

## **SHAMANISM AND "SACRIFICE": interrelationships between physical individuals, i.e. humans, shamans, and Shamanic students, and those who are neither human nor physical alexis dolgorukii © 1998**

I think that it is relatively safe for me to say that most, if not all, of the people who regularly attend the experimental Shamanic rituals which I perform, are fully aware that in the course of those rituals we, as individuals and as a group, are clearly dealing with intelligences that are distinctly different from ourselves, either as individuals or as a group.

Sometimes, of course, it is quite possible that we are dealing with aspects of an individual's personality, sometimes we are dealing with what may probably best be called projections of personal expectations or fantasies, but quite regularly these explanations don't fit and it's clear that we're dealing with totally external intelligences. Certainly that is true in most of our healing work, especially the "remote healing work". I think then, that the time has come for us to have a little discourse about the natures, identities, and "degrees" of the various "spirits" (can you think of a better name for them?) with whom we of The Cubic Circle deal, and upon our ideas and conceptions about them, about their natures, about their expectations of us, and ours of them, and lastly; about their requirements of us and what we may legitimately require of them.

Over the long haul of human history, humans, notwithstanding the seldom acknowledged fact that their intrinsic reality is totally spiritual and only apparently physical, have always entirely misperceived the nature of the more advanced spirits they call "Gods", and in religions who are not so arrogant as to describe themselves as monotheistic, "Goddesses". I use the term arrogant to describe monotheists, and they surely are among the most arrogant of people but that arrogance is exacerbated by male chauvinism, for what monotheist has ever described their God as "she"? Even when the matriarchs ruled, while the Goddess was seen as paramount, they never denied the "God". The important thing is that whether monotheist or polytheist they are all wrong. The only people even close to correct are Pantheists when they believe that all things equal "God".

Humans have always perceived and defined their divinities in light of their own self perceptions. The Human Race has always created their divinities in their own image. This is an attitude and idea which is utterly wrong. Not just partially wrong, not just a misunderstanding, but a notion that is one hundred percent false! In the sense of the terms that almost all of humanity's religions, both

present and past, have used and still do use, **there are no "divinities", THERE ARE NO SUCH THINGS AS "GODS" OR "GODDESSES"**.

Those terms imply and impose insurmountable barriers between humans and such creatures. There are no such barriers; in fact, there are no barriers of any kind. Humans, due to their natural preoccupation with both physicality and their own socio-environment, tend to think in hierarchical terms. On the levels of the physical realities this is naturally experientially based and totally valid. It is in no way valid on the planes of extra-physical realities!

**THERE IS NO HIERARCHY ON THE TRANS-PHYSICAL REALITIES. THE ONLY DISTINGUISHING CHARACTERISTICS OF ENTITIES EXTANT ON THE TRANS-PHYSICAL REALITIES ARE: THE OSCILLATION RATE OF THE SINE-CURVES OF THE PARTICLE CARRIER WAVES THAT DELINEATE THE FORCE FIELD THAT IS THEIR TRUE REALITY AND, DIRECTLY PROPORTIONATE TO THAT OSCILLATION RATE, THE VOLUME OF THEIR CONSCIOUSNESSES AND THE INFINITE EXTENT OF THEIR AWARENESSES.**

The only real difference that exists between physical beings and non-physical beings or "spirits" lies in the quality of the energy that makes up the force-fields which are the only true reality of either class of being. In what can perhaps best be described as "The Higher Realities" each center of consciousness can best be described as a "light". Most human beings, but not all, are dim candles, spirits are brighter candles, but some spirits and some humans, are only to be compared to very bright Halogen Lamps. These differences are to be explained simply by oscillation rate within the energy field.

Those non-physical beings erroneously and foolishly identified by humankind variously as "angels" and "divinities"(of varying types and ethnicities) because of the strength of their energy fields, differ from other non-physical entities only by the largeness of their comprehensions and awareness. Because that consciousness is based upon the rapidity of oscillation of the particle carrier waves of the energy field that renders them individual, these entities are also individuated by the nature of their energy field and the magnetic auras that define that field. These entities are not "divine" at least not as humanity defines that term, but they clearly relate to humankind in approximately the same proportion as humankind relates to the lower sentience's called "elementals". **They are not "better" they are simply different**, and because of that difference they manifest powers and abilities not possible to humankind.

