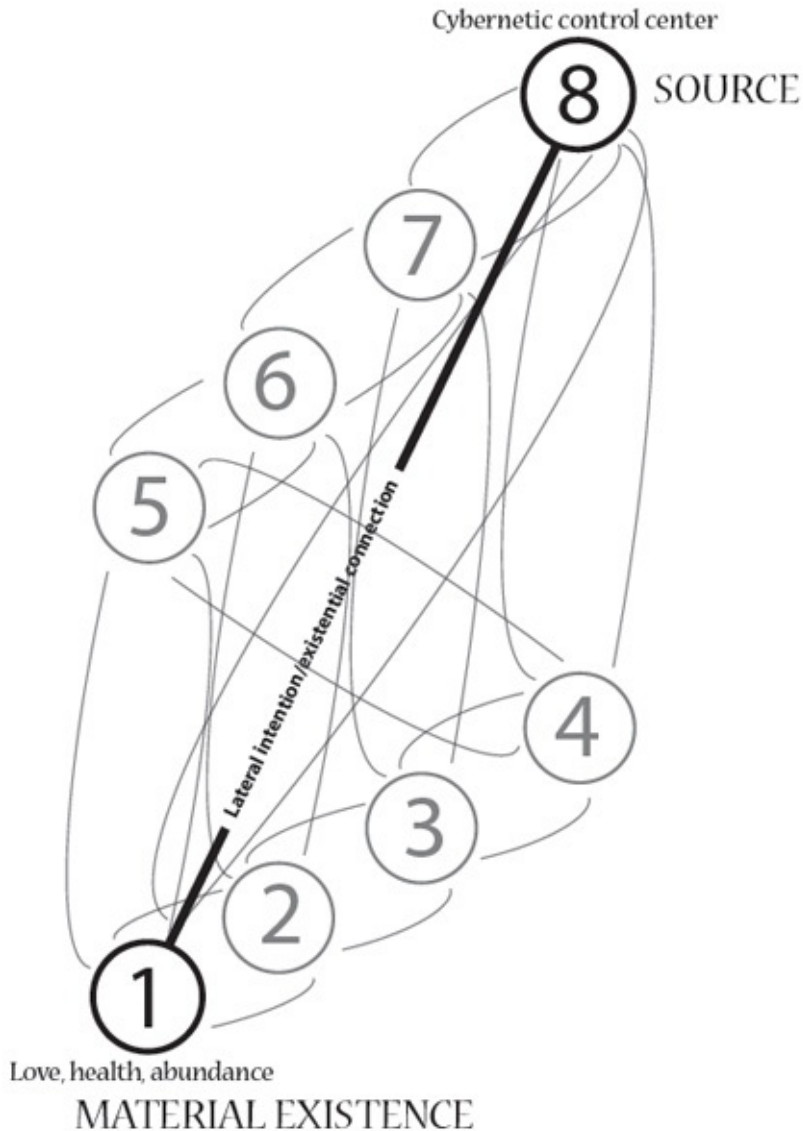
The principle underlying the law of attraction is very simple: Our creative power proceeds directly from the energy that is at the source of all existence. To intentionally activate this energy—that is, to direct it creatively—we must learn to nourish our quantum consciousness (8) with beliefs, thoughts, and intentions geared toward what we want to create in this life. Why? Because our beliefs, thoughts, and intentions will shape source energy at the moment it congeals and takes shape in material existence.

Technically speaking, if our intention is to achieve well-being in life on Earth,

which is the point of most spiritual and modern shamanic practices, or even the purpose of life in the larger sense, that intention must come from the eighth circuit (the source) and target the first circuit (material existence). In that way all the circuits can participate in the creative process and find their fulfillment in a collective work in which their mutual interactions are reinforced.

To understand the importance of this transverse intention connecting the eighth and first circuits, keep in mind that the two main circuits that determine the soul's balance are the root circuit (1) and the creator circuit (8). They are the alpha and the omega of the "I," and it is thanks to this deliberately chosen transverse intention that we reestablish the existential tie that connects these two circuits, as illustrated in figure 7.2.

In addition, these two circuits encompass the fundamental universal material—love—that appears in a multitude of forms at the level of the first circuit. Yet love resides in the source in the eighth circuit.



**Figure 7.2. Transverse intention.**

The existential connection that links the eighth and the first circuits must be reestablished for us to achieve well-being in our terrestrial life. The cybernetic control center of the eighth circuit generates an intention directed at the material existence of the first circuit to firmly establish the three pillars of well-being: love, health, and abundance.

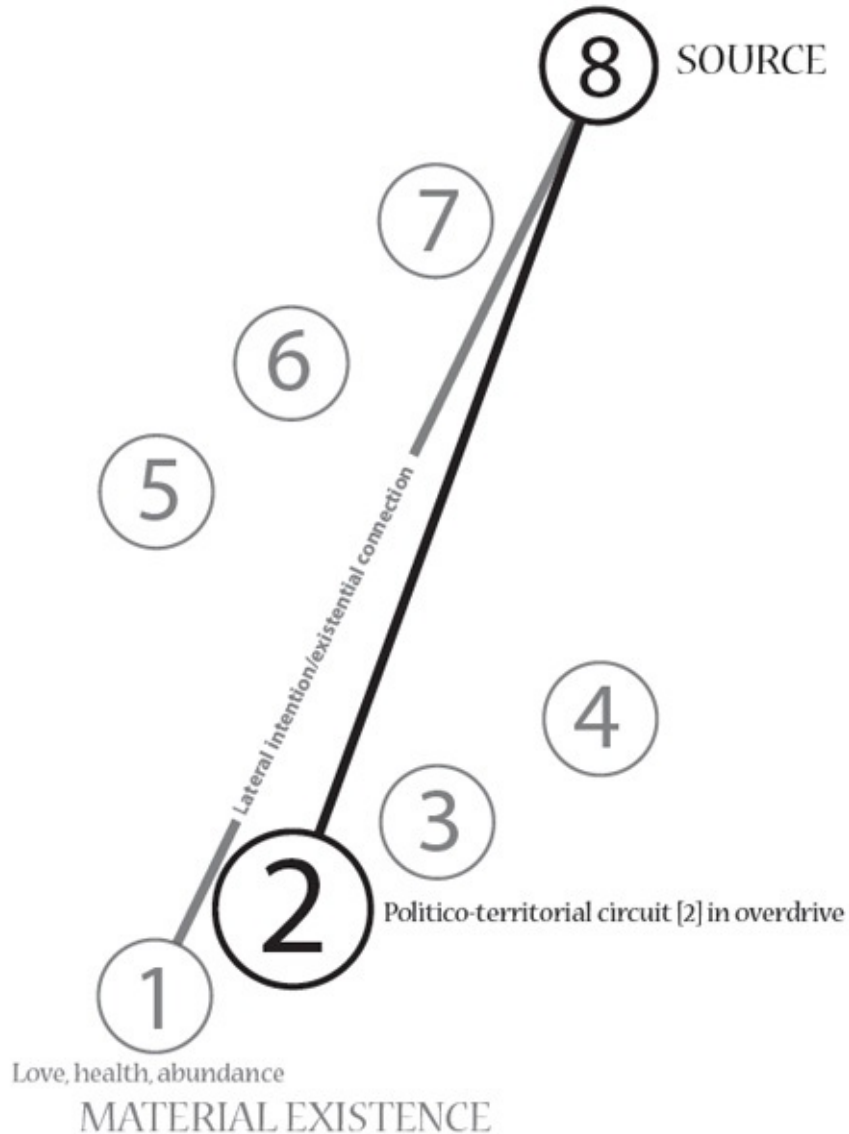
## THE ENERGETIC COUP

When an intention leaves the eighth circuit without targeting the first circuit, our cybernetic functioning is disturbed. In such a case the law of attraction materializes just those beliefs, thoughts, and intentions on which it is concentrated, without taking into consideration the anchoring and well-being of the root circuit (1). These two factors are nonetheless fundamental, in the literal

sense of the term, because they are the foundation for balancing all the circuits. Recall what we said in chapter 4: All other circuits depend on the root circuit (1).

Consider this example: If our intention is to make a lot of money, in a perspective based on the second circuit (power, competition, etc.), but with no regard for our first circuit, things will actually arrange themselves so we make a lot of money. However, we should not expect this to contribute to our anchoring and our well-being because our intention did not take into account the root circuit (1). Our second circuit has in some way absconded with our intention and skewed it toward its own interests. It has staged a sort of energetic coup, seizing power and undermining our well-being in the process. This is not really surprising coming from the politico-territorial circuit (2) (see figure 7.3).

The problem is the same in all the other circuits. For example, we can decide to become very intelligent (third circuit) or a famous artist (fourth circuit)—because with the application of the law of attraction, anything is possible—and that is the third piece of good news (see [appendix A](#)). But, if we do not integrate the root circuit (1) with our wish, it is not surprising that we actually become very intelligent or very famous without becoming happier or better anchored in our terrestrial life. Our cybernetic functioning will be reinforced at the levels of the third and fourth circuits—which may have channeled so much energy that they are functioning in overdrive—without taking into account the root circuit (1). Our soul will thus look like a tree with small, fragile roots that are having trouble holding up an enormous trunk and immense branches—a very unstable situation!



**Figure 7.3. Energetic coup.**

In this classic example of an energetic coup, the politico-territorial (2) circuit makes off with source energy by diverting the transverse intention of the being. The root circuit (1) is thus ignored and cannot bring us the well-being that we are looking for with all our soul.

## THE IMPORTANCE OF THE ROOT CIRCUIT (1)

Neglect of the first circuit accounts for the large number of existential questions prompted by a flawed use of the law of attraction: “Lord, I made a lot of money to satisfy the thirst for power in my politico-territorial circuit (2), I became very intelligent to increase my conceptual consciousness (3), and life made me a very well-known and much-admired person (4). Yet, I’m not happy . . .” And God’s

reply: “My son, I gave you exactly what you wanted to receive, because *I am infinitely good*, but in your prayers *you forgot the first circuit!*”

Happiness on Earth absolutely must pass by way of the root circuit (1), which is the source of love, security, connection with nature, and physical and material well-being. Remember that love, health, and abundance are the three pillars of this circuit. Of course, we might believe that we can do without it. This is what we are in the process of doing at a global level right now. We are knowingly destroying our bodies and our environment, while at the same time cutting ourselves off from the love of nature and its beauty. But that’s a risky gamble. As the quantum consciousness of the eighth circuit would put it very well—it is a choice; it is up to us to make it. But the day we become conscious that we have alienated ourselves, abandoning what is essential—that is, the vital consciousness of the first circuit—all that will be left to us will be a pair of eyes for crying. Worth pondering.

## THE CREATIVE WORKSHOP AND THE TRANSVERSE PAIRS: A COLLECTIVE WORK

In the works of Esther and Jerry Hicks, the deliberate activation of the law of attraction follows a very simple logic, which is at the center of the practice of what Abraham calls the creative workshop.<sup>3</sup> It requires a wish that we want to materialize, concentration that makes it possible to visualize that wish, and emotions that simultaneously serve as a guidance system and as fuel to increase the speed and the effectiveness of the creative process. All these elements are brought together in the form of a fifteen-minute daily practice during which we take the time to tap into the law of attraction to intentionally create our personal reality.

By drawing on the model of the eight circuits, we discover that the elements of the creative workshop correspond exactly to how the circuits are placed in transverse pairs in relation to the intention connecting the eighth and first circuits. These transverse pairs reinforce the cybernetic balance of the soul: an exoteric circuit and an esoteric circuit work in concert at each stage of the creative process. Thus, they complete the classic vertical pairs while opening up their interactions, so that we do not shut ourselves up in a limited form of vertical functioning.

