



97. Multidimensional Awareness, Part 1

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Future Sense is a podcast edited from the radio show of the same name, broadcast on BayFM in Byron Bay, Australia, at www.bayfm.org. Hosted by Nyck Jeanes and well-known international futurist, Steve McDonald, Future Sense provides a fresh, deep analysis of global trends and emerging technologies. How can we identify the layers of growth personally, socially and globally? What are the signs missed; the truths being denied? Political science, history, politics, psychology, ancient civilisations, alien contact, the new psychedelic revolution, cryptocurrency and other disruptive and distributed technologies, and much more.

This is Future Sense.

Nyck: You're tuned to *Future Sense* here on BayFM with myself, Nyck Jeanes, Steve McDonald, my co-host, and our good friend Mitch Schulz, the Texan Elf, who is visiting here. I think this is your last week here, isn't it, Mitch, because you're going back to Texas next Monday?

Mitch: I'm going to California first and then back to Texas, and I might sneak in next Monday before I leave, so you guys will have me back.

Nyck: Excellent, I think we'll have you back.

Steve: And you're going to California for the Grof documentary work, is that right?

Mitch: Yes, there will be a private screening with Stan Grof and his wife, Brigitte, and then there will be a private breathwork session in Oakland.

Steve: Excellent.

Nyck: When will that film be available out here? Do you have any idea about that?

Mitch: Yes, we'll probably start with community screenings this Summer and then do a full release this Fall of 2020. So we'll look at doing another tour like we did with *From Shock to Awe* [Editor's note: *The Way of the Psychonaut* is now available to buy or rent at <https://www.thewayofthepsychonaut.com>].

Nyck: Fantastic.

Nyck: We're talking now about a multi-dimensional awareness. Steve, where are we going to start today?

Steve: We are indeed.

Awareness of multiple dimensions of reality is something that's always been present for humanity, and I want to start the discussion just by giving a brief summary of different states of consciousness. I'm drawing on Ken Wilbur's work here, and what Ken is famous for is looking at all of the great traditions throughout history and how they explain these kinds of things, and then summarising them quite nicely.

We've got one, two, three, four, five different states of consciousness here. The first one is the gross state or the waking state, which we're in right now. Some people, of course, are born with certain talents to be able to tap into other states of consciousness when they're in the waking state and we know them as psychics or mediums and those sorts of things. I guess everybody experiences the gross waking state; some—a small percentage of people—have certain talents that allow them to tap into other states of consciousness while they're awake, which is quite interesting and always seems to have been the case.

The next state of consciousness is the subtle state or the dream state, which again, we're all familiar with. We all sleep and we all dream at certain times. In the subtle state, it seems to be extremely similar to the waking state of consciousness. In other words, the kind of stuff that we dream about is very much similar to the kind of things that we experience when we're awake. Sometimes we seem to be obviously processing real events during our dreams, and other times we have dreams which come through as being markedly different in terms of their clarity and their seeming to carry a message, often. Again, all of us have that experience.

The third state of consciousness, going deeper, further, is what's known as the causal or deep sleep state. Sometimes this is described as deep, dreamless sleep, which again, is, by definition, difficult to recall because there's nothing really to recall there, but it's also the causal state where we are said to encounter archetypal figures. So, whereas in the subtle or dream state, we're encountering personalities which are very, very similar to the personalities that we encounter in the street and in everyday life, the archetypal encounters in the causal or deep sleep state represent archetypal themes. So here we might encounter God figures from certain religions that are said to represent certain qualities, like, for example, Ganesh, who represents being the ...

Nyck: Remover of obstacles.

Steve: Yes, that kind of thing; angelic figures, but figures that represent a kind of archetypal theme.

Nyck: Greek gods, perhaps. Depends on your personal history and mythology, perhaps. No doubt what you've read, what you've experienced in your life.

Steve: Exactly. So that's the third state. Going deeper still, we have what's known as the empty witnessing state where we seem to be one step removed from what's going on yet we're witnessing it in an almost disconnected way, where we're not actually immersed in the emotional experience of what's going on, but we're witnessing and being able to notice and become aware of whatever's going on around us.