**THESE POWERS AND ABILITIES ARE NOT AVAILABLE TO HUMANKIND NOT BECAUSE HUMANKIND IS SOMEHOW INFERIOR BUT BECAUSE HUMANKIND IS ENCAPSULATED IN PHYSICALITY AND CANNOT MANIFEST POWERS AND ABILITIES THAT DO NOT EXIST IN THE LEVELS OF PHYSICAL REALITIES.**

In the course of our work in experimental ritual we constantly refer to "Gods" and "Goddesses" and "Orishas" of various identities. **This identification is for convenience's sake only, and I would strongly wish that we could find an improved nomenclature.** There are no things extant in the universe that actually match the human notions of divinity, those notions are perverse and pretty contemptible when all is said and done. They are also pretty harmful to individual human beings. There's far too much opportunity for damaging ego gratification in identifying one's self as some kind of "bosom buddy" of a divinity.

One of the other problems involved in mis-identifying the higher levels of spirit being is that in the process of fitting them to a limited and limiting human conception, we fail to see just how limitless they are. The entities, or centers of spiritual consciousness, that we identify as deities, are in many, if not most ways, infinitely beyond the simplistic and puerile human notions of the divine. Human Notions of "divinity" are usually so perverse that the very idea has become negative and harmful in the extreme.

When I, as a group guide and teacher, identify some or another visiting spirit as "Artemis" or "Gaia" or "Cernunnos" or "Oshun" or "Yemanja" or some other such, what am I actually doing? As I see it, I am identifying the essence of the spiritual energies with which we are in contact by the most familiar example of those energies I can think of; even when that "familiar example" is a Disneyesque caricature of the entity in question.

There is, however, one important observation I want to make in this respect.

Over the past two hundred fifty thousand years of human evolution (and much more if the latest calculations and findings are correct, and I am sure they are) the human race has created various things that are perhaps best defined as "thought forms" on the non-physical planes. These "thought forms" represent aspects of human emotional and intellectual fervency and actually exist in a relatively inchoate way on the non-physical. They take forms such as "Jesus Christ", or "Maiden, Mother, and Crone" or "The All Father" and also "Angels" and "Devas" or any other human fantasy, all in a multitude of cultural contexts. Spirits, of almost any degree, "high" or "low" can, and do, utilize such thought forms in their interrelationship with physical minds. That's what makes human-spirit interrelationship so very dangerous for humans. It's also why every valid spiritual teacher in human history has strongly urged the development of "right discrimination" on their followers. That's why I think it behooves us to speak of the spirits with whom we deal as either "spirits" or "spirit guides" and leave it at that.

The Egyptians, at least at the start of their culture, had an extremely accurate view of advanced spiritual centers of consciousness; they called them "Neters" which meant as best I can translate the concept into modern terms, that each of them represented a specific essence of reality. That's why the Egyptian Divinities were presented in such a fantastical fashion. The "animal component" was symbolic of the aspect of nature which that particular Neter symbolized/made

manifest. We, as individuals, and as a group of people, are experimenting with Shamanism and Shamanic methodology to find a context for it that is appropriate to life in the 21st century.

**WHAT SHAMANISM WAS IN PAST SOCIETIES IS INTERESTING BUT IT IS HARDLY APPROPRIATE TO SPACE AGE/COMPUTER AGE HUMANITY.**

The essential reality of Shamanism is "spirit talking". Shamans bridge the gulf between physical beings and spirit beings. Humans are real, spirits are real, no matter what we call them, they exist. **THEY EXIST TOTALLY INDEPENDENTLY OF HUMAN PERCEPTIONS OF THEM.** They are not even remotely human or humanlike. While there is a completely valid argument that the spirits are our creators (each human is a manifestation of an immortal spirit) they are distinctly not our "Masters".

Because these entities are what they are though, there is no implication ever, on their part, no matter what they may "say", of judgementality in the condemnatory sense of the term judgmental, nor do they wish to do anything that is other than beneficial to humanity. **THEIR ONLY GOAL IS TO LIFT HUMANKIND TO THEIR OWN LEVEL AND PUNISHMENT IS IN NO WAY A PART OF THE UPLIFT PROCESS.** If, in the process of helping, they must sometimes point out areas of improvement in someone's activities or attitudes, it is not in a disapproving sense it is merely an effort to help. Aside from societal punishments brought about by society's laws and activities, no one is ever "punished" from the extra-physical planes.

On the physical planes of the multiple realities there are laws and courts and prisons where those who transgress human laws are "punished". On the non-physical planes of the realities, most, if not all so-called "punishment" (and remember we are talking about posthumous retribution) is self-administered and probably unnecessary. "What's done is done and cannot be undone"; if this were not entirely true and if post-mortem punishment would undo what is already done then perhaps such punishment might actually be useful. But posthumous punishment does not change what's already been done and so spirit, and those who live only in spirit, view human affairs and human mistakes in a totally different light than do humans themselves. That is why punishment and retribution are conceptions which have absolutely no meaning on the other side of life. On the non-physical realities the complete self-realization of one's own mistakes, and of the nature of the effects of those "mistakes", is adequate retribution.

The evolutionarily advanced centers of spiritual intelligence which we must call, for lack of a better term, "Divine": are completely unlike humans in any way. In point of fact, all spiritual beings, from the most basic elemental center of pre-sentience to the highest levels of evolved sentience, are first and foremost totally non-physical. That non-physicality renders all physical preoccupations null and void where they are concerned.

Humans, on the other hand, tend to expect their divinities to want things from them which are related only to the physical. Humans tend to believe that the divine requires "sacrifices" of varying kinds and severity from humankind.

**The Priesthoods, and others who make of religion a "profession" both male and female, of the human race have always intensified this total misperception because to do so was a fount of almost unlimited power for the Priesthoods.**

Priesthoods with one entirely non-human exception, however, are entirely *of humanity*; they are not *of the divine*. Priests and Priestesses are appointed by humankind, and unfortunately far more frequently, *by themselves*, to mediate between humanity and the divine. Unfortunately for the human race, Priests and Priestesses who are not Shamans have absolutely no superior experience or knowledge of the divine than do their fellow humans. They clearly have no rights at all to dictate to their fellow humans based upon a presumption that they are privy to the "will of the Gods".

Shamans on the other hand, and I want to make it clear that they are not the "exception" to which I referred in the previous paragraph, are, depending both on their seniority and upon the level of intellectual and spiritual evolution they represent, are truly not much part of humanity, but they are very much a part of the non-physical realm.

This that follows I say to you in full awareness that it is true!

**NO ENTITY, OF A LEVEL OF EVOLUTIONARY ADVANCEMENT PERQUISITE TO BEING DEFINED AS "DIVINE" HAS EVER REQUIRED OR REQUESTED "SACRIFICES" OF ANY KIND FROM HUMANKIND.**

Now, what do I mean to say by "sacrifices"? Well, first there's the obvious thing, cutting some living thing off from life in a ritualistic setting. This I say to you regarding the sacrifice of living things. Never in all the history of human existence on this planet has the sacrifice of a living creature been demanded of humanity by the entities of spirit! **NEVER, NEVER, NEVER!** The sacrifice of living things has always been simply one of humankind's terrible crimes against their own humanity. Sacrifice of this kind is never valid, it is never justified, it is never benign, it is never excusable. Sacrifice of this kind is productive only of negative results among human society. **MORE THAN ANY SEXUAL ACT CAN EVER BE, LIFE-SACRIFICE, AND IT DOESN'T MATTER AT ALL WHETHER IT IS THE LIFE OF A HUMAN OR THAT OF AN ANIMAL, IS DEPRAVED AND DEPRAVING.**

But there are other kinds of sacrifice as well; these are well represented by the vows of poverty, chastity, and obedience of the Catholic and Buddhist Priesthoods. But these things are no more valid than the other.

Everyone who reads this has spiritual potential, but that's hardly a distinction because everyone has spiritual potential. Perhaps it would be better to say that

everyone is not simply potentially a spirit" but inevitably a spirit! Some, but far from all of you are potential Shamans. Some of you are immanently healers. The Parascience Group and its members are, more than any other thing, intended to be pathfinders, leaving the commonplace and familiar and comfortable behind and going out ahead of others in an attempt to chart new territory in an almost unknown realm. In its long history the human race has always had its pathfinders and it is not the most comfortable thing to be. What, I assume you're wondering, does all this that I am talking about have to do with you as a member, or simply a reader of Parascience?

Hypothetically accepting the idea that you might be a Shaman; What sacrifice would the realm of spirit require of you as a Shaman? Only one, and that is not ego but self-centeredness. As a Shaman/Shamanka or whatever they may come to be called in the years ahead, you must care for others far more than you care for yourself. There is no place for the self-absorbed and self-concerned in the ranks of the pathfinders. Self-absorption must be transcended and replaced by other-centeredness, which simply means that you must truly deeply care for, and as a result, guide, and help, and heal your fellow beings on this planet in an altruistic manner.

This is not something which is truly a choice. **If one is a healer, and healers are born not made, one absolutely must heal or the confined energies will tear you apart.** There is absolutely no sacrifice involved in healing. Healing is a joyous act and in healing one is always healed. Being born a healer is a very great blessing indeed, but, if a person is self-absorbed it can easily turn into a curse!

Make no mistake though, healing is possible on many levels and almost every human being with about 5 minutes training, is capable of spiritual healing of some kind or another, there are no special qualifications of any kind. Shamanic healing on the other hand, is another kind of thing altogether. A person who is blessed/cursed with the Shamanic Healing function must heal and in so doing is of course healed, but while an ordinary person, with no special talent for healing, can try to heal or not as they are motivated to do or not to do; *with the Shaman, there is really no choice in the matter for the reason given above.*

Ordinary humans can, with training, turn the kind of healing of which they are capable on and off at will, but in a Shaman who is a healer the energies are constant and as a result unless directed outward to a recipient, they are temporarily confined to the healers body which. like all vessels can only hold so much energy or whatever, when unutilized the healing energies burst their container. That is why I describe healing as a blessing/curse the ability is a blessing when used and a curse when repressed. This is equally true of a very advanced Shamanic function, **empathy**. But empathy is, while a very great blessing indeed, for the person so blessed, it regularly seems like a curse all the time and there is absolutely no choice involved in its use.

We live in a universe in which physicality is the least real thing, the demands made upon you all are never physical, never painful (or at least they shouldn't be if your priorities are in order). It is what is innermost with you that is of interest to the spirits.

Next there is the sacrifice called "celibacy" or "virginity". No spirit at what we can agree to call the "Divine" level has ever demanded such a totally harmful sacrifice on the part of those who are connected with that spirit. There is talk of The Maiden Aspect of the Goddess, and true, in the history of the human race her Priestesses have largely been life-long Virgins, **but that is their own requirement not the Maiden's**. The Huntress, or the Maiden Goddess, who herself is only a thought form created by humans, requires a purity of outlook, attitude, and purpose. But that has nothing to do with any kind of virginity or "sexual purity" which is a concept utterly devoid of meaning.

### **THE ONLY PRODUCT OF CELIBACY IS NEUROSES AND PSYCHOSES!**

### **HUMAN SEXUALITY HAS NOTHING TO DO WITH SPIRITUALITY AND EVERYTHING TO DO WITH HUMAN EMOTIONAL AND PHYSICAL NEEDS.**

The aspect of shamanism which I feel most deeply needs to be impressed not simply on the members of this group but on the human race as a whole is the simple fact that the nature of human reality, the nature of the human condition, is that the reality of the human condition is only apparent. The intrinsic reality of all sentience is absolutely non-physical. With the single exception of the experiential nature of apparent reality, and the contribution the physical realities make to that experience, physicality is largely irrelevant to the realms of spirit.

Each of you is the temporary experiential module of an absolutely immortal evolving intelligence. You are also, yourself, the immanently immortal core of a line of evolving sentience that is being newly created by your existence. An energy field, once created, is never lost to the universe, and you are each of you energy fields. Therefore you are the manifestation of an immortal intelligence but you are also in the process of becoming an immortal intelligence. Physicality is almost meaningless in the long run and sacrifice and self denial are not only meaningless they are unnecessary and harmful.

I hope this little discourse will be helpful to all of you in your finding of pathways and forming your attitude towards these teachings.