

**The Best
Practice Book
2010**

Michael Raduga

School of Lucid Dreaming

A Practical Guidebook

Michael Raduga

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School of Lucid Dreaming

A Practical Guidebook

First Edition

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Translated by
Peter Orange

The practice of phase states of the mind is the hottest and most promising pursuit of the modern age. Unlike in the past, the notions of “lucid dreaming” and “astral projection” have already lost their mystical halo, and their real basis has been studied in minute detail from the most non-nonsense approach. Now, this phenomenon is accessible to everyone, regardless of their worldview. It is now known how to easily master it and apply it effectively. This textbook gives each and every person something that previously could only be dreamt about - a parallel reality and the possibility of existing in two worlds. This book is for pragmatic people who are not used to taking anything on faith or reading about empty theories. The book only deals with what works in practice, and nothing else.

Proposals regarding translating and publishing this book and other works of M. Raduga may be sent to aing@aing.ru

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Foreword

This guidebook is the result of ten years of extremely active personal practice and study of the out-of-body phenomenon(*the phase*), coupled with having successfully taught it to thousands of people. I know all of the obstacles and problems that are usually run into when getting to know this phenomenon, and have tried to protect future practitioners from them in this book.

This guidebook was not created for those who prefer light, empty reading. It is for those who would like to learn something. It contains no speculations or stories, only dry, hard facts and techniques in combination with a completely pragmatic approach and clear procedures for action. They have all been successfully verified by a vast number of practitioners that often had no prior experience. In order to achieve the same result, it is only necessary to read through each section thoroughly and complete the assignments.

The book is beneficial not only for beginners, but also for those who already know what it feels like to have an out-of-body encounter and have a certain amount of experience, as this guidebook is devoted not only to entering the state, but also equally dedicated to controlling it.

Contrary to popular opinion, there is nothing difficult about this phenomenon if one tries to attain it with regular and right effort. On average, results are reached in less than a week if attempts are made every day. More often than not, the techniques work in literally a couple of attempts.

Michael Raduga
Founder of the School of Out-of-Body Travel
January 11, 2009

Part 1

Entering the Phase State

Chapter 1 – General Background

THE ESSENCE OF THE PHASE PHENOMENON

The term *phase state* (or simply *phase*) encompasses a number of widely known dissociative phenomena, many of which are referred to by various terms, such as *astral* or *out-of-body experience*. This concept also includes the more pragmatic term *lucid dreaming*, but does not always exist in the sense and form implied by that expression. Hence, the term *phase* has been introduced to ease the study of phenomena that exist beyond habitual – and often unfair - associations and stereotypes. The term *out-of-body experience* is accurate to the extent that it describes the sensation felt by a person experiencing the phase phenomenon.

A phase has two primary attributes: 1.) practitioners possess full, conscious awareness during the experience, and 2.) practitioners recognize a genuine separation from the physical body.

Simultaneously, the degree to which practitioners perceive the phase environment affects the level of sensory experiences therein, which often occur in a higher form than the sensory experiences of wakefulness. This concept is difficult to imagine without firsthand experience of the phase. And so, it is not without reason that this practice is considered to be a higher state of self-hypnosis or meditation, and is often referred to under different names as the highest possible human achievement in various religious and mystical movements (yoga, Buddhism, etc.).

How the Phase Differs from Wakefulness and Dream

	Wakefulness	Phase State	Dream
Consciousness, Self-Awareness	✓	✓	—
Realism of Perception	✓	✓	—
Stability of Surrounding Space	✓	—	—
Effort Necessary for Entry	—	✓	—

In essence, the phase is an unexplored state of mind where one is unable to control and feel his physical body. Instead, his space perception is filled with realistic phantom experiences.

Interesting Fact!

Sensations in the phase state can be so realistic that practitioners who unintentionally enter phase often believe they are still in the physical body, that the experience is occurring in the waking state. These types of unintended excursions most often occur at night or early in the morning.

It is believed that up to one quarter of the human population has encountered this phenomenon. However, if variations and different degrees of intensity of the state are taken into consideration, it may be safely assumed that everyone has encountered the phase. Since the phase is a rare subject of study, many who inadvertently enter it do not realize what has taken place once they return to wakefulness. Many do not assign any significance to the occurrence of a phase environment that is not fully formed because shallow phases don't leave the same jolting impression as deep states. Elusive as the phase may seem, this is an extremely common phenomenon, accessible to

anyone willing to consciously learn and apply the correct methods of achieving and maintaining the phase.

WHY ENTER THE PHASE?

Such a question can only arise from not fully understanding the properties of the phenomenon and its nature. When one suddenly understands at a certain moment that he is just as real as he normally is, and is standing somewhere that is not in the physical world with his same hands and body, and can touch everything around him and discern fine details, such much emotion stirs up inside him that no questions arise at all. *This is the most amazing experience that a person can attain!*

The initial phase encounter is always jolting and sometimes frightening. Depending on the individual, fear experienced during initial encounters with the phase occurs in about one-third of all cases. Even veteran practitioners encounter fear, which speaks to the profound nature of the phase state.

With time, as rapture ebbs and emotions wane, thoughts turn from the fact of the phenomenon itself towards how to somehow use it. And here, a fantastically diverse field of practical application opens up before the practitioner. These applications – which this book communicates – are not to be associated with the many unproven and dubious methods often described in sundry esoteric literature. The information presented herein is verifiable, practical, and attainable.

Whatever the nature of the phase - a state of mind, or perhaps an external experience - this is the sole opportunity to: visit any part of the world or universe; see people who are out-of-reach in real life, including relatives, the deceased, celebrities, and various creatures; communicate with the enormous resources of the subconscious mind and obtain information from it; realize desires that are unattainable in real life; model artistic productions; influence physiology, and more. These are not dull experiences. They are eminently personal and real.

THE LIFESTYLE OF A PRACTITIONER

It must be said that various diets, exercises, rituals, and so forth do not produce noticeable supplementary effects to proper practice of the phase. Naturally existent psychological and physiological comfort is of the utmost importance. Thus, methods recommending overeating, under-eating, or tormenting oneself with various diets and strange exercises are useless and ultimately detrimental to a practitioner's wellness and balance, invariably producing a negative impact to the effectiveness of techniques taught in this guidebook. Additionally, no meaningful association has been found between practice of the phase and what may be construed as "bad habits". Regardless of a lifestyle's null effect on phase achievement, a healthy, active lifestyle will always be recommended to enjoy a good quality of living.

Interesting Fact!

If one believes that it is necessary to position one's bed with the headboard facing the Northwest or some other direction in order to have more effective out-of-body experiences, then doing so will invariably have a positive effect on results. However, the issue at hand is not the positioning of the body, but a belief that is akin to an intention, which in turn is enormously important.

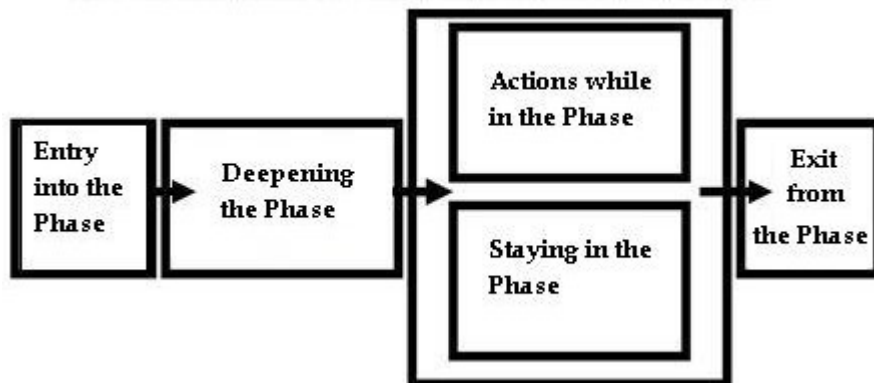
It has been observed that a regular and orderly lifestyle increases the frequency of genuine, lasting phase experiences. Sleeping normally and soundly is the most basic example of a lifestyle choice that produces direct, positive impact on results, especially when a practitioner commits to a full night's rest several times a week.

ALGORITHM FOR MASTERING THE PHASE

A novice practitioner must understand the procedure for learning and mastering phase entry. This procedure consists of several primary steps, each of which is a unique science unto itself.

1. The first and most important step addresses the techniques used to enter the phase state. It is not necessary to master every type of entrance technique (direct, indirect, dream consciousness). Learning and applying the easiest techniques provides the necessary prerequisites to more advanced methods. If so desired, it is possible to try more difficult entrance techniques in parallel with the moving on to the subsequent steps for mastering the phase.
2. Contrary to popular opinion, the need for conscious techniques does not cease upon phase entrance. It is absolutely necessary to learn and apply methods for deepening the phase to achieve a consistently hyper-realistic environment. Failing to apply deepening techniques almost guarantees that experiences will be dull, uninteresting, and subsequent practice short-lived. Practitioners should immediately learn and apply deepening techniques after mastering any one entrance method.
3. The third step involves mastering techniques for maintaining the phase, as without them the average person would have phase experiences of much shorter duration than is possible. When in the phase, the question of how to leave it almost never occurs. On the contrary, one is normally thrust from it in the course of several seconds if one simply does nothing.
4. After learning all the necessary techniques for mastering the phase state, it is time to learn and apply methods of control, which encompass the ability to translocate, find and interact with objects, influence surroundings, and so forth.
5. Once the previously noted steps have been accomplished, a practitioner may proceed to apply phase experiences to enhance everyday life. Over the course of this guidebook, we will examine dozens of these valuable applications in great detail.

ALGORITHM FOR MASTERING THE PHASE



With basic skills mastered, remember that practicing the phase is worthwhile and effective only when the results are consistent. If a practitioner enters the phase only once a month, the experience will be too emotional to allow the observation of important principles and methodologies. The phase should be encountered at least once a week. Working toward a level higher than a weekly phase entry is ambitious, even beneficial. Realistically, two to four phase experiences per week might be considered the level of a grandmaster, but this is far from the upward boundary.

As a rule, novice practitioners achieve the phase less often than is desired. However, with regular attempts, success occurs more and more frequently, which should help alleviate any frustration resulting from failed attempts.

TYPES OF TECHNIQUES

There are three primary types of techniques that make it possible to enter the phase: *direct*, *indirect* and *dream consciousness*. These methods are performed while lying down or reclining, eyes closed, the body in a state of total relaxation.

Interesting Fact!

Often, people have an out-of-body experience without prior knowledge or

belief in the phenomenon. It just happens, and a large body of evidence has been gathered to support this fact. Even more interesting is that spontaneous experiences often occur after a brief study of material about the topic, like this guidebook...

Direct techniques are performed without any noticeable lapse in consciousness. While practicing direct techniques, a lapse into sleep for less than 5 minutes is not considered a breach of the technique.

By definition, direct techniques encompass the performance of specific actions for a pre-defined interval of time. Successfully applied, direct methods result in a phase entrance without passing through any intermediary states. For 90% of the population, these techniques are the most difficult because the mind naturally exists in an excessively active state. It has been clearly proven within the School's student body that novice practitioners do not benefit from beginning a training regimen with direct techniques. This is because direct techniques require a thorough understanding and masterful application of indirect techniques in order to be effective. The incorrect notion that the phase state is extremely difficult to enter is due to the fact that people are more often drawn to the more difficult direct techniques. It is always better to approach direct techniques only after becoming expert in the use of indirect techniques.

Indirect techniques are techniques that are put into practice upon awakening from sleep.

The effectiveness of indirect techniques is not dependent on the length of the prerequisite sleep cycle. Indirect techniques can be used while exiting a full night's sleep, after a daytime catnap, or following several hours of deep sleep. The most important thing is that there is a lapse of consciousness into sleep before implementing the techniques.

Indirect techniques are the easiest techniques to practice, which is why many practitioners use them to enter the phase. Sleep naturally provides the mind with deep relaxation, which is often difficult to

acquire by other methods. Since sleep is required to perform indirect techniques, it is a convenient, oft-occurring means to conduct experiments with the phase. Novice practitioners benefit greatly from the use of indirect techniques, and learn firsthand the possibility of phase entrance.

Dream consciousness is acquired by techniques that allow entrance to the phase through what is commonly referred to as lucid dreaming.

In this case, the phase begins when the awareness that a dream is occurring happens within the dream itself. After becoming conscious while dreaming, several types of actions can be performed, including returning to the body and rolling out, which will be described later. When deepening techniques are applied in the context of a conscious dream, the sensory perceptions of the phase surpass those of normal wakefulness.

Techniques that facilitate dream consciousness are usually categorized separately from methods used to perform out-of-body travel; in practice, however, it is apparent that the characteristics of dream consciousness and out-of-body travel are identical, which places both phenomena directly in the phase. These practices are difficult because, unlike other techniques, they do not involve specific actions that produce instantaneous results. A large measure of preparatory steps must be observed that require time and effort without any guarantee of results. However, dream consciousness techniques are not as difficult as direct techniques. Moreover, the majority of practitioners, whether using indirect or direct techniques, experience spontaneous awareness while dreaming without having to apply techniques aimed at dream consciousness.

In addition to the techniques described above, there are also non-autonomous means and tools: various devices, programs, external influences, and so forth, which can be used to enter the phase. It is necessary to mention that these are only useful to practitioners who are able to enter the phase without supplementary assistance.

Various chemical substances and herbal supplements have been recommended to assist phase entrance, though using them is unlikely to do any good, and use of these has never yielded the effect that can be achieved through unadulterated practice. As such, the use of a chemical crutch is regarded here as completely unacceptable.

CONTRAINDICATIONS

Exact scientific proof that entering the phase is dangerous – or even safe - does not exist; there has never been an exhaustive, controlled study to prove either supposition. However, since the phase exists at the fringes of naturally-occurring states of mind, it can hardly be assumed dangerous. Notably, the phase is accompanied by rapid eye movement (REM), which every human experiences for up to 2 hours each night, and this begins to explain the phase experience as entirely safe and natural.

Already confirmed are the psychological influences of the phase on the physical mind and body; namely, the emotional effects that can occur during the onset of the phase state.

Phase entry is a very profound, incredible experience that may induce fear, which is invoked by a natural instinct for self-preservation. The phase can create stress. This is especially true for novices and those poorly acquainted with the nature of the phenomenon and techniques used to control it. Without knowledge and proper practice, a fear-induced reaction can escalate into full-blown terror. After all, while in the phase, fantasy quickly becomes reality, and reticent fears can take on hyper-realistic qualities. When this occurs, it's not the phase environment, but the fear that is treacherous. It goes without saying that fear is a toxic influence, especially to sensitive souls, the elderly, and people with physical ailments, like certain cardiovascular conditions. This does not mean that persons in these groups should abstain from practicing the phase. The solution is to learn about and avoid common stressors associated with the practice, know the mechanics of controlling objects, and understand the principles of making an emergency exit.

Given the possibility of negative phase experiences, it could be advised that practitioners limit the time in phase to fifteen minutes, though it is quite exceptional to maintain the phase for such duration. Proposed time limits are entirely theoretical and motivated by the fact that natural REM does not normally last longer than fifteen minutes, and, at the risk of side effects due to the alteration of natural cycles, experiments directed at unnaturally prolonging REM are not recommended.

RECOMMENDATIONS FOR USING THE GUIDEBOOK

During classroom instruction at the School of Out-of-Body Travel, several key factors are known to produce positive and negative effects toward the likelihood of success during individual practice:

Positive Effect on Practice	Negative Effect on Practice
Attentive, thorough study of the course material	Hasty and inattentive study of course materials.
Consistent work with practical elements.	Inconsistent application of techniques.
Diligent completion of technical elements.	Approximating the techniques outside of recommended guidelines.
A relaxed approach to the subject matter.	A hysterical approach to the matter, “ <i>idée fixe</i> ”.
Keeping a journal of all initial attempts, followed by recording successful phase entrances.	A lack of personal analysis when problems or a lack of success are encountered.
Adhering to the recommended number of daily entrance attempts.	Excessive number of attempts per day.
Regular attempts and practice.	Sporadic practice regimen.

Understanding that the author knows his field well	“I also know everything I need to and will do as I want”. This attitude is good only for those who have a great amount of real practical experience. Reading a lot on the subject or simply having knowledge of it is not experience.
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Exercises for Chapter 1

Questions

1. Which alternative states are included in the term “phase”?
2. How does the phase differ from out-of-body travel?
3. Is the perception of reality different in waking life than in the phase world?
4. Does the phase have applications to day-to-day life?
5. What skills must be learned before proceeding to practical use of the phase?
6. How many types of autonomous phase entrance techniques are there?
7. What is the difference between direct and indirect techniques?
8. Which techniques are easiest for the majority of practitioners?
9. Is it worth trusting various devices and programs that promise to be able to help one enter the phase state? Why or why not?
10. Should one eat meat when practicing the phase?

Tasks

1. Try to remember if you have experienced phase encounters in the past.
2. If you have encountered the phase, what type of technique gained entrance; direct, indirect, or conscious dreaming?
3. If possible, ask some friends and acquaintances about the subject of out-of-body travel or conscious dreaming. Do any of them remember a similar experience? What was it like?

Chapter 2 – Indirect Techniques

THE CONCEPT OF INDIRECT TECHNIQUES

Genuine practice of phase entrance is best begun with the easiest, most accessible methods: indirect techniques, which are conscious actions performed upon awakening from sleep. Some critics incorrectly assume that indirect techniques are not ideal, and prefer to start with direct techniques. However, doing so provides no guarantee for success and results in a large amount of wasted time and effort. *Starting practice with indirect techniques guarantees entrance into the phase.*

A specific universal technique that suits every practitioner is a myth since individuals differ widely in personality, psychology, and learning speed. However, there is a relatively easy universal algorithm, or procedure, that accounts for the characteristics of each person and allows for the most rational, effective way to attain the initial phase entrances. This algorithm encompasses cyclic practicing of the indirect techniques covered in this chapter. Without exception, these techniques - despite their varying degrees of difficulty - are suitable for every practitioner who wishes to experience the phase.

Results can be expected immediately following the first few attempts; however, to achieve measurable results, an average of five daily, conscious attempts must be made. Making more than five attempts over the course of a day is fine, too. There is nothing difficult to understand about performing the techniques since they are clearly laid out and based on real internal processes. *Remarkably, due to correctly practiced indirect techniques, more than half of students at the live school attain phase entrance after only two days.*

Interesting Fact!

Many experienced practitioners prefer to bypass the effort associated with direct techniques and hone their skills through the sole use of indirect techniques.

In order to ensure that one's efforts are most fruitful and productive, we are going to individually examine each step and principle behind the actions in great detail. Let us start from a description of the techniques themselves, which will actually apply practically just as much to direct techniques as to indirect techniques; as they only differ in character and length of application.

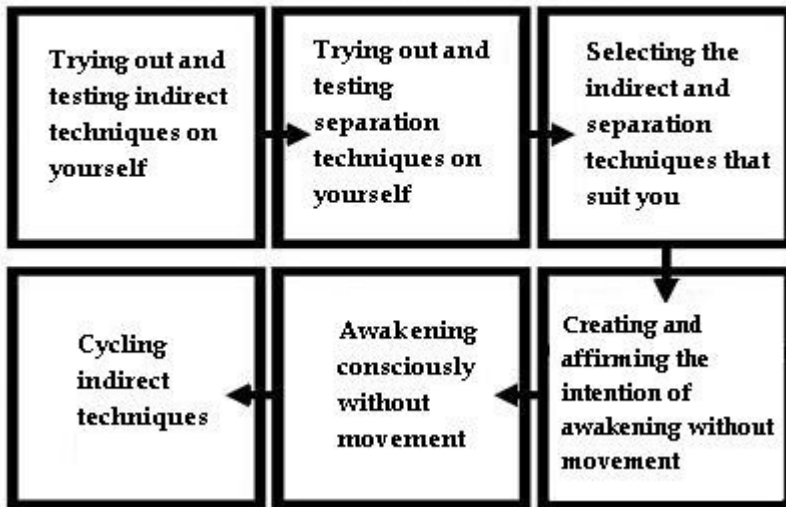
There are plenty of techniques, so after practicing all of the indirect techniques presented in this chapter, a practitioner should be able to choose three or four of the most straightforward, individually effective methods.

Separation techniques will be examined later. They are completely different from usual techniques, which only bring one into the phase, but do not necessarily themselves lead to separation from the body. It is often also necessary to know how to stop perceiving one's physical body after employing these techniques.

It is necessary to understand when to employ these techniques, and the importance of waking from sleep without opening the eyes or moving the body. Attempting to enter the phase immediately upon awakening must be learned and practiced to mastery since it constitutes the main barrier to successful practice.

After examining the peripheral information surrounding indirect techniques, the cycles of indirect techniques will be examined, including what there are, how they work, and how they are best used. Successful phase entrance is the direct result of performing these cycles. However, there are exceptions, and it is not completely necessary to proceed with these cycles if one's own mind somehow hints what exactly one should start from, which we will also examine separately.

Mastering Indirect Techniques



PRIMARY INDIRECT TECHNIQUES

Nota Bene! The techniques described below are the simple components of indirect technique cycles. Implementing each technique's description is far from effective. Of the list given below, it behooves the individual practitioner to choose the most comprehensible and interesting techniques, then actively study and apply the instructions for use.

OBSERVING IMAGES

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Observe the blank space behind the eyes for 3 to 5 seconds and try to locate recognizable pictures, images, or symbols. If nothing appears during this exercise, the technique should be substituted. If something appears, continue to passively observe the images. Meanwhile, the images will become increasingly realistic, literally enveloping the practitioner. Do not aggressively examine the details

of the image, or it will vanish or change. The image should be experienced as a panorama, taking everything in. Observe the images as long as the quality and realism increases. Doing so yields two possible results: the practitioner becomes part of the surroundings, and has achieved the phase, or the image becomes borderline or absolutely realistic, and separation from the physical body is possible.

Training

To train the use of this technique, lie down in the dark, eyes closed, and observe the blackness for several minutes, identifying any specific images that may arise from simple spots or floaters, and then gradually transition to whole pictures, scenes, or scenarios. With practice, this technique is very easy and straightforward. A common mistake made during practice of this technique is when the practitioner aggressively attempts to conjure images versus passively observing what is naturally presented.

PHANTOM WIGGLING (MOVEMENT)

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Try to wiggle a part of the body for 3 to 5 seconds, but without using any muscles. If nothing moves during the attempt, try a different technique. If a sensation of wiggling occurs, even in the slightest, continue to employ the technique, striving to increase the range of movement as much as possible. This technique should be performed very aggressively, not passively. As soon as the range of movement nears or exceeds four inches - which may take just several seconds - the following situations may arise: one momentarily finds oneself somehow in the phase, or the wiggled part of the body begins to move freely. The occurrence of movement during practice of this technique allows the practitioner to transition to a separation technique and attempt to leave the body.

While practicing phantom wiggling, strong vibrations may occur, amid which separation may be attempted. Sounds also often arise, allowing the opportunity to practice listening in, which can lead to phase entrance.

The phantom wiggling technique is not meant to produce an imagined movement by a phantom body. The point of the technique is to attempt the movement of a physical body part without using muscular action. That is, the focus should rest upon an internal intention of movement without physical action. When the sensation occurs, it differs little from its real counterpart and is often accompanied by heaviness and resistance. Generally, there is very little range of movement at first, but with concentrated effort the range of movement noticeably increases.

It does not matter which part of the body is used to exercise phantom movement. It may be the whole body or just one finger. Neither is the speed of the movement important. Increased range of perceived movement is the aim of the technique.