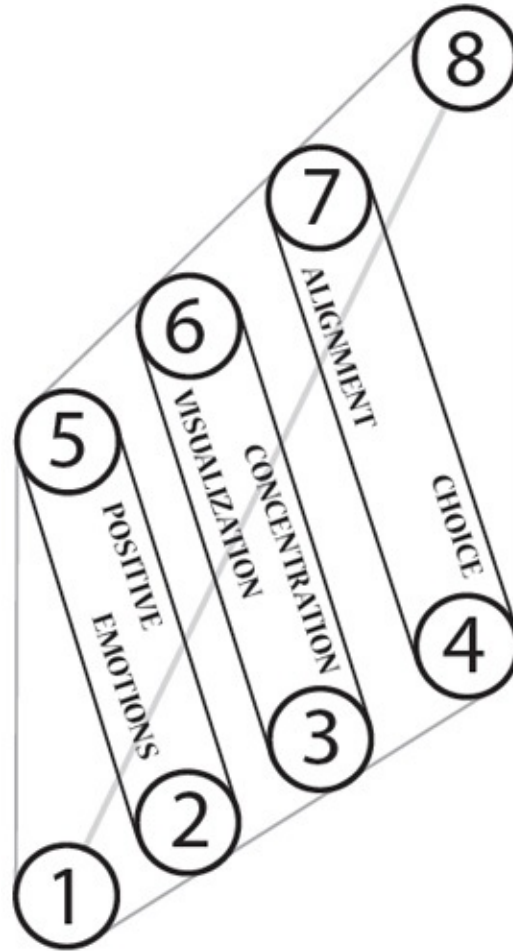
In the practice of the creative workshop, the transverse (4–7) pair selects the

intentions to materialize relative to our value system (cultural consciousness (4)), while adjusting their alignment to the laws of the universe (universal consciousness (7)). The transverse (3–6) pair provides the necessary concentration (conceptual consciousness (3)) for the development of the ability to visualize intentions (multidimensional consciousness (6)). The transverse (2–5) pair develops the sensitivity that allows the energetic tonality of the intentions to be felt physically (somatic consciousness (5)), while taking advantage of our emotional guidance system and supplying the necessary fuel (emotional consciousness (2)). And finally, the root circuit (1) reaps the fruits of the creative process by closing the open loop at the level of quantum consciousness (8).

The creative workshop is therefore a one-of-a-kind form of activity, since it takes advantage of all the circuits simultaneously, while in the tasks of daily life and most of the spiritual practices only certain circuits are engaged. As illustrated in figure 7.4, we are now at the heart of cybernetic shamanism.

Consider the different phases of this process more closely.

*Transverse (4–7) pair:* At the level of the socio-sexual circuit (4) we develop a personal ethic, and this ethic directly influences, through vertical feedback, the wishes that the eighth circuit chooses to materialize. It is our cultural integrity that is taken advantage of here, because it supports our value system. The more flexible this value system is, the more we can access an unlimited field of possibilities at the level of our eighth circuit. But if our cultural consciousness (4) is fossilized by conformism, our creativity will automatically suffer, and the wishes we generate through the law of attraction are nothing but everyday clones of “socially correct” wishes. This is why it is crucial to reestablish the fourth circuit’s cultural integrity before practicing the law of attraction. We must have the largest possible latitude in making our choices. That is, our choice must be an exercise of free will.



**Figure 7.4. The creative workshop and the transverse pairs.**

The effectiveness of the power to create in the law of attraction depends on the collective operation of all the circuits at the same time. The circuits unite in transverse pairs to materialize source energy in the quickest and most effective way. The more balanced and conscious the cybernetics of the circuits, the better the law of attraction works relative to our beliefs, thoughts, and intentions.

While cultural consciousness (4) figures in the choice of the intention to be materialized, the function of universal consciousness (7) is to align this intention with the laws of the universe. The idea here is that a natural ethic is programmed into these laws for all eternity, and that we must align our personal value system with this ethic so the intention of finding well-being is able to be materialized.<sup>\*31</sup> To find happiness, that is, we must follow the natural flow of existence and avoid struggling against it. This idea is expressed very poetically in numerous ancient traditions, such as Taoism, and it reappears in a modernized way in works on the law of attraction. Struggling serves no purpose; we must be in sync with the natural flow of things.<sup>†8</sup>

*Transverse (3–6) pair:* Once the intention has been chosen and aligned with the level of the transverse (4–7) pair, the transverse (3–6) pair comes into play, since this latter pair specializes in concentration and visualization. The more we master its mental processes by calling upon its conceptual consciousness (3)—this means “becoming empty” to escape the agitation that very often sucks the intellectual circuit (3) dry—and the more we visualize its intention, thanks to its multidimensional consciousness (6), which is its “inner display screen,” the greater our power of attraction will be. As we create in the Other World what we wish to see materialized in our material reality, we reinforce our connection to source energy. In a way, we assert that our intention is already materialized in the field of possibilities because we perceive it. We can see it, touch it, smell it, hear it, feel it, and so on. There is no doubt about its existence for us because everything that can be perceived in the field of possibilities exists potentially. However, for this potential to be materialized, we must add some emotional fuel—and that is one of the functions of the next transverse pair.

*Transverse (2–5) pair:* At the level of the transverse (2–5) pair, emotional consciousness (2) serves as an emotional guidance system, or shamanic GPS, by decoding the raw information provided by the emotions we feel at the moment we visualize our wish. When the wish is aligned with our root intention, which is to achieve well-being on Earth, the emotions we feel are positive. But when we desire something that moves away from our root intention, our emotions are negative.

This very simple but tremendously effective emotional decoding constitutes the application of the shamanic instinct—the hunter-gatherer’s “radar”—to the creative process of the law of attraction. In listening to our instinct all we are doing is replacing specific vital elements that we are striving to achieve—from a prehistoric perspective, this might be a gathering zone, a herd of mammoths, and a comfortable cave—with a quest for general well-being that brings them all together, including the gathering zone, the mammoths, and the comfortable cave.

But the importance of emotions does not stop there. In addition to being signposts they are real cybernetic fuel, and when they are positive and associated with a constructive intention, they radically speed up the creative process. This is where somatic consciousness (5) brings the final touch to the creative workshop. This circuit increases our capacity to feel positive emotions because it is directly plugged in to enthusiasm, pleasure, and joie de vivre. This is why the transverse (2–5) pair ends up accelerating the creative process. When you associate

constructive intention with positive emotion, success is guaranteed. That is the key to the “secret” of the law of attraction.<sup>[\\*32](#)</sup>

*Transverse (1–8) pair:* Finally, at the level of the root circuit (1), we reap the fruits of our application of the law of attraction. The well-being that we have imagined experiencing at the level of the creator circuit (8) is materialized in an infinite diversity of forms and contrasts, because each of us experiences a different happiness. This takes place thanks to the coordinated work of all the circuits. They have channeled source energy and, through the agency of the same event, they have become a little more open and balanced, since they were called upon at one and the same time.

# EPILOGUE

## CLOSING THE LOOP

Here we are in the twenty-first century. Perhaps it will be the spiritual century, as French writer André Malraux predicted, but it will certainly be a century of choices because it is high time that we human beings make decisions. We have at hand all the tools to live in harmony with the planet that is lending us its earth, water, air, and fire and feeds us graciously. We have at our disposal all the tools to live in harmony with the rest of humanity and all the forms of life that surround us. We have a soul that is configured eightfold to allow us to fully live a rich and deep existence in a universe of joyful possibilities.

What will our choice be? What do we want? What do we wish for? What is our intention?

### SCULPTING SOURCE ENERGY OR NOT SCULPTING SOURCE ENERGY? THAT IS THE QUESTION.

The eight-circuit model of consciousness teaches us that the soul is multidimensional. By learning to use all the sides of our profound being, by opening and consciously using all circuits of consciousness, we can have access to source energy.

Source energy is the active part of the flow of intelligence that models all the possible and imaginable universes. It is the clay of the Akashic field described in the most avant-garde scientific theories that are revolutionizing our way of perceiving the universe, matter, consciousness, and our own being.

Faced with the potential of this clay, the shamanic question is once again set before us: Will we be content to observe it, measure it, and look at it in a passive and contemplative esoteric approach, or will we roll up our cybernetic sleeves and learn how to sculpt it? Who will choose to be its sculptor?

As noted many times in this book, the mystico-religious approaches that have punctuated human history, in the form of religions and traditional and archaic spiritualities, have, for the most part, been content with passively connecting us

to this energy, without choosing to use it creatively. In the case of monotheistic religions, this passive connection has become diluted to the point that it is nothing more than an anthropomorphic description (“God”) presented in a manner that is sometimes vague, sometimes rigid, in archaic texts that have become substitutes for direct experience of Reality with a capital “R.”

Shamans have always been spiritually incorrect in that they have been searching since the dawn of time to sculpt source energy to make it easier to live a life on Earth, in matter. They have long been considered “sorcerers” precisely because they can intentionally manipulate life’s energies for pragmatic and down-to-earth goals: healing, managing natural resources, finding love, maintaining environmental and social balance, and so on.

Seth explains this in the most eloquent way in Jane Roberts’s *The Nature of Personal Reality*: “If you are in poor health, you can remedy it. If your personal relationships are unsatisfactory, you can change them for the better. If you are in poverty, you can instead find yourself surrounded by abundance. . . . In this existence you are learning to handle the inexhaustible energy that is available to you. . . . The joy of creativity flows through you as effortlessly as your breath.”<sup>1</sup>

## FROM THE COSMIC TO THE TERRESTRIAL—AND BACK

In the end the practice of cybernetic shamanism is the conscious and modern application of shamanic techniques known since the dawn of humanity. There is nothing new in performing extractions or retrievals, any more than in putting into practice the law of attraction. It is simply the conscious and intentional use of natural laws with a very simple goal: to reestablish the integrity of our soul and allow it to live its material life fully here on planet Earth.

Paradoxically, it is precisely by having a pragmatic and down-to-earth approach that the shamans have access to the most mystical and sophisticated layers of reality—that is, the most “sacred.” This anchoring in everyday terrestrial life allows them to close the fundamental cybernetic loop by making the link between cosmic love of the source and materialized love of terrestrial existence.

For the shaman, source energy, which is the highest form of intelligence and universal creativity—“God”—must be materialized on Earth. This materialization begins with the will to bring to fruition the three pillars of the root circuit (1): love, health, and abundance.

# APPENDIX A

## THREE PIECES OF GOOD NEWS

**First Piece of Good News:** Pleasure is the tool for a Return to Earth. All shamans owe it to themselves to learn to live in pleasure so they can come back to Earth after their supraterrrestrial journeys. A frustrated shaman (fifth circuit in under-drive) is an open door to all kinds of problems of emotional and politico-territorial interference. May God save us from frustrated shamans!

**Second Piece of Good News:** Faced with existential dilemmas, we always have a choice. We always have the possibility of doing everything without limiting ourselves to one option at the expense of the others. Extreme mystico-religious approaches in which you have to choose between living (terrestrial circuits) or fleeing life (supraterrrestrial circuits) need to be decompartmentalized. Using their extensive physical, mental, and spiritual flexibility, cybernetic shamans take full advantage of life while developing their supraterrrestrial circuits at the same time. The tragic exclusivity of *either this or that* is replaced by a vibrantly resonant *all is possible*. And it follows that:

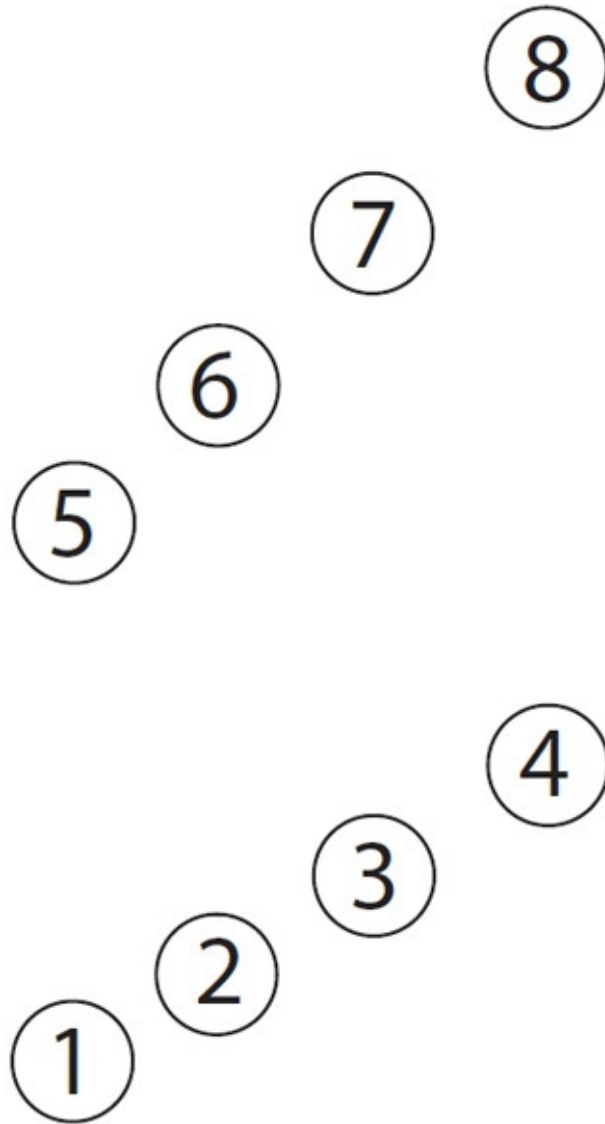
**Third Piece of Good News:** Using the law of attraction, all is possible. All the “mistakes” in programming experienced during childhood and adulthood (education, trauma, shocks, etc.), which prevent us from having access to our unlimited creative power, can be deprogrammed and reprogrammed to bring us into contact with source energy. Fatalists (sixth circuit in under-drive) are diametrically opposed to cybernetic shamans who, aware of all the tools at their disposal, move into life with creativity and enthusiasm because, yes, everything is possible.

# APPENDIX B

## OPEN SOURCE

One of the great strengths of the eight-circuit model of consciousness is its plasticity. It is an open model or open source. In this book I have proposed a new development of the circuits, but other approaches and other interpretations are possible as well. In the works of Timothy Leary, Robert Anton Wilson, and Antero Alli, the circuits are brought into correspondence with psychological elements (each circuit corresponds to a Freudian or Jungian phase of personal development), historical elements (each circuit corresponds to a particular phase of human society or a type of political model), or even artistic elements (each circuit corresponds to a type of music, a creative movement, etc.). In *The Game of Life*, Timothy Leary goes as far as to draw links between the circuits and the periodic table of the elements and the cards of the tarot deck.

All interpretations are therefore possible. In the end, beyond the maps—which are not the territory!—that have been suggested in books on the circuits, it is up to each of us to interpret this model according to our own life experience, our own beliefs, and our own personal cosmology. This is why, in rounding out the graphic representations offered in this book, a blank sheet is provided so that readers can also freely play the fantastic game of the eight circuits of consciousness (see figure B.1).



**Figure B.1. The blank sheet—to be photocopied for you to make your own.**

A few suggestions: Connect the circuits to moments of the day, characters in history, political systems, movies, historical events (collective awakenings), master painters, colors, the elements, or anything else that resonates with you. Have fun!

# APPENDIX C

## THE CIRCUITS DAY BY DAY

Although, as I already mentioned in the prologue, one of my spirit allies advised me to “not stick vacation photos on a canvas by Mondrian,” I am going to provide a few examples of the way in which I approach the circuits of consciousness in everyday life. My aim is clearly not to confine the circuits to a narrow world, but to offer a few avenues . . . to be followed or not.

**Root circuit (1):** I have already spoken of the “return to the ground state” in the prologue. I believe there is nothing more essential than this notion of a return to a state of passivity and receptivity, which allows us to be anchored in the body and to planet Earth. We need to learn to rest, to breathe, and to nourish ourselves consciously.<sup>\*33</sup>

*Sunbath, the remedy of sleep until thirst is gone .*

*Lying on the grass, or against a tree .*

*Coming back to basics .*

In our “civilization” we have done all we can to disown the root circuit (1), favoring instead the second and third circuits (politico-territorial and intellectual), which have dominated the world for centuries and which we have married to each other for better or for worse. It is not surprising then that agriculture, which corresponds to the primary sector of the economy, and therefore to the first circuit, is at the heart of our relationship with nature. A careful observation of the rhythms of nature should make us aware of the importance of regeneration through rest, which is a vital need of all organisms—and planet Earth is itself a complex organism.

The passive and inert aspect of the first circuit seems to put us off, indicating clearly that we are afraid of resting. Laziness and idleness—are they not to be avoided at all costs?

Consider the words of Lao-tzu (*Tao Te Ching III*).

*Through the virtue of nonaction*

*Order is maintained, naturally .*

I very often realize with surprise that, although I consider myself to be a relaxed person, in my periods of frenzied activity—or in my forays into the supra-terrestrial circuits—I have to force myself to rest, as if this vital reflex had been uprooted to the point of having to be reestablished with a certain dose of willpower.

I like to think that vacations are a modern concept, a kind of socially correct crutch more or less compensating for an actual return to the first circuit. It is striking to notice that for most people, vacations are synonymous with “zoning out on the beach,” as if, symbolically, the return to the sea allowed a return to the uterine and vegetative origins of our existence.

As Timothy Leary explains in *The Game of Life*, to understand the first circuit better, it can be useful to observe “a suckling baby.” The way in which nursing infants sleep, feed, and smile in a warm, moist, reassuring, and carefree atmosphere is certainly one of the purest expressions of the root circuit (1).

Besides, the carefree state is a fundamental element of this circuit. Worries create stress, and stress, a pandemic in our modern world, is a sign of an imbalance in vital consciousness (1).

*Relaxation: first step toward rebalancing the root circuit (1).*

*Learning to “be cool”: It’s an art.*

**Politico-territorial circuit (2):** Rest assured, I am not going to deepen the cliché of an evening with the guys, the male thing, beer in hand, watching football, and talking about cars and genital organs—cars and genital organs clearly being two basic tools of the second circuit. I’ll try to avoid that. And besides, in general, I try to avoid the practice of this circuit in groups—especially masculine ones—because the collective energy is quickly submerged in the wish for power that underlies it.

History is packed with examples of groupuscules of males who wanted to dominate the world, nature, and women. These examples ought to be enough to open our eyes to the need to develop our emotional consciousness (2) so we stop returning periodically to barbaric politico-territorial models.

*Warfare is the second circuit let loose.*

I am eternally grateful to my parents for having me discover mountains when I was very young (and by the way it was in the mountains that I was conceived). This supported the development of the second circuit in me, accompanied by a kind of instinctive humility in the face of the forces of nature. For me, hiking is still the best way of tapping into the second circuit because it allows me to practice courage and engage in physical effort, movement, and exploration, while at the same time remaining aware of my small place in the immensity of it all.

I imagine that those enamored of the sea feel the same thing when they journey to the seashore, where they find themselves in the midst of a symphony of ceaselessly changing elements in movement. Besides, mountains and oceans are probably the last ramparts of an unfurled will, the antidote to a second circuit in overdrive. How many of those passionate about the second circuit died trying to defy them?

I engage in other sports several times a week, such as jogging and fitness, but never from the point of view of competition, a notion that has always seemed absurd to me.

Speaking of absurdity, the second circuit is the motor of the second sector of the economy and of business in the broad sense: political maneuvering, marketing, publicity, stockholding, exchanges, colonization, exploitation, and so on. The conquistadors and the missionaries have morphed into managers and shareholders—the circuit is the same, and the hormones, too: testosterone, adrenaline, dopamine . . .

Here are a few lines from my book *The Tao and Natural Ethics*:

*Stock exchanges and scrota  
Fluctuate in concert,  
Bringing together their business,  
Hiding impossible scandal.*

*Who is it, the hormone or the one who carries it,  
That directs this vessel of flesh?*

Finally, I couldn't end this section without saying something about the fact that I periodically live the life of a nomad, my work requiring me to travel thousands of miles every year, from workshop venue to workshop venue, from country to country. Mobility is one of the qualities of the second circuit, and finding a

balance between the need of the first circuit for rest and staying put and the movement of the second circuit sometimes requires me to walk a tightrope between the two circuits.

*The car may have replaced the horse of our nomadic ancestors, but I am of the opinion that someday soon the horse will have his revenge.*

**Intellectual circuit (3):** As for the third circuit, it is very simple: I read and write books like this one. And because of my professional activity, I spend a lot of time in front of my computer screen, managing sites, answering e-mail, filling out participant lists, doing accounting, and the like. It is not just by chance that administration is part of the third sector of the economy!

*Eyeglasses—the preeminent tools of the third circuit—are the symbol of a vision that is glued to media that are two-dimensional and use right angles: television and computer screens, books, newspapers, magazines, and so on.*

Conversely, in the second circuit, having bad eyesight is often a synonym for death, as is the case with tribes living today in the wilds of nature—and having to draw their livelihood from it.

To escape regularly from the mesmerizing aspect of conceptual consciousness (3), I move back daily into the second and first circuits. A little jogging, a little massage, and a good meal after a day of writing—what more could one ask for?

Having pursued very intellectual studies (philosophy, literature, art history) as a young man, I spent many years submerged in the third circuit body and soul. And even though, as I said before, my job compels me to perambulate in intellectual consciousness, I break free from it as often as I can. This circuit moves into overdrive very easily, especially in our system of values that puts it on a pedestal.

*We have the “I think, therefore I am” of Descartes—magic formula of a belief system that is enclosed upon itself. But let’s not forget that Descartes (meaning “maps” in French) is not the territory—just a little joke in passing or the subject of a dissertation? The third circuit loves puns.*

**Socio-sexual circuit (4):** To maintain a positive and constructive contact with the society I am living in, as well as with the rest of the world, I finally understood that I needed to spend as much time as possible with people who had an open and flexible cultural consciousness (4). That means choosing relationships for their quality and not their quantity.

*Sharing a moment of grace,  
Beating the drum around a fire,  
Dreaming of a different world,  
Far from the dust of old systems.*

**Somatic circuit (5):** I sometimes say playfully that the only diploma I am really proud of is one I received as a teacher of hatha yoga at the end of the classical degree course from the Sivananda Ashram. To be awarded this elegant piece of paper, I worked a lot in the fifth circuit—to such an extent and with such zeal that I ended up pushing into overdrive, and then, through vertical feedback, this produced a weakening of my body and I understood that I had to back off. After setting yoga aside for a few years, I began once again to practice regularly by doing one or two big sessions of hatha yoga a week, as well as daily stretches and relaxation.

*Immobile in a pose ,  
Centered on breathing out and breathing in .  
Energies circulate ,  
An inner smile appears .*

A few years ago, I had the chance to teach yoga in a high school to teachers as well as to students, and I was surprised to see to what an extent a little dose of yoga and relaxation could help quiet the sometimes tortured minds of adolescents (and the teachers as well).

Continuing with the topic of yoga, I have a tattoo on my forearm representing a tantric symbol—*Sri Yantra*—which reminds me at every moment that the most “divine” states of consciousness are sustained by our materiality.

Merely out of prudishness, I will not venture into the question of sexuality, which is the most efficacious and most pleasurable practice of the fifth circuit. I will provide, however, a path for those interested in developing a sexuality in keeping with the play of energies of the somatic consciousness (5), by mentioning in the [bibliography](#) the books of Mantak Chia on the Universal

Healing Tao.

**Psychic circuit (6):** The drum, the drum, and once again the drum. Work with spirits forms an integral part of my life, and I am convinced that the awakening of the psychic circuit (6) is a necessary stage in the evolution not only of the individual, but of society as a whole.

Even though my practice revolves principally around the drum, I have an infinite respect for the indigenous people who are still today the guardians of the knowledge of shamanic plants. During the memorable travels that have punctuated my life path, they have allowed me to open and to calibrate my multidimensional consciousness (6).

As Michael Harner has put it so well, before the shamanic renaissance that is happening in the West, and before programs were initiated to assist indigenous people in safeguarding their shamanic knowledge, “indigenous or tribal peoples had long been the sole remaining custodians of shamanic knowledge, and the world owed them a tremendous debt.”<sup>1</sup> That is why I practice gratitude on a daily basis in shamanic work, by thanking the spirits of the planet, of the elements, of the universe, of power animals, and of teachers, as well as “ordinary reality” extraordinary teachers and shamans who came before me—and those who will come after me too. Our culture must abandon its crass ignorance and visceral fear of the sixth circuit. Our survival depends on it, for, as I repeat as often as possible, and to whomever is willing to listen:

*Shamanism is before all else a survival system.*

**Mysticoreligious circuit (7):** I look after my seventh circuit relatively little these days. For several years I opened it and practiced in great stretches Vipassana meditation, a technique that I still consider *the* mysticoreligious technique—the most rigorous, direct, and efficacious. (I followed the teaching of S. N. Goenka [[www.dhamma.org](http://www.dhamma.org)].) It produced in me so many effects that it led me to experience my strongest acute supra-terrestrial crisis, which culminated on January 1, 2003, in India, when I got myself bitten by a macaque in Varanasi (Benares). Since I related this episode in *Le Chamane & le Psy* [The Shaman and the Psychiatrist], I will not return to it in detail.<sup>2</sup>

In general, I advise people who are bogged down in tales of shamanic power to pass through the Vipassana box because what is most often lacking for the practitioners of multidimensional consciousness (6) is the universal

consciousness (7)—and vice versa.

*What shamans lack is a zest of mysticoreligious wisdom.  
And what meditators lack is a pinch of shamanic rock and roll.*

It is a question of eso/exo balance. Once both have understood this, the spiritual practices will evolve most certainly toward something balanced and decompartmentalized—something cybernetic, for example.

To distinguish between the intellectual circuit (3) and the mysticoreligious circuit (7)—the two being very often confused in our overly intellectual perception of spirituality—consider this: When there is more theory than practice the third circuit is dominant.

*The seventh circuit is characterized by silence.*

Something to meditate on—this time literally.

**Creator circuit (8):** The Seth Books and The Teachings of Abraham opened the door to the eighth circuit for me. However, I noticed lately that this door had already opened a little with *Conversations with God* by Neale Donald Walsch, which I read ten years ago. At that time, however, I was not yet ready to grasp its scope.

*Understanding and accepting that we create our personal reality—that is perhaps the ultimate Great Leap.*

My practice of the eighth circuit took flight as I was writing *The Shamanic Path to Quantum Consciousness*. At the beginning of 2011, I decided to do a creative workshop daily for three months, every day without exception, to test the validity of my own hypotheses. The result was not long in coming. In applying the teachings of the quantum spirits to the letter, the constituent elements of my life became aligned with my transverse intention.

In other words, it works!

Since then, not a day has passed without my being astonished by the results of the creative process. It is a daily marvel that fills me with gratitude.

And when, as evening arrives and I see the Pyrenees come into view in the distance, touched by the rosy shades of the setting sun, I remember a little phrase scribbled on a scrap of paper from when I was working on my positive

affirmations: I want to see the mountains!

The eighth circuit has therefore very naturally taken its place at the head of the structure of my soul, to such an extent that today I am aware of my thoughts, beliefs, intentions, and desires at every moment. It has become something instinctive, obvious, and natural.

*Since I am aware that I create my reality, I pay attention to what I create.*

*Given that what I create is the reflection of my soul, I take care of my soul.*

# RESOURCES

Laurent Huguelit's website on the eight circuits: [www.8circuits.org](http://www.8circuits.org)

L'OutreMonde (The World-Beyond), a Swiss center for shamanic practice, founded by Laurent Huguelit: [www.outremonde.ch](http://www.outremonde.ch)

Antero Alli's website: [www.verticalpool.com](http://www.verticalpool.com)

Robert Anton Wilson's website: [www.rawilson.com](http://www.rawilson.com)

The eight-circuit model on wikipedia.org: [www.wikipedia.org/wiki/Eight-circuit\\_model\\_of\\_consciousness](http://www.wikipedia.org/wiki/Eight-circuit_model_of_consciousness)

The eight-circuit model on deoxy.com: [www.deoxy.org/8circuit.htm](http://www.deoxy.org/8circuit.htm)

Ervin Laszlo's website: [www.ervinlaszlo.com](http://www.ervinlaszlo.com)

Stanislav Grof's website: [www.stanislavgrof.com](http://www.stanislavgrof.com)

Jane Roberts and the Seth material: [www.sethcenter.com](http://www.sethcenter.com)

Esther and Jerry Hicks's website (the Teachings of Abraham and the Law of Attraction): [www.abraham-hicks.com](http://www.abraham-hicks.com)

*Tuning In: Spirit Channelers in America* the movie: [www.tuninginmovie.com](http://www.tuninginmovie.com)

The Foundation for Shamanic Studies, founded by anthropologist Michael Harner: [www.shamanism.org](http://www.shamanism.org)

Vipassana meditation, taught by S. N. Goenka: [www.dhamma.org](http://www.dhamma.org)

Sivananda Yoga Vedanta Centres and Ashrams: [www.sivananda.org](http://www.sivananda.org)

Universal Healing Tao, founded by Mantak Chia: [www.universal-tao.com](http://www.universal-tao.com)

Ina May Gaskin's website: [www.inamay.com](http://www.inamay.com)

The T. Colin Campbell Foundation (*The China Study*): [www.tcolincampbell.org](http://www.tcolincampbell.org)

Dale Pendell's website: [www.dalependell.com](http://www.dalependell.com)

# GLOSSARY

**Acute supra-terrestrial crisis:** Phase in which the opening of a given supra-terrestrial circuit provokes, through vertical feedback, the weakening of the terrestrial circuit that is sustaining it. Called energy (5), shamanic (6), mysticoreligious (7), or quantum (8), depending on the circuit concerned. See [figure 4.5](#).

**A-field (or Akashic field):** Field of cosmic information in which is recorded the totality of universal information in the form of quanta. Ultimate reality underlying all realities; perceived passively at the level of the mysticoreligious circuit (7), and shaped actively at the level of the creator circuit (8). Etymology: from *akash*, meaning “ether” or “space” in Sanskrit. See [figure 6.2](#).

**Awakening:** Opening of a circuit of consciousness. Called, according to the circuit, vital (1), politico-territorial (2), intellectual (3), socio-sexual (4), somatic (neurosomatic) (5), multidimensional (neuroelectric) (6), mysticoreligious (neurogenetic) (7), or quantum (neuroatomic) (8). See [figure 4.6](#).

**Belief:** Crystallization of the flow of thought in the intellectual circuit (3). A cosmological unit that, through the workings of the law of attraction, draws its own content to our personal reality.

**Burnout:** Overdrive in a circuit in its terminal phase. Can lead to a slow death through exhaustion or illness, or a quick one, without warning. To be avoided.

**Choice:** A tool for shaping our personal reality, accessible through the development of the creator circuit (8). Synonym: freedom, free will.

**Circuit of consciousness:** Layer of reality through which our soul perceives, understands, and acts. The eight-circuit model of consciousness specifies four terrestrial circuits (root (1), politico-territorial (2), intellectual (3), and socio-sexual (4)), and four supra-terrestrial circuits (somatic (5), psychic (6), mysticoreligious (7), and creator (8)). See [figures 2.1](#) and [2.2](#).

**Cognitive relativism:** Attitude according to which we consider our own cosmology and that of others as being relative. Antidote to the cosmological Tower of Babel and to dogma.

**Conditioning:** Programming of the circuits, especially the terrestrial circuits,

which we undergo involuntarily.

**Consciousness:** The part of us that perceives, understands, and acts. Called vital (1), emotional (2), conceptual (3), cultural (4), energy (5), multidimensional (6), universal (7), and quantum (8), according to the circuits through which we perceive, understand, and act.

**Cosmology:** Map of Reality. Answers the question, How is Reality structured? Cosmologies are the product of several circuits working together. Generally speaking, the politico-territorial circuit (2) and the psychic circuit (6) explore, while the intellectual circuit (3) gives form to the product of their explorations. Synonym: belief system.

**Creative power:** In action at this very moment. Aim of cybernetic shamanism: being aware of our creative power and using it deliberately.

**Creative workshop:** Intentional and deliberate practice of the law of attraction, bringing about the simultaneous intervention of all the circuits of consciousness. Fifteen short minutes a day can change everything, individually as well as collectively. See [figure 7.4](#).

**Cybernetic:** Referring to the science of interactions. Etymology: from the ancient Greek *kybernētēs*, meaning “governor” or “pilot.”

**Dogma:** Hardening of a belief. Infantile phase of the intellectual circuit (3), which may reinforce the fundamentalist tendencies of the mysticoreligious circuit (7). To be avoided.

**Dream:** Spontaneous and usually nocturnal activity of the multidimensional consciousness (6).

**Ego:** The “visible” part of the soul. Incarnated and individuated. In its infantile phase the ego may have a tendency to become encrusted in one circuit of consciousness “or reality tunnel” at the expense of other circuits. See [figures 3.1, 4.3](#) and [4.4](#).

**Energy coup:** Takeover of a circuit that seeks to channel the creative energy of the source by diverting the transverse intention that connects the creator circuit (8) and the root circuit (1). See [figure 7.3](#).

**Eschatology:** The science of becoming. Answers the question, “Where are we going?” which is directly linked to the dilemma of the Great Death. The eschatology of the model of the eight circuits of consciousness is based on choice: after death we either come back into materiality or stay in the source.

**Esoteric:** Referring to that which is centered on the self, which searches “within.” Synonym: yin.

**Exoteric:** Referring to that which opens outward, toward movement, expansion.  
Synonym: yang.

**Extraction:** A shamanic technique aimed at drawing out an intrusion/ spirit from a person (or from any other inhabitant of Reality). Within the framework of cybernetic shamanism, extraction fosters the deprogramming of the conditioning of the circuits of consciousness. See [figure 7.1](#).

**Feedback:** Reciprocal interaction.

**Feedback loop:** A basic cybernetic interaction, according to which everything is interconnected. A influences B, which, in return, influences A. And so on.

**Flight:** Tendency of the supra-terrestrial circuits, when in their infantile phase, to distance themselves from the terrestrial circuits. See [figure 4.5](#).

**Fool:** An unintentional shaman who has lost contact with the nature–social group loop. And individual traveling involuntarily in the supra-terrestrial circuits of consciousness.

**Great Leap:** A period of transition during which we move from the terrestrial circuits to the supra-terrestrial circuits. The Great Leap is disorienting for the ego, which at the same time loses its terrestrial innocence. May take place several times at key periods in our life. May be intentionally set in motion (as in rites of passage, initiations, etc.) or happen spontaneously at the moment we are ready (or not) to have this experience.

**Imprints/impressions:** Biographical units linked to experiences and underlying the conditioning of the circuits. In the terrestrial circuits they are called vital (1), emotional (2), mental (3), and socio-sexual (4) and may be deprogrammed through the practice of cybernetic shamanism. See [figure 7.1](#).

**Infantile phase:** The development phase that precedes the maturation of a circuit. The development phase of the ego during which it has the tendency to become encrusted in one circuit at the expense of the other circuits.

**Law of attraction:** A universal law according to which we attract into our personal experience the content of our beliefs, thoughts, and intentions. When used with intention, the law of attraction is the central pivot of our creative power.

**Leary's touch:** A big smile. A subtle relaxation technique allowing the apparent complexity of existence to be digested very easily. Sign that the eighth circuit is engaged. To be experienced as often as possible. Take inspiration from the [photo](#).

**Love:** Universal substance. Both a point of departure and the aim of existence.

Cosmic at the level of the creator circuit (8); materialized in a multitude of forms—among which you are one, dear reader—at the level of the root circuit (1).

**LSD (lysergic acid diethylamide):** A psychoactive, semisynthetic substance that produced the Great Leap of the 1960s. Tool for supra-terrestrial cartography.

**Map:** A creation of the intellectual circuit (3), designed to represent Reality. Not the territory. Synonym: cosmology.

**Nature–social group loop:** A cybernetic loop formed by the terrestrial circuits (1–2–3–4). Determines our anchoring on planet Earth.

**Overdrive:** An unbalanced mode of functioning in which a circuit is overused and is on the verge of being overheated. Can lead to burnout.

**Pair:** Coupled circuits that share the same characteristics and are working together. Can be vertical (esoteric or exoteric) or transverse, according to the placement and workings of the circuits. See [figure 4.9](#) and [7.4](#).

**Personal reality:** A fragment of Reality on which we can exercise our creative power.

**Positive emotions:** The cybernetic fuel that speeds up our creative power. The universe calls to you; you are on the right path; your desire is aligned with your intention, which is to achieve well-being on the Earth. Synonym: enthusiasm.

**Reality with a capital “R”:** Reality containing all realities, and which is itself contained in an even larger Reality with a capital “R.” And so on ad infinitum.

**Reflexivity:** A fundamental quality that allows us to observe ourself. The mirror of self-awareness. Leads to cognitive relativism, that is, relativism of belief systems.

**Resentment:** Negative, horizontal feedback from a lower circuit toward a higher circuit.

**Retrieval:** A shamanic technique aimed at recovering an integrity/soul that a person (or any other inhabitant of Reality) has lost. Within the framework of cybernetic shamanism, retrieval supports the return of circuits to their natural programming.

**Scorn:** Negative, horizontal feedback from a higher circuit to a lower circuit.

**Shaman:** A specialist in states and circuits of consciousness. A cosmological all-terrain agent. “Someone disturbed who knows” or “a wise man or woman who is disturbed,” depending on how you look at it. Called *cybernetic* when he or

she practices within the framework of the eight circuits of consciousness.

**Shamanism:** A survival system thousands of years old, situated in a multidimensional, cosmological context and calling upon the invisible vectors of information, power, and healing known as “spirits.” Referred to as *cybernetic* when it is practiced in the context of the cosmology of the eight circuits of consciousness.

**Sixties (1960s):** A collective Great Leap, sparked by the unrestrained consumption of certain supra-terrestrial plants and molecules. The landing was rough, but the seeds were sown, including ecological awareness, various spiritual practices, sexual liberation, the emancipation of women and minorities, and artistic creativity. Don’t forget rock and roll. And flowers that have power (Flower Power).

**Soul:** Our deep, multidimensional source. The integral and entire “I.”

**Spirit:** An inhabitant of the worlds of multidimensional reality. A guide, ally, advisor, and teacher of shamans.

**Stereotype:** A symbolic personage who illustrates the encrusting of the ego in a circuit that is in under-drive or overdrive. Caricature of the ego. See [figure 4.8](#).

**Under-drive:** An unbalanced mode of functioning in which a circuit is not yet open or not sufficiently engaged.

**Vulnerability phase:** A period in our life when our circuits are malleable and can be (re)programmed. Is undergone spontaneously, especially during life in utero, in childhood, and in adolescence, but may be set in motion intentionally through the use of rituals and more or less elaborate techniques of deprogramming and reprogramming.

## Footnotes

- [\\*1](#) See the discussion about the use of the term “shamanism” in *Shamans and Traditions*, by Hungarian anthropologist Mihály Hoppál.
- [\\*2](#) See [appendix C](#) for more details on how I practice the circuits of consciousness on a daily basis.
- [\\*3](#) For those who would like to delve into the works of these pioneers of the circuits, consider the following suggested readings: *Angel Tech* and *The Eight-Circuit Brain* by Alli; *Prometheus Rising* by Wilson; and, of course, the books by Timothy Leary: *Info-Psychology*, *Neurologic* (written with Joanna Leary), and *The Game of Life*.
- [\\*4](#) The concept of the cyber shaman was first introduced in 1988 by Christopher S. Hyatt and Antero Alli in *A Modern Shaman’s Guide to a Pregnant Universe*.
- [\\*5](#) I use the word *soul* in the broad sense. It stands for our integrity and the essence or core of our being: that is, the “I.”
- [\\*6](#) Depending on the context, the supra-terrestrial circuits can also be called *holotropic* (directed toward the whole) circuits, *transpersonal* (beyond the personal) circuits, or *nonordinary* circuits.
- [\\*7](#) Viewed from a more traditionally shamanic point of view, the Great Leap could be called the “shamanic lightning bolt.” In *Angel Tech*, Antero Alli calls this transition phase “Chapel Perilous.” In *The Eight-Circuit Brain*, Alli explains that he adopted this concept after it was introduced by Robert Anton Wilson in *Cosmic Trigger*.
- [\\*8](#) See Laszlo’s books on the Akashic field, including *Science and the Akashic Field*, *Quantum Shift in the Global Brain*, and *The Akashic Experience*.
- [\\*9](#) This is the great philosophical question that is generally asked at the moment of the opening of the eighth circuit. The physicist Werner Heisenberg (1902–1976) tried to respond to it by formulating a theorem in quantum physics

explaining that observation is, in and of itself, a form of creation. The Zen and Taoist poets, in their elegant play with paradoxes, also responded to this question in their own way—without really responding.

[\\*10](#) There are countless books on shamanism, ranging from very academic to very practice-oriented. For a practical introduction see, for example, Costa, *Les Chamans hier et aujourd'hui* [Shamans Yesterday and Today]; Cowan, *Shamanism as a Spiritual Practice*; Eliade, *Shamanism*; Harner, *The Way of the Shaman* and *Cave and Cosmos*; Huguelit and Chambon, *Le Chamane & le Psy* [The Shaman and the Psychiatrist]; Narby, *The Cosmic Serpent*; Narby, Kounen, and Ravalec, *The Psychotropic Mind*; and Walsh, *The World of Shamanism*.

[\\*11](#) The adjective *infantile* should not be taken in the pejorative sense. We are simply speaking about the state of maturity of the ego. The infantile phase of the ego is a phase that is important to experience fully, just as it is very important to fully experience childhood before becoming an adult.

[\\*12](#) Here, thanks to the eight-circuit model, we finally have an explanation for the controversial and mythical affirmation supposedly made famous by Albert Einstein, “We are only using 10 percent of our brain.” This is another way of saying that we are clogging up cylinders in our motor. Amazing as it may seem, we do this voluntarily and with full knowledge.

[\\*13](#) In *Angel Tech*, Antero Alli speaks of “gears” in reference to the circuits to explain that it is necessary to move step by step from one gear to another so that the motor of the soul can develop its full power. It doesn’t help at all to skip steps by trying, for example, to go directly to fourth gear without passing through second and third.

[\\*14](#) As the French saying goes, “When there is no head (third circuit), there are legs (second circuit).” Note that, when the second circuit is in overdrive, the legs in this saying can sometimes be considered a metaphor for the genital organs (the masculine organs, in particular), which are then working as the substitute “brain” of the second circuit.

[\\*15](#) When our body feels pleasure—for example, at the moment of orgasm or any other gratifying activity—it produces endorphins, molecules of the first circuit that are our own internal morphine and bring us down gently onto

planet Earth.

[\\*16](#) In its scholarly definition the adjective *esoteric* refers to a secret and deep teaching that is given to initiates only. By contrast, an *exoteric* teaching is public, open to everyone. Here we have adopted these two adjectives in their etymological meaning: *eso*, directed inward; *exo*, directed outward.

[\\*17](#) Through vertical feedback, the fifth and the sixth circuits, respectively, themselves depend on the two corresponding terrestrial circuits: root (1) (the body) and politico-territorial (2) (the emotions). We always come back to the basic terrestrial circuits.

[\\*18](#) According to a study in the *New Scientist* (see Lovett, “Coffee”), caffeine is the most consumed psychoactive substance in the world. It is found in tea and coffee, which are the two most consumed drinks after water, and in chocolate and many soft drinks. Also according to this study, 90 percent of the American population consumes caffeine daily. Coffee is the second most traded commodity, after oil.

[\\*19](#) The ego even goes as far as to try to prove that supra-terrestrial plants and molecules are dangerous. This despite all the scientific data collected over more than sixty years that tend to prove the opposite—not to mention the thousands of years of shamanic experimentation by indigenous peoples.

[\\*20](#) Of course, this raises many questions about the possible causes of the tobacco consumption epidemic in the world in the last few centuries. Could this epidemic be rooted in the need to return to Earth from a disconnected world? An unconscious fascination with death in a world that wants to forget it exists? Mastery of time in a world where time has become a precious commodity?

[\\*21](#) In this approach where the “akashic records” are read in search of information, the seventh circuit could be called the neuro-akashic circuit. The reading of the akashic records is detailed in Linda Howe’s book *How to Read the Akashic Records*.

[\\*22](#) And they have a point. There is a channeled literature whose quality is highly debatable, with the strong stench of acute supra-terrestrial crisis. In order to be mastered and avoid the trap of mystico-esoteric delirium,

channeling requires a rare fineness of spirit, like that seen in Jane Roberts and Esther Hicks, as well as in other channelers, like Neale Donald Walsch (*Conversations with God*) or the group of authors brought together in a documentary by David Thomas and Matthiew Klinck: *Tuning In: Spirit Channelers in America*.

[\\*23](#) In some tantric and Taoist traditions, a compromise was sought in order to reconcile Earth and Heaven. Technically, it is suggested that men must control their ejaculatory reflex to avoid involuntarily falling back into the terrestrial circuits by way of the postcoital orgasmic “de-elevator,” illustrated by the passage from the fifth to the first circuit in figure 6.3 (see for example the works of Mantak Chia on the Universal Healing Tao). However, from the perspective of cybernetic shamanism, we must also know how to fall back intentionally, to periodically return to the root circuit (1).

[\\*24](#) The law of karma and reincarnation from the Vedic traditions offers an extremely simplified, traditional, nonshamanic explanation of this process, in which life on Earth must be renounced to free oneself from the cycle of rebirths. Philosopher Friedrich Nietzsche (1844–1900) was one of the most fervent critics of this “negation of life” (nihilism), inherent in the great religious systems.

[\\*25](#) Philosopher and social critic Jean-Paul Sartre (1905–1980) summarized this problem in a very concise way: “*L’enfer c’est les autres*” [Hell is other people]. By way of background, Sartre was traumatized by taking mescaline—the supra-terrestrial molecule par excellence—and he developed a pathological aversion to nature. Without nature (root circuit (1)) and without supra-terrestrial circuits, welcome to hell!

[\\*26](#) This phenomenon is directly related to the brain’s plasticity, in which the cabling of the neurons tends to become rigid at certain periods in our life. This theory of imprinting was already present in Vedic and Buddhist terminology: imprints are called *saá’...khāra* in Pali, or *saá’fiskāra* in Sanskrit.

[\\*27](#) The intentional evocation of the phase of vulnerability is equally well known by the military, as well as advertisers, religious authorities, and other conditioning specialists who make use of it on a sometimes questionable, and sometimes unintentionally grand scale. Television exemplifies a technological

tool designed to evoke a phase of vulnerability to inculcate the mind of the consumer with beliefs.

[\\*28](#) Reread this paragraph as many times as necessary. It focuses on the number one problem of egocentric practice, whether referring specifically to shamanic practice, in particular, or spiritual practice, more generally: “I know what’s best for you!”

[\\*29](#) The Foundation for Shamanic Studies’ basic workshop is built on this principle. The Lower World and the Upper World are explored before taking on in later stages the more advanced practice of the Middle World.

[\\*30](#) Vipassana meditation, the technique of the historical Buddha, is perhaps the most in-depth and effective spiritual practice of the seventh circuit because, in its literal definition, it aims to “see things as they really are.” It is pure, solid observation. For more information on Vipassana meditation, see Goenka, *Meditation Now*; Hart, *The Art of Living*; and Hugelit, *Libérer l’esprit* [Liberate the Mind].

[\\*31](#) The intimate tie that binds natural ethics and the laws of the universe has been interpreted in various ways by the major religious and spiritual systems. In Taoism, the Tao and natural ethics (*Te*) are one and the same thing. Likewise, in Buddhism, the *dharma* (or *dhamma*) represents both the universe and a codified way of living in harmony with it, while in the Judeo-Christian religions, God supposedly decreed these laws.

[\\*32](#) Very often, positive emotions are absent from the equation. This is because we live in a culture that has cast aside emotions, believing that the intellect alone is enough to trigger the creative process. But it is quite difficult to move mountains with a motor that has only one cylinder.

[\\*33](#) Regarding what it means to nourish oneself consciously, I strongly recommend reading *The China Study* by T. Colin Campbell, which is widely considered the most important book written to date on nutrition.

[†1](#) Alfred Korzybski (1879–1950), the father of general semantics, coined the expression *the map is not the territory* to explain that when we produce a map of reality, we are limited by the tools with which we perceive it.

[†2](#) Etymologically, the word *shaman* comes from the Tungusic *šamán* and

means, according to certain specialists, “he who knows” (esoteric definition aligned with knowledge). For others it means “he who quakes/he who burns” (exoteric definition aligned with the aspect that is “in movement” in the practitioner). It is interesting to realize that in the academic definition too, the shaman is at the center of the eso/exo debate.

†3 *Hallucinogenic* refers to “that which generates hallucinations,” while *psychotomimetic* refers to “that which reproduces symptoms of psychosis.” These two pejorative adjectives exemplify our biased approach to these plants, even though they are sacred from the point of view of indigenous peoples.

†4 This sentence should be read, reread, pondered, and digested because it touches on the heart of the fundamental ontological question: What is reality? Cybernetic answer: It depends on the circuit of consciousness—or the reality tunnel—through which we perceive, understand, and act. In the esoteric circuits—(1–5) and (3–7)—reality is primarily perceived passively, while in the exoteric circuits—(2–6) and (4–8)—it is created actively.

†5 An eschatology is a theory of the last moments of life, which, among other things, explains the fate of the soul after death. Every cosmology has an eschatology. According to the materialist eschatology, nothing happens after death. According to the Christian eschatology, the souls of the dead undergo a last judgment that will send them to hell or paradise, depending on their terrestrial actions. According to the Huichol Indian eschatology, the soul of the dead returns to the sacred desert of Wirikuta and joins its ancestors. *The Ultimate Journey* by Stanislav Grof is an excellent work describing certain classical eschatologies, including those of Ancient Egypt and, Tibetan Bardo Thodol.

†6 With practice, it is possible to learn to probe one’s own memory and diagnose the source of any limitation. But, depending on the situation, it is generally advisable to be helped by someone else, if only to gain an outside perspective on a personal problem.

†7 During the 1950s and 1960s, a form of therapy using psychedelic drugs (mostly LSD) was developed in certain avant-garde psychiatric circles. Psychedelic therapy, largely inspired by the ingestion of shamanic plants in a traditional context, provoked a rapid and sometimes explosive opening of the

supra-terrestrial circuits.

[†8](#) Therefore, we need to be free (exo) and aligned (eso) at the same time—the ultimate paradox?

[‡1](#) We may also choose to return to any other inhabited planet because, in transiting by way of the A-field, in which everything is connected beyond time and space constraints, we clearly have access to other forms of life. On the other hand, also by way of the A-field, other forms of life have access to planet Earth, so it is possible to imagine that certain humans might not be completely human. This makes sense from the perspective of the eighth circuit, which is also called the extraterrestrial circuit. Something worth pondering.

# NOTES

## PROLOGUE. A RETURN TO THE GROUND STATE

1. Alli, *Angel Tech*, 73.
2. For an in-depth study of the ground state, see Dale Pendell, *Pharmako* trilogy (*Pharmako/Poeia*, *Pharmako/Dynamis*, and *Pharmako/ Gnosis*).

## 3. A GLOBAL COSMOLOGY

1. Harner, *The Way of the Shaman*, 45.
2. Alli, *Angel Tech*, 4.
3. Harner, *The Way of the Shaman*, xx.

## 4. BASIC CYBERNETICS

1. Alli, *Angel Tech*, 10ff.
2. Kharitidi, *Entering the Circle*, 72.

## 5. TRADITIONAL SHAMANISM AND CYBERNETIC SHAMANISM

1. Mircea Eliade's *Shamanism*, and Michael Harner's *The Way of the Shaman*.
2. On this subject, see Ina May Gaskin's and Laura Kaplan Shanley's books in the bibliography.
3. Wilson, *Prometheus Rising*, 125.

## 6. THE AKASHIC FIELD AND THE LAW OF ATTRACTION

1. Harner, *The Way of the Shaman*, 51–52.

2. See the discussion about the “shamanic Internet” in Huguelit and Chambon, *Le Chamane & le Psy* [The Shaman and the Psychiatrist], 32ff.
3. See Ervin Laszlo’s books on the Akashic field (*Science and the Akashic Field*, *Quantum Shift in the Global Brain*, and *The Akashic Experience*).
4. Roberts, *The Nature of Personal Reality*, xxii.
5. Hicks and Hicks, *The Law of Attraction*, 30.
6. Grof, *The Ultimate Journey*, 38.

## 7. THE PRACTICE OF CYBERNETIC SHAMANISM

1. For a practical introduction to the shamanic journey, see Cowan, *Shamanism as a Spiritual Practice*; Harner, *The Way of the Shaman* and *Cave and Cosmos*; and Ingerman, *Shamanic Journeying*.
2. See Harner, *The Way of the Shaman*, 76 ff.
3. The creative workshop is described in Hicks and Hicks, *The Law of Attraction*, 41ff.

### EPILOGUE. CLOSING THE LOOP

1. Roberts, *Nature of Personal Reality*, xviii and 10. Note that in this quote, Seth speaks of love, health, and abundance, to which we always return.

### APPENDIX C. THE CIRCUITS DAY BY DAY

1. Harner, “The History and Work of the Foundation for Shamanic Studies,” 5–10.
2. See Huguelit and Chambon, *Le Chamane & le Psy* [The Shaman and the Psychiatrist], 39.

# BIBLIOGRAPHY

- Alli, Antero. *Angel Tech: A Modern Shaman's Guide to Reality Selection*. Tempe, Ariz.: New Falcon Publications, 1985.
- . *The Eight-Circuit Brain: Navigational Strategies for the Energetic Body*. Berkeley, Calif.: Vertical Pool, 2009.
- Atkinson, William W. *Thought Vibration or the Law of Attraction in the Thought World*. Chicago: The New Thought Publishing Company, 1906.
- Campbell, T. Colin, and Thomas M. Campbell. *The China Study: Startling Implications for Diet, Weight Loss and Long-term Health*. Dallas: BenBella Books, 2005.
- Chia, Mantak, Douglas Abrams, Maneewan Chia, and Rachel Carlton Abrams. *The Multi-Orgasmic Couple: Sexual Secrets Every Couple Should Know*. New York: HarperOne, 2000.
- Chia, Mantak, and Maneewan Chia. *Healing Love through the Tao: Cultivating Female Sexual Energy*. Rochester, Vt.: Destiny Books, 2005.
- Chia, Mantak, and Michael Winn. *Taoist Secrets of Love: Cultivating Male Sexual Energy*. Santa Fe, N.Mex.: Aurora Press, 1984.
- Costa, Jean-Patrick. *Les Chamans hier et aujourd' hui* [Shamans Yesterday and Today]. Paris: Éditions Alphée, 2007.
- Cowan, Tom. *Shamanism as a Spiritual Practice for Daily Life*. Berkeley, Calif.: Crossing Press, 1996.
- Eliade, Mircea. *Shamanism: Archaic Techniques of Ecstasy*. New York: Pantheon, 1964.
- Gaskin, Ina May. *Spiritual Midwifery*. Summertown, Tenn.: The Book Publishing Co., 1977.
- . *Ina May's Guide to Childbirth*. New York: Bantam Books, 2003.
- . *Ina May's Guide to Breastfeeding*. New York: Bantam Books, 2009.
- Goenka, S. N. *Meditation Now: Inner Peace through Inner Wisdom*. Onalaska, Wisc.: Pariyatti Publishing, 2002.
- Grof, Stanislav. *The Ultimate Journey: Consciousness and the Mystery of Death*. Ben Lomond, Calif.: MAPS (Multidisciplinary Association for Psychedelic

- Studies), 2006.
- Harner, Michael. *The Way of the Shaman: A Guide to Power and Healing*. New York: Bantam Books, 1980.
- . “The History and Work of the Foundation for Shamanic Studies,” in *Shamanism* 18, nos. 1–2 (2005): 5–10.
- . *Cave and Cosmos: Shamanic Encounters with Another Reality*. Berkeley, Calif.: North Atlantic Books, 2013.
- Hart, William. *The Art of Living: Vipassana Meditation as Taught by S. N. Goenka*. Onalaska, Wisc.: Pariyatti Publishing, 1987.
- Hicks, Esther and Jerry. *The Law of Attraction: The Basic Teachings of Abraham*. Carlsbad, Calif.: Hay House, 2006.
- . *The Astonishing Power of Emotions: Let Your Feelings Be Your Guide*. Carlsbad, Calif.: Hay House, 2007.
- . *Money, and the Law of Attraction: Learning to Attract Wealth, Health, and Happiness*. Carlsbad, Calif.: Hay House, 2008.
- . *The Vortex: Where the Law of Attraction Assembles All Cooperative Relationships*. Carlsbad, Calif.: Hay House, 2009.
- Hoppál, Mihály, *Shamans and Traditions*. Budapest, Hungary: Akadémiai Kiadó, 2007.
- Howe, Linda. *How to Read the Akashic Records: Accessing the Archives of the Soul and Its Journey*. Boulder, Colo.: Sounds True, 2009.
- Huguelit, Laurent. *Libérer l'esprit: La science du monde intérieur* [Liberate the Mind]. Geneva, Switzerland: Vivez Soleil, 2003.
- . *Le Tao et l'Éthique naturelle* [The Tao and Natural Ethics]. Bienne, Switzerland: Les Éditions du Yin Vert, 2005.
- Huguelit, Laurent, and Olivier Chambon. *Le Chamane & le Psy: Un dialogue entre deux mondes* [The Shaman and the Psychiatrist]. Paris: Mama Editions, 2010 (reprint. ed., 2012).
- Hyatt, Christopher S., and Antero Alli. *A Modern Shaman's Guide to a Pregnant Universe*. Tempe, Ariz.: New Falcon Publications, 1988 (reprint ed., 2006).
- Ingerman, Sandra. *Soul Retrieval: Mending the Fragmented Self*. New York: HarperOne, 2006.
- . *Shamanic Journeying: A Beginner's Guide*. Boulder, Colo.: Sounds True, 2008.

- Kaplan Shanley, Laura. *Unassisted Childbirth*. Santa Barbara, Calif.: Bergin & Garvey, 1993.
- Kharitidi, Olga. *Entering the Circle: The Secrets of Ancient Siberian Wisdom Discovered by a Russian Psychiatrist*. New York: HarperCollins, 1996.
- Laszlo, Ervin. *Science and the Akashic Field: An Integral Theory of Everything*. Rochester, Vt.: Inner Traditions, 2004.
- . *Quantum Shift in the Global Brain: How the New Scientific Reality Can Change Us and Our World*. Rochester, Vt.: Inner Traditions, 2008.
- . *The Akashic Experience: Science and the Cosmic Memory Field*. Rochester, Vt.: Inner Traditions, 2009.
- Lao Tseu. *Tao Te King : le livre de la voie et de la vertu [Tao Te Ching]*. Paris: Albin Michel, 1984.
- Leary, Timothy. *Start Your Own Religion*. Berkeley, Calif.: Ronin Publishing, 1965 (reprint ed., 2005).
- . *Exo-Psychology: A Manual on the Use of the Human Nervous System According to the Instructions of the Manufacturer*. Los Angeles: Starseed/Peace Press, 1977.
- . *The Politics of Ecstasy*. Berkeley, Calif.: Ronin Publishing, 1968 (reprint ed., 1998).
- . *The Game of Life*. Tempe, Ariz.: New Falcon Publications, 1979 (reprint ed., 1993).
- . *Info-Psychology: A Manual on the Use of the Human Nervous System According to the Instructions of the Manufacturer*. Tempe, Ariz.: New Falcon Publications, 1987 (reprint ed., 2004).
- . *Your Brain Is God*. Berkeley, Calif.: Ronin Publishing, 1988 (reprint ed., 2001).
- Leary, Timothy, and Joanna Leary. *Neurologic*. San Francisco: Level Press, 1973.
- Lovett, Richard. "Coffee: The Demon Drink?," in *New Scientist*, no. 2518 (2005), <http://www.newscientist.com/article/mg18725181.700-coffeethe-demon-drink.html>.
- Masters, Robert, and Jean Houston. *The Varieties of Psychedelic Experience: The First Comprehensive Guide to the Effects of LSD on Human Personality*. New York: Henry Holt & Company, 1966.
- Narby, Jeremy. *The Cosmic Serpent: DNA and the Origin of Knowledge*. New

- York: Tarcher/Putnam, 1999.
- Narby, Jeremy, Jan Kounen, and Vincent Ravalec. *The Psychotropic Mind: The World According to Ayahuasca, Iboga, and Shamanism*. Rochester, Vt.: Park Street Press, 2009.
- Pendell, Dale. *Pharmako/Poeia: Plant Powers, Poisons, and Herbcraft*. San Francisco: Mercury House, 1995.
- . *Pharmako/Dynamis: Stimulating Plants, Potions, and Herbcraft*. San Francisco: Mercury House, 2002.
- . *Pharmako/Gnosis: Plant Teachers and the Poison Path*. San Francisco: Mercury House, 2005.
- Roberts, Jane. *Seth Speaks: The Eternal Validity of the Soul*. New York: Prentice-Hall, 1972.
- . *The Nature of Personal Reality*. New York: Prentice-Hall, 1974.
- Thomas, David, and Matthiew Klinck. *Tuning In: A Journalist, 6 Trance Channelers, and Messages from the Other Side*. Newburyport, Mass.: Hampton Roads, 2011. (Originally available as a documentary on DVD: *Tuning In: Spirit Channelers in America*. Mouksa Media, 2008.)
- Walsch, Neale Donald. *Conversations with God: An Uncommon Dialogue, Book 1*. New York: G. P. Putnam's Sons, 1996.
- . *Conversations with God: An Uncommon Dialogue, Book 2*. New York: G. P. Putnam's Sons, 1997.
- . *Conversations with God: An Uncommon Dialogue, Book 3*. New York: G. P. Putnam's Sons, 1998.
- Walsh, Roger. *The World of Shamanism: New Views of an Ancient Tradition*. Woodbury, Minn.: Llewellyn Publications, 2007.
- Wilbert, Johannes. *Tobacco and Shamanism in South America*. New Haven, Conn.: Yale University Press, 1987.
- Wilson, Robert Anton. *Cosmic Trigger I: The Final Secret of the Illuminati*. Tempe, Ariz.: New Falcon Publications, 1977 (reprint ed., 2002).
- . *Prometheus Rising*. Tempe, Ariz.: New Falcon Publications, 1983 (reprint ed., 2007).

## About the Author

[Laurent Huguelit](#) is a shamanic practitioner and teacher, founder of L'Outre-Monde center for shamanic practice, and member of the European faculty of the Foundation for Shamanic Studies, founded by anthropologist Michael Harner. He lives in Switzerland.

## About Inner Traditions • Bear & Company

Founded in 1975, [Inner Traditions](#) is a leading publisher of books on indigenous cultures, perennial philosophy, visionary art, spiritual traditions of the East and West, sexuality, holistic health and healing, self-development, as well as recordings of ethnic music and accompaniments for meditation.

In July 2000, Bear & Company joined with Inner Traditions and moved from Santa Fe, New Mexico, where it was founded in 1980, to Rochester, Vermont. Together Inner Traditions • Bear & Company have eleven imprints: Inner Traditions, Bear & Company, Healing Arts Press, Destiny Books, Park Street Press, Bindu Books, Bear Cub Books, Destiny Recordings, Destiny Audio Editions, Inner Traditions en Español, and Inner Traditions India.

For more information or to browse through our more than one thousand titles in print and ebook formats, visit [www.InnerTraditions.com](http://www.InnerTraditions.com).

Become a part of the Inner Traditions community to receive special offers and members-only discounts.



# BOOKS OF RELATED INTEREST

## **Morphic Resonance**

The Nature of Formative Causation  
*by Rupert Sheldrake*

## **Seven Secrets of Time Travel**

Mystic Voyages of the Energy Body  
*by Von Braschler*

## **The Power of Ecstatic Trance**

Practices for Healing, Spiritual Growth, and Accessing the Universal Mind  
*by Nicholas E. Brink, Ph.D.*

## **Psychomagic**

The Transformative Power of Shamanic Psychotherapy  
*by Alejandro Jodorowsky*

## **Metagenealogy**

Self-Discovery through Psychomagic and the Family Tree  
*by Alejandro Jodorowsky and Marianne Costa*

## **Shamanism for the Age of Science**

Awakening the Energy Body  
*by Kenneth Smith*

## **Discover Your Soul Template**

14 Steps for Awakening Integrated Intelligence  
*by Marcus T. Anthony, Ph.D.*

## **Science and the Akashic Field**

An Integral Theory of Everything  
*by Ervin Laszlo*

INNER TRADITIONS • BEAR & COMPANY P.O. Box 388

Rochester, VT 05767

1-800-246-8648

[www.InnerTraditions.com](http://www.InnerTraditions.com)

Or contact your local bookseller

Bear & Company  
One Park Street  
Rochester, Vermont 05767  
[www.BearandCompanyBooks.com](http://www.BearandCompanyBooks.com)

Bear & Company is a division of Inner Traditions International Copyright ©  
2012 by Mama Editions  
English translation copyright © 2014 by Inner Traditions International Foreword  
© 2014 by Antero Alli

Originally published in French under the title *Les Huit Circuits de conscience: Chamanisme cybernétique & pouvoir créateur* by Mama Editions, Paris, France First U.S. edition published in 2014 by Bear & Company All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

**Library of Congress Cataloging-in-Publication Data** Huguelit, Laurent, 1976– The shamanic path to quantum consciousness : the eight circuits of creative power / Laurent Huguelit ; translated by Jack Cain.

pages cm

Includes bibliographical references and index.

Summary: “Uniting shamanism with quantum physics and psychology for conscious evolution, manifestation of desires, and the development of the soul” —Provided by publisher.

ISBN 978-1-59143-167-1 (pbk.) — ISBN 978-1-59143-848-9 (e-book) 1. Shamanism. 2. Quantum cosmology. 3. Cybernetics—Psychological aspects. I. Title.

BF1611.H84 2014  
201'.44—dc23

**2013019132**

Text design by Brian Boynton and layout by Priscilla Baker This book was

typeset in Garamond Premier Pro with Sabon and Gill Sans used as display typefaces To send correspondence to the author of this book, mail a first-class letter to the author c/o Inner Traditions • Bear & Company, One Park Street, Rochester, VT 05767, and we will forward the communication, or contact the author directly at [www.outremonde.ch](http://www.outremonde.ch) or [8circuits.org](http://8circuits.org).

# INDEX

All page numbers refer to the print edition of this title.

Page numbers in *italics* indicate figures.

Page numbers followed by an “n” indicate footnotes.

- Adam and Eve, 45
- addiction, 72–73
- akashic field, 15, 77–79, 138
- alcohol, 71–72
- Alli, Antero
  - about, ix–xiv, 4
  - Angel Tech*, x, xvii, xx, 38, 46
  - work of, 123
- Atkinson, William Walker, 83
  
- birth-sexuality-death axis, 91, 92
- brain, 34n, 94n
- butterfly metaphor, 30
  
- caffeine, 67
- cannabis, 69–71, 72
- Cave and Cosmos*, 64
- channeling, 81–82
- Chia, Mantak, 131
- Christian cosmology, 21–22
- circuits of consciousness
  - awakening, 47, 50, 52, 138
  - described, 5, 7, 31, 139
  - diagram, 10–11
  - in everyday life, 125–33
  - history of, 5–19
  - phases of development, 16–18
- preferences, 28, 34
- underdrive or overdrive, 32–37, 50–52, 53, 143

vulnerability phase, 94–95, 99, 143  
*See also* supra-terrestrial circuits;  
terrestrial circuits

coffee (*Coffea* spp.), 67

cognitive relativism, 23–25, 139

conditioning, 95–97, 139

*Conversations with God*, 82n, 133

*Cosmic Serpent, The*, 74

cosmology, 20–29

creative power, 5, 93–94, 108, 139

creative workshop, 112–17, 139

creator circuit (8)

- akashic field and, 78, 79
- awakening/opening, 84, 88
- connecting to root circuit (1), 108–9
- creative power of, 93–94
- as cybernetic control center, 107–9
- described, 15–16
- emissaries of, 81–83
- in everyday life, 132–33
- existential dilemmas and, 85–90, 92, 121
- flight toward the “higher,” 42
- reconnecting to, 108–9
- in underdrive, 36

*See also* supra-terrestrial circuits

cybernetic control center, 107–9

cybernetics, 18, 30–32, 139

cybernetic shamanism

- core shamanism of, 103–5
- described, 5–6, 18–19, 61
- energetic coup, 110–12, 140
- existential dilemmas and, 87–88, 89
- extractions and retrievals, 99–103, 120, 140
- law of attraction and, 107–9
- main tools of, 93–94
- practice of, 43, 120
- shamanic journey, 93, 98–99

terrestrial circuits, conditioning, 95–97  
Three Worlds of, 61–65  
vulnerability phase, 94–95, 99, 143  
*See also* shamanism  
cybernetic shamans, 25, 27

death  
birth-sexuality-death axis, 91, 92  
Great Death, 15–16, 88–91  
Little Death, 86–88, 90  
drumming, 76, 98, 103, 105, 131

Earth, returning to, 44–46, 49–50, 71, 89

ego  
building, 96  
defined, 139–40  
de-structuring, 99  
encrusted, 42, 68, 84–85, 90, 107  
fears of, 68–69  
going through the Great Leap, 12  
identifying, 52  
as visible part of the soul, 27–28

eight-circuit model of consciousness  
described, 6–7, 19  
development of, 3, 5, 72, 123  
as open-source model, 4, 6–7, 123–24  
*See also* circuits of consciousness

Einstein, Albert, 34n

Eliade, Mircea, 60

emotions  
alcohol's impact on, 72  
as fuel, 112–13, 116  
as GPS guidance system, 39, 56, 116  
positive, 117n, 142  
renouncing, 49

*Entering the Circle*, 57

eschatology, 89, 89n, 140

existential dilemmas, 85–90, 92, 121

*Exo-Psychology*, 3

extractions and retrievals, 99–103, 120, 140

extraterrestrial spirits, 66, 134–35

fear, 8, 68–69

feedback loops

described, 18, 37, 140

flight toward the “higher,” 41–44, 140

horizontal, 46–48

resentment, scorn, and self-indulgence, 48–50

vertical, 37–40

free will, 23, 85, 115

*Game of Life, The*, 74, 123, 126

Great Death, 15–16, 88–91

Great Leap

described, 10, 44, 140

essence of, 90–91

going through, 12–13

the sixties (1960s), 28, 142

Grof, Stanislav, 71, 89n, 90

hallucinogenics, 67–68

Harner, Michael, 21, 24, 60, 64, 76, 103, 104, 105, 131

Heaven and Earth, 42–43

Heisenberg, Werner, 17n, 80

Hicks, Esther and Jerry, 81, 82–83, 84, 112

Houston, Jean, 71–72

*How to Read the Akashic Records*, 78n

Huguelit, Laurent

*Shamanic Path to Quantum*

*Consciousness, The*, xvii–xix, 5, 133

*Tao and the Natural Ethics, The*, 128

imprints/impressions, 94, 95, 96–97, 100, 141

infantile stage, 21, 27–28, 69, 141

initiations, 12–13, 99

intellectual circuit (3)

described, 9  
in everyday life, 129  
imprints/impressions, 96–97  
infantile phase of, 21  
misunderstandings, 26  
preference shown toward, 34  
weakening/imbalance in, 41–42  
*See also* terrestrial circuits

karma, law of, 89n  
Kharitidi, Olga, 57  
Klinck, Matthew, 82n  
Korzybski, Alfred, 19n

Lao-tzu, 45, 126

Laszlo, Ervin, 14–15

law of attraction

activation of, 112–13  
cybernetic control center and, 107–9  
described, 141  
energetic coup, 110–11, 140  
existential dilemmas, 85–90  
overview, 83–85  
putting into practice, 120  
“secret” of, 116–17

*Law of Attraction*, 84

Leary, Timothy

about, 1–4  
creation of eight-circuit model, 3, 5, 72, 77, 123  
*Exo-Psychology*, 3  
*Game of Life, The*, 74, 123, 126  
*Neurologic*, 3, 80  
*Politics of Ecstasy, The*, 2  
*Start Your Own Religion*, 2  
*Your Brain Is God*, 2

Little Death, 86–88, 90

Lowe, Linda, 78n

Lower World, 61–64

LSD, 71–72, 106n, 141

Malraux, André, 118

map, as not the territory, 19, 123

Masters, Robert, 71–72

meditation, 15, 105–6, 132

mental impressions, 96–97

Middle World, 64, 105

mysticoreligious circuit (7)

    accessing the akashic field, 78

    described, 14–15

    in everyday life, 132

    favoring, 34

    flight toward the “higher,” 41–42

    opening of, 76–77

    in overdrive, 36

*See also* supra-terrestrial circuits

Narby, Jeremy, 74

nature, 61–62, 112, 126

*Nature of Personal Reality, The*, 119

nature-social group, 62, 65–66, 97, 141

*Neurologic*, 3, 80

Nietzsche, Friedrich, 89n

observation, 17n, 78

open-source, 4, 6–7, 123–24

opiates, 72–73

Other World, 76, 98, 100, 116

overdrive and underdrive, 32–37, 50–52, 53, 143

pairs

    described, 55, 141

    transverse, 113–17

*See also* vertical pairs

parachute, shamanic, 50, 71

perception, understanding, and action  
(loop), 16–18

peyote (*Lophophora williamsii*), 67  
plants and molecules, 66–69, 71–72, 73, 106–7  
pleasure, 13, 34, 41, 50, 88–89, 121  
politico-territorial circuit (2)  
    described, 8–9  
    encrusted emotional impressions in, 96  
    in everyday life, 127–28  
    in overdrive, 35  
    *See also* terrestrial circuits  
*Politics of Ecstasy, The*, 2  
power animals, 61, 62–63, 64, 104  
procreation, 85–86, 87  
programming and deprogramming, 23, 94–97, 101–3, 121–22  
*Prometheus Rising*, x, 66  
psilocybin-type mushrooms, 67  
psychedelic drugs, 1, 106n  
psychic circuit (6)  
    alcohol's impact on, 72  
    awakening/opening, 50  
    described, 14  
    in everyday life, 131  
    flight toward the “higher,” 41  
    rediscover of, 76  
    scorn towards, 49  
    *See also* supra-terrestrial circuits  
psychic powers/imbbalances, 43, 44–45  
psychoactive plants, 67–68  
psychopathological problems, 91  
psychopomps, 65–66  
  
quantum consciousness, 5, 6, 16, 85, 108  
quantum physics, 80, 88  
quantum spirits, 66, 81, 108  
  
reality  
    creating your own, 5, 16, 57, 80–81, 84–85, 108  
    cybernetic shaman's, 27  
    defining, 78n

- perception of, 24
- tunnel of, 17, 35, 36
- Reality (with a capital “R”), 19, 25, 98, 142
- reflexivity, 103, 142
- relaxation, 106, 127, 130
- resentment, 47, 48, 49, 80, 142
- retrieval, 100–103, 142
- Return to Earth, 45–46, 50, 70, 87, 88–89, 94, 121
- rites of passage, 12–13, 90–92
- Roberts, Jane, 81, 82n, 119
- root circuit (1)
  - anchoring of, 110–11
  - connecting to, 108–9
  - described, 7–8, 95–96
  - in everyday life, 125–27
  - importance of, 112
  - law of attraction and, 110
  - power animal and, 104
  - returning to, 49–50, 125
  - three pillars of, 96, 109, 112, 120
  - See also* terrestrial circuits
  
- Sartre, Jean-Paul, 91n
- scorn, 48–50, 56, 142
- self-indulgence, 49–50
- Seth Books, The, 81, 82–83, 132
- sexuality, 13, 91, 92, 131
- shamanic cultures, 20–21, 24, 56–57
- Shamanic Path to Quantum*
  - Consciousness, The*, xvii–xix, 5, 133
- shamanism
  - addiction and, 72–73
  - alcohol and LSD in, 71–72
  - as cybernetic, 18–19
  - defined, 142
  - overview, 60–61
  - plants and molecules used in, 66–71

- risks of, 44
- shamanic journey, 14, 61, 93, 98–99
- Three Worlds of, 60–65
- See also* cybernetic shamanism
- shamans
  - cybernetic, 25, 27
  - described, 142
  - spirits of dead shamans, 61
  - types of, 63–64
- sixties, the (1960s), 28, 142
- socio-sexual circuit (4)
  - described, 9
  - development of, 65
  - in everyday life, 130
  - programming/imprints, 97
  - study of, 80
  - See also* terrestrial circuits
- somatic circuit (5)
  - awakening/opening, 13, 50
  - condemned or avoided, 34
  - described, 13–14, 69
  - in everyday life, 130–31
  - imbalance in, 41
  - perceiving the energy of the body, 74–75
  - See also* supra-terrestrial circuits
- sorcery/sorcerers, 14, 119
- soul
  - described, 142
  - ego as visible part of, 27–28
  - energy of, 32–34
  - functioning at full capacity, 31, 32
  - function of, 6
  - moving toward the “higher,” 23–24
  - as multidimensional, 118
  - old souls, 76–77
  - perfection of, 94
- source, returning to, 88, 89

source energy, 107, 118–19, 120  
spirit allies, 62  
spirit guides, Upper World, 104–5  
spirits  
    of dead shamans, 61  
    described, 142  
    of the Middle World, 64  
    power animals, 61, 62–63, 64, 104  
    quantum spirits, 66, 81, 108  
    of the Upper World, 65  
springboard circuits, 57–58, 59  
*Start Your Own Religion*, 2  
stereotype, 52, 53, 143  
supra-terrestrial circuits  
    acute crisis, 42–44, 73, 98, 138  
    awakening/opening, 42, 44, 50–51, 106–7  
    ego encrustation in, 107  
    flight toward the “higher,” 41–44  
    overview, 13–16  
    plants and molecules, 71–72, 106–7  
    practice of, 105–7  
    returning to Earth, 44–46  
    as spiritual microscope, 74, 75  
    vertical feedback with, 37–40  
    *See also* creator circuit (8); mysticoreligious  
circuit (7); psychic circuit (6); somatic circuit (5)

*Tao and the Natural Ethics, The*, 128

*Tao Te Ching*, 45, 126

Teachings of Abraham, *The*, 81, 82–83, 132

terrestrial circuits

    anchoring in, 65, 120

    awakenings, 50–51

    creativity and, 85–86

    integrity of, 98–99

    overview, 7–9

    plants and molecules of, 73

programming/deprogramming, 23, 95–97, 101–3  
returning to Earth, 44–46  
vertical feedback with, 37–40  
vulnerability phase, 94–95  
weakening/imbalance in, 41–44  
*See also* intellectual circuit (3);

politico-territorial circuit (2); root circuit (1); socio-sexual circuit (4)

Thomas, David, 82n

*Thought Vibration or the Law of Attraction in the Thought World*, 83

Three Worlds, 60–65

tobacco, 69, 70–71, 72–73

*Tobacco and Shamanism in South America*, 71

transverse intention, 108–9

transverse pairs, 113–17

*Tuning In*, 82n

tunnel of reality, 17, 35, 36

*Ultimate Journey, The*, 89n, 90

underdrive and overdrive, 32–37, 50–52, 53, 143

universal logos, 38, 39

Upper World, 65, 104, 105

*Varieties of Psychedelic Experience, The*, 71–72

vertical feedback, 37–44

vertical pairs

(1-5) vertical pair, 52–56, 61

(2-6) vertical pair, 52–56, 64

(3-7) vertical pair, 52–56, 61, 65, 80

(4-8) vertical pair, 52–56, 65–66, 80

mobility and immobility, 58–59

springboard circuits, 57–58, 59

Vipassana meditation, 105–6, 132

vulnerability phase, 94–95, 99, 143

Walsch, Neale Donald, 82n, 133

*Way of the Shaman, The*, 76, 104

Wiener, Norbert, 6, 18

Wilbert, Johannes, 71

Wilson, Robert Anton, x, xii, 4, 66, 123

yoga, 57, 105, 130

*Your Brain Is God*, 2

Electronic edition produced by



[www.antrikexpress.com](http://www.antrikexpress.com)