Nyck: Which is the goal of lots of meditation and mindfulness practices in particular.

Steve: Absolutely, it is, yes.

The deepest state is often called unity consciousness or unity of consciousness, and by definition, it's really impossible to describe, but it involves the experience of becoming one with everything, basically, to the point where there is no observer to observe because it's just everything—all is one thing.

Nyck: And that space, of course, is, I guess, the dissolution completely of the ego, of the id and identification with anything, pretty much.

Steve: Exactly.

Nyck: Which can be a very terrifying state and yet at the same time, it can be an opening to extraordinary states of consciousness and awareness of the self in a different way; different perspective completely.

Steve: That's right. Some people use the terminology non-dual consciousness, which I find quite problematic.

Nyck: Why?

Steve: Because people talk about operating in the non-dual state. For starters, if they're trying to describe the unitive of state of consciousness, you can't talk about it. You know, 'the Tao that can be spoken is not the true Tao'.

Nyck: Ah, paradox, paradox, paradox.

Steve: Exactly, so I think what a lot of people mean when they say the non-dual state, they mean empty witnessing—that capacity to take a separate and disaffected viewpoint of what's going on.

Mitch: Well, how can it be a pair?

Steve: How can it be a pair if there's only one? Exactly. That came up on the weekend, actually.

Nyck: Oh?

Steve: It's a long story, but there was a pear involved, as in a piece of fruit.

Nyck: Oh, OK. Very symbolic, a pear. I love that.

Steve: Exactly.

Nyck: You get to the core of things, I guess, with those sort of fruits, don't you?

Mitch: I didn't get the core out of the pear which was the issue, you know? So, biting into the core.

Nyck: Ah, metaphor upon metaphor.

Steve: And was it you that offered me the pear? He said, 'here, have a pear', and I said, 'how can it be a pair if there's only one?' Anyway, that's another story.

So, we've just run through there, the basic descriptions of a summary of different states of consciousness: Gross or waking state; subtle or dream state; the causal or archetypal realm; empty witnessing; and then unity of consciousness. That structure, it's a good guideline and

it fits pretty well actually, with what most of the great traditions around the world teach in terms of different realms of consciousness.

So our discussion today is about human awareness of these different realms of consciousness, and particularly the amount of awareness we can have in the waking state—that's, I think, a particularly important focus. The reason that we're talking about that is because if we look through the First Tier of consciousness, we can look and see how that awareness changes and expands as we go up through different layers, and then it becomes particularly important in the transition between First and Second Tier, because there's a marked increase in multi-dimensional awareness as we move into Second Tier consciousness. We can look at, and we'll talk about, Layer 6, which is the preparation of this foundation for the Momentous Leap or the great leap into Second Tier; and how a whole lot of things in Layer 6 point our attention towards that kind of stuff.

Nyck: I won't jump ahead, but as you're speaking, of course, that Second Tier—the beginning of Second Tier consciousness—for the first time creates a capacity that encompasses all those previous layers from the First Tier in a way that sources what is valuable in those as part of the greater awareness of the Second Tier as it's emerging. So it's not an either/or situation, it's actually inclusive of.

Steve: That's right, and all the value systems of course, being nested within one another, each new value system is like a layer being put over the previous one, and so we get an accumulated understanding that comes from building these layers of consciousness, and each different layer brings a certain expansion on what was already there; and different perspectives as well.

We might take a short break and then we'll come back and work through the First Tier layers of consciousness and look at multidimensional awareness and how they play out there.

Nyck: You're tuned to BayFM; you are on *Future Sense* here on BayFM out of Byron Shire and listening, maybe online, anywhere in the world at www.BayFM.org or to our edited podcast in your podcast platform situation, or through www.future sense.it.

Nyck: You are tuned to *Future Sense* here, with Nyck Jeanes, Steve McDonald and our guest, Mitch Schultz. Thanks for joining us wherever you are listening from in the world.

We're going to be talking a bit now to go through some of the layers and the multidimensional awarenesses and how it shows up in these different layers.

Steve: Yes, so looking at the First Tier ... we're talking about the realm of spirituality in religion, I guess, in conventional terms, but also, in the back of our mind, we're aware of our

growing scientific understanding of quantum mechanics and the quantum realm, and how much of our stories and ideas that have come up historically around spirituality and religion are really ways of us trying to make sense of the strange nature of this physical reality, and it's and our interaction with the quantum realm.

So starting out at the first layer of consciousness in Clare Graves's is model, which was a Hunter-Gatherer type of human being, we don't have a lot of solid evidence from then because we're talking about pre-written history here, and we're also dealing with a period that was mostly before our earliest decent historical records, and quite possibly subject to the destruction of a lot of historical evidence due to various cataclysms on the planet as well—particularly, I'm thinking of the Younger Dryas comet impact event, which happened around 10,800 B.C.—so we don't have a lot of good evidence. We've got rock carvings, we've got some really unusual megalithic buildings, which we probably couldn't build today, dating back to that period—we think, anyway—and some strange stories from the evidence we do have in pictures and cave paintings and those sorts of things, of beings that were known as Star People or Sky People. I think this is part of the reason why we have a lot of trouble figuring out the nature of some of the messages that have managed to be carried forward from those times, mostly in oral history—although strictly speaking, our oral histories don't stretch back, as far as we know anyway, into that Hunter-Gatherer period—but some of the really strange things like, again, the megalithic builders kind of stuff, the stories that do relate to that period. They are really from the next layer of consciousness, in the Tribal period, around the seven sages appearing in many, many different cultures, who seem to have magical powers and seem to be able to travel in very effective and unusual ways, sometimes known as flying and those sorts of things, and personally, it's becoming more and more evident to me that our understanding of these earliest layers of consciousness, and particularly the historical evidence there, isn't clear yet and it's something that we really need to unpack further. As I've mentioned many times on the show, Freddie Silver has done a great job of starting to do that in his recent book, *The Missing Lands*, and I think we've got a lot more to learn about early history and also the possibility of extra-terrestrial contact during that period. But coming back to a more mainstream mindset, we don't have a lot of evidence of our spiritual understanding at the early Hunter-Gatherer stage. We've got cave paintings, some of which show animals in kind of x-ray vision, some which show beings with strange halos, possibly spacesuits; and mysteries—mysterious carvings—depicting flying vehicles. I've been told personally by a healer from Central Australia about some carvings there of flying machines depicted in the local area out around Alice Springs, the East MacDonnell ranges there.

Nyck: And that was well before Pine Gap.

Steve: Exactly. We can't put much together there except to say that it's very mysterious and I think we've got a lot more to unpack as we go forward, but looking at the next layer of consciousness, which is Traditional Tribalism, we know for sure that there was generally an animistic approach to spirituality there. There was a belief that there was a multidimensional consciousness which existed within everything, and usually it was given an animistic nature.

Nyck: Yes, so plants and animals basically represented, in a sense, those deeper layers that are inherent there.

Steve: Exactly. All these things were animated with a spirit, and medicines developed during this time to allow us to access deeper states of consciousness while we were awake; so really accessing the waking dream kind of state where we are awake, but we can get into the dream state, and even perhaps into the causal state as well, where we're interacting with archetypal beings and those sorts of things, yet being awake, thanks to the use of deep meditative practices.

Nyck: And most of those, in that era in tribes, was the governance or the province of the shamans or the leaders, so it was not always distributed amongst the tribe. In some cases, yes, of course, and maybe that's an evolution you can speak to, but initially, that sort of sacred secret access to those multidimensional realms was usually with the shamans, the leaders of the tribes and so forth, and then the wisdom that was dispensed and the direction for the tribe would emerge from that.

Steve: Yes, often that was the case. Sometimes it would be that person who would access the other state and then report and pass on messages, and sometimes that person would facilitate others, perhaps during initiation ceremonies and those sorts of things, of entering into these altered states. And it's not so much the access to, or the depth of the altered state that's important here, as the value set and the mindset that was used to explain the experience.

As we go through the layers, we can see how those value sets flavoured the way that we interpreted whatever we experienced there, and typically in the tribal state, what we experienced was similar to a tribe where it was a tribe of spirits who lived in different things and they interacted with us in very similar ways to the way that our family and our tribe interacted with us in the waking state.

Then, as we move into the third layer of values according to Clare Graves's model, this is what he called Egocentric, which is very much about power and very much from a mindset of conflict where all of life was some kind of power struggle. This reflects the fact that we broke out of the tribal structure where the power structure was very clearly laid out—there was a head of the tribe and there were elders and there were tribal members—but now with the emergence of Layer 3, we literally broke out of those tribal structures, broke out of the tribal boundaries in terms of the physical land, and then had to basically come up with a new structure for ourselves, which reflected the reality of life; and the reality of life was that, because we left our tribal boundary, we were in conflict with other people on their land, and we were using our power to take their resources, so our spiritual construct reflected that. All of a sudden we were dealing with spirits who were combative that we had to battle against, and that eventually, early in transition period between Layer 3 and Layer 4, where Layer 4

brought the structured gods and structured religions, as we transitioned out of the egocentric, power-driven phase and into that, the gods started to become powerful, and they would throw lightning bolts at us, sometimes for no reason, just because they wanted to, apparently.

Nyck: It's interesting that, in the evolution through Layer 3, as you're saying, into Layer 4, that the Viking gods, the Greek gods, probably emerged in those periods and became militaristic as a reflection of, a justification for, the activities of that era; and then emerged into the more structured in Layer 4, as you said—the God, usually the male God, who sits above, dispenses the tablets, the wisdom, and that's how you're supposed to live.

Steve: That's it, and usually didn't shave; had a big beard.

Nyck: Yes, had a big beard, which is curious.

Mitch: The other thing that's interesting here too, I mean, we're talking about this as a species-level thing, but as you mentioned many times here, there is the personal level and the correlation there, and so you can just do a thought experiment as we're uncovering these, thinking about yourself as a child, and as each one of these states start to unfold and you're getting more and more information in your own life ... I'm just imagining my own dreams when I was a kid. Some of them felt very animistic and outside, and then you start to add these different layers to it. So bringing it back to the personal, I guess, a little bit, too, as we're talking about that on the species level. On a personal level, it can help wrap some context around that for you.

Steve: Absolutely. It's always good to bounce backwards and forwards between that individual experience and the big picture as well and see the common patterns in there.

Mitch: The cosmic ping-pong.

Steve: Exactly. So, as you said, Nyck, moving into Layer 4, we have the structured religions and this is when all of the major religions that we have on the planet now emerged, during that time. It was a time where large-scale agriculture allowed us to come together and live in large settlements—all of the great civilisations that we talk about were developing during that time—and because we were living together in close quarters, we had extra time on our hands because we weren't taking up hunting and gathering all the time. We could just get food at the market, and that gave us time to do other things like invent philosophy and that kind of stuff, and we had to have quite a structured arrangement with our fellow human beings in order to live ok in that densely packed kind of civilisation. So there was a

requirement for rulesets, and again, that everyday life experience shaped how we told our religious stories, and our religious stories were of gods who had a list of rules that we had to follow. You can see how that was a really good mechanism for maintaining a peaceful society, telling everybody, 'OK, there's this God and here's his rules and you're going to follow them, otherwise you'll be in trouble.'

Nyck: And if you do follow them, when you die, you go to Heaven.

Mitch: It's interesting, talking about this transition here too, from 3 to 4, but even at 4: I've been watching *Vikings*, and they're playing back and forth with how the Viking culture starts to get to Europe, and their conversation back and forth between the Christian church and the Catholic Church with the Viking culture and how they saw the gods and what that meant, and, you know, whether that was a predetermined fate that was there or whether we had this free will. Some of the dialogue that they get into is very interesting and very telling too, I think, on how these cultures come together. There are similarities within all that, but then there's slight tweaks on how they're understanding what that God is or who that God is or if God exists.

Nyck: *Vikings* is a Netflix series, isn't it?

Mitch: It's on Netflix, yes.

Steve: Bearing in mind, too, it's also a programme that's been produced by current values, and the current values idea of what their values might have been back then, and so, it's going to have a flavour of Layer 6 and Layer 5 in it as well.

Nyck: Love it.

Steve: And so we got up to Layer 4—structured religion. Because of the rigid rulesets, there was probably, maybe for the first time in history—who knows?—but a bit of a crackdown on alternative access to multi-dimensions and some of them were forbidden, right?

Nyck: Yes, burn the witches.

Steve: Yes, all that kind of stuff—suppression of pagan practices. There was the merger that happened during that Layer 4 period between politics and religion for purposes of controlling populations, and so often, when, for example, the Christian church moved into a new country which had been conquered by whatever—the Romans or whatever—they would

actually take over the old pagan sacred sites and then build a church on top of it, which would absolutely stop the local pagans from doing what they normally did on that site because the church was on top of it, and then prohibit and sometimes even kill them if they continued to practise their old ways.

Nyck: We were talking last week about ley lines, dragon lines and those things, and of course, many of those, particularly in Europe and in the UK, were built on these nodal points along these dragon lines, these ley lines, and whether the Christians knew that or not—they probably did—so in a sense, they appropriated the energy by doing that, by building on top of those sites.

Steve: Yes, so you had this unusual thing that happened there. What happened was, these old practices—what the church would call pagan practices like earth-based religions—of course, people who had grown up practising those things didn't want to give them up for some God that foreigners had tried to force on them, so they continued to practise underground, and we also saw the development over time of mystical arms of the major religions. And so you had mystical groups forming within Christianity and Islam and those sorts of things.

Nyck: The Knights Templar.

Steve: Yes, the Knights Templar, the Sufis, and other different groups within different religious contexts.

Nyck: Just as an aside on that, it occurs to me to wonder why so much of that is still somewhat suppressed—I mean, there's many of us who read and understand a bit of this; many people are very interested in these areas of these secret societies, so to speak, under the auspices of the major religions, for example—why are they still so invisible somehow, to most people; not part of the authentic or the known history that we give credence to, generally speaking?

Steve: There are probably a number of reasons. One of them certainly is that the structured churches came to be dominant hierarchies of power, and part of the political religious alliance was, in order to control the population, basically bringing this power element into religion, whereby the only way that you could access these other realms and get wisdom dispensed and your wishes granted—your prayers answered and all this kind of stuff—was through the church, and that meant that you had to go to the church, you had to do what the priest told you to, you had to donate to the church and all those sorts of things. So I think power is a big part of it, but also in order to reinforce that power, there was a lot of fear created around these other practices that sat outside the church's domain, and at some

point, someone invented this guy called Satan who really, you had to watch out for, because he was going to come and tempt you away; and the whole flipping of the snake story in the Garden of Eden—I mean, if you go back in history to pre-Christian times, the snake was seen as a representation of the earth energy. In fact, as you said, the Earth energy lines were called snakes, serpents, dragons, those sorts of things, and therefore, the snake could be a dispenser of wisdom. But then that got flipped upside down and the snake became the temptation, the representation of evil.

So I think fear really had a lot to do with the fact that these things were suppressed and continue to be suppressed. People became fearful of them and didn't want to dally in them, and in the process of doing that, disconnected from that direct experience of spirituality. That's really what happened with the structured religions, is the experience of these other realms, apart from the dream state, of course, was kind of disconnected and people were discouraged from doing the practices—taking the plant medicines, all of the things that could connect them to these deeper causal and empty witnessing states and unitive states. Because people grew up without those practices, they didn't know what it was like to experience those things; the skills were lost in mainstream society and then, of course, people feared it because if they accidentally stumbled into one of those realms and they didn't know anything about it, it was pretty damn scary. Whereas if they'd grown up in a civilisation where everybody did it, you were taught to do it as a kid, you would be much more at home and comfortable with doing those sorts of things.

Mitch: Yet being a human being, we constantly have that direct relationship and experience, and whether or not we wander around accidentally, we can still embody those and we can still experience that, so I encourage you just to tune up when those moments happen, see what's happening in the world.

Nyck: Very good. We'll take a break and come back and finish talking about the First Tier and the relationship to multidimensional and altered states of consciousness.

Steve: So, on the back of the Layer 4 suppression of Earth-based spirituality and the very strict rule-based religions that developed out of that, we then moved into Layer 5 where we had a particularly materialistic value system emerge. You can see that what went on in Layer 4, with the disconnection from the direct experience stuff—so the practice of that was really heavily suppressed; most people wouldn't be able to engage in it anymore—and they're moving into a more materialistic value set in Layer 5, it became even more separating in terms of removing us from the old practices that we had back in Layers 2 and 3 in particular. So it was a bit of a spiritual desert during the Scientific-Industrial era, and there was even that agreement made of the separation of religion and science around the time of Descartes, where it was like 'you guys look after that, we'll look after this', and so really disconnecting the physical body from the spiritual experience, so it's like cutting the bridge in a way.

Nyck: Of course Descartes said, "I think, therefore I am". I always like to turn that around: "I am, therefore I think" is one thing that I do.

Steve: Totally. Yes, a very weird time, and we're sort of living with the handicap that was created from a spiritual and religious point of view there. Interestingly also, with the development of science—first mainstream science and then quantum mechanics emerging roughly a little over 100 years ago, and science suddenly facing all these weird quantum effects, which they really couldn't fit into the standard mechanical idea of science—and so the scepticism of Layer 5 was combined with the confusion of the scientists around the quantum stuff, leading some of our most well-known scientists to start making suppositions about spiritual reality as Einstein did, and others as well. So I guess it was there during the Scientific-Industrial era, it was the peak of our disconnection from what had been in terms of multidimensional awareness in our practices for accessing that, and then also the seed of the beginning of the merger of science and spirituality with quantum mechanics basically opening the gate to some kind of future merger between the two.

Nyck: Can I bring something up in this era, because I'm interested in what you're saying, the suppression of this part of ourselves, so to speak, this disconnection occurred. Where it popped up, even in the mid-19th century, was in the poets and authors of that era—Rimbaud, Baudelaire, Verlaine, Émile Zola, Oscar Wilde, Byron—who liked to enjoy absinthe and laudanum, which is related to opium. It's interesting how that all popped up through that—that creative area—which is where it comes from often, isn't it? That rediscovery of the suppressed; and the only place where it's kind of relatively safe to shove, because 'oh, they're just artists', you know.

Steve: Totally, and I guess this was the difficulty for structured religion, was that people are naturally inclined and have the ability to access these realms—and as you just inferred, it can be helped along quite well by substances sometimes—so it was going to happen anyway, and so it created an ongoing problem for structured religion that still hasn't been resolved, really.

Nyck: Things like Taylor Coleridge's famous poem, *Kubla Khan*:

*In Xanadu did Kubla Khan,
A stately pleasure-dome decree:
Where Alph, the Sacred River, ran ...
Down to a sunless sea.*

And this was basically written on an intense laudanum-induced dream.

Also, Elizabeth Barrett Browning, largely dependent on laudanum to function. Lord Byron's daughter, the celebrated mathematician, Ada Lovelace, claimed laudanum calmed her overactive mind, so they were onto something there.

Steve: That's right.

Mitch: Interesting how that stuff starts to influence, as you were talking about earlier, with moving into the tribal state and the mythology started to come out of that and what sort of animistic characteristics we were putting into that. What happens now with our mythologies—which I would argue are starting to be played out now within television and video games and the movies, but just general paradigm—when we introduce quantum mechanics to the realm and shake out after over roughly 100 years now, and what that's doing to our understanding of complexity and states of being?

Steve: That's a really good question and very relevant to Layer 6. If we look at the *taijitu*, the tai chi symbol with the yin and the yang, and when you reach the maximum of one, the seed of the other is born, and I can see that that's kind of happened during the Scientific-Industrial era. We reached the maximum of the suppression and ignorance and rejection of our natural tendency to want to access and be able to access these things, and within the quantum mechanics realm of science, the seed was born of the possibility of reconnecting everything back together. So as we've moved into Layer 6, I mean, naturally, when we move from one of these value systems to the next, we tend to reject whatever came before, and so we can see now that there's a lot of rejection of the materialism in particular, and often mostly from a sort of physical perspective, looking at the accumulation of money and the spending of money and that kind of thing, but just generally, materialism and its tendency to ignore, discount, anything that's not physical.

Nyck: It's interesting also, how alcohol has become the altered consciousness substance of choice in most of our societies in the last hundred years or so, and that is now seeming to begin to pass away in some areas, which I'm sure you'll talk about, too.

Steve: Absolutely, and there are a lot of reasons for that. Industrialisation made it possible to mass produce those sorts of things and distribute them, so that's a factor, but generally, in Graves's writing around the use of drugs and values—he didn't write too much about it, but from what he wrote—it seems possible that alcohol may be particularly connected to Layer 4 because it kind of dulls the senses and it's good, you know, if people feel discouraged or whatever, they go and have a few drinks to dull their senses.

Nyck: And they in that side of the spiral model, they do feel connected to community through the drinking of alcohol, too. So there is that.

Steve: That's right, so the idea of having to wait a long time to be rewarded in Layer 4 was a good reason to have a few drinks at the end of the week, because you've got to wait another 39 years to get your gold watch—that kind of thing. Whereas, in Layer 5, which tended to be more of a striving, driving type of energy, the tendency was to stimulant drugs more so, like cocaine and that kind of stuff.

And then, of course, as we move into Layer 6, we're going through a heart-opening process and we're leaning towards things that open our heart like MDMA and those sorts of substances. But it's not all about the drugs. There are many, many different ways of accessing these realms, including simply sleeping and meditating and that sort of thing.

What's happened in Layer 6 is that we've rejected the materialism; we're looking back in the early stages of Layer 6 to try and remember how we do community, so we're looking back to Layer 4 and also Layer 2—strong interest in Layer 2 in particular, the tribal ways—and people are exploring, revisiting those, trying the plant medicines that the tribal people still use because, you know, there are still societies that are operating from that value set very, very successfully; and just the openness—the possibility that maybe all of these things are connected in a network somehow and, you know, your God is maybe my God, but you're just talking a different language to her or him or whatever.

Nyck: Which I guess is also part of the return to Indigenous wisdom, the sort of rediscovery and the deepening into that area of thought and beingness on the planet.

Steve: Yes. The networked nature of Layer 6, one way to look at that is it's about connecting the dots—looking at all the different pieces and all the different practices and how they are connected: how can we connect them?; how can we bring them together somehow? What we're faced with is the legacy of the moral and legal restrictions that have been put in place by Layer 4 and Layer 5, which have disconnected us from these direct experience methods of multi-dimensional contact, and of course, that's playing itself out at the moment with the opposition against the War on Drugs and all of those sorts of things, and it looks like the drugs are winning.

Mitch: It's not all about the drugs.

Steve: It's all about the drugs, really.

Nyck: Well, we call them the medicines, that would be a better word for them because as you know, listeners of this show and to many others, that that area of research and discovery and experimentation is well on the way to showing great efficacy, with many of these substances, for mental health conditions which are endemic on the planet in so many places, in so many ways now. So a great relief seems to be available to us, but with this battle

against the regulation and the way that the structures have been put in place in the last couple hundred years or so.

Steve: That's right, and one particular thing that's happening through that research is we're reintroducing a spiritual element to medicine and healing, which has been lost, particularly in Layer 5, and that's obviously proving very successful. As we've mentioned on the show previously, some of the research is saying that the depth and impact of the spiritual aspect during these research sessions is directly relevant to the amount of healing that takes place, so the stronger the spiritual experience, the more the healing actually takes place.

Nyck: And more people seem to be available to that idea, but it's still very resisted in other sections. It's a very challenging concept to realign to, or to begin to align to, but obviously many people are.

Steve: Exactly, and again, it comes down to the values. Perhaps the most important thing that's happening during the emergence of Layer 6 is that what Layer 6 brings is this rebuilding of grassroots skills of how to connect to multidimensional realms.

Nyck: Yes.

We'll take a break here on *Future Sense*, here on BayFM 99.9.

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