Training

To train the technique of phantom wiggling, relax a hand for several minutes while lying down, eyes closed. Then, aggressively envision the following hand movements, without moving any muscles, for two to three minutes each: rotating, up-down, left-right, extending the fingers and drawing the fingers together, clenching and unclenching a fist. No sensations will occur at first. Gradually, the sensation of muscular action will become so apparent that the perceived movement will be indistinguishable from real movement. During the first training attempts, practitioners are often tempted to open their eyes to see if actual movement is occurring – that's how real the sensation feels.

LISTENING IN

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Try to listen to noise in your head. Do this for 3 to 5 seconds without moving and without opening the eyes. If nothing happens during this period of time, switch to another technique. If any sounds like buzzing, humming, raving, hissing, whistling, tinkling, or melodies occur, listen attentively. With results, the sound will increase in volume. Listen in as long as there is some dynamism in the volume of the sound. When the sound stops, or the noise becomes loud enough, a separation technique may be attempted. Sometimes, the noise itself throws one into the phase while listening. At a certain stage, sounds may be extremely loud and have even been described as comparable to the roar of a jet-engine.

The action of listening in consists of actively and attentively exploring a sound, the whole of its tonality and range, and how it reacts to the listener.

There is an optional technique known as **forced listening in**, where it is simply necessary to strongly want to hear noise, and meanwhile make intuitive internal efforts, which, as a rule, are correct. Performed correctly, forced sounds will intensify the same way as those perceived with the standard listening in technique.

Training

In order to practice listening in, lie down in a silent place, eyes closed, and listen for sounds originating in the head. These attempts are usually crowned with success within several minutes of trying, and one starts to hear that noise that absolutely everyone has within. One simply has to know how to tune in to it.

ROTATION

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Imagine the physical body is rotating along an axis for 5 to 10 seconds. If no unusual sensations occur, try another technique. If vibrations occur during rotation or the movement suddenly feels

realistic, then continue the rotation technique as long as there is progress in the sensation's development. There are several possible outcomes when rotation is practiced. The imagined rotation is replaced by a very real sensation of rotating along an imagined axis. When this occurs, a practitioner may easily leave the body. The other outcome is the sudden presence of strong vibrations or loud sounds, amid which separation from the body is possible. During rotation, separation has been known to spontaneously occur and the practitioner enters the phase.

Training

To practice rotation, imagine revolving around the head-to-foot axis for several minutes while lying down, eyes closed. It is not necessary to focus on the visual effects of rotation or minute sensations in the body. The key factor is the vestibular sensation that arises from internal rotation. As a rule, many practitioners experience difficulty performing full rotation. One person may be limited to 90 degrees of movement where another experiences 180 degrees. With consistent, correct practice, full 360 degree rotation will occur.

FORCED FALLING ASLEEP

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Picture a swift, compulsory fall into sleep for 5 to 10 seconds, and then return to wakefulness, followed by an aggressive attempt at separating from the physical body. Generally, after performing this technique, the practitioner's state of mind quickly transitions between different states of brain. Strong vibrations often occur when emerging from this "pseudo-sleep", where the likelihood of separation from the body is increased, accompanied the opportunity to practice other techniques. Resist actually falling asleep during this exercise.

In essence, forced falling asleep is a trick on the mind designed to take advantage of the brain's reflexive responses to actions that immediately induce semi-conscious states that allow easy entrance

into the phase. Employing it is especially effective upon an extremely alert awakening, or after a movement is unintentionally made upon awakening.

Forced sleep is quite simple. It requires a cessation of internal dialogue, shifting mental focus away from external stimuli, and a strong desire for a quick reentrance to the sleeping state followed by renewed wakefulness after several seconds. In order to understand how this is done, it is sufficient to recall how one had urgently made oneself fall asleep before, or how one had fallen asleep after having been exhausted, or after a long period of sleep deprivation.

A common mistake in practice occurs when people fall asleep after attempting the technique, forgetting the necessary desire to quickly return to consciousness.

SECONDARY INDIRECT TECHNIQUES

STRAINING THE BRAIN

Testing Individual Effectiveness

Immediately after waking from sleep, remain motionless, eyes closed. Make 2 to 3 squeezes straining the brain. This is known as straining the brain. If nothing happens, try another technique. If vibrations occur during this exercise, try to move the vibrations around the body and amplify them by continuing to strain the brain. The stronger the vibrations, the higher the probability that a separation technique may be applied. Spontaneous separation may occur. While straining the brain, a practitioner may experience the sounds necessary for transitioning to a listening in technique.

The vibrations that arise from straining the brain are very striking. If there is any doubt as to whether the vibrations happened, then most likely a practitioner did not experience them. The vibrations may be described as an intense, painless electrical current moving through or gripping the body. At times, the sensation of a total numbing of the body is experienced.

Training

To practice straining the brain, lie down, eyes closed, and attempt to strain the brain. Do not think about the fact that actually squeezing the brain is impossible. The imagined straining should be spasmodic, rhythmic. Practitioners may strain the entire brain or specific parts of it. During the process, a sensation of pressure or even real strain arises in the brain. With 95% of practitioners, this strain usually occurs within the first few minutes of exercise. This technique should be committed to memory when training so that it may be instantly recalled and practiced upon awakening from sleep.

Practitioners often make the mistake of unintentionally straining their facial and neck muscles instead of straining the interior of their heads. This error should be avoided at all costs, lest it become a habit that frustrates genuine practice.

STRAINING THE BODY WITHOUT USING MUSCLES

Testing Individual Effectiveness

This technique involves straining the whole body and differs little from straining the brain. When awakening from sleep, make one to three attempts at straining the whole body, refraining from actually flexing any physical muscle. If nothing happens, try another technique. Vibrations may occur as a result, and amplifying these by straining the body without using muscles can induce a spontaneous separation from the body. When the vibrations become strong enough, attempt a separation technique. Sounds often arise during the vibration which allow for listening in and a subsequent entrance to the phase.

Training

To practice: while lying down, eyes closed, try to strain the entire body without using physical muscles for several minutes. Tingling, internal pressure, and a strain on the brain often occur during this exercise. Remember to avoid straining any real muscles. If physical

strain occurs, results may be forfeited in the critical moment of fruition.

VISUALIZATION

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, conjure an intense desire to see and literally create a specific object. The object should be envisioned at rest, about four to eight inches from the practitioner. Limit the visualization to simple, familiar objects, like an apple, flower, sphere, or hand. Sometimes it is useful to imagine an object floating just above the eyebrows instead of directly in front. If nothing appears during this period of time, a different technique should be used.

If an object appears, one should keep looking hard at it, and at a certain moment one will realize that one is already standing next to it somewhere in the world of the phase. When the object becomes realistic, one can also try to separate from one's body on one's own.

SENSORY-MOTOR VISUALIZATION

Immediately after waking from sleep, remain motionless, eyes closed. Imagine active, physical movement for 10 to 15 seconds while touching an actual object and simultaneously examining the imagined details of the room. If nothing appears during this period of time, a different technique should be used. If real and imagined sensations become mixed, then continue the practice until the imagined sensations overcome the primary senses.

IMAGINED MOVEMENT

Immediately after waking from sleep, remain motionless, eyes closed. For 5 to 10 seconds, concentrate on visualizing any of the following actions: wiggling, walking, running, somersaulting, pulling a rope, or swimming. Try to imagine the movement as a realistic and active event during the practice period. If nothing happens, a

different technique should be employed. If results occur in the form of the sensation of mobility, the imagined movement should be continued until it becomes the dominant sensation. When the movement achieves primacy, it is accompanied by translocation to the phase. If such a translocation does not automatically occur, a separation technique is recommended.

IMAGINED SENSATIONS

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, envision that a specific object is being held in the hand. If nothing happens, a different technique should be practiced. If the impression of shape and weight become apparent, concentrate harder on the sensation, trying to compound the experience. Once the object's presence in the hand achieves a realistic quality, separation is possible. However, it is preferable to continue handling the object. A practitioner is free to imagine any type of object that fits in the hand. Examples include a telephone, a drinking glass, a remote control, a ball, a pen, or a box.

IMAGINED SOUNDS

Upon awakening, without moving or opening one's eyes, one should actively try to hear a specific sound or word, e.g. someone's name or a melody. If nothing happens, the technique should be changed for another one. If sound arises, one should try to listen in to it. When it peaks in volume, one may try to separate.

EYE MOVEMENT

Immediately after waking from sleep, remain motionless, eyes closed. Perform two to five sharp left-right or up-down eye movements. If nothing happens, the technique should be exchanged for another. If vibrations occur, separation may be attempted after efforts to intensify the vibrations.

DOT ON THE FOREHEAD

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, visualize a point in the middle of the forehead. If nothing happens, a different technique should be used. If vibrations occur, they may be intensified by using this technique or by straining the brain, facilitating separation from the body. Also, sounds may arise that allow the practice of listening in.

FEAR METHOD

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, imagine something horrific and graveyard-related staying nearby, something graphic, macabre, out of the worst nightmare imaginable. If nothing happens, a different technique should be employed. However, acute fear may occur, most likely forcing the practitioner into the phase where a separation technique may be applied. Alternatively, vibrations or noise may arise and allow the use of other indirect techniques. A common problem with the use of this technique is that fear often makes the practitioner so uncomfortable in the phase that he desires nothing else than to return to wakefulness.

RECALLING THE PHASE STATE

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, recall the sensations that accompanied a previous phase experience. (This only works if the practitioner has achieved phase entrance in the past.) Either nothing will happen and a different technique should be used or these sensations will be recalled and separating from the body may be tried - if it doesn't occur spontaneously. Vibrations or noise may also arise during this technique, in which case listening in or straining the brain may be practiced.

BREATHING CONCENTRATION

Immediately after waking from sleep, remain motionless, eyes closed. For three to five seconds, focus on breathing; the rise and fall of the rib cage, the inflation and deflation of the lungs, the intake and escape of air. If no results occur, a different technique should be used. If vibrations, noise, or spontaneous separation occur, the practice of this technique should be intensified and used to its full advantage.

SELECTING THE RIGHT TECHNIQUES

The next step to mastering indirect techniques is choosing the right techniques that suit individual predispositions. There is no point in going for one technique or another only because they look interesting and because someone wrote a lot or spoke a lot about them. The choice should be based strictly upon what suits an individual practitioner.

Out of all of the enumerated primary indirect techniques, practically only straining the brain works easily and quickly for 95% of practitioners. All other techniques work immediately for only about 25% to 50% of practitioners during initial training. However, after several training sessions, each technique yields results for 75% of engaged practitioners.

One way or another, every practitioner should identify a certain set of techniques that works best. A set should consist of no less than three techniques; four or five is even better to allow more options and practical combinations. Non-working techniques should not be discarded wholesale by the individual because they afford an opportunity to achieve success through new, previously unresponsive experiences.

To ensure the correct selection of techniques, each should be separately practiced over a period of at least three days. To this end, one should experiment with each of the primary techniques for 2 to

10 minutes before falling asleep, or even during the day. It is good to choose at least one secondary technique practice. This regimen allows a precise determination of the techniques that will yield the best results for the practitioner. During the process of selecting personalized techniques, a practitioner learns and retains the techniques in an intimate, personal way, which positively affects how techniques are used during critical moments.

It is worth noting that the final selection of techniques should be varied. For example, choosing both straining the brain and straining the body without using muscles is pointless because they are practically one and the same. More often than not, they will both either work or not work. This is why techniques should involve various types of sensory perception: visual, audio, kinesthetic, vestibular, imaginary sense perception, and internal strain. Remember that priorities and goals change with time, and that a technique that fell flat during initial attempts may unexpectedly prove valuable later on. Be flexible. No set of techniques should be carved in stone. In fact, the set may change several times over the first few weeks as the practitioner discovers what produces the best individual results.

To close this section, a list has been provided, detailing the most effective indirect techniques. This list was compiled with classroom data from the School of Out-of-Body Travel and may prove helpful in determining an effective set of indirect techniques.

The Most Effective Indirect Techniques at School of Out-of-Body Travel Seminars	
Observing Images	15%
Phantom Wiggling	15%
Listening in	15%
Rotation	10%
Straining the Brain	5%
Straining the Body Without Using Muscles	5%
Forced Falling Asleep	5%
Mixture of Techniques	10%

Other Techniques	20%
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SEPARATION TECHNIQUES

Let us begin with a totally shocking fact: during one-third of successful indirect entries into the phase, it is not necessary to perform any specific phase entry techniques, as separation techniques are immediately successful... This has been statistically proven at School of Out-of-Body Travel seminars and in the analyses of other sources. Conversely, an incorrect understanding of separation techniques may lead to undesirable consequences. It is possible for a practitioner to enter the phase state and be unable to separate from the body. Therefore, it is very important to understand how separation techniques work since they are often a key to success.

Interesting Fact!

Relatively often, a practitioner will try to employ separation techniques to no effect, however, he will later unexpectedly understand that he had been lying in a different position than he sensed that he was in, and in fact, it had only been necessary for him to stand up. This happens mostly among beginners and is indicative of an incorrect understanding of separation techniques.

At times a practitioner may only need to think about separation and it happens. This is a rarity, which explains the existence of a whole series of auxiliary techniques. The most important separation techniques are rolling out, getting up, climbing out, and levitation.

ROLLING OUT

While awakening, attempt to roll over to the edge of the bed or the wall without using any muscles. Don't worry about falling out of bed,

hitting the wall, or be concerned with the details of how this technique should feel. Just roll.

GETTING UP

Upon awakening, attempt to get out of bed without physical exertion. This should be performed in a way that is most comfortable for the practitioner.

CLIMBING OUT

While awakening, try to climb out of the body without using any muscles. This technique generally comes to mind when a partial separation has been achieved through the use of other techniques, or one part of the body has completely separated.

LEVITATION

Upon awakening, attempt to levitate upward, parallel to the bed. While attempting to levitate, do not wonder how it should be accomplished; everyone intuitively knows how to levitate from their experiences in dreams.

FALLING OUT

Practically the same as levitation: upon awakening, try to sink down through the bed.

PULLING OUT

Here, upon awakening, try to exit the body through the head, as if escaping from a lidded cocoon.

BACKWARDS ROLL

After awakening, try to perform a backwards somersault over the head without using any physical muscles.

BULGE THE EYES:

Upon awakening, bulge out or widen the eyes without opening them. Frontal movement toward separation may result.

Separation techniques are united by a singular idea: nothing should be imagined, movement should be attempted without the use of physical muscles. The techniques produce the same sensations of movement felt in real life. If nothing happens immediately after trying, then the technique is not going to work, though it may deliver results at a later time. A practitioner will instantly be able to recognize if the technique has worked. However, people are often unprepared for the realness of the sensations and think that they are making a physical movement instead of realizing that a part or all of the body has separated. After this unfortunate failure, careful analysis helps to understand what happened and plan for a successful retry.

If separation was incomplete or took place with some difficulty, this is a signal that the technique is being performed correctly. Strength and aggressive effort are required from this point to achieve complete separation. For example, if some movement began and then stopped after having made some progress, then one should go back and move even harder once again in the same direction.

In order to practice separation techniques, lie down with the eyes closed and attempt all of them over the course of several minutes. Separation has likely been accomplished if no muscles twitch or strain and a sensation of movement occurs. There will be a strong, almost physically palpable internal effort to perform a movement. Naturally, no physical movement actually occurs and the practitioner remains prone and immobile; however, at the right moment, these actions will lead to an easy entrance into the phase.

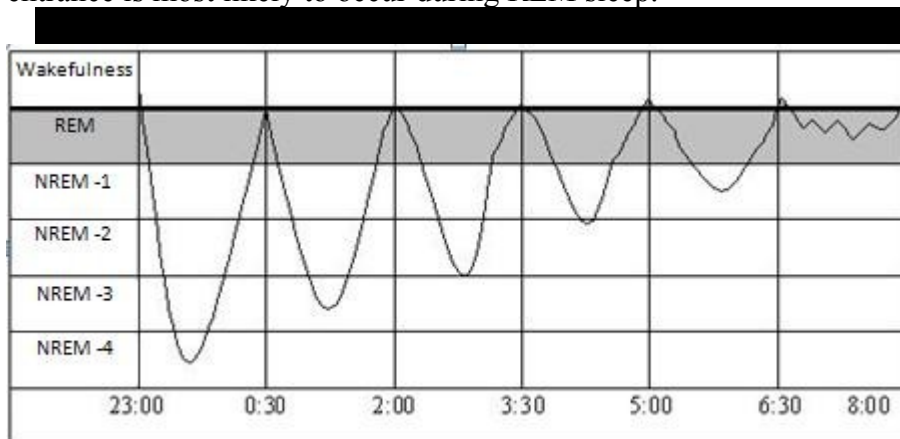
Interesting Fact!

Approximately 1% to 3% of the time that the phase is practiced, one realizes immediately upon awakening that one has already separated. This means that one may already go somewhere and stand, lie down, sit down, etc. This is not however becoming conscious in a dream, but an actually awakening.

THE BEST TIME TO PRACTICE

The key to practice is the quantity and quality of attempts made that hone a practitioner's skills. There are several windows of time best suited for employing indirect techniques.

To begin, it should be stated that sleep follows a cyclical pattern. We awaken every hour-and-a-half and then quickly fall asleep again, which gives rise to sleep cycles. Furthermore, we experience two primary stages of sleep: rapid eye movement (REM) sleep, and non-rapid eye movement (NREM) sleep. NREM sleep includes many internal stages. The more we sleep, the less the body needs deep NREM sleep, and the more time we spend in REM sleep. Phase entrance is most likely to occur during REM sleep.



The best way to implement indirect techniques is by the *deferred method*. The aim of the method is to interrupt a sleep cycle during its

final stage and then disrupt it again after falling back to sleep, which makes sleep light during the rest of the sleep cycle. Sleep accompanied by frequent interruptions can be put to productive uses.

For example, if a practitioner (let's call him Jack) goes to sleep at midnight, then Jack should set an alarm for 6 o'clock in the morning. Upon awakening, Jack should engage in some sort of physical activity, like going to the bathroom, getting a drink of water, or reading a few pages of this book. Afterward, Jack should go back to bed thinking about how, within the next two to four hours, he will wake up multiple times and make an attempt to enter the phase during each awakening.

If Jack goes to bed earlier, then his alarm clock should be set back by that amount of time, since six hours of initial sleep is the optimal length of time. If Jack sleeps less than six hours, then the second half of his night's sleep will be too deep. If Jack sleeps longer than six hours, then there will be little time remaining for attempts, or Jack may not even be able to fall asleep.

If a practitioner naturally wakes up in a forceful manner, it will be difficult to regain sleep. Thus, it will not be necessary for the practitioner to get out of bed with the aid of an alarm. The practitioner should attempt to go right back to sleep.

Naturally, the deferred method is most applicable in cases where it is possible to sleep as long as a practitioner desires, without having to wake up early. Not everyone enjoys such luxury on a daily basis, but nearly everyone has days off when time may be set aside to practice the deferred method. *It is in large measure due to the deferred method that classroom courses at the School of Out-of-Body Travel allow up to 2/3 of class participants to enter the phase in the course of a single weekend!*

The second most effective window of time for entering the phase is *ordinary morning awakening*. This generally occurs during light slumber following a full night's sleep.

Another effective time to practice indirect techniques is after awakening from a daytime nap. Once again, this type of sleep will be light and short, which provides the body needed rest while allowing

memory and intention to be kept intact through the moment of awakening. Again, not everyone has the luxury of taking daytime naps, but if such a chance arises, then it would be very beneficial to take advantage of the opportunity.

Nighttime awakenings are the least effective times for phase experimentation because the brain still requires a lot of deep sleep at this time. Awakening at night, the mind is quite weak and hardly capable of any effort. Even if some results are observed, awakening often ends with quickly falling back asleep. This is not to say that normal practice of the phase cannot occur at night; it just won't be as effective as at other times. The nighttime option is best for those who lack an opportunity to use other windows of time for practicing the phase.

Understand that we awaken at night every 90 minutes, which is why a minimum of four awakenings is almost guaranteed when sleeping, even for just six hours. When the practitioner knows about this and strives to seize those moments, with time he will actually seize them and take advantage of them.

CONSCIOUS AWAKENING

Conscious awakening is waking up with a particular thought in mind; ideally, a thought about indirect techniques. In order to start using indirect techniques upon awakening, it is not sufficient to have a cursory knowledge of the techniques to be used when waking. Due to the peculiarities of the human mind and its habits, it is not always easy when waking to recall any particular motive or idea. The goal of conscious awakening is to practice instant action without being idle after waking up.

Interesting Fact!

There exists a belief that the phenomenon of out-of-body travel is practically unattainable, and is accessible only to an elect few through practices that require secret knowledge. However, the

greatest difficulty when trying to experience out-of-body travel in a short period of time lies only in immediately remembering about the techniques upon awakening without moving. This is all simple and straightforward. But it is precisely this trifle that is the largest stumbling block when trying to experience such an uncommon phenomenon.

This is not difficult at all for approximately 25% of the population. However, for the other three-quarters of the population, this is an difficult barrier to entry that can even seem insurmountable. If such thoughts arise, one should simply understand that this cannot be so, and that persistent attempts and training are the key solution.

The reasons why people are unable to remember practicing the phase upon awakening are: not being in the habit of immediately doing anything upon awakening, a desire to sleep longer, a desire to go to the bathroom, being thirsty, a desire to suddenly start solving day-to-day problems, and so on.

Conscious awakening with the intent of attempting an indirect technique should be a practitioner's primary goal, which should be pursued at every cost. The speed at which the phase is learned and experienced depends on this.

There are several effective tricks to learning conscious awakening:

Intention upon falling asleep: This is the very important to successfully achieving conscious awakening. A very clear scientific fact has been proven by somnologists (scientists who study sleep): upon awakening, people usually think about what they had been thinking about before falling asleep. This phenomenon is easy to observe if the sleeper is experience a serious life problem; they fall asleep with the problem and wake with it. So, in a case like this, if difficulties at the front of the mind are replaced with a desire to practice the phase, this will produce the desired effect. It is not necessary to think solely about conscious awakening while falling asleep. It is sufficient to simply affirm the intention clearly and

distinctly, even state the intention out loud. Practicing these types of conscious actions while entering sleep will do much to promote the success of indirect techniques upon awakening.

General intent: The more clearly a practitioner concentrates on the importance and necessity of waking up and immediately remembering to practice the techniques, the more solid the intent will become, and the more likely the process will fulfill its role and actually lead to results.

Affirming desires: Sometimes an internal intention is simply not enough for some people, or they are unable to properly affirm one by virtue of individual characteristics. In this case, an affirmation of desires should be introduced at the physical level. This could be in the form of a note with a description of a goal placed next to the bed, under one's pillow, or hung on the wall. It could be a conversation with friends or family about the particular desire, or by repeatedly vocalizing the actions that need to be performed upon awakening. It could even be an entry in a diary, blog, or texting on a mobile phone.

Analyzing unsuccessful awakenings. Analyzing unsuccessful attempts at conscious awakening is extremely important. When remembering the failed attempt after several minutes, several hours, or even later in the day, focus on it and resolve to succeed during the next attempt. Deep exploration of the failure is highly effective and practical since the practitioner is learning what works, what doesn't work, and making healthy resolutions toward success.

Creating motivation: The greater the desire to enter into the phase to accomplish a goal there, the quicker successful conscious awakening is achieved. Motivation is created by a great desire to do or experience something in the phase. In general, previous visits to the phase are great motivation, but an uninitiated person does not know it and will need something to which they can relate. For some, this could be a childhood dream of flying to Mars, for others it could be the opportunity to see a loved one who has passed away, for another it could be the chance to obtain specific information, or influence the course of a physical illness, and so forth.

Aside from natural methods to achieve conscious awaking, there are various devices and tools that facilitate a measure of success. These will be covered in Chapter 5 in the section describing non-autonomous ways of entering the phase.

The best moment for conscious awakening is while exiting a dream. This is the most effective and productive time to attempt separation or performing the techniques. At this moment, physical awareness of the body is at a minimum. Awareness at the very end of a dream often occurs after nightmares, painful experiences in the dream, falling dreams – any dream that causes a sudden awakening.

With time, one should develop a reflex that enables one to perform planned actions at the moment of awakening, but when consciousness itself has not yet had time to return. This type of reflex is highly beneficial to seizing the most fruitful of opportunities to enter the phase.

Due to various psychological and physiological factors, it is not possible for every person to achieve conscious awakening after every sleep cycle. Thus, there is no point in becoming upset if conscious awakening does not occur every time. Experiencing only 2 to 3 awakenings per day is normal; this is sufficient enough to attempt phase entrance 2 to 5 times per week when practiced daily.

It is not worth getting carried away with an excessive number of attempts. During the School's courses, it has been noted that doing 10 conscious awakenings or more (some students try 20 or even 30) over the course of one night and morning rarely yields results. This is due to the fact that if one sets oneself a goal that is desired so much that its realization breaks the natural rhythms of the body, one deprives oneself of the intermediate, transitional states that make the phase effective. A practitioner may also quickly become emotionally exhausted from the large number of attempts and be unable to push limits in the right direction. The upside is that one will simply tire out. If that starts to happen, it is better to calm down and try to approach the matter in a more relaxed manner, evenly and gradually.

AWAKENING WITHOUT MOVING

Alongside remembering the phase immediately upon waking, another important requirement is awakening without moving, which is difficult since many people wake up and move. Upon awakening, scratching, stretching, opening the eyes, and listening to real sounds should be avoided. Any real movement or perception will very quickly disintegrate the intermediate state and introduce reality, the activation of the mind and its connection to the sensory organs.

At first, awakening without moving seems difficult or even impossible. However, it has been proven that this is remedied for through active attempts and the desire to achieve set goals. People often claim that they cannot awaken without moving, that it's an impossible experience. However, after several attempts, it will happen, and it will occur more and more frequently with practice.

Thus, if there is difficulty in awakening without movement, do not despair, just keep trying. Sooner or later, the body will yield to the practice, and everything will happen smoothly.

Awakening without moving is very important because, for the majority of people, experiments with the phase are not possible except in the first waking moments where waking without moving sets the stage for successful indirect technique cycles. Often, a practitioner will make 10 unsuccessful attempts and move while awakening. Once the practitioner learns to consistently wake calmly and gradually, success quickly follows.

However, if an awakening is conscious, but with movement, that does not mean that the practitioner cannot immediately make an attempt to fall into the phase. Such attempts, although they will be about 5 times less effective than usual, should nevertheless be made. Any opportunity to practice while waking should not be wasted. It must only be kept in mind that one must first neutralize the effects of the movement in order to once again fall into an intermediate state. In the case of movement, it is extremely helpful to begin practice with forced falling asleep. Listening in also works well, as does observing images and phantom wiggling, each performed passively for 5-15

seconds, instead of the standard duration of 3 to 5 seconds. After performing these, cycling may begin.

Awakening without movement, despite all its importance, is not a goal in and of itself, and also not worth suffering over. When awakening, if there is great discomfort, something itches, a need to swallow arises, or any manner of natural reflex, it is better to deal with it and then act according to practices recommended when movement upon awakening happens.

Not all movements upon awakening are real and, if only for this reason alone, when movement occurs, indirect techniques should follow.

Interesting Fact!

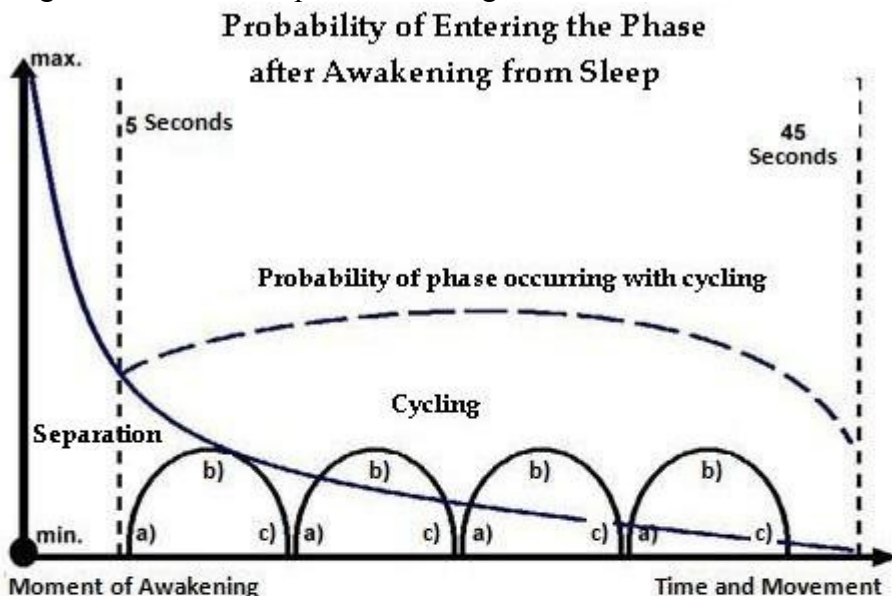
Up to 20% of sensations and actions that happen upon awakening are not real as they seem, but are phantom.

False sensations occur in widely diverse ways. People often do not understand what is going on with them without having experienced the phase. For example, a person may think they are scratching their ear with their physical hand when they are really using a phantom hand. A person may hear pseudo-sounds in the room, on the street, or at the neighbor's without noting anything unusual. Or, a person may look around the room without knowing that their eyes are actually closed. If a practitioner recognizes such moments for what they are, they may immediately try to separate from the body.

CYCLES OF INDIRECT TECHNIQUES

Thus far, indirect techniques used for phase entrance and techniques for separation in the phase have been covered. Conscious awakening and the best times to practice it have also been examined. Now, a specific algorithm of action for indirect techniques will be presented. Following this algorithm promises quick and practical results.

Algorithm of Action upon Awakening:



Cycles of Indirect Techniques:

- 1 – Attempt separation techniques for the first 5 seconds.
- 2 – If separation does not immediately occur, indirect techniques must be performed:
 - technique “a”
 - if technique “a” does not work, try technique “b”
 - if technique “b” does not work, try technique “c”
- 3 – If the technique cycle “a-b-c” yields no results, the cycle should be repeated at least 3 times.
- 4 – If all 4 cycles yield no results, the practitioner should go back to sleep in order to wake up again later and retry the entire procedure.

1. Testing Separation Techniques within 5 Seconds

Like the previous observation of separation techniques, a third of successful attempts with indirect techniques yield immediate success upon the attempt of a separation technique due to the fact that the first seconds after waking up are the most useful for entering the

phase. The less time that has elapsed after awakening, the better. Conversely, if one lies down expecting something to happen, chances quickly dissipate.

Thus, upon awakening, preferably without first moving, a practitioner should immediately try various separation techniques, like rolling out, getting up, or levitation. If a technique suddenly started to yield results for approximately for 5 seconds, then separation from the body should be attempted. Sometimes inertia, difficulty, or a barrier will arise during a separation attempt. No attention should be given to these problems. Instead, resolve to separate - decidedly and aggressively climb out of the body.

Keep in mind that trying to immediately separate upon awakening is a skill of the utmost importance; one that is worth honing from the very beginning, never forgotten.

2. The Cycle of Indirect Techniques to Use if One is Unable to Separate

If separation does not occur after several seconds, it most likely means that separation will not occur, regardless of elapsed time in effort. This is where the practitioner must resort to other techniques.

The practitioner should already have chosen a minimum of three primary or secondary techniques that suit a practical repertoire. Here is where the techniques are put into action.

Nota Bene! In order to give a specific example, we will examine the use of three specific techniques, which should be replaced with a tested and chosen set of techniques. The following operational techniques have been used as examples: observing images (a), phantom wiggling (b), and listening in (c).

After an unsuccessful attempt at separating, the practitioner immediately starts observing the void behind the eyes. If images begin to appear within 3 to 5 seconds, observation should continue without scrutinizing the images in detail, or the image will evaporate. As a result of this action, the image will quickly become more and more realistic and colorful, engulfing the practitioner. If everything comes together correctly, a sudden translocation into the picture will

occur, or, when the picture becomes very realistic, attempt to separate from the body. If nothing happens after 3 to 5 seconds, then the practitioner should transition to the technique of phantom wiggling.

For 3 to 5 seconds, the practitioner quickly searches the entire body for a part that can be wiggled. Or, the entire period of time is spent in an attempt to wiggle a specific body part: a finger, hand, or leg. If the desired effect occurs, then the practitioner should continue with the technique and achieve the maximum possible range of movement. During this process, a number of things can happen, including spontaneous separation, a successful separation attempt, free movement of the wiggled part, or the presence of sound or vibrations. All of these events are of great advantage. If nothing wiggles over the course of 3 to 5 seconds, then the practitioner should move on to listening in.

The practitioner should try to detect an internal sound. If the sound is there, listen and try to amplify it. As a result, the noise may grow into a roar and spontaneous separation will occur, separating through the use of a technique will be possible, or vibrations will occur. If no noise occurs over the course of 3 to 5 seconds, then the entire cycle should be repeated.

It is beneficial to examine the reason behind the use of a set of three indirect techniques. This is motivated by the fact that the body often reacts to techniques in very peculiar ways. With one person, a technique may work one day and not work on another day, which is why if only one technique is used, even a very good technique that works often, a practitioner can miss out on a lot of different experience through the lack of variety in practice. Thus, a practical repertoire should consist of several techniques.

Interesting Fact!

Sometimes, the first technique that works for a practitioner never results in a repeat of phase entrance again, although other techniques that were not immediately effective at the novice stages

of practice later begin to work regularly and successfully.

3. Repeating the Cycle of Indirect Techniques

If the first cycle of 3 techniques does not yield any clear results, this does not mean that all is lost. Even if the techniques do not work, they still draw the practitioner closer to the phase state and it is simply necessary to continue using the techniques by again observing pictures, phantom wiggling, and listening in – and repeating this process at least three times.

Having performed one cycle of techniques, one can easily go on to doing a second cycle, a third one, a fourth one, and so on. It is quite probable that during one of these cycles, a technique will suddenly prove itself, even though it had not been working at all just a few seconds beforehand.

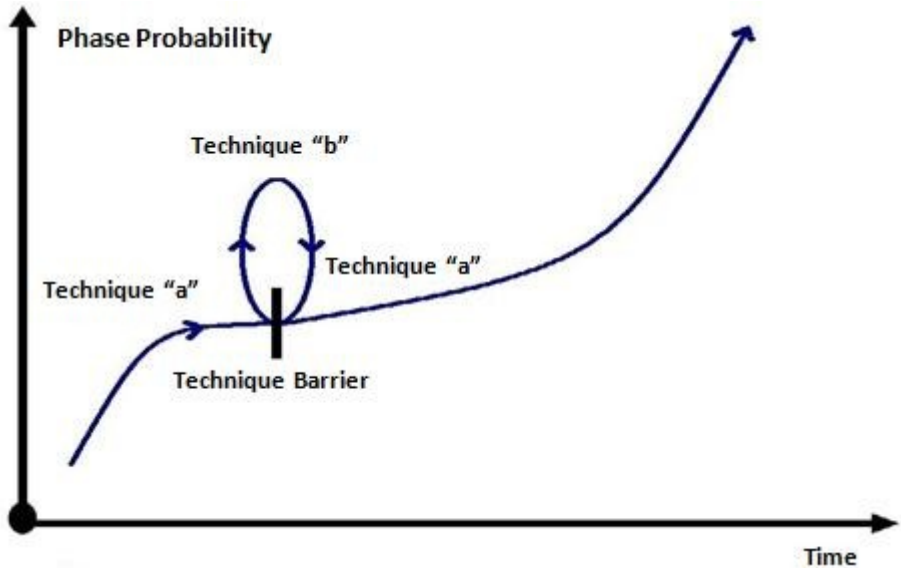
A serious practitioner should commit to a minimum of 4 cycles. The problem lies in the fact that it is psychologically difficult to do something that has shown itself not to work, and one may give up taking further action, even though one could be at the cusp of falling into the phase. Keep trying, and then try again, and again! There have been cases where it took twenty cycles to produce results. A monumental effort, yes, but one worth the outcome.

4. Falling Asleep with the Possibility of Trying Again.

If a practitioner is unable to enter the phase after performing cycles and attempts to separate, or even if everything worked out, it is still better to go back to sleep to facilitate subsequent attempts. Again, it is very important to go to sleep with a clearly defined intention of actually performing the cycles upon awakening. Such intention vastly increases the probability that the next attempt will occur soon. That is, one should not fall asleep with an empty head and the desire to simply get a good night's sleep. If using the deferred method, then clear intention is mandatory, as several attempts are possible over the course of a sleep cycle.

Even if only a few attempts are made accompanied by decided and concentrated effort, then the four steps described in the algorithm will undoubtedly produce entrance into the phase.

In order to more effectively use the system of indirect cycles, it is necessary to discuss what to do if one technique works and progress ceases during the cycle and phase entry does not occur.



First, understand that if a technique has begun to work, only lack of experience and skill will prevent the phase.

Second, barriers are overcome by temporarily switching to other techniques. Let us suppose that noise arising when listening in grows louder and louder and then peaks in volume. It would surely be beneficial to switch to forced falling asleep or observing images for several seconds, and then return to listening in. The sound may then become much louder and provide an opportunity to proceed with the technique. Sometimes, it makes sense to break off several times into various techniques and then return to the primary technique that yielded some results.

It is often possible to simultaneously perform two or even three techniques and experience no negative effect to results. It is also normal and natural to skip around from technique to technique, deviating from a specific plan of action. For example, sounds often arise during phantom wiggling. In this case, a practitioner may just simply switch over to listening in. Other oft-encountered results pairings are: images from sound, sound from rotation, sound from straining the brain, a strain on the brain from listening in, vibrations from rotation, vibrations from phantom wiggling, and so forth.

During initial attempts at using cycles of indirect techniques, the problem of confusion during a critical moment may arise, when a novice practitioner suddenly forgets exactly what to do and how to do it. This is normal, and the solution is to immediately do whatever comes to mind. Results can be achieved in this manner. When a practitioner is more relaxed about the practice, such problems will no longer occur.

HINTS FROM THE MIND

Varied cycles of indirect techniques is an almost mandatory precondition for getting the best result. There are some exceptions. Sometimes, through indirect indicators, a practitioner may be inclined to begin with certain techniques, regardless of what had been planned. These are a sort of hint from the body and the ability to use such cues plays an extremely important role in the use of indirect techniques because they enable a practitioner to substantially increase the effectiveness of practice.

Hint No. 1: Images

If the practitioner becomes aware upon awakening that some images, pictures, or remnants from dreams are before him, then he should immediately proceed to the technique of observing images, with all of the results that arise from it. If this does not lead to anything, then cycling with a set of techniques should begin.

Hint No. 2: Noises

If the practitioner realizes upon awakening that he hears an internal noise, roaring, ringing, whistling, and so forth, then he should immediately begin from the technique of listening in. If this has no effect, then cycles of indirect techniques ought to commence.

Hint No. 3: Vibrations

If a practitioner feels vibrations throughout the body while awakening, they should be amplified through the use of straining the brain or straining the body without using muscles. When the vibrations reach their peak, the practitioner can try to separate. If nothing happens after several attempts, indirect technique cycles should start.

Hint No. 4: Numbness

If a practitioner wakes to numbness in a body part, phantom wiggling of that part should be attempted. If no result is achieved after several attempts, cycling should be tried. Of course, it is better to refrain from techniques if the numbness is very intense and causes substantial discomfort.

AGGRESSION AND PASSIVITY

During the practice of indirect techniques, including technique cycles, unsuccessful attempts may result in falling asleep or becoming completely awake. These results indicate a deficiency or excess of aggression.

If a practitioner usually falls asleep while attempting to enter the phase, then more aggressive action is needed while performing indirect techniques. If, on the other hand, most attempts end in a full and alert awakening, then aggression should be curbed and techniques should be conducted more slowly and in a more relaxed manner. Balance between passivity and aggression is imperative; the phase state is easily attained by those practitioners who find a stable medium between passivity and aggression.

The issue of aggression requires a closer examination. *Quite often, attempts at indirect techniques are made leisurely, without desire or real effort, to “check them off the list”. Results more easily realized if the practitioner possesses an aggressive desire to enter the phase. More often than not, practitioners lack aggressive desire, instead of having too much of it. Thus, each effort requires a distinct want to succeed.*

STRATEGY FOR ACTION

Some mistakenly believe that indirect techniques will produce quick, easy results, like a pill. Despite the fact that the techniques described in this guidebook are the best means to entering the phase, strong effort still needs to be exerted. This is not important for some, as everything comes quite easily to them, but for others this is of great importance.

Indirect techniques will definitely work if practiced consistently and as described. It has already been noted that in the majority of cases, making several concentrated attempts upon awakening without movement is sufficient enough to produce results. It may take a lot of time and effort to achieve phase entrance, so practitioners who set goals and work diligently will be presented with a crown of success.

Attempts are important in large measure not only for the final result, but also for the process itself. During practice, the practitioner independently learns and solves issues that may not have been understood in the guidebook. Other times, the practitioner will encounter situations that have never been described at all. It's impossible to prepare a student for every possible scenario, so as a practitioner moves deeper into practice, a unique, individual perspective and portfolio of experiences develops, which will certainly prove useful in the future. Until then, diligent practice of the information presented in this book will ready a practitioner for that personal frontier.

Actions in practice require strict attention. Study the techniques and selects those that work best. Set the goal of consistent, conscious

waking without movement. Make an objective of performing cycles of indirect techniques while waking up, day in and day out. *With such a clear course of action, the practitioner should never defocus his attention or dissipate his energy on other related actions, like, for example, on direct techniques for entering the phase.* If the indirect techniques do not work in the course of several days, continue trying. The latest results occur in a matter of weeks, not months or years, like some sources maintain. Goals are meant to be stubbornly pursued, step-by-step, firmly, and diligently.

If no results occur after 10 to 20 days, it is better to cease practice for a week and take a rest, and then return with a fresh resolve to master the practice. Interestingly enough, it is exactly during such a break that spontaneous entrances into the phase through the most diverse methods occur.

If success is still elusive even after 1 to 2 months of trying, then a thorough analysis of the regimen should be conducted to root out any obvious mistakes or deficiencies. If overcoming them proves difficult or impossible, switching over to direct techniques is not recommended since they prove much more difficult than indirect techniques. Instead, techniques for entering the phase through conscious dreaming should be practiced.

It is also not worth skipping over problematic areas and trying to make up for mistakes by expending even more effort. For example, ignoring the precondition of awakening without moving will prove fruitless. Bypassing this requirement works for very few people. Facing every problem head-on and working hard to break through will be richly rewarded with an unforgettable, treasured experiences. Keep trying!

TYPICAL MISTAKES WITH INDIRECT TECHNIQUES

- Internal certainty that nothing will happen instead of believing in positive results.

- Stopping the performance of techniques after an unsuccessful cycle when a minimum of four cycles should be practiced.
- Constantly awakening to movement instead of remaining still.
- Performing direct techniques in the evening. Total concentration on indirect techniques is required from the morning on if a practitioner's goal is access to the phase.
- Performing indirect techniques for an extremely long period of time (2 minutes or more). This is a complete waste of time in most cases.
- Switching from techniques that have begun to work when practice should be followed through to the end.
- Passively performing techniques instead of being determined and aggressive.
- Performing each technique separately for too long a period of time, even if the technique does not work, instead of switching to another technique within several seconds.
- Excessive thinking and analysis while performing indirect techniques, which require mental tranquility and inner stillness.
- Stopping and concentrating on unusual sensations when they arise versus continuing the technique that brought them about in the first place.
- Extremely long anticipation upon awakening instead of immediately performing techniques.
- Premature attempts at separating, instead of performing phase creation techniques through to the end of progress.
- Holding the breath when unusual sensations appear. Be calm instead.
- Opening the eyes when the only recommended movement is breathing or moving the eyes behind closed lids.
- Being agitated instead of relaxed.
- Ceasing attempts to separate even when partial success is met.
- Straining the physical muscles while performing the techniques versus remaining physically motionless.

- Not practicing after an alert awakening, when techniques are best applied - especially in the event of waking without movement.
- Merely imagining the techniques instead of really understanding them and performing them, if, of course, one is not performing rotation or other imagined techniques.
- Simply wiggling phantom limbs instead of employing a fixed determination to increase the range of movement
- Falling right asleep during forced falling asleep, instead of having the firm intention of continuing efforts within only 5 to 10 seconds.
- Scrutinizing the details of images when using the technique of observing images; the whole image should be observed panoramically lest it disappear.
- Intentionally trying to force pictures when observing images, instead of looking for what is naturally presented.
- Simply hearing noise when employing the technique of listening in, instead of attentively trying to pay attention, catch something, and listen in.

Exercises for Chapter 2

Questions

1. Why are indirect techniques the easiest?
2. Why will one technique work for some people and not for others?
3. How many attempts are necessary in order to enter the phase?
4. When observing images, should a picture be conjured?
5. How is phantom wiggling different from imagined movement?
6. Where does sound come from while listening in?
7. How is forced listening in different from normal listening in?
8. When employing the technique of rotation, should one try to rotate or simply imagine the rotation?
9. What is physically strained when using the technique of straining the brain?

10. How is straining the brain different from straining the body without using muscles?
11. Should a practitioner fall asleep when using the forced falling asleep technique?
12. According to statistics from classes held at the School of Out-of-Body Travel, which indirect techniques are the most effective?
13. Why should one practice all of the primary techniques in a relaxed state?
14. What helps practitioners to enter the phase one-third of the time while using indirect techniques?
15. Is levitation the most popular separation technique?
16. What is the essential difference between indirect techniques and separation techniques?
17. How does the separation technique of rolling out differ from the indirect technique of rotation?
18. Is it necessary to imagine anything while trying to separate?
19. When is the best time to use indirect techniques?
20. Can techniques that are traditionally used upon awakening be attempted during the day? How effective are these techniques during the day?
21. Is becoming consciousness while dreaming the same as conscious awakening?
22. When employing indirect techniques, does an inability to awaken without moving have an effect on one's practice?
23. What are the components of the algorithm of cycling indirect techniques?
24. What first step must be taken while cycling through indirect techniques?
25. How many different techniques should a cycle consist of?
26. What is the minimum number of cycles that must be practiced?
27. If a lot of time has passed after awakening, is this good or bad for cycles of indirect techniques?
28. What must be done if a technique gets stuck at an unsatisfactory level of results?

29. If the cycles do not work, what should be done?
30. What are hints from the mind?
31. In what cases is it necessary to introduce aggressive effort when performing indirect techniques?

Tasks

1. Try all of the primary indirect techniques while in a relaxed state and single out 3 to 5 techniques that seem to work. Repeat such training another couple of times on other days.
2. Try all of the separation techniques in a relaxed state.
3. Achieve one conscious awakening followed by cycles of indirect techniques.
4. Achieve one conscious awakening without any physical movement and attempt an indirect technique.
5. Upon awakening without moving, perform a full cycle of indirect techniques, and repeat this exercise until phase entrance is achieved.

Chapter 3 – Direct Techniques

THE CONCEPT OF DIRECT TECHNIQUES

Direct techniques for entering into an out-of-body experience are used without the prerequisite of sleep; by performing specific actions while lying down with the eyes closed. The advantage of direct techniques is that, in theory, they can be performed at any moment. However, a large drawback exists in the length of time it takes to master the techniques. Only 50% of practitioners achieve success after making daily attempts over a period of 3 to 6 weeks. For some, an entire year may pass before results are realized. The difficulty in achieving results with direct techniques is not a problem of inaccessibility, but the natural psychological characteristics of the individual. Not everyone is able to clearly understand the specific nuances involved, which is why some will continually make mistakes.

Many practitioners strive to master direct techniques right away because they appear to be the most convenient, straightforward, and concrete techniques. However, it is a grave mistake to begin attempting and mastering phase entrance from this level. In 90% of cases where novices begin their training with direct techniques, failure is guaranteed. Moreover, a vast amount of time, effort, and emotion will be wasted. As a result, complete disillusionment with the entire subject of phase experiences is possible.

Direct techniques should only be practiced after mastery of the easiest indirect techniques or how to become conscious when dreaming. In any case, difficulties will not wear one down afterwards, as it will be exceedingly clear from one's own experience that the phase is not a figment of the imagination. Also, an advanced

knowledge of indirect techniques will make it considerably easier to achieve direct entry into the phase.

Quality of the phase experience is not dependent upon the chosen entrance technique. Direct techniques do not necessarily provide a deeper, more lasting phase over indirect techniques.

Direct techniques are better suited for some practitioners and not others, but this can only be said for a minority of the practicing population. Meanwhile, indirect techniques are accessible to absolutely everyone all of the time.

If a practitioner has decided to begin practice with direct techniques or has gained the necessary experience with indirect techniques, the underlying principles of the techniques must still be learned. Without these, nothing will occur, except coincidentally and in rare cases. The key to the successful use of direct techniques rests in achieving a free-floating state of consciousness. However, we will first examine a large variety of very useful aspects and factors that make direct entry into the phase much easier.

First, we will examine when it is best to perform the techniques and how intensively to exercise their practice. Then, we will examine the very important factor of body position, and the no less crucial issue of how long the techniques should be performed. Then, we will briefly investigate the issue of relaxation, and then we will immediately move on to the actual direct techniques. Only after covering all of the above are we able to delve into the issue of what a free-floating state of consciousness is and how to achieve it.

THE BEST TIME TO PRACTICE

The issue of time is not important with indirect techniques since the major prerequisite is that they are performed immediately after awakening occurs. In the case of direct techniques, the issue of timing is much more critical.

Naturally, the best method for finding the right time to perform direct techniques is the same as indirect techniques – *the deferred method*. However, there are some serious differences here. First of

all, one may interrupt one's sleep at practically anytime of the night or early morning. Second, after having woken up (5-15 min.), one should not fall back asleep, but should immediately proceed to the techniques.

Direct techniques are many times more effective with the deferred method than at any other time. This is due to the fact that with the deferred method, the mind does not have time to become 100% alert, and it is easy to fall into the altered state of consciousness that will allow results.

When it comes to specific steps, one should awaken in the middle of the night either on one's own or with the help of an alarm clock. Then, one should get up and do something for 3 to 10 minutes, and then lie down again in bed and perform the techniques. If it is probable that the practitioner will wake up in too alert a state, and thus not even be sleepy, then the interval between awakening and performing the direct technique should be shortened, and fewer things should be done during that period of time. It should be noted that with this setup, a free-floating state of mind plays a far lesser role than with other procedures.

The second most effective window of time is *before falling asleep at night*, when the practitioner goes to bed. During this period of time, the brain needs to shut down the body and mind in order to renew its strength, which has been expended over the course of the day. This natural process can be taken advantage of by introducing certain adjustments to it.

Attempts at performing direct techniques *during the day* are less effective. However, if fatigue has already had a chance to build up by this time, this can be taken advantage of because the body will try to fall into sleep. This is especially suited for those who are accustomed to napping during the day.

Generally, other windows of time produce a substantially worse result, which is why one should start with performing direct techniques in the middle of the night, or before a night's sleep. Only after such techniques have been mastered will it be possible to experiment with daytime attempts.

INTENSITY OF ATTEMPTS

The degree of enthusiasm that is devoted to any pursuit is directly related to successfully reaching a goal. However, it is very important to know when to ease up, especially with the delicate matter of phase entry. One attempt per day using a direct technique is sufficient. If more attempts are made, the quality of each attempt will suffer considerably.

Interesting Fact!

Many approach direct techniques as if digging a ditch: the more - the faster and the better. The result: dozens of attempts that yield no fruit.

A lot of practitioners believe that dozens of attempts over the course of a day will yield the phase. This is not the path to success and will quickly lead to disillusionment with the practice. Even if after a week or a month no results are seen, direct techniques should be attempted only once daily. Persistent, analytical, and sensible, stubborn resolve to practice properly will produce the desired effect.

DURATION OF AN ATTEMPT

It is useless to attempt entering the phase using a direct technique by lying in bed and resolving neither to sleep nor get up until the phase occurs. Such coarseness in handling delicate nature of the mind will produce nothing besides rapid emotional exhaustion.

Rigid timeframes apply while performing direct techniques before a sleep or in the middle of the night. Direct techniques attempts should only last 10 to 20 minutes. Longer durations inhibit sleepiness because the mind will concentrate too long on the techniques, and the desire to fall asleep will dissipate, resulting in insomnia that often lasts several hours. Overdone efforts negatively affect natural

enthusiasm due lost sleep and being tired the following day, which is compounded by the reality of a growing number of failed attempts.

If direct techniques produce no effect over the course of 10 to 20 minutes before sleep or in the middle of the night, then it is better to go to sleep with the thought that everything will work out another time. This is the positive outlook a practitioner ought to always maintain.

BODY POSITION

With indirect techniques body position isn't important since conscious awakening regardless of body position is the goal. However, the position of the body is crucial while practicing direct techniques.

There is not an exact body position that each practitioner should assume since, once again, individual characteristics and instincts differ widely. There are specific rules that allow one to select the right position, based on indirect indicators.

Many hold a belief that the correct pose is that of a corpse – lying on the back without a pillow, legs and arms straightened. This notion has probably been borrowed from other practices claiming that it helps achieve an altered state of mind. However, this position seriously impairs the efforts of the majority of practitioners. The corpse pose should only be used when it is probable that a practitioner will quickly fall asleep while performing techniques in this pose, even though it generally prevents sleep.

If a practitioner experiences difficulty falling asleep and is constantly awake while performing direct techniques, then the most comfortable position for the individual should be used.

If sleep comes quite easily to a practitioner, a less natural position should be taken. If a practitioner experiences fewer gaps in consciousness when the techniques are performed and has a harder time falling asleep, a more comfortable a position should be used. Depending on the situation, there are many possible positions: lying down on the back, on the stomach, on the side, or even in a half-

reclined position. It is possible that a practitioner will have to change positions from one attempt to another, introducing adjustments related to a free-floating state of mind.

RELAXATION

By nature, one should clearly understand that direct techniques are in and of themselves relaxation methods, inasmuch as no phase can occur without one being relaxed. Accordingly, one can go immediately into the phase without any prior relaxation.

Since the most effective window of time for using direct techniques occurs before sleep and at night, and lasts only 10 to 20 minutes in any case, additional time should not be wasted on trying to relax, nor should time for relaxation be subtracted from the requisite 10 to 20 minutes.

Correct and quality relaxation is a difficult pursuit and many go about it individually, producing an opposition to natural relaxation. For example, many endeavor to relax their bodies to such a degree that in the end the mind is as active as it would be while trying to solve a difficult mathematical equation. In this type of situation, entering the phase is impossible.

The body automatically relaxes when the mind is relaxed. The body, in turn, will never relax if the mind is active. Therefore, it is better for beginners refrain from the trouble of the nuances of relaxation and save their energies for more elementary matters.

Instead of forcing a technical relaxation, a practitioner should simply lie down for several minutes and this will provide the best relaxation. Lying down activates natural relaxation processes; the most powerful kind.

Complete, peaceful relaxation may only be coerced by those with specialized, in-depth experience. Generally, these are people who have spent a great amount of time and effort mastering trance and meditative states. Relaxation in these cases should take no more than 1 to 3 minutes and no longer as because when a practitioner is expert at relaxation it is sufficient to just think about it, and it occurs.

All quality relaxation techniques may well serve as direct techniques, if a free-floating state of mind occurs while they are exercised. After gaining the necessary experience with trance and meditation, a practitioner of these mental arts may proceed to mastering the phase.

VARIATIONS OF USING DIRECT TECHNIQUES

Techniques used to gain direct entrance to the phase are exactly the same as those used during indirect attempts. The only difference is in the method of implementation. The techniques are described in detail in Chapter 2. However, since direct techniques mostly require passivity, not all techniques work equally well for both direct and indirect entries into the phase. For example, active techniques like straining the brain cannot be used to gain a smooth entrance into the phase.

Direct techniques differ from indirect techniques in their implementation because of the slow, halting production of results that occurs from the beginning of a direct attempt through the end of it. If upon awakening something happens to work, then this can practically always lead to entrance into the phase. For example, the same phantom wiggling before sleep can begin quickly enough, but range of movement will not be easy to increase, and the entire implementation of the technique will rely on protracted, rhythmic movement. Results take much longer: ten minutes instead of ten seconds. These differences also apply to every technique described in this guidebook.

Like the practice of indirect techniques, to begin the practice of direct techniques, a practitioner should choose 3 or 4 of the most suitable techniques from those that prove most effective to the individual. In order to assist the practitioner, a table has been provided, detailing the documented effectiveness of the direct techniques:

The Most Effective Direct Techniques at Seminars of the School of Out-of-Body Travel	
Phantom Wiggling	15%
Rotation	15%
Listening in	15%
Vibrations (occurring amid the use of other techniques)	15%
Observing Images	10%
Mixture of Techniques	10%
Simple separation (usually mixed in with other techniques)	10%
Other Techniques	10%

The primary difference in working with direct techniques is the time that it takes to exercise each. If testing a specific indirect technique takes only 3 to 5 seconds, then in this case several minutes will be spent. Duration varies depending on certain factors.

There are three primary ways of performing the techniques: classical, sequencing, and cycling - similar to the cycling used with indirect techniques. To understand which variant should be used, consider the following table:

Variations of Using the Techniques	When to Use It
<i>Classical (passive) variation:</i> One attempt of 1 technique. The technique may be alternated after each attempt.	- when learning direct techniques; - when a practitioner generally sleeps poorly; - if attempts lead to waking up; - if attempts with other variations occur without lapses in consciousness; - if the body and consciousness are in a relaxed state;

<i>Sequencing (middle):</i> One attempt with 2 to 3 techniques for 1 to 5 minutes. Techniques are alternated infrequently. Aggression fluctuates with the length of time that the techniques are performed.	- used if falling asleep occurs while using the classical variation, or if cycling results in becoming wide awake; - when a practitioner generally falls asleep quickly;
<i>Cycling (active):</i> Algorithm of cycling 3 techniques like with indirect entry to the phase, but performing each technique for 10 seconds to 1 minute, and not 3 to 5 seconds.	- if the classical and sequencing variations put one asleep; - when one generally falls asleep very quickly; - can also be employed when exhausted or sleep deprived;

A practitioner should always begin with the classical variation, i.e. using one technique over an entire attempt. Due to the unusual nature of the efforts involved, a beginner's enthusiasm may sustain a completely alert state. Later, however, strong, prolonged lapses of consciousness into sleep may occur. Here, it may be necessary to increase the level of activity by transitioning to the sequencing variation.

Sequencing is the primary variation used for direct techniques because of its elasticity in application. It can be passive if over the course of 15 minutes when a practitioner alternates two techniques for five minutes. It may also be aggressive if used sequencing three techniques for one minute. Everything between these two extremes allows proper practice of the techniques and selection of the best variation to achieve a free-floating state of mind.

If falling off to sleep stubbornly occurs even with the active form of sequencing, then one should start cycling through indirect techniques, but performing each technique from 10 seconds to 1 minute.

As long work with the techniques is implied, one should not torment oneself if one does not want to do something, otherwise one may quickly tire out. Everything should be a pleasure to do and not cause any excessive emotional tension.

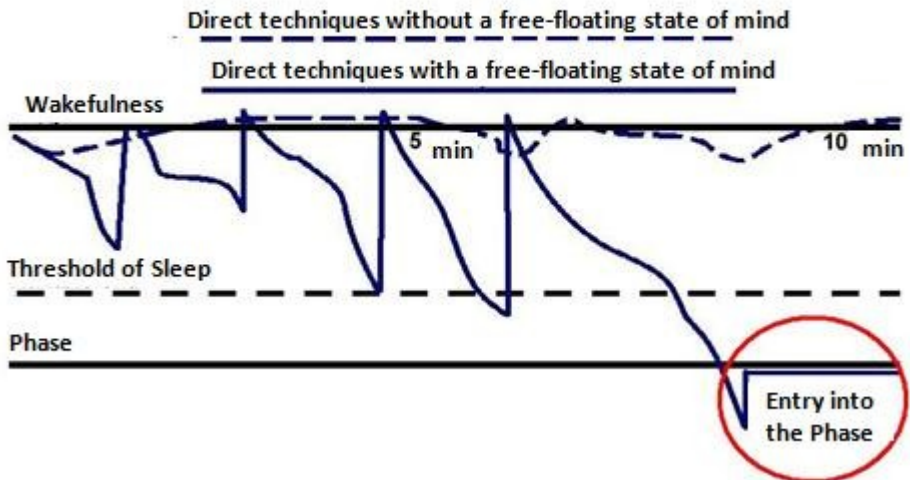
THE FREE-FLOATING STATE OF MIND

There are almost infinite descriptions of direct entry techniques offered in literature, stories, on the Internet, and at seminars. Sometimes, one description fundamentally differs from another. In the majority of cases, however, common threads exist that unite almost every description of a particular technique: short lapses in consciousness, memory gaps, and drifting in and out of sleep, all of which are hallmarks of the free-floating state of mind. After any of these phenomena occur, all manner of unusual pre-phase or phase sensations arise.

Lapses in consciousness may last for seconds, several minutes, or more than an hour. They may range from a simple loss of consciousness to entrance into a full-fledged dream. They may be singular and rare, or may occur several times over the course of a minute. Whatever a lapse entails, the mind attains a mode of operating that is ideal for phase experimentation, provided the practitioner is able to refrain from deep sleep and quickly return to a conscious, waking state.

Not every lapse of consciousness leads to the phase. The lapse must have sufficient depth to be effective. Thus, with every unsuccessful lapse, another deeper lapse should be incurred.

Free-floating State of Mind with Direct Techniques



The primary practical drawback of the free-floating state of mind is the possibility of falling completely asleep during lapses instead of only temporarily dipping into sleep. Techniques are definitely necessary to ensure the desired result. Such techniques more or less fulfill an auxiliary function, and thus one need not be strict about them.

Interesting Fact!

It does not matter which direct technique is used; as long as it leads to lapses in consciousness, success is possible.

When performing the variations of the techniques, a practitioner can begin to vacillate between full alertness and complete asleep, coming to, and then nodding off again.

To avoid falling asleep requires a strong desire to return to wakefulness. This is accomplished by a strong resolve on the part of the practitioner, even if, while performing a direct technique, drifting in and out of sleep occurs. The practitioner must firmly assert that at

the moment consciousness tapers off, awakening will immediately occur.

On the other hand, if lapses do not occur, and are replaced by complete alertness, the following tricks of the trade may help: full concentration on mental actions or, conversely, musing and daydreaming in parallel with the technique being used. It should be noted that these are only effective at the initial stages of working with direct techniques since such techniques have a strong sleep-inducing effect.

If direct techniques do not lead to light sleep or singular lapses after a long period of regular practice, then it must be assumed that the practitioner is dealing with some appreciable error in technique or in the length of performance.

Regulating the number of lapses that occur may be modified by body position during practice or by changing the variation used while performing techniques.

Entering the phase with a free-floating state of mind most often occurs as the result of three key factors. First, one technique or another may begin to work well during a lapse. Second, nearness to the phase may unexpectedly manifest itself through sounds or vibration after a lapse. During this, transitioning to techniques that correspond to the above symptoms (listening in, straining the brain) may be applied. Third, when exiting a lapse, it is sometimes easy to separate or quickly find a working technique by paying attention to initial indicators.

Lapses in consciousness are not bound to occur in 100% of cases. However, striving to achieve lapses plays a very important role since they are not always perceivable, and a lapse occurrence is not always obvious. They can be very short in duration or shallow. Or, they may not occur at all. Nonetheless, properly applied techniques to produce lapses may give entrance to the phase.

AUXILIARY FACTORS

Using direct techniques in the evening or in the middle of the night take advantage of the body's natural state of fatigue and for practical purposes this natural tiredness may be amplified. For example, direct techniques more easily lead to success if the practitioner is considerably sleep-deprived. Moreover, in such a state, inducing a free-floating state of mind may be forgone. The most important thing is simply not to fall asleep immediately, in addition to employing the appropriate variations with the techniques. Willful deprivation of sleep is torturous and useless even though great results may be achieved by an experienced and knowledgeable practitioner in a severely fatigued state. Beginners are better off approaching all forms of practice in a natural, balanced way.

An intense longing sleep is not limited to long periods of sleep deprivation; physical and emotional fatigues also play important roles. In that case, the most important thing is not to fall asleep when performing the techniques, and thus one must select a more active technique variation than usual.

STRATEGY FOR ACTION

Direct techniques seldom produce quick and clear results, unlike entering the phase via becoming conscious while dreaming or through the use of indirect techniques. At first, direct techniques produce sporadic results, which is why the path of practice should not begin with direct techniques hoping for fast results. It is better to systematically practice a technique, working toward mastery on a consistent basis.

There is no cause for worry if results are achieved after a month of daily attempts. A continual effort to analyze practice and improve should be the primary focus because failures are always caused by distinguishable mistakes.

Although difficulties may arise with direct techniques, one should never abandon what worked until then (i.e. indirect techniques), as this could temporarily deprive one of the experience that one has gained so far.

A combination of direct and indirect techniques should never be used during the course of a single day since this would be detrimental to practical focus and enthusiasm. It is better to separately perform each type of technique on different days. For example, direct techniques could be used before falling asleep during the workweek while indirect techniques may be practiced during the weekends when a practitioner has more chances to experiment using the extra opportunities to sleep.

TYPICAL MISTAKES WITH DIRECT TECHNIQUES

- Assuming an incorrect position when lying down.
- Performing direct techniques during the day when a practitioner is inexperienced, instead of in the evening or at night;
- Performing more than one attempt per day.
- Performing protracted relaxation before the techniques, even when this may play a negative role.
- Performing the techniques for too long when they should be exercised for no more than 20 minutes.
- Forgetting to affirm a strong intention of awakening during a lapse of consciousness.
- Lack of a free-floating state of mind. This is mandatory
- Falling asleep during lapses in a free-floating state of mind, instead of working toward multiple lapses while awakening.
- Forgetting separation techniques and awaiting some unknown event upon emergence from a lapse, instead of taking advantage of the moment.
- Excessively alternating the techniques in a primary repertoire, instead of testing them in a planned and systematic manner.
- Holding the breath when unusual sensations are encountered. Always be calm.
- Halting practice when unusual sensations occur when it is necessary to continue what brought about the sensations.
- Excessive excitement while performing direct techniques.

- Lack of aggression during attempts due to fatigue and sleep deprivation.

- Lack of a clear plan of action. Understanding and planning the use of distinct variations of the techniques beforehand is crucial to the analysis of subsequent errors in practice.

Exercises for Chapter 3

Questions

1. Which techniques should be mastered before proceeding to direct techniques?
2. Should results from the use of direct techniques be expected after several days or a week?
3. Is it better to practice direct techniques during the day or in the evening?
4. Is it correct to perform three direct attempts per day?
5. Which body position should be assumed when suffering from insomnia?
6. Which body position should be used by a person who falls asleep quickly?
7. How much time should be spent on a single direct attempt?
8. When can direct attempts be made for a longer period of time than usual?
9. What is the best way for an inexperienced practitioner to relax?
10. Can direct techniques substitute relaxation techniques?
11. Can relaxation techniques substitute direct techniques?
12. How many variations for performing direct techniques are there?
13. In what case is the variation of sequencing with direct techniques employed?
14. Which technique may not be used for direct entrance to the phase with the goal of creating a free-floating state of mind?

15. What happens to consciousness while in a free-floating state during direct techniques?
16. Should awakening be attempted if falling asleep occurred while using direct techniques?
17. What is the probability of entering the phase without a free-floating state of consciousness?
18. What do unsuccessful attempts using direct techniques most often end in?
19. Is sexual activity before an evening attempt using direct technique beneficial?

Tasks

1. Choose the best body position for direct techniques based on your individual preferences.
2. Use the classical variation of performing direct techniques until it phase entrance, or falling asleep several times.
3. Using a combination of variations for direct techniques, achieve a free-floating state of mind.
4. When performing direct techniques, try to achieve no less than three lapses in consciousness before 20 minutes elapse, or before you fall asleep. Repeat this challenge until phase entrance is achieved.

Chapter 4 – Becoming Conscious While Dreaming

THE CONCEPT OF TECHNIQUES INVOLVING BECOMING CONSCIOUS WHILE DREAMING

The techniques for phase entrance via becoming conscious while dreaming are based on reaching consciousness and self-awareness during a dream, which, regardless of dream quality, can be transitioned into a fully realized phase experience. Contrary to popular opinion, having an out-of-body experience through dreaming differs little from other techniques; the primary results of which may be persistently categorized as dissociative experiences: being fully conscious while removed from the perception of a physical body.

The realism of a phase induced through becoming conscious in a dream does not differ from phases entered using other techniques, and, when deepened, the phase offers more vivid and lucid experiences than those of everyday life.

If a practitioner becomes aware of a dream while in it (usually accompanied by a clear realization that it is, “just a dream”), then the phase is experienced from that moment forward.

Beginners often confuse the notion of becoming conscious while dreaming with induced dreaming. An induced dream is the dream of a specific topic, provoked on demand; this does not presuppose consciousness. Moreover, not all practitioners clearly understand what it means to be fully conscious while dreaming. Consciousness while dreaming is always present to some extent, but it is necessary to be as conscious as one would be in a wakeful state. Awareness is not possible as long as the plot of the dream continues. When full understanding occurs that everything around is just a dream, a person drops the dream and starts doing only what he wants to do at that

very moment. And after awakening, he should not think that what happened was absurd or unexplainable.

During the process of becoming conscious in a dream, a practitioner's actions must be completely subordinated to the desire to experience a quality phase. This is why, upon becoming conscious in a dream, proceeding to techniques related to deepening and maintaining is crucial.

Techniques for becoming conscious in a dream differ very much in nature from other techniques, and there are good reasons why these methods are differentiated from other practices, like so-called *astral projection* or *out-of-body experience (OBE)*. However, their characteristics differ very little in terms of results.

The technique-related peculiarities rest in the fact that specific actions are not required to produce immediate, concrete results. All technique-related elements are performed outside of when consciousness while dreaming occurs. This is because it is impossible to take some action if you are not conscious and do not realize that you are dreaming. All efforts are directed at making that very realization somehow occur.

Interesting Fact!

Even if a practitioner pays no heed to the techniques for becoming conscious while dreaming, but applies direct or indirect techniques, on average each fifth phase will still occur through becoming conscious in a dream. This has been statistically proven at seminars of the School of Out-of-Body Travel.

Many strive to achieve consciousness during each dream over the course of an entire night; however, this is rarely possible due to physiological barriers. There is a good reason that sleep and dreams are an important part of a human life. There is an important need to switch off not only body, but also consciousness, so that it may

unconsciously sift and process the vast volume of information obtained in everyday life.

The timeframe for achieving conscious dreaming is very difficult to estimate due to the nature of required actions. Intensity and intention definitely exert heavy influence. A practitioner may become conscious in a dream when first lapsing into sleep, regardless of when it occurs. Or, with regular attempts, this could happen in two weeks to a month. Nevertheless, these techniques promise a much higher likelihood of success than direct methods, and can be compared with indirect techniques - inferior to the latter only in terms of the speed at which results are achieved and the amount of effort required. While indirect techniques yield maximum results in light of a full night's rest, the amount of time spent in bed is not a significant factor to achieving dream consciousness. Therefore, this technique is sure to guarantee entry into the phase, especially if difficulty has been encountered while practicing other techniques.

Techniques used to attain dream consciousness should not be combined with other types of techniques. It is better to focus on one thing at a time. *Interestingly, when a technique is practiced on a regular basis, there is nearly a 100% guarantee that dream consciousness will spontaneously occur. A practitioner must know how to react when this happens.*

TECHNIQUES FOR BECOMING CONSCIOUS IN A DREAM

It is possible to simultaneously practice several techniques for becoming conscious in a dream since every technique is directly compatible and complementary to another.

Remembering Dreams

There is a well known and widespread of fallacy that supposes that dreams do not occur for some people. Everyone dreams, but not everyone remembers their dreams. Even those who actively dream remember only a small fraction of these nightly excursions. Hence,

one should not think that it is impossible for someone who does not remember dreams to become conscious in one. Such a person should simply try to use the techniques.

At the same time, there is a direct correlation between the number of dreams remembered and the probability of becoming conscious while dreaming. That is why developing the ability to remember dreams is crucial. In essence, the ability to achieve dream consciousness rests with the conscious mind, which is very much interconnected with memory-related processes.

Consciousness is naturally inherent in dreams, but it lacks rapid, operative memory. Dreamers may know who they are, their names, how to walk, and how to talk, but may not know how surrounding events are related, or the nature of their significance.

By increasing the frequency of remembered dreams, short-term dream memory becomes more developed, which enables more realistic dream experiences followed by a higher probability of dream consciousness.

There are three techniques dedicated to increasing the number of remembered dreams.

The first is to simply recall the details of dreams upon awakening. Within the first few minutes of waking up, try to remember as many dreams from the night before as possible. This should be done with a great amount of attention and diligence because this exercise strengthens the memory. If possible, during the day, or, better yet, before going to sleep at night, recalling the previous night's dreams once again is highly beneficial.

Writing dreams down in a special dream journal is much more effective than simple recall. Record dreams in the morning while memories are still fresh. The more details recalled when recording the dream, the better the ultimate results. This is a very attentive approach that demands a higher awareness than simple recollection. Writing dreams in a journal significantly increases awareness of actions and aspirations.

Another way of remembering dreams is to create a map of the dream world. This is called *dream cartography* and is similar to

keeping a journal, though an enhanced level of awareness is developed by connecting dream episodes on a map.

First, record one dream, describing locations and events, which are plotted on the map. This cartographic process is repeated with each subsequent dream, and after several dreams an episode will occur that is somehow related to the location of a dream that has already been recorded. The two dreams that took place near each other are plotted next to each other on the map. Over time, more and more interrelated dreams will occur and the map will become increasingly concentrated rather than disconnected. As a result, the frequency and realistic quality of remembered dreams will increase, and the dreamer will increase the ability to achieve consciousness while dreaming.

It is best to set remembered dreams to memory after temporary awakenings versus waiting until morning. To accomplish this, it helps to have a pen and a piece of paper nearby so that a practitioner may quickly jot down a phrase or several key words from the plot of the dream before falling back asleep. Using this information, the majority of dreams are quickly and completely recalled.

The initial result from exercising these techniques is a rapid increase in the number of remembered dreams. When this number becomes significant (anywhere between five and 10 per night), dream consciousness follows on a regular basis.

Intention

Intention is crucial to the success of any technique. With regard to dream consciousness, its significance is multiplied. The creation of intention is inextricably linked to the creation of internal aspiration, which has reverberations in both conscious and unconscious states. In reality, an elevated degree of intention operates as a powerful method of mental programming.

This technique is performed before falling asleep by affirming a strong desire to become conscious while dreaming. For best results, alongside a strong, clearly defined intention, think through what actions will be taken when dream consciousness is achieved.

Creating an Anchor

Since dream consciousness is not linked to specific actions that take place within a dream and sensory perception continues to operate in the dream state, it is possible to develop and use an artificially conditioned reflex to achieve consciousness. The essence of this technique is to train the consciousness to uniformly react to certain stimuli that occur while being awake and when dreaming, establishing a habit of specific response every time a certain situation occurs.

For example, while awake, a practitioner may ask, “Am I dreaming?” every time they see an *anchor*. An anchor is any object that is often encountered while awake and while dreaming. Examples of anchors include a practitioner’s own hands, red objects, or running water. When first using this technique, a practitioner will be unable to question whether a dream is in progress every time a pre-established anchor is encountered. However, with training and a strong desire this technique quickly produces results. Over time, subconscious questioning of the practitioner’s state becomes habit, happening while awake and dreaming. The end result is dream consciousness.

It is important to note that one needs not only to simply ask this question, but that it is also important to answer it mindfully, trying to isolate oneself from surrounding events in order to be able to answer it in an as objective and unpredetermined way as possible. Failing to answer objectively will always result in a negative response (no), and dream consciousness will not be achieved.

Natural Anchors

In addition to creating deliberate anchors that induce conscious dreaming, natural anchors should be given focused attention. These are objects and actions that regularly cause dream consciousness, even when consciousness is not desired. Being aware of the existence of natural anchors actually doubles the chances of their appearance.

The following experiences are common natural anchors that are present in dreams: death, sharp pain, intense fear, stress, flying, electric shock, sexual sensations, and dreaming about phase entrance

or the phase environment. When attempting dream consciousness, identifying natural anchors produces results nearly 100% of the time.

One may try to start flying each time that one answers the question. This is of course pointless when in waking reality. However, when dreaming, this will most likely lead to flight and once again prove that everything around is just a dream.

Self-Analysis

Consistent analysis of dreams helps to ascertain reasons for an absence of conscious awareness: these analyses are significant to attaining dream consciousness. Over the course of a lifetime, the mind grows accustomed to the paradoxical nature of dreams and pays less attention to them. This becomes apparent while trying to understand that a red crocodile is unable to talk, cannot be red, nor can it rent an apartment. While dreaming, these impossibilities are never called into question. The essence of self-analysis is remembering dreams and thinking hard about why their paradoxical features had not been adequately recognized in the dream state.

With experience, the everyday analysis of the correspondence of dreams to reality begins to have an effect on a practitioner's reasoning within the dream state. For example, that red crocodile's presence in a rented apartment could cause doubts that give pause for reflection, which could in turn lead to the understanding that everything happening is just a dream.

ACTIONS TO BE DONE WHEN BECOMING CONSCIOUS WHILE DREAMING

To ensure that dream consciousness leads to a fully developed phase experience, one of three specific actions must be taken.

The best is the technique is deepening, which should be immediately applied once dream consciousness occurs. Deepening must be performed within the dream episode before all other techniques. Doing so virtually guarantees entrance to the phase. The

choice of actions that follow deepening is dependent upon a practitioner's predetermined course of plan in the phase.

When becoming conscious while dreaming, it is quite dangerous to try to return to one's body in order to roll out of it right away unless one has deepened beforehand. This could result in a situation where, after having easily returned to one's body, one would not be able to separate from it, as the phase becomes significantly weaker when physical sensations coincide with the position of a real body. If one is to employ such an option, then in order to return to one's body one should simply think about it, which is often sufficient to make the transition occur almost immediately.

Another option is the use of translocation techniques to arrive at a desired place within the phase world. It is also dangerous to employ this variation without first deepening; translocating in a shallow phase makes a return to the wakeful state very likely. Translocation is often accompanied by a substantial decrease in the depth of the phase state.

STRATEGY FOR ACTION

To achieve dream consciousness, constant practice is highly necessary because sporadic practice will fail to develop the requisite background thought processes.

As a rule, employing phase entry techniques within the context of dream consciousness produces results after several weeks, and the effects of the techniques are increasingly pronounced with time. If there are no results within a month or two, refrain from these techniques for a period of time, take a break for a week or two, and resolve to assume a fresh start later.

Practitioners often stop using these techniques after initial results as later effects become elusive and the frequency of dream consciousness rapidly declines. These techniques should not be abandoned after first yielding results, though a gradual decrease in practice is generally acceptable.

TYPICAL MISTAKES WHEN PRACTICING BECOMING CONSCIOUS WHILE DREAMING

- Perceiving the state of dream consciousness as a non-phase state even though this phenomenon is one and the same with the phase.
- Attempting dream consciousness while performing other phase entrance techniques when it is better to focus on dream consciousness alone.
- When falling asleep, lacking sufficient desire to experience conscious dreaming even though this is critical.
- Continuing to yield to the plot of a dream even after achieving dream consciousness, whereas subsequent actions must be independent and based on free will.
- Incorrectly answering the question “Am I dreaming?” while dreaming.
- Forgetting to immediately begin deepening techniques when dream consciousness has been achieved.
- When exercising memory development, recalling the most vivid dreams instead of every dream.
- Inconsistent concentration while practicing dream consciousness techniques.

Exercises for Chapter 4

Questions

1. What is the difference between an out-of-body experience and dream consciousness?
2. After attaining dream consciousness, does the realistic quality of the surroundings differ from that of wakefulness?
3. Which technique can be used in a dream to become conscious in it?
4. Is it possible to achieve dream consciousness after the first attempt?
5. Is it true that not all people dream?

6. Why is learning to remember as many dreams as possible important for becoming conscious while dreaming?
7. What is dream cartography?
8. To experience dream consciousness, what must be done while falling asleep?
9. Could a tape measure become an anchor used to achieve dream consciousness?
10. What experiences in dreams often spontaneously give rise to a state of conscious awareness?
11. What must immediately be done after becoming conscious while dreaming?

Tasks

1. Every day, immediately before going to sleep, cultivate a strong desire to become conscious in future dreams.
2. When you wake up, recall or write down the episodes and plots of your dreams every day.
3. Try to achieve at least one instance of dream consciousness.

Chapter 5 – Non-autonomous Methods

THE ESSENCE OF NON-AUTONOMOUS METHODS FOR ENTERING THE PHASE

Non-autonomous methods of entering the phase are various types of external influences that are able to help put a practitioner into the phase state. Computer programs, devices, various physical actions, the aid of a helper, or even chemical substances are examples of non-autonomous methods. In certain cases, these methods actually help while some hinder the possibility of a genuine phase experience.

Never count on a magical substance or machine to automatically eliminate the difficulties associated with phase entrance. If such a substance existed, the whole topic of phase experimentation would exist at an advanced level of development and prevalence in society.

In actuality, there are no devices or methods able to consistently provide access to the phase state. At best, these exist in a largely supplementary capacity, and the more a practitioner is able to do on his or her own, the more helpful and effective these supplements are. If phase entry has not been mastered autonomously, then results through the use of supplements will be totally accidental.

The reason behind the weak effectiveness of non-autonomous methods of phase entrance rests in the fact that the physiological process responsible for the phase experience cannot be exactly defined. Only generalities are known, nothing else. In order to gain a clear understanding of the state, the processes that give rise to it must be discerned and analyzed. All existing technologies have either blundered down a clearly mistaken path (synchronizing the hemispheres of the brain), or travelled toward the detection and use of indirect indicators (cueing technologies).

CUEING TECHNOLOGIES

Of all non-autonomous assistance methods, cueing technologies yield the best results. The operating principle behind cueing technologies is quite simple: a device detects rapid eye movement (REM) and sends signals to a sleeping practitioner, prompting dream consciousness or an awakening that may be followed by indirect techniques. Cueing programs or devices may also send indicators over specific intervals of time; these are received during REM sleep and are meant to cause a sleeping practitioner to awaken and attempt indirect techniques.

More sophisticated REM-detecting technologies may be purchased at specialized stores or through online merchandisers. REM-detecting technologies work by virtue of special night mask equipped with a motion sensor that detects the frequency of specific eye movements that occur during REM sleep. When the eye movements reach REM quality, the device sends discreet signals to the practitioner through light, sound, vibrations, or a combination of these. In turn, the practitioner must discern the signal and react to it while sleeping with the goal of phase entry through dream consciousness.

The effectiveness of REM-detecting devices is more plausible in theory than in practice. The mind quickly develops a tolerance for these types of external stimuli and stops reacting, and, as a result, such technologies are hardly used more than one or two nights per week. Secondly, a practitioner will detect only a small portion of the signals, and conscious reaction occurs in even smaller instances.

Cueing technologies are best used to send signals that allow a practitioner to awaken without moving during REM sleep, which facilitates a high probability of phase entrance through indirect techniques.

Pricing of these “mind-machines” (the common moniker of any device that purports to produce altered consciousness) widely varies and is determined by quality of REM detection and signaling. Available models include: DreamStalker, DreamMaker

(NovaDreamer), REM-Dreamer, Astral Catapult, among many others. Since the use of these devices does not guarantee increased success in practice, investing money in the technology is not recommended. If a practitioner is curious about cueing technologies, similar devices may be constructed at home using a special computer program and a run-of-the-mill optical mouse. Designs for a homegrown setup are easily located on the Internet.

Another do-it-yourself way of experimenting with cueing is through the use of a computer, a music player, or even the alarm clock function on a mobile phone. The practitioner saves short sounds or phrases, played as an alarm every 15 to 30 minutes while sleeping. These sounds will signal the practitioner to wake up and attempt indirect techniques.

If the practitioner decides to use cueing technology, several fundamental principles should be considered as results will be less likely if they are ignored. First, mind-machines should be used no more than twice a week. Otherwise, too high a tolerance will be built up, rendering the machines ineffective. Second, use cueing technology in combination with the deferred method, which was covered in the section on indirect techniques. It is better to sleep for six hours without distraction and then, after sleep has been interrupted, put on a sleep-mask or earpiece and continue sleeping. Sleep will be light for the remaining two to four hours as there will be more REM sleep, making it easier for the mind to detect cueing signals. Finally, master indirect techniques before making use of cueing technologies to attain dream consciousness and subsequent phase entrance.

WORKING IN PAIRS

Working in pairs is considered the second most effective non-autonomous methods of entering the phase. One practitioner is to be the active one, and the other fills the role of helper. The active one practitioner attempts to enter the phase while the helper provides various types of support to this end.

For example, the active practitioner lies down in bed while the helper stays nearby, waiting for the active one to fall asleep. When sleep occurs, the helper observes the eyes of the active, watching for the signs of REM sleep, which is mainly characterized by quick eye movements. When REM is apparent, the helper whispers to the sleeper, communicating that everything the practitioner is experiencing is a dream. The helper may vary the volume of the whisper, use touch to strengthen the signal, or shine a flashlight on the sleeper's eyelids – which is very effective.

The active practitioner should detect the signals without waking and indicate a state of conscious awareness by performing quick, cyclical eye movements. If no such indication is given, the helper continues to rouse the active practitioner, who may finally wake.

If the active practitioner is unable to stay in the dream, indirect techniques should be performed. The active practitioner should under no circumstances move upon awakening or waste valuable seconds before transitioning to indirect attempts. If phase entrance does not occur after exercising the techniques, the practitioner should again fall asleep with the intention of making another attempt.

Generally, several such attempts are enough to glean results. Working in pairs is best performed just prior to a daytime nap, or with the same deferred method used for indirect techniques - an early-morning interruption of a practitioner's nighttime sleep.

TECHNOLOGIES FOR INDUCING THE PHASE

The ambition to create a device facilitates quick and easy phase entrance has led to the appearance of assorted technologies that claim to fulfill such a role. As already stated, none of these devices has been proven effective.

The most famous of these is the Hemi-Sync system, which purports to synchronize the two hemispheres of the brain. Hemi-Sync was developed by Robert Monroe, an American esotericism expert researcher. The idea behind Hemi-Sync is that out-of-body sensations may be induced by achieving synchronization of the brain's two

hemispheres. However, this type of approach yields a paradox for the lack of scientific (or pseudo-scientific) evidence that hemispheric synchronization influences sensory perception. Actually, it is the cerebral cortex and constituents that are primarily responsible for sensory perception. At the beginning of the 20th century, it became clear that the key roles in sensory processes are played by varying levels of inhibition and activity in the cerebral cortex, and almost not elsewhere.

The key to solving the problem of technologically induced phase entrance rests in the inhibition processes of the cerebral cortex. Synchronization devices have no effect on the operation of the cerebral cortex. The idea of using sounds of various frequencies to induce a specific level of electrical activity in the brain is, so far, considered impossible. Thus, the sounds and noises used to assist separation from the body cannot directly affect the process, but merely serve as cueing signals. Such a system works only after having been used for a long time, if it works at all. Moreover, it might only work once or twice. Nevertheless, synchronization systems are able to help practitioners reach a free floating state of consciousness since the systems prevent sleep or induce wakefulness, providing fertile ground for direct phase entry. However, the systems have nothing at all to do with synchronizing the two hemispheres of the brain.

The idea of inducing various phase states through sound has gained wide attention. Many other programs and technologies have appeared as a result, including, for example, the Brain Wave Generator (BWG), which allows the practitioner to independently experiment with a wide array of sounds and frequencies and various methods of transmission. The effect is the same: cueing during sleep or the maintenance of a transitional state. Thus, there is no noticeable difference between using machines and listening to similar sounds or musical compositions.

Inasmuch as the devices described above have not delivered notable result, the search for new technologies continues unhindered. The number of ideas to exert noninvasive influence over the brain

and its constituent parts is increasing. For example, there is a theory that phase experiences may be induced by electromagnetically stimulating the left angular gyrus. However, this, like all other non-autonomous methods, is strictly based on theory. At present, consistent, focused, unassisted practice is the simplest and only guaranteed means to achieving phase entrance.

HYPNOSIS AND SUGGESTION

Hypnosis is a little-studied method of entering the phase. The idea is that a hypnotist is able to cause a person to enter the phase through suggestion or affirmation. There is no doubt that hypnosis is an interesting concept, especially for persons who easily yield to power of suggestion, but such individuals account for only 1% of the population.

Due to specific characteristics of human perception, the chances are nil that hypnosis is a likely conduit to phase entrance. So, it seems unlikely that hypnotic techniques will become well-known, or that a top-notch hypnotist would, through suggestion, easily be able to lead a subject directly into the phase.

However, it is completely feasible that hypnotic suggestion may promote higher frequency in dream consciousness or awakening without moving (and remembering to do indirect techniques). Here again, this method is only a facilitator, while actual phase entrance depends on the efforts of the practitioner.

PHYSIOLOGICAL SIGNALS

The simplest way to supplement the practice is establishing a reminder that prompts conscious awakening and subsequent indirect techniques. This may be accomplished by blindfolding the eyes or tying a cord taut around an arm or leg. The idea is that the reminder is immediately felt when the practitioner wakes, prompting the attempt of indirect techniques. In actuality, mind-machines work

using the same principle since these are most effective as cues that arouse an intention to perform a specific action.

A more sophisticated example of a reminder is when a practitioner dozes off in a position meant to cause numbness to a certain body part. While awakening, the practitioner will take the physical numbness a cue to practice indirect techniques. A secondary benefit to this method of physiological signaling is that the numb body part may easily be used to perform phantom wiggling. Falling asleep while lying on the back with an arm behind the head, or by lying directly on an arm are effective examples. These and other postures will impede circulation, cause numbness, and promote awakening. Naturally, the numbness should not be excessive.

Diverse experiments that exploit physiological needs are especially popular for inducing conscious awakening or becoming conscious while dreaming. For example, a practitioner may forgo water over the course of the day before attempting to enter the phase. The effect is an acute thirst while dreaming, which may be used to communicate that the dream state has taken over. Or, thirst causes repeated awakenings, during which the practice of indirect techniques may commence. An alternative to depriving the body of water is including more salt in foods consumed before going to sleep.

Another method is to drink a lot of water before sleep, causing the practitioner to awaken, naturally producing an opportunity to perform indirect techniques. Using this has been known to result in dream consciousness.

Another popular method helps with direct techniques. It works by falling asleep while keeping the forearm propped up at the elbow. When the practitioner falls asleep, the forearm falls to the bed as the body shuts down. Feeling the arm fall signals a lapse of consciousness, after which direct techniques may be attempted. If this method fails to produce results on the first try, it may be repeated by raising the forearm before falling asleep. This method helps some, but rarely on the first try. It should not be counted as panacea.

Like all other non-autonomous methods, practicing phase entrance using physiological signals should not be done on a regular basis.

There are more pleasant, autonomous techniques that only require a natural willpower and healthy desire.

CHEMICAL SUBSTANCES

Since the beginning, the history of advances in phase entrance methodologies has included a direct link to the use of consumable supplements, starting with plants and mushrooms in ancient times. The use of specialized herbs, mushrooms, and cacti is still practiced in isolated cultures; Siberian shamans and North American Indians, for example. Amid the hunger for altered states of awareness, these chemical supplements have reached every corner of the developed world. However, the proliferation of these substances has caused a marked degradation in the progress of modern phase practice.

The names and descriptions of these various chemical concoctions, herbs and plants included, are not worthy of inclusion in this text. They are officially considered illegal in some countries while still available in the pharmacies of others; nevertheless, they are all dangerous.

There are two primary problems with using such supplements. First, practicing the phase through the consumption of chemical substances and various herbal supplements is not a path to development, but to ruin. Drug abuse and personal development are polar opposites, in no way compatible. Cheap thrills are consistently followed by chemical dependencies and health problems.

Second, although a user may experience phase sensations under the influence of such substances, the quality of experience is completely different. It is not only the stability or depth of phase that are affected by these supplements, but a user's consciousness and awareness. The use of substances and the resultant alteration of mental processes negatively impact self-awareness. The phase must be accompanied by two things: phase sensations and a complete, conscious awareness. If one of these is missing, then the state experienced, by definition, is not the phase. When descriptions of

these chemically “enhanced” experiences are studied, the hallmark of every one is a complete lack of control.

Using any type of chemical or herbal substance to reach the phase must be ruled out. Summarily, these make it impossible to experience the phase and ultimately destroy physical and mental health.

THE FUTURE OF NON-AUTONOMOUS METHODS FOR ENTERING THE PHASE

Even though no beneficial non-autonomous technologies currently exist, the future is wide open before them.

With the development of effective technologies, the phase will cease as the exclusive domain of the initiated and become a widespread practice. Only then will the (sometimes justified) stereotypes and prejudices connected to the mystical nature of the phenomenon be dispelled, and only then will the phase gain the necessary attention from researchers needed to ably develop the science of phase practice.

When externally applied methods that cause phase entrance are discovered, the human experience will drastically change. These technologies for inducing and monitoring phase experiences will open up incredible possibilities. For example, it will be possible to participate in a movie instead of just watching; people will be able to try and evaluate products without leaving home; travel throughout designed worlds will take place; computer games will be substituted with analogous experiences including real physical sensations.

The ultimate step would be the unification of phase experiences into a collective, parallel world integrated to existent digital networks: the Matrix (the Mindnet). Using this Matrix, it will be possible to communicate with someone on the other side of the planet - not just through a broadband video link, but literally *tête à tête*.

This vision of the future is a drop in the ocean of possibilities that will open with phase entrance technologies. The first step toward the future is a thorough, pragmatic, and correct application of the techniques now available.

TYPICAL MISTAKES WITH NON-AUTONOMOUS TECHNIQUES

- The belief that devices are able to phase entrance if autonomous techniques fail, even though it is much easier to enter the phase through strictly individual efforts.
- Wasting a large amount of time and effort on various technologies to create a phase state. No such technology exists.
- Using cueing technologies on a daily basis, even though they aren't supposed to be used more than twice a week.
- Using cueing technologies all night long, when it is much better to use these in conjunction with the deferred method.
- Using cueing technologies without affirming a personal intention of appropriate reaction to the signals: this is crucial to cue effectiveness.
- Working in pairs during the first hours of nighttime sleep, even though REM sleep occurs infrequently, and then for only short periods of time.
- While working in pairs, the helper giving an active practitioner too strong a signal. Signals should be kept discreet to prevent waking the sleeper.
- Employing an amateur hypnotist to increase the frequency of dream consciousness.
- The use of hypnotic suggestion to a practitioner who is not susceptible to hypnosis.
- Using physiological signals on a daily basis, causing physical discomfort versus getting enjoyment out of the practice.
- The belief chemical substances promote dissociative experiences. Acting on this belief is equivalent to drug abuse.

Exercises for Chapter 5

Questions

1. Are techniques based on breathing be considered non-autonomous methods of entering the phase?
2. Which non-autonomous and non-chemical means allow phase entrance after the first attempts?
3. Why is it still not possible to create a device that causes phase entry?
4. Are cueing technologies beneficial to overcoming difficulties with conscious awakening?
5. What happens if a practitioner uses cueing technologies for seven days in a row?
6. Can cueing technologies make use of light signals?
7. Can feasting on peanuts before sleep help the process of phase entry?
8. Will putting a tight rubber band around an ankle promote phase entry?
9. While working in a pair, are both practitioners required to enter the phase?
10. Can the helper be compared to a cueing device while working in a pair?
11. When should the helper give the signal that the active practitioner is dreaming?
12. Would a hypnotist making suggestions about entering the phase be helpful to every practitioner?
13. Why do phase-inducing technologies sometimes work, even though these are based on flawed theories?
14. What is absent in a phase induced by chemical substances?

Tasks

1. Try using a cueing device several times in conjunction with the deferred method. Create a short sound file and set it to a device that plays the file between 15-minute intervals of silence.
2. Before going to sleep at night, try the raised forearm method of entering the phase several times. Attempt this using the deferred method.

3. If you have the opportunity, try to achieve entry into the phase by working in pairs.

Part II

Managing the Out-of-Body Experience

Chapter 6 - Deepening

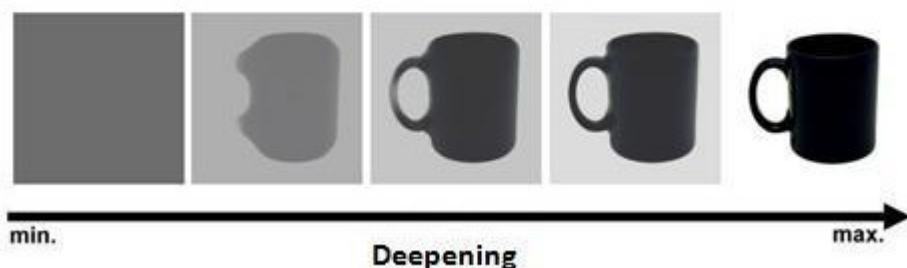
THE CONCEPT OF DEEPENING

Deepening refers to techniques that induce realistic perception and awareness in the phase state.

The phase is not an exact, fixed state where a practitioner is present or not. It is a realm of states characterized by a transition from the usual perception of the physical body to a complete alienation from it, while maintaining consciousness and reality of perception, albeit in a different frame of space. The transition begins with perception of the natural, physical body followed by a moment of ambiguity where a clear experience of body is intermingled with a sense of the perceived body. Afterward, the perceived body enters the phase space, while the physical body becomes a memory. At this point, the perceived senses may be quite dull; for example, vision may be blurred or completely absent. Deepening techniques solve the problem of diminished or absent sensory perception in the phase.

Sensory experiences within a fully realized phase experience are as realistic as those in everyday reality. In almost one-half of all cases, practitioners observe that reality-based surroundings pale in comparison to vibrant detail and color of the phase space. To this end, after entering the phase, a practitioner must perform deepening techniques to enhance and solidify the degree and quality of phase reality.

Clarity of Perception and Phase Space at Various Stages of Phase Depth

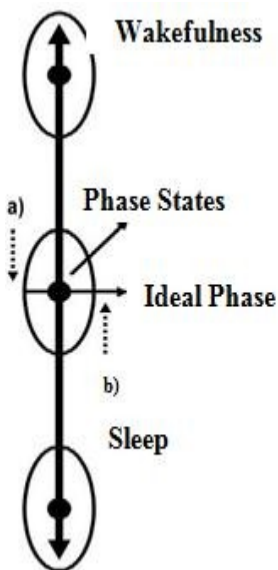


Full spatial perception in the phase only occurs after deepening techniques have been applied. There would be no point to remaining in the phase without deepening. For example, what is the point in finding a person in phase, if it is not even possible to discern his or her eyes there?

In a considerable number of cases, deepening is not necessary, since the phase experience is completely realistic, if not hyper-realistic. In cases like these, deepening may be bypassed.

Deepening is also related to the length of time a practitioner may remain in the phase. If an action is taken without a deep, realistic phase, the experience will always be several times shorter in duration than a phase where deepening techniques had been applied. The properties of the phase space very much depend on its depth. When surroundings are blurry and unclear, the stability of objects is very weak.

There is a direct correlation between the realism of a phase and a practitioner's level of awareness, so it is extremely important to ensure a deep phase in order to promote maximum awareness.



Phase deepening consists of:

- a) increasing the clarity and realism of the phase space
- b) increasing of the level of background awareness

Interesting Fact!

The realism of a deep phase space is often so great that it causes uncontrollable fear or shock.

Deepening should only be performed following complete separation from the body. If initiated before separation, the phase may end prematurely. If complete separation does not occur, primary deepening should be used. As regards the deepening techniques themselves, there is one main one and there are several subsidiary ones. The main technique, which does not present any difficulties, is sufficient for having a successful practice.

Interesting Fact!

Ignorance of deepening techniques has led to a great number of baseless theories and superstitions. Some practices treat differing phase depths as various states and even worlds. In reality, there are simple actions that ensure a singular phase experience.

PRIMARY DEEPENING TECHNIQUES

The goal of primary deepening is to achieve complete separation from the body, allowing further actions within the phase. Primary deepening entails achieving two principal objectives: complete separation from the physical body and anchoring the perceived body within the phase space.

When separation from the body occurs through the use of a separation technique, a posture must be assumed that completely different from the posture of the real, physical body. The greater the degree of postural similarity between the physical and perceived bodies, the more shallow and brief the phase will be. For example, in the case of horizontal levitation, a 180° turn must immediately performed, arms and legs spread, adopting a vertical posture. Under no circumstances should a practitioner in the phase remain in a posture identical to that of the physical body.

If a practitioner is pulled back toward the body after separation, anchoring should be initiated that facilitates standing or sitting in the phase. Resisting the gravity of the physical body is paramount to remaining in the phase. The result of willful resistance is directly proportional to the degree of applied effort. It will help to grab hold of surrounding objects and hold on to them; any means of anchoring the perceived body within the phase are appropriate. It is possible to start rotating around an axis; not simply imagining the rotation, but performing it with the perceived body as well.

DEEPENING THROUGH SENSORY AMPLIFICATION

The more a phase is experienced by the sensory faculties, the deeper and longer the phase will be. Sensory amplification in the phase is the most effective deepening technique precisely because it allows the activation of primary internal sensations during the transition from reality to the phase. There are several ways to perform sensory amplification.

Palpation is the first deepening technique that should be recalled when entering the phase.

Vision may be absent at the beginning of a phase experience, but the sensation of occupying a defined space is almost always present. In the case of a completely absent sense of sight, only tactile-kinesthetic perception is possible. That is, movement throughout a space and the touching objects there is the only option when vision is absent. The sense of touch plays a key role in the perception of everyday reality. Accordingly, if the sense of touch is actively used in the phase space, it is only natural that the phase will deepen and reach its maximum potential.

Palpation is performed by fleetingly touching anything that may be found in the immediate surroundings. This should be done by quickly but carefully perceiving the feel of surfaces and shapes. Hands should not remain on a particular place for more than one second, remaining constantly in motion to locate new objects. The goal of palpation is to touch and also to learn something about encountered objects or shapes. For example, if one feels a mug, one may touch it not only from the outside, but also from the inside. Once a practitioner has rolled out of the body, the bed may be touched; the physical body lying in bed may be touched, as well as the floor, the carpet, nearby walls, or a bedside table.

Another palpation technique is performed by rubbing the palms against each other as if trying to warm them on a cold day. Blowing on the palms also produces sensations that will help deepen the phase. Since tactile perception of the world is not limited to the palms, the hands should be moved over the entire body while in the phase to excite and fully activate the sense of touch.

As soon as palpation begins, the feeling that the phase is deepening and becoming fixed soon follows. Usually, it takes five to 10 seconds of palpation exercises to reach the maximum level of deepening. After performing this technique, the pseudo-physical sensations will be indistinguishable from those of everyday reality. If vision is absent on phase entry, it quickly emerges during palpation.

Peering is the primary technical variation of sensory amplification. However, it is not always initially accessible since it requires vision, which may begin as absent in the phase. Once vision appears or has been created using special techniques (see Chapter 8), peering may begin. The effectiveness of this technique originates in the fact that vision is the human's primary instrument of perception. Therefore, by exciting vision to its maximum potential within the phase, it is possible to attain a fully immersive phase state that is completely apart from normal reality.

Peering should be done at a distance of four to six inches from objects within the phase. A practitioner should glance over the minute details of objects and surfaces to bring definition to the phase space while increasing the quality of vision. When looking at hands, the lines of the palm or the fingernail and cuticles should be examined. If observing a wall, study the texture of its wallpaper. When looking at a mug, one should look carefully at its handle, the curve of its rim, or any inscriptions. Attention should not remain on one area of an object for more than half a second. Active observation should constantly move to new objects and their minute details, approaching objects or picking them up to draw them nearer. It's best when objects near one another; otherwise, too much time is spent moving around.

Peering brings quick and clear results. Usually, if vision is blurry and there is a yearning to return into the physical body, with just 3-10 seconds of peering all of this will be gone without a trace. After peering, vision adjusts as quickly and clearly as if a camera lens was correctly installed in front of the eyes, capturing the image in the sharpest of focus.

Simultaneous peering and palpation provide the maximum possible deepening effect in the phase. This method of sensory amplification engages the two most important perceptive, thus the effect is twice greater than when the two actions are separately performed. If vision is present in the phase, simultaneous peering and palpation is an absolute necessity because it facilitates good phase depth in the quickest and simplest manner.

The combination of palpation and peering must not only be performed simultaneously, but also upon the same objects. For example, while a practitioner may look at the hands and simultaneously rub them against each other; or while looking at a coffee mug, all of its parts may be observed and touched at the same. It is necessary to maintain dynamism of action, remembering that feelings should be experienced not half-heartedly, remembering that full concentration on sensory amplification is an excellent means to a deep, quality phase.

SECONDARY DEEPENING TECHNIQUES

Diving Headfirst

Diving headfirst is used if sensory amplification techniques do not work, or when the practitioner in the phase is located in an undefined space where there is nothing to touch or look at. This technique works thanks to the unusual vestibular sensations that it causes, which help to enhance perception. This technique is performed with the eyes shut if vision is available and the practitioner literally dives headfirst into the floor or space at the feet. A feeling of movement away from the physical body will immediately arise during the flight down, and the dive itself will be experienced as if it is really happening. Simultaneously, the surrounding space may darken and become colder. Agitation or fear may also appear. After five to 15 seconds of flight, the practitioner either arrives in an undetermined place in the phase or hits a dead end, like a wall. In the case of a dead end, a translocation technique should be used. Translocation may also be attempted if deepening does not occur during the flight, if sense perception stops improving, or if a good degree of realism has already been achieved. An alternative to the translocation technique: hold the hands about four to six inches in front of the face and try to observe them without opening the eyes; this will move the practitioner to another random location.

When falling headfirst, do not think about the floor; assume that it will be penetrated. This very effective if the phase has not reached a fullness of depth.

A desire to not simply fall down observing one's perceptions, but instead race swiftly downward while trying to move away from the body is extremely important. In case of failure to do so, instead of deepening, such a fall may lead to a return to the state of being awake, i.e. to a foul.

Vibration

Like falling headfirst, the vibration technique should be used if sensory amplification techniques do not work, or when the practitioner in the phase is located in an undefined space where there is nothing to touch or look at.

After separating from the body, it is normally quite easy to create vibrations by thinking about them, by straining the brain, or by straining the body without using muscles. The occurrence of vibrations provides a significant opportunity to deepen the phase. An advantage of this technique is that it does not require any preliminary actions and thus may be practiced at any moment.

The brain is strained to the maximum extent possible, which cause vibrations that may be intensified and managed through spasmodic or prolonged straining.

If this technique does not produce deepening after five to 10 seconds, the technique has to be changed or action should be taken at the practitioner's current depth in the phase.

Aggressive Action

This technique may be used as an alternative to any other deepening technique since it can be used at any moment. Practicing this technique only requires aggressive action of the perceived body. A practitioner may run, roll on the floor, perform gymnastics, or move the arms and legs. Maximum activity and aggression are paramount to the successful use of this technique.

If the practitioner is stuck in a dark space, waving the arms and legs from side to side is appropriate. If the practitioner is in water, swimming with determined, powerful strokes would be suitable recourse. The type of action very much depends on the specific situation along with an aggressive desire on the part of the practitioner.

As a rule, the effect of such movements and relocations comes quite quickly, especially if attention is focused on all the accompanying sensations.

Imagining reality

This interesting technique should be used by experienced practitioners, or if all other deepening techniques fail.

A practitioner aggressively imagines being located in the physical world, experiencing its intrinsic reality of perception, and not in the phase. This should be done while in a state of separation from the body with a sense of vision present. If successful, the surrounding phase space will immediately brighten and sensory perception of the phase will exceed the normal experience of reality.

If this technique produces no clear results after a few seconds, another technique should be used.

GENERAL ACTIVITY

All deepening techniques should be practiced with a high level of aggression, with no pauses, only continuous, deliberate action. If techniques are practiced in a calm, relaxed manner, then deepening attempts will most often result in falling asleep or returning to the body.

TYPICAL MISTAKES DURING DEEPENING

- Forgetting to perform deepening techniques when necessary.
- Carrying out unnecessary deepening while at a sufficient depth.

- Halting deepening techniques before reaching maximum realism in the phase.

- Carrying out main deepening techniques prior to having become completely separated from the body, although at this time only primary deepening should be used.

- Continuing deepening techniques when results have already been achieved.

- Alternating too quickly between deepening techniques instead of concentrating on each of them for at least five to 10 seconds.

- Performing the techniques slowly and calmly instead of aggressively.

- Applying techniques of sensory amplification while stuck in a shapeless, dark space when these should only be performed in a vivid and realistic place.

- Observing objects located too far from the eyes during visual sensorization instead of the required four to five inches.

- When peering, scrutinizing a single detail of an object for too long when it is necessary to quickly switch from one detail to another.

- Taking in a whole object when peering while only parts of it should be observed.

- Concentrating too long on the details of a single object instead of focusing on different objects in quick succession.

- Long palpation of a single object during sensory amplification instead of rapidly switching from one object to another.

- Deepening while standing in place when it is important to maintain constant motion.

- Falling headfirst with the eyes open, although the eyes must be shut to avoid crashing into the floor.

- Falling headfirst without the desire or intention of falling far and quickly.

- Forgetting to use translocation techniques after hitting a dead end.

- Forgetting to alternate deepening techniques if some of them are not working.

- Fear of the hyperrealism of the experience and halting deepening instead of calmly continuing with the technique.

Exercises for Chapter 6

Questions

1. After which phase entrance techniques is deepening necessary?
2. Why is phase deepening necessary?
3. Are there cases where phase deepening is unnecessary?
4. What level of reality should be achieved by deepening?
5. When should deepening begin after entering the phase?
6. Does deepening influence the length of a phase experience?
7. Why is primary deepening necessary?
8. May one touch one's head when the performing sensorization of feelings?
9. Should a practitioner look at curtains while peering?
10. Is it effective to apply peering at phase objects from a distance of 1 to 1.5 yards?
11. Can peering be used during palpation?
12. When should the eyes be closed while falling headfirst?
13. Would throwing punches like a boxer help a practitioner to deepen?
14. How calmly should the deepening techniques be performed?

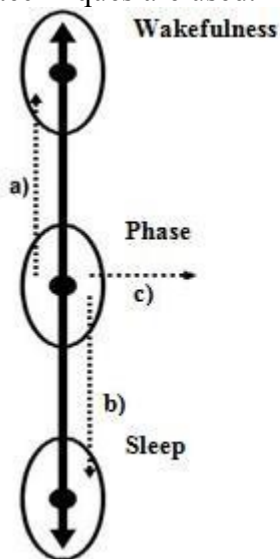
Tasks

1. Devote the next three successful phases to perfecting deepening techniques, using all of the methods described in this chapter.
2. Using personal experience, try judging which technique suits you best from personal experience.

Chapter 7 - Maintaining

THE GENERAL CONCEPT OF MAINTAINING

Phase maintenance or “maintaining” refers to techniques that allow a practitioner to remain in the phase for the maximum amount of time possible. Without knowledge of “maintaining” techniques, the duration of the phase will be several times shorter than it could otherwise be. The shortest phases last just a few seconds. Beginning practitioners usually fear not being able to exit a phase; this shouldn’t ever be a concern because the real challenge is being able to maintain the phase state, which is easily lost unless phase maintenance techniques are used.



Staying In the Phase Consists of:

- a) resisting ejection into wakefulness
- b) resisting falling asleep
- c) resisting an unrecognized phase

Phase maintenance consists of three primary principles: resisting a return to the wakeful state (known as a foul), resisting falling asleep,

and resisting a false exit from the phase. As a rule, the first two problems (return to a wakeful state, or falling asleep) are often encountered by beginners, but the third difficulty (false exit) manifests at later stages of practice.

Resistance to returning to the body is self-explanatory, whereas resistance to falling asleep is unclear to many. Not everyone knows that almost half of phase experiences usually end in a quite trivial way - falling asleep. A person usually loses attentiveness, his or her awareness dissipates, and everything around gradually loses clarity and turns into what is for all intents and purposes a usual dream.

Resisting a false exit from the phase is a lot more surprising and dramatic. Sometimes a practitioner detects an impending exit from the phase, subsequent deepening techniques fail to work, resulting in what seems to be a return to the body and physical reality. Sure that the phase has ended, a practitioner may stand up and then fall asleep after perceiving a few steps. In such cases, falling asleep most often happens without any movement, but while still lying in bed. The problem is that the difference between the phase and reality can be so subtle that in terms of internal or external indicators, the phase practically can't be distinguished from reality. Therefore, one must know the necessary actions to take in the event that the phase ceases, since the end of a phase could actually be a trick and purely imagined.

There are specific solutions for the three problems described in addition to general rules that apply to any phase experience. Studying these rules should be given just as high a priority as studying the specific solutions, since only some of them, when applied separately, may help one to remain in the phase several times longer than usual.

In some cases, techniques for maintaining are not applicable. However, knowledge of how to maintain is useful for the majority of experiences. Also, there might be situations when someone needs only resist a foul, while someone else may need to resist falling asleep. All of this is very specific to each case and can be determined only in practice.

With perfect knowledge of all the techniques for maintaining, a phase may last two to four minutes, which doesn't sound like an extended duration, but really is. A particularity of the phase space is that achieving something and moving around in it takes a minimum amount of time, mere seconds. Thus, so much can be done during 3 minutes in the phase that one literally needs a list, so as not to waste any time.

There are theories that have neither been proven nor disproven claiming that time in the phase contracts and expands relative to real time. Thus, one minute of real time while in the phase may feel much longer in terms of phase time.

Perception of time varies from practitioner to practitioner. Novices especially perceive a real minute as more like five to 10 minutes in the phase. This is determined by the particularities of individual psychology, state of mind, and the type of events that occur in the phase.

In order to understand how long a phase really lasted, one does not need to try using a stopwatch in the real world. It is better to count how many actions took place in it and how much time each of them could have taken. The result will differ from one's first rough estimate several times over.

The maximum duration the phase varies depends heavily on the ability to apply phase maintenance techniques. Some practitioners have difficulty breaking the two-minute barrier while some find it easy to remain in the phase for 10 minutes or longer. It is physically impossible to remain in the phase forever because even a 20-minute phase is unheard of.

TECHNIQUES AND RULES AGAINST RETURNING TO THE BODY

Of the following techniques, constant sensory amplification and as-needed sensory amplification are applied the most often while performing phase maintenance. However, as opposed to other technical elements of phase exploration, other secondary techniques

of maintaining often become mainstream and the most appropriate for certain individuals. Thus, all the techniques should be studied, but the first two should be considered very carefully.

Constant Sensory Amplification

The same sensory amplification described in the chapter on deepening (Chapter 6) also applies to “maintaining”. In essence, having achieved the necessary depth of phase, one should not stop to actively agitate his or her perception but should keep on doing this all the while, albeit not as actively as during deepening.

The idea is that during the entire duration of the phase, all action should be focused on experiencing the maximum possible amount of tactile-kinesthetic and visual perceptions. This entails constantly touching and examining everything in minute detail. For example, if passing by a bookcase, touch and examine some of the books in it, including their pages and corners. Tactile observation should be performed on every encountered object.

Palpation may be applied separately as a background sensation. This is done in order not to overload the sense of sight. The hands should be touching something all the time, or better still, rubbing each other.

As-Needed Sensory Amplification

Applying the as-needed sensory amplification technique is no different than constant sensory amplification. It is used only when a foul (a return to a wakeful state) is imminent or when phase vision starts to blur and fade. For example, while traveling in the phase everything may start to blur, signaling a weakening of the phase. At this moment, the practitioner should touch every available object; observe everything in fine detail. As soon as returns to a clear and realistic state, actions may be continued without needing to perform amplification.

Constant Vibration

This technique is used to maintain constant, strong vibrations in the phase. As previously noted, vibrations are generated by straining the brain or tensing the body without using muscles. Maintaining strong vibrations will have a positive effect on the length of the phase.

Strengthening Vibrations as Needed

In this case, vibrations are created and strengthened only if signs of a foul become apparent. Examples of foul indicators include duality of perception or blurred vision. Strengthening vibrations will help to deepen the phase, allowing a practitioner to stay and continue within the phase.

Diving Headfirst

This technique is the same as the deepening technique of the same name. If a phase is about to dissolve, diving headfirst with the eyes shut and a desire to dive as quickly and deeply as possible. As soon as phase depth returns, translocation techniques may be used to keep from arriving at a dead end.

Forced Falling Asleep

As soon as indicators of a foul appear, immediately lie down on the floor and attempt forced falling asleep; the same as the phase entry technique. After successfully performing the technique (3-10sec.) , a practitioner may get up and continue to travel through the phase since the perception of reality and its depth will most likely be restored. Resist actually fall asleep.

Rotation

If indicators of a foul appear, the practitioner should start rotating around the head-to-feet axis. Unlike the phase entry technique of the same name, the movement does not have to be imagined. This is an absolutely real rotation in the phase. After several revolutions, depth will be restored and actions may be continued. If indicators of a foul persist, rotation should continue until proper depth is achieved.

Counting

During the entire phase, count to as large a number possible - not just for the sake of counting, but with a strong desire to reach the highest number possible. Counting may be performed silently or out loud.

This technique works by creating a strong determination to remain in the phase by providing a goal that requires action in the phase.

Listening in

If there are any background sounds similar to those heard while entering the phase - rumbling, whistling, ringing, buzzing, or sizzling – these sounds may be used to prolong duration of the phase by aggressive attempts at listening in, hearing the entire range of internal sounds. The forced listening in technique may also be used for phase maintenance.

Hooking onto the phase

Another interesting method of “maintaining” is hooking onto the phase. In the event of an impending foul, grab onto an object in the phase actively palpate or squeeze it. Even if a return to the body occurs during this technique, the hands will continue to hold the phase object and the physical hands will not be perceived. Beginning with these phantom feelings in the hands, separation from the body is possible. Any nearby object may be hooked: the leg of a chair, a drinking glass, a doorknob, a stone, or a stick. If there is nothing to grab hold of, clasp the hands together or bite down on a lip or the tongue.

Two rules apply to using the techniques that help to resist a phase exit. First of all, never think that the phase might end and result in a return to the body; thoughts like this are like programming that immediately send the practitioner to a wakened physical state.

Secondly, do not think about the physical body. Doing will also instantly return the practitioner to the body, every time.

TECHNIQUES AND RULES FOR RESISTING FALLING ASLEEP

Constant Understanding of the Possibility of Falling Asleep

Most of the time, falling asleep while in the phase can be overcome by a constant awareness that sleep is possible and detrimental to a continued phase. A practitioner must always consider the probability of falling asleep and actions must be carefully analyzed to ensure that they are based on real desires and not on paradoxical notions, which are common to dreams.

Periodic Analysis of Awareness

Periodically asking the question, “Am I dreaming?” while in the phase helps appraise situations and the quality of the actions being performed at any moment. If everything meets the standards of full phase awareness, actions may be continued. Asked on a regular basis, this question becomes habit, automatically used while transitioning to the phase state. If you keep asking this question regularly, sooner or later it will arise automatically at the moment when you are actually transitioning into a dream. This will then help one to wake up, after which it is possible to continue to remain in a full-fledged phase..

The frequency of the question should be based on a practitioner’s ability to consistently remain in the phase. If a phase usually lasts five to 10 minutes or more, it is not necessary to ask the question more than once every 2 minutes; otherwise, this question has to be asked frequently, literally once a minute, or just a little less often.

There is another important rule related to resisting falling asleep: no practitioner should engage or participate in spontaneous events occurring in the phase. Events that are not planned or deliberate lead to a high probability of being immersed in the side action, which results in a loss of concentrated awareness.

TECHNIQUES AGAINST AN UNRECOGNIZED PHASE

Since the techniques of testing the realness of the end of the phase are a little absurd and demand additional attention to actions, they should only be used in those cases when they are indeed required. Until then, one should simply bear them in mind and use them only in moments of doubt. The same methods may be used to safely determine whether or not the practitioner is in the phase when using techniques for entering it.

Hyper-concentration

Since the cessation of the phase experience may be simulated and no different in terms of perception from a real exit, differences between the physical world and the phase world must be actively discerned. In other words, a practitioner must know how to determine whether a genuine phase exit has occurred.

At present, only one experiment is known to guarantee an accurate result. The phase space cannot withstand prolonged close visual attention to the minute details of objects. Within several seconds of acute examination, shapes begin to distort, objects change color, produce smoke, melt, or morph in other ways.

After exiting the phase, look at a small object from a distance of four to six inches, and remain focused on it for 10 seconds. If the object does not change, a practitioner can be assured that the surroundings are reality. If an object is somehow distorted or askew, a practitioner knows that the phase is intact. The simplest option is to look at the tip of the finger since it is always close at hand. It is also possible to take a book and examine its text. Text in the phase will either blur or appear as alphabetical gibberish, or full of incomprehensible symbols.

Auxiliary techniques

There are a variety of other procedures to test the occurrence of a foul. However, since any situation, any property, or any function can

be simulated in the phase, these procedures are not always applicable. For example, some suggest that it is sufficient to attempt doing something that is realistically impossible, and, if a practitioner is in the phase, the impossible action will be possible. The problem with this suggestion is that the laws of the physical world may be simulated in the phase, so flying, passing through walls or telekinesis may not be possible, even in the deepest phase. It has also been suggested that looking at a clock twice in a row may help a practitioner determine whether or not the phase is intact; allegedly, the clock will display a different time each time it is observed. Here again, the clock's display may not change in the phase.

Of all the auxiliary procedures, one deserves mention and works in the majority of cases: searching for differences from reality in the surroundings. Although the usual surroundings of a practitioner may be 100% accurately simulated in the phase, it is very rare. Therefore, it is possible to figure out whether a phase is intact by carefully examining the room where everything is taking place. In the phase, there will be something extra or something will be missing; the time of day or even the season will be different from reality, and so on. For example, when verifying whether a foul occurred, a room may be missing the table supporting a television set, or the table may be there, but be a different color.

GENERAL RULES FOR MAINTAINING

The rules for maintaining the phase deal with resisting all or most of the problems which cause a phase to end. Some of these rules are capable of increasing the length of stay in the phase by many times and must be followed.

The practitioner should not look into the distance. If faraway objects are observed for a long period of time, a foul may occur, or one may be translocated towards these objects. In order to look at distant objects without problems, a practitioner has to employ techniques for maintaining. For example, from time to time the

practitioner should look at his hands, rub them against each other, or maintain strong vibrations.

Constant activity. Under no circumstances should a practitioner remain passive and calm in the phase. The more actions performed, the longer the phase is. The fewer actions – the shorter the phase. It is enough to pause for thought, and everything stops.

Plan of action. There should be a clear plan of action consisting of at least 5 tasks to be carried out in the phase at the earliest opportunity. This is necessary for several important reasons. First, the practitioner must not pause in the phase to think about “what to do next”, which frequently results in a foul. Second, having a plan, the practitioner will subconsciously perform all of the actions necessary for staying in and maintaining the phase to carry out all the tasks that have been planned. Third, intelligent and pre-planned actions permit focused advancement of purposeful actions versus wasting phase experiences on whatever comes to mind at a given moment. Fourth, a plan of action creates necessary motivation and, consequently, pronounced intent to perform the techniques to enter the phase.

Stopping the ID. The less Internal Dialogue (ID) and reflection that occurs in the phase, the longer it lasts. All thinking must be concentrated on what is being achieved and perceived. Talking to oneself is completely prohibited. The reason for this is that many thoughts may act as programming in the phase and even announcing them internally may introduce alterations, including negative ones. For example, thinking about the body cause a return to it. The practitioner may also get lost in thought, which will lead to a foul. Also, sporadic thoughts usually and quite easily cause the practitioner to simply fall asleep.

A practitioner must try to re-enter the phase after experiencing a foul. Always remember that a typical phase experience consists of several repeated entries and exits. Essentially, in most cases it is possible to re-enter the phase through the use of separation or phase state creation techniques immediately after returning to the body. If the practitioner has just left the phase, the brain is still close to it and

appropriate techniques may be applied in order to continue the journey.

TYPICAL MISTAKES WITH MAINTAINING

- Forgetting to try to re-enter the phase after it is over, although doing so greatly helps to increase number of experiences had.

- Staying focused on techniques for “maintaining” instead of performing them as background tasks.

- Getting distracted by events and dropping phase maintenance techniques instead of continually performing what’s needed to maintain the phase.

- Succumbing to the idea that maintaining is not necessary when the phase appears very deep and stable, even though these could be false sensations.

- Using the necessary techniques too late.

- Stopping due to uncertainty about further actions, while there must always be a plan.

- Forgetting that it is possible to fall asleep in the phase without realizing it. Recognizing the risk of falling asleep must be a primary focus.

- Getting pulled into events occurring in the phase instead of observing and controlling them from the outside.

- Forgetting that techniques for “maintaining” must always be used to remain in as deep a phase as possible, and not just for maintaining any odd state.

- Stopping the use of techniques for “maintaining” during contact with living objects, when the techniques must be used constantly.

- Counting without the desire to count as high as possible.

- Performing imagined rotation instead of real rotation.

- Passiveness and calmness instead of constant activity.

- Excessive thinking and internal dialogue when these should be kept to an absolute minimum.

Exercises for Chapter 7

Questions

1. What is a foul?
2. What is the minimum duration of the phase?
3. What do phase maintenance (“maintaining”) techniques counteract besides fouls and falling asleep?
4. Why might a practitioner think that the phase has ended when it actually is still in progress?
5. Should “maintaining” techniques always be used?
6. What primary techniques work against the occurrence of fouls?
7. How can a practitioner hook onto the phase?
8. While in the phase, what do thoughts about the body lead to?
9. What question should be asked in the phase in order to reduce the probability of falling asleep?
10. What happens to an object during hyper-concentration?
11. How else, apart from hyper-concentration, might a practitioner effectively recognize a false foul?
12. While in the phase, is it permitted to look into the distance for a long time?
13. What is ID and how does the degree of it affect the duration of a phase experience?
14. What should a practitioner always do after an inadvertent return into the body?

Tasks

1. During the next few phases, dedicate yourself to the single goal of maintaining as long as possible, using as many maintaining techniques as you can.
2. Figure out which techniques have proven the most effective and comfortable for you, so that you may use these later.
3. Increase the duration of your average phase to at least 3 minutes (evaluated objectively).

Chapter 8 - Primary skills

THE ESSENCE OF PRIMARY SKILLS

When dealing with a fully-realized phase, requisite knowledge is not limited to entry techniques, deepening and maintenance of the state, translocation, or finding and interacting with objects. In order to feel comfortable, a practitioner has to master or at least acclimate himself with a whole series of techniques to correctly react in any number of situations. For example, a practitioner needs to know how to create vision, if it is absent. Actions including passage through a wall or taking flight in a deep phase do not happen easily, although these actions may be assumed natural occurrences, since the phase exists apart from the physical world. In addition to techniques that allow interaction with the physical setting and surroundings of the phase, methods must be learned and applied to counteract fear if it forces a practitioner to consciously and consistently leave the phase.

A practitioner does not have to know all the primary skills by heart, but it is necessary to pay close attention to some of them: emergency return, creation of vision, translocation through objects, contact with animate objects, and, for many, skills dedicated to fighting fear will also prove extremely relevant.

The final choice of methods that require added focus on the part of the practitioner must be made on the basis of personal experiences and problems faced while in the phase, since different practitioners often have completely different types of problems.

DISCERNING THE PHASE

Problems with phase identification during entry often arise at the initial stages of studying the phase. A practitioner simply cannot understand whether or not he or she is already in the phase. This uncertainty can manifest while lying down or while practicing in other postures.

If a practitioner is simply lying down, physically perceiving his own body, and doing nothing, then it is indeed difficult to determine whether or not he is present in the phase. It is sufficient to note that there might be no signs of a phase state. On the contrary, there may be a host of signs and unusual sensations, but they by no means necessarily indicate the onset of the phase.

The problem of the uncertainty of a phase state is always solved through actions. If the practitioner is lying down, then standard separation techniques may produce indication of phase achievement - in the majority of cases - since such techniques may often be incorrectly performed.

It is possible to perform techniques that are only achievable in the phase state. If a practitioner stands up and does not recognize his surroundings, then it can be assumed that the practitioner is standing up in the phase. However, often based on the observation that “everything is as in reality”, a practitioner may stand up and note that everything is in fact “as in reality” simply because the practitioner is still in “reality”. In answer to this dilemma, the phenomenon of hyper-concentration has been previously mentioned in relation to maintaining phase. By using hyper-concentration, it is always possible to ascertain whether the practitioner is in the phase. However, as a rule, hyper-concentration is rarely necessary. Most often, the following signs indicate that separation has occurred in the phase: unusual sensations in the body during movement, extreme tightness during movement, a strong physical urge to lie back down, disjointedness of surroundings, and blurred or complete absence of vision.

Often, the problem resides in the use of direct techniques where the practitioner expects fast results and attempts to determine whether the phase has been achieved. As a principle this should not be done.

When using direct techniques, the phase manifests itself clearly; therefore, if an attempt to determine its presence is made, it is an indicator that the phase is quite likely still far off.

EMERGENCY RETURN. PARALYSIS

Statistics show that in one-third of initial phase experiences, a practitioner is faced with a degree of fear that forces a return to the body. Periodically, even experienced practitioners face situations that require an abrupt return to wakefulness. This presents a number of concerns.

In and of itself, returning to the body is almost always unproblematic; remembering and thinking about the body often suffices and within moments the practitioner is returned to the body from whatever location in the phase. Admittedly, it is advisable during this type of situation to shut the eyes and abstain from touching anything. As a rule, when these actions are performed, simply standing up in the physical world is all that is required to complete a return; however, this is not always simply achieved.

Sometimes after reentering the body, the practitioner suddenly realizes that physical functionality has ceased due to the onset of sleep paralysis, or the sensation that the body has been switched off. During sleep paralysis, it is impossible to scream, call for help, or even move a finger. In the majority of cases, it is also impossible to open the eyes. From a scientific point of view, this is a case of an abrupt, unnatural interruption of the rapid eye movement (REM) phase of sleep, during which this paralysis is always present, and it can persist for some time after the phase is interrupted.

This is where it gets interesting. People in the physical world are accustomed to an important rule: if you wish to achieve something, then do it, and do it as actively as possible. This rule, though good, is not always applicable to certain conditions linked to the phase, and applies least of all to exiting the phase. Sometimes extreme effort makes it possible to break through sleep paralysis and resume movement, though most of these efforts tend to exacerbate immobility.

Due to the unusual nature of a negative situation following a deliberate, fear-induced return to the body, the depth of the phase may greatly increase because of the body's natural, protective inhibition of functions originating in the cerebral cortex; this results in even greater agitation, greater fear. The paralysis grows stronger. This is a vicious circle that leads to unpleasant feelings and emotions, which may evaporate any desire to practice the phase.

Ignorance of correct procedures has led to the widespread opinion that such adverse situations may make it impossible to come back from the phase at all. These opinions suppose that it is, therefore, dangerous to get involved with the practice. However, the solution to this problem rests in very simple actions and procedures that can prevent a large number of negative experiences:

Complete Relaxation

In the section on deepening and maintaining, it was noted that the more active a practitioner is while in the phase, the better. Conversely, if there is less activity, the quality of the phase declines, allowing for an easy exit. Thus, in order to leave the phase, the practitioner only needs to completely relax and ignore any perceived sensations, actions, or thoughts. A practitioner may also recite a prayer, mantra, or rhyme, since that helps the consciousness to be distracted from the situation more quickly. Of course, one needs to calm down and try to get rid of the fear, which in and of itself is capable of keeping such a state going. Periodically, the practitioner should try to move a finger in order to check whether attempts at relaxation have had an effect.

Concentration on a Finger

A practitioner experiencing sleep paralysis should try moving a finger or a toe. At first this won't work, but the practitioner has to concentrate precise thought and effort on the action. After a little while, the physical finger will begin to move. The problem with this technique is that the practitioner may accidentally start making phantom motions instead of physical movements, which is why an

understanding of the difference between the two sensations is necessary, since it is often not very obvious.

Concentration on Possible Movements

The physiology of sleep paralysis, the phase state, and dreams are such that when the practitioner is in one of these states, some actions are always associated with movements made in the real body. This is true when moving the eyeballs, the tongue, or while breathing. If the practitioner concentrates attention on these processes, it is possible counteract inhibitions to physical movement; as a result, a sleep-paralyzed practitioner will become able to move in reality.

Reevaluating the Situation

Under normal circumstances, deliberate exit from the phase is not the norm. Deliberate exit is commonly caused by certain fears and prejudices. If a practitioner is not able to activate the body using other emergency return techniques, a careful consideration the possibilities offered by the phase is recommended. There are many interesting and useful things that can be experienced in the phase. Why ruin the possibility of great opportunity because of a baseless fear?

To be fair, it must be noted that emergency exit techniques do not always work. As a rule, after a long period of sleep deprivation, or at the beginning of or in the middle of a night's sleep, the urge to sleep is so great that it is difficult to resist the sleep paralysis phenomenon. In this respect, reevaluating the situation is highly recommended so that a practitioner is able to take advantage of the situation versus suffering by it. Sleep paralysis is easily transmuted into a phase state by means of indirect techniques.

By the way, knowing how to exit paralysis is important not only for practitioners of the phase, since such paralysis occurs even without the phase for approximately one-third of the human population at least once in a lifetime. It usually happens before or after sleep.

FIGHTING FEAR

Fear in the phase is a very common occurrence. The practitioner may experience fear at any stage, although it is expressed much more clearly during initial practice. The causes of fear are very diverse: a feeling that returning to the body is impossible; a fear of death; worrying that something bad is going to happen to the body; encountering something scary and terrible in the phase; painful sensations; overly sharp, hyper-realistic sensations. One fear dominates all others: the instinct of self-preservation, which, without any apparent reason, can induce a feeling of absolute horror – a feeling that cannot be explained or controlled.

For a novice stricken by insurmountable fear that causes paralysis, there is only one way to gradually overcome. Each time a novice enters the phase, an attempt should be made to go a step further than the previous time. For example, in spite of feeling terrified, the practitioner should try to raise the hands and then move them back to the initial position. The second time, the practitioner should attempt to sit down. The third time, standing up should be attempted. The fourth time, walking around in the phase is advised. Then, after incremental steps toward experiencing the harmlessness of the phase state, productive, calm action may ensue.

Interesting fact!

Fear itself can be used to enter the phase and remain there for a long time. Once fears are allayed, a calmed practitioner is experiences increased difficulty with entry into the phase.

For a practitioner who faces periodical fears, realizing that there is no real danger encourages progress in practice. Urges to rapidly return to the body are then made baseless. Sooner or later, calmer thought dominates events in the phase, and fear happens less often.

When dealing with momentary fear caused by events in the phase, the simplest solution is to tackle it head-on and follow through to the end in order to avoid a fear-driven precedent. If a practitioner always runs away from undesirable events, the events will occur more and more frequently. If a practitioner is incapable of facing fear in the

phase, it is best to use the translocation technique to travel elsewhere, although this solution only produces temporary relief.

CREATION OF VISION

Vision is often available at the very beginning of a phase, especially when the practitioner uses image observation and visualization techniques to enter. Sometimes vision appears within the first few seconds. Other times, it manifests during the deepening process. However, there are cases where vision is not available and must be created quickly, at any cost. Vision may arrive as soon as it is thought about, but if this does not occur, a special technique is necessary.

To create vision, a practitioner needs to bring the hands four to six inches in front of the eyes and try to detect them through the grayness or darkness. Peering aggressively and attentively at the minute details of the palms will cause them to appear, much like they are being developed on Polaroid film. After several seconds, vision will become clear, and along with the palms, the surroundings will also become visible.

Under no circumstances should the physical eyelids be opened. Vision will appear on its own and will not differ from that of reality and the physical sensation of opened eyes will emerge. It is possible to shut the eyes in the phase an infinite number of times, even without having opened them at all, since the latter is not needed for creating vision. The physical eyelids may be open only while experiencing a very deep phase. In a shallow phase, opening the eyes will cause a return to wakefulness.

The practitioner must also keep in mind that vision should only be created after a complete separation from the body and a subsequent translocation has been achieved. Attempting to view the hands during flight or while hovering in an unidentified space leads to arbitrary translocation.

CONTACT WITH LIVING OBJECTS

Two problems may surface while conversing with animate objects in the phase: silence or a return to the body. In view of the fact that

many phase applications are based on contact with people for one purpose or another, it is necessary to understand how to correctly manage contact with living objects.

In order to avoid a foul (ejection from the phase into reality), the elementary rules of “maintaining” must be observed. Actively observing the facial features or clothing of a person you want to communicate with. While communicating, the practitioner should constantly rub the hands together or maintain strong vibrations by straining the brain. Remember to perform the techniques to avoid becoming absorbed in communication.

A more complex problem is overcoming the communicative unresponsiveness of objects in the phase. In many cases, the speech of an object is blocked by the internal stress of the practitioner. Sometimes the problem stems from an expectation that an object will not be able to communicate in the phase.

It is important to treat the objects in a calm manner. There is no use trying to shout or beat the object to force communication. On the contrary, it is much more effective to treat the object gently, without applying pressure. Do not peer at an object’s mouth, expecting sounds to emerge. It is better to look elsewhere; taking a passive interest in communication generally yields the best results.

As a rule, the first time that communication with a living object is successful, future attempts go unhindered.

Communication methods in the phase are should be no different than those used in ordinary life: talking, facial expressions, gesturing with the hands, body language. Telepathy is not necessary.

READING

Reading text in the phase may be accompanied by a number of difficulties. First, small print becomes illegible because the affects of hyper-concentration may distort text. This problem is solved by using large-font textual sources of information. For example, the text of a normal book blurs when observed too attentively, but the large font

on the cover of a book is easily read since its size is sufficient for rapid reading without detailed scrutiny.

The second problem encountered while reading in the phase is when text is legible but is completely meaningless in composition; gibberish. This problem is solved by turning over the pages, looking for a readable message. It is also possible to find another copy or create it anew using the object-finding techniques. The same applies to cases where the text is seen as a set of incomprehensible symbols or signs.

While reading in the phase, the practitioner should not forget about performing “maintaining” techniques to prevent a foul by becoming too relaxed.

VIBRATIONS

The phase is often accompanied by an unforgettably unusual sensation that may be used successfully to enter, deepen or maintain the phase. It is difficult to describe it better than the sensation of a heavy current passing through the entire body without causing any pain. It may also feel like the whole body is contracting, or a tingling sensation similar to numbness. Most often, the sensations are similar to high-frequency vibrations of the body, which explains the origin of the term “vibration”.

If the practitioner is not sure whether or not he experienced vibrations, then there is a good method to solve his problem: if he really did, he will not have any doubts about it. In all other cases, when there are doubts and uncertainty, the practitioner is definitely not dealing with vibrations, or is dealing with another form thereof.

If you have experienced vibrations at least once, the recollection of these sensations helps greatly during the simultaneous application of indirect techniques. They are created, supported and strengthened by straining the brain or tensing the body without using the muscles. For vibrations to appear, it often suffices merely to think about them. During the first experience, one should experiment with them for a

while by rolling them around the body and its parts, as well as strengthening and weakening them.

However, one should not think that the presence of vibrations is a necessary condition for being in the phase. Many novices often strive not for the phase but for vibrations, after which the former must supposedly follow. That should not be the case. There are indeed specific techniques that make it possible to get into the phase by creating vibrations, but in all other cases they are not necessary and some practitioners may never have them at all.

TECHNIQUES FOR TRANSLOCATING THROUGH OBJECTS

In a deep phase, the properties of the surrounding environment become very similar to the physical world. However, it may sometimes be necessary to pass through a wall or translocate to avoid a physical barrier in the phase. There are two basic options for passing through barriers like walls. Usually, mastering these requires several attempts.

Interesting fact!

If a practitioner concentrates on the physical sensations associated with passing through a wall, it is possible to get stuck. A practitioner may even experience the feeling of obstructed breathing when this happens. At such a time it is necessary to return to the body.

Rapid Defocused Penetration

Run or jump at a wall with a burning desire to penetrate it. Don't focus on the wall; instead concentrate on the immediate surroundings. Do not try to take anything from the current location since this may impede a successful passage through the wall.

The Closed Eyes Technique

When approaching a wall, the practitioner must close his eyes and completely focus on a desire to pass through it while imagining that the wall does not exist, or that it is transparent and penetrable. Surface resistance should be pressed through, continuing on with the aggressive desire and concentration.

FLIGHT

Taking flight in the phase is a simple matter of remembering past dreams of flight. Nothing needs to be tensed, no word need to be said. Attempting flight with closed eyes produces a high rate of success, but presents an increased probability of inadvertent translocation.

If a flight attempt is unsuccessful, a practitioner may try jumping from a high elevation or from a window. The natural instinct of dream flight takes over and the fall becomes a controlled flight. However, jumping from windows or other elevations is advisable only to practitioners with experience, since novices may not always be able to determine whether they are in the phase or in reality.

Another way to fly is to try to suspend oneself in the air when jumping up.

SUPER-ABILITIES

The realism of the phase space does not impose limits on the ability to perform actions that cannot be performed in the physical world. It is important to remember that only a practitioner's apprehension places limits on what may be done in the phase.

For example, if a practitioner needs to get to a location - even very far away - it may be reached by teleportation. If an object needs to be moved from one side of the room to the other, it may be moved by telekinesis. One of the major benefits of the phase experience is unencumbered freedom of action.

To master unusual abilities, only a few phases need to be spent in concentrated development of the methods.

Telekinesis

In order to learn telekinesis (moving object by thought), the practitioner concentrate on an object while experiencing a deepened phase, and attempt to move the object by thinking about the movement. The only required action is aggressive visualization of the object's movement. No specific external actions are required. Telekinetic ability is inherent to every human being. If attempts are unsuccessful at first, press on. Before too long, the full effect of the practitioner's will yield results. Using this ability helps to encourage a good phase experience by providing a tool for carrying out planned tasks.

Pyrokinesis

Igniting an object in the phase just by staring at it requires a strong desire to heat up and set fire to the object. Performed successfully, an object will smoke, distort, darken and then burst into flames.

Telepathy

To develop telepathy in the phase, it is necessary to peer at animate objects while listening surrounding external and internal sounds with the intention of hearing thoughts expressed by thought. Even experienced practitioners encounter difficulty while developing telepathy, but when successful, contact with people in the phase is substantially simplified. Using telepathy, discerning the thoughts of people, animals, and objects is possible. However, this should not be taken too seriously, since it is merely the nature of the phase to simulate what is expected.

Transmutation

Transforming an object's form requires the technique of transmutation (refer to Chapter 9). It should also be noted that if the goal is not to convert something but rather to transform oneself, then it is necessary to use the translocation techniques (also described in

Chapter 9), whereby attention has to be concentrated not on the desired place but on the desired form. Here again there are no limitations apart from individual courage and fantasy. It is possible to become a butterfly or a dinosaur. It is possible to become a bird or a worm. It's even possible to become a child or a person of the opposite sex. These are not simply external changes, but real transmutations, within and without. If a practitioner becomes a butterfly, it accompanies the sensation of having wings, many legs, and an unusual body. The practitioner will intuitively know how to control each part of this new body. This is a superficial description of the transmutation experience, which obviously defies a customary understanding of reality.

THE IMPORTANCE OF CONFIDENCE

A crucial factor in developing phase abilities is self-confidence in the ability to use the skills. Initially, these abilities are absent because the human brain, tuned in to ordinariness, blocks confidence in the ability to do anything unusual. As soon as strong confidence is reached in the performance of phase abilities, all others become easy to achieve.

Although confidence in phase abilities may grow strong, practitioners should remain soundly aware that abilities in the phase are limited to the phase. Attempting telekinesis, pyrokinesis, or transmutation in the real world is a waste of time and energy.

CONTROLLING PAIN

Along with all the positive experiences and sensations that may be enjoyed in the phase, painful experiences nature may also manifest. Punching a wall in a deep phase state will cause the same pain as if a wall had been struck in physical reality.

Some actions in the phase may unavoidably cause unpleasant feelings of pain; therefore, it is necessary to know how to avoid painful actions. Focusing on an internal confidence that pain will not

result from an action will alleviate the problem. A practitioner may experiment with this type of focus by pummeling a wall while resolving that there is no pain. If the experiment succeeds, then obtaining the same result will never again require the same level of effort; thinking that the phase is painless will suffice.

MORAL STANDARDS IN THE PHASE

From the very beginning, it should be understood that the moral compass of phase space has nothing in common with the properties and laws in the physical world that promulgate reality. The phase space seemingly imitates the physical world with all its properties and functions only because we are used to perceiving it and are not expecting anything else. Moral principles and rules apply only to the place where these have been. It does not make sense to follow the same rules while in the phase.

The practitioner should not refrain from certain actions in the phase because some would be unacceptable, improper, or bad in the real world. These are merely behavioral patterns that are unfounded in the world of the phase, where everything operates on the basis of entirely different laws.

The only moral rules that might exist in the phase are those that the practitioner establishes. If desired, complete, unhindered freedom may be experienced.

STUDYING POSSIBILITIES AND SENSATIONS

Novice practitioners should not immediately rush towards a single specific goal if long-term practice is desired. It is better to extensively investigate the phase and its surroundings before focusing on accomplishment. This will build intimacy with the experience and allow unhindered entry and interaction with the phase.

As in reality, learning whatever first reveals itself is the key to increasing and specializing knowledge. A beginning practitioner

should at first enjoy the simple fact of actually being in the phase, then learn its details and functions. Once inside the phase, a practitioner should explore it, examining and interacting with everything encountered.

He should also try to fully sharpen all the possible feelings in the phase in order to fully understand how unusual the phase is in its realism. A practitioner must experience movement: walking, running, jumping, flying, falling, swimming. Test the sensations of pain by striking a wall with a fist. The simplest way to experience taste sensations is to get to the refrigerator and try to eat everything that you find there, at the same time not forgetting to smell each item. Walk through the walls, translocate, create and handle objects. Explore. All these actions are very interesting in and of themselves. The possibilities really are infinite. However, only when they are well understood and thoroughly explored can it be said that the practitioner really knows what the phase is about.

TYPICAL MISTAKES WITH PRIMARY SKILLS

- When trying to discern whether or not a phase is intact, a judgment is based on a similarity to the departed physical environment. In the phase, physical attributes are simulations.

- Hyper-concentrating on an object for too short a time while trying to determine whether the surroundings are in the phase or in the physical world.

- Deliberately attempting to end the phase prematurely when the entire natural length of the phase should be taken advantage of.

- Panic in case of paralysis instead of calm, relaxed action.

- Refusal to practice the phase because of fear, though this problem is temporary and resolvable.

- Opening the eyes at the initial stages of the phase since this frequently leads to a foul.

- Premature attempts to create vision in the phase, whereas separating from the body and deepening should occur.

- Excessive haste while creating vision although in the majority of cases vision appears naturally.
- While concentrating on the hands to create vision, doing so at an excessive distance versus the recommended four to six inches.
- Forgetting about the techniques for “maintaining” while in contact with living objects.
- Forgetting to shut the eyes or defocusing vision when translocating through walls or other solid objects.
- Desiring to do something superhuman in the phase without the required internal desire and confidence.
- Fear of experiencing pain in the phase instead of learning to control it.
- Observing moral standards in the phase when they do not apply.
- A tendency to immediately use the phase for something practical instead of first thoroughly exploring and interacting with the surroundings.

Exercises for Chapter 8

Questions

1. Are there skills in the phase that must first be mastered before the phase may be used to its full extent?
2. Is it possible to understand whether a phase is intact by attempting to fly?
3. Has a practitioner most likely gotten up in the phase or in reality if there are doubts about this?
4. Is it sufficient to think about the body in order to return to it, and is it only required to return into the body in order to control it?
5. Which arm should be actively and aggressively moved to overcome sleep paralysis?
6. Is it possible to tell jokes to oneself to overcome sleep paralysis?
7. Is it possible to move the physical eyes while in the phase?

8. What should be done if sleep paralysis cannot be overcome?
9. Can sleep paralysis occur without practicing the phase?
10. What if fear is not addressed and conquered?
11. Is it possible to gradually master the phase in order to overcome fear?
12. Is there cause for fear of anything in the phase?
13. At what point can vision be created in the phase by opening the eyelids and not through the use of special techniques?
14. What would happen with an attempt to open the eyes after sitting up in bed, i.e., before becoming completely separated from the phase?
15. Why may contact with living objects in the phase cause a return to the body?
16. What problems might occur if a practitioner studies the mouth of a talking object?
17. In the phase, how quickly can small text be read?
18. Which is easier to read in the phase: text in a newspaper or text on a large billboard?
19. Is it possible to see hieroglyphs instead of text while reading in the phase?
20. Is it possible to burst through a wall after running up to it with the eyes shut?
21. Which muscles of the body must be tensed to start flying in the phase?
22. Are there any extrasensory abilities that are inaccessible in the phase?
23. Can a practitioner transform into a ball while in the phase?
24. How does pain in the phase differ from pain in the physical world?
25. Should a practitioner give up a seat to an elderly person while in the phase?
26. Due to moral considerations, what is prohibited in the phase?

Tasks

1. During your next phase session, walk around your home investigating the rooms, kitchen, and bathroom in detail.
2. Learn to pass through walls. Completely dedicate one long phase experience to perfecting this skill.
3. Learn to fly in the phase.
4. While in a deep phase, learn to control pain by hitting a wall with your fist.
5. While in the phase, learn telekinesis (the ability to move objects by thought) and pyrokinesis (setting objects on fire, also performed by thought).
6. Dedicate a lengthy phase experience to an experiment with vision: create it if it is not already available, and then shut your eyes and recreate vision. Do this at least ten times over the course of a single phase
7. Get objects in the phase to start talking.
8. Dedicate a long phase to searching for different kinds of texts in order to experiment with reading various size fonts.

Chapter 9 - Translocation and Finding Objects

THE ESSENCE OF TRANSLOCATION AND FINDING OBJECTS

Like everyday reality, the phase space cannot be used for certain purposes if it is not known how to move around and find necessary things. In a wakeful state, it is more or less known where something is located and how to reach it. In the phase the same assumptions cannot apply since phase mechanisms work by different principles.

The reason for addressing translocation and finding objects in the same chapter is because both techniques rely on the same mechanics that make the existence of these techniques possible. In other words, the same methods - with minor exceptions - can be applied to both translocation and finding.

After studying the techniques described in this chapter, a practitioner in the phase will be able to go to *any* location and find *any* object. The only limitations that exist are those of the imagination and desire; if these are unlimited, so are the possibilities.

Regarding translocation, attention should not be focused on methods for travelling through nearby spaces. For example, a practitioner may simply walk into an adjacent room, or out to the street via the corridor or through the window. These are natural, easy actions. A practitioner should instead concentrate attention on how to move to remote destinations that cannot be quickly reached by physical means.

It is important to mention the necessary safety procedures for translocation. Sometimes, due to a lack of experience, a practitioner may mistake the phase for reality, and reality may be mistaken for the

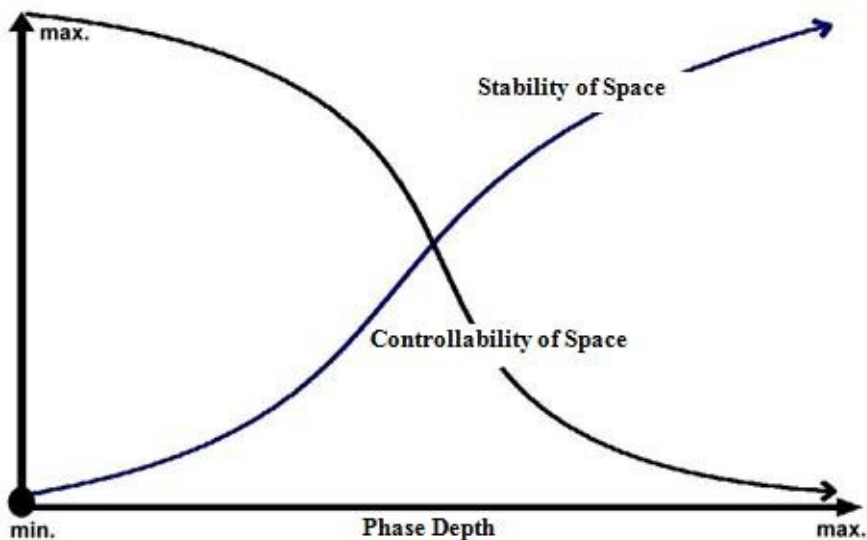
phase. Mistaking the phase for reality implies no danger since a practitioner simply believes that an entry attempt was unsuccessful. However, if reality is mistaken for the phase, a practitioner may perform dangerous or even life-threatening actions. For example, after getting out of bed in a wakeful state, thinking that everything is happening in the phase, a beginner may approach a window and jump out of it, expecting to fly, as is customary in the phase. For this reason alone, shortcuts to flight should only be taken after gaining a level of experience that makes it possible to unambiguously distinguish the phase from a wakeful state.

If a glitch occurs when practicing translocation techniques (for example, landing in the wrong place), a practitioner should simply repeat the technique until the desired result is obtained. Either way, initial training is a must in order to make everything easier for you later on.

As far as object-finding techniques are concerned, these are used for both inanimate and animate objects. In other words, these techniques are equally effective for finding, for example, a person or a utensil. However, there are several techniques that are only suitable for finding living objects.

BASIC PROPERTY OF THE PHASE SPACE

All methods for controlling the phase space stem from a primary law: the degree of changeability of the phase space is inversely proportionate to the depth of the phase and the stability of its objects. That is, the deeper and more stable the phase, the more difficult it is to perform something unusual in it because in a deep, stable phase, the laws of it begin to closely resemble those of the physical world.



All translocation and finding objects techniques are based on the knowledge of methods that bypass the primary law. The secret lies in the fact that not only phase depth affects the controllability of the phase, but so does phase stability, which in turn depends to a large extent on the number of sensations experienced in the phase. The techniques for translocation and finding objects are used when these experienced sensations are weakened through certain actions.

In other words, if a practitioner located in the phase holds a red pencil and examines it, tactile and visual perceptions are engaged, which under sharp agitation cause the object to exist in its complete form. However, as soon as the eyes are shut, the stability of pencil image weakens. In this situation, it will be enough for the practitioner (after sufficient training) to concentrate on believing that the pencil is dark-blue in order for it to appear dark blue after opening the eyes. This phenomenon occurs because the color of the pencil is no longer determined by perceptual areas of the brain and, therefore, it is possible to change it.

If a red pencil is placed on a table and the practitioner's eyes are shut, and there is concentration on a thought that the pencil is no

longer on the table, then after opening the eyes, the practitioner will find that the pencil has disappeared. In essence, when the pencil is lying on the table and the practitioner's eyes are closed, and the pencil is not being held, no perception is being invested in the pencil, which the practitioner deletes using autosuggestion.

Components of Phase Space Stability

Memory & Expectation	Visual Perception	Tactile Perception	Vestibular Perception	Auditory Perception
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Using certain technique-related methods, a practitioner may cause the stability of the phase state to remain in flux using techniques that best suit the practitioner's individual personality.

TECHNIQUES FOR TRANSLOCATION

Translocation through Teleportation

This is one of the simplest and most accessible techniques that beginners should use right away. To apply it, shut the eyes (if vision is present), and then concentrate attention on a thought-form or image of a location elsewhere in the phase. At this moment, there will be a string sensation of swift flight and within two to 10 seconds, the destination will be reached.

The success of this technique depends on a strong concentration upon a single goal: the desired location. Practice must be performed very clearly, confidently, aggressively, and without distractions. Any unrelated thoughts have a profoundly negative influence on the

performance of this technique. They unnecessarily prolong the flight, cause a foul, or result in arriving at an undesired location.

Translocation through a Door

In order to use this technique, approach any door with the strong belief that it leads to the required location. After opening the door, the practitioner will see and be able to step into the destination. If the door was originally open, it must be completely shut before applying the technique.

A drawback to this technique is that its practice always requires a door. If there is no door, users of this translocation technique should create one using an object finding technique.

Translocation through Teleportation with the Eyes Open

This technique is difficult because it requires an unstable phase space caused by a strong desire to translocate to another location. During teleportation by teleportation with eyes shut, the practitioner disengages from the current location. Whereas during teleportation by flight with eyes shut the practitioner disentangles himself from the current location, that is not the case here. Therefore, this technique should be used only by experienced practitioners who are confident that they are capable of remaining in the phase.

As far as implementing the technique is concerned, the practitioner simply needs to stop and concentrate on the thought that he is already present in the desirable location and focus on its image. It is important to not stare at or touch anything during the thought. Surrounding space will dim, blur and then disappear during this time, and then the intended location will gradually start to appear. The rate of space metamorphosis depends on the degree of desire to reach the required location.

If concentration is weak or phase depth is poor, then after space destabilizes, it may not be restored - and a return to the wakeful state will occur.

Translocation with Closed Eyes

This is one of the easiest techniques. To use this technique, the practitioner simply needs to shut the eyes and have an intense desire that, when the eyes are next opened, the required location will be reached. In order to considerably increase the effectiveness of this technique, it would be useful to imagine, at the moment you close your eyes, that you have already reached the desired location. Translocation must occur then, and it has to happen without the flight sensations that occur during teleportation with closed eyes. Translocation must occur right then, and it has to happen without the flight that occurs in teleportation with closed eyes, which must be avoided.

Translocation by Concentration on a Remote Object

To perform this technique, the practitioner should peer from a distance at a minor detail of the desired location. The greater an intention to see an object's detail, the quicker the arrival at the object's location.

A drawback to this technique is that this type of translocation is possible only for places that are already visible, albeit from a great distance.

Translocation during Separation

The simplest way to translocate is to do so while separating from the body. Employing this technique is extremely simple and very convenient. It may be combined with almost any separation technique and is performed by focusing on the image and feel of a desired location during the initial stages of exiting the body. It is even better to imagine that phase entry will occur and separation will complete in a chosen location.

Interesting fact!

After having changed his place of residence, the practitioner will very often continue for some time to separate from the body in the same house where he was used to doing this previously.

A drawback of this technique is that separation occurs only in the beginning of the phase experience and, therefore, can only be used once. Other options should be considered after the first translocation.

Translocation by Passing through a Wall

This technique is performed by walking or flying through a wall with the eyes shut and a firm conviction that the required location is behind the wall. The barrier does not necessarily have to be a wall. It can be any non-transparent object through which a practitioner may walk or fly: a screen, a wardrobe, and so on.

The main drawback of this technique is the necessity of appropriate skills for penetrating through solid objects of the phase. Another necessary condition for applying this technique is the presence of barriers to pass through.

Translocation through Diving

This technique is identical to passing through walls with the only difference being instead of a wall - which may not always be available - the practitioner will use the floor or the ground. The practitioner must dive headfirst with the eyes shut and have complete confidence that the required location is underneath the solid surface. The ability to pass through solid objects is, naturally, also required.

A practitioner may dive through the floor or the ground, and also into any flat horizontal surface: a table, a chair, a bed, and so forth.

Translocation through Rotation

Apply this technique, a practitioner in the phase will start rotating on an axis while simultaneously concentrating on a belief that a desired location will be reached once rotation is stopped. The eyes must be shut during the rotation, or vision must not be focused on anything in particular. As a rule, two to five revolutions on an axis are sufficient. Once again, everything depends on the ability to fully concentrate on a desired goal without any distractions.

OBJECT FINDING TECHNIQUES

Technique of Translocation

All translocation techniques are also applicable to object finding techniques since the use of both techniques requires altering the surrounding the space. Instead of concentrating on a location, the practitioner is to focus on the specific detail of a space that is to be found or changed. As a result, finding the necessary object (provided this technique has been mastered) is guaranteed, but maintaining the original location where the action begins is not guaranteed.

If the goal is to find an object while remaining in the present location, use the specialized techniques described later on: techniques that change only a portion of the phase space.

Finding by Calling a Name

This technique is only used to find living objects. The practitioner must call a person or an animal by name to cause the animate phase resident to enter or appear nearby. The call should be loud, nearly a shout, otherwise it will not always work. Generally, it is often enough to pronounce a name several times to achieve results.

If the desired animate object does not have a name or the practitioner does not know it, then any name or general summoning will do, like, “Come here!” This should be done while mentally focusing on a clear image of the desired person or animal.

Finding by Inquiry

To perform this technique, approach any person in the phase and ask him (or her) where to quickly find a desired object. An accurate answer is usually given straight away, and it should be followed. However, to avoid wasting time, do not forget to mention that the object must be found “quickly”, or specify that the object should be “nearby”. During this communication, under no circumstances should there be a doubt about the accuracy of the information, since otherwise it may lead to a simulation of what is expected.

The drawback of this technique is that it requires the presence of an animate person and good skill at communicating with objects in the phase, which can prove difficult.

Finding by Turning Around

In order to use this technique, the practitioner must concentrate and imagine that the required object is located somewhere behind his back, and after turning around he will actually see it there, even if it was not there just a moment earlier. This works best if the practitioner, prior to turning around, did not view the place where the object is expected to appear.

Finding Around a Corner

When approaching any corner, concentrate and imagine the required object is just around the corner. Then, after turning the corner, the object will be found. Anything that limits space visibility may be regarded as a corner. This does not have to be the corner of a house or another type of building; it could be the corner of a wardrobe, the corner of a truck, etc.

The drawback of this technique is that it requires the availability of a sufficiently large corner that blocks the view of anything around the other side of it.

Finding in the Hand

This technique is, in essence, only applicable to finding objects that can fit in or be held by the hand. To perform this technique, concentrate on the idea that the object is already in hand. At that moment, the practitioner must not look at it. Soon after beginning to concentrate on this idea, the practitioner will at first feel a slight sensation of the object lying in his hand, followed by a full sensation and appearance of the desired object.

Finding by Transmutation

This technique distorts the phase space while not completely disengaging a perception of the space. The practitioner must give

strong attention to a thought that a required object is going to appear in a desired location. There must be sufficient confidence that the practitioner's desires will be realized. At this moment, the process of metamorphosis will begin: space will distort and dim, and the required object will begin to manifest itself. After this, brightness and focus will be restored with necessary alterations made present in the phase space.

This technique is relatively difficult to perform in comparison to others, and, therefore, it is better to use it only after a high level of experience has been reached because it is difficult to remain in the phase during any metamorphic process.

As is evident in the name of this technique, it can be used to find objects and also create new objects from found objects.

TYPICAL MISTAKES WITH TRANSLOCATION AND FINDING OBJECTS

- Applying translocation and object finding techniques without the precondition of a steady phase.

- Insufficient concentration on a desire to travel to a location or to find an object.

- Doubting that results will be achieved instead of having complete confidence.

- Passive performance of the techniques instead of a strong desire and high level of aggression.

- Forgetting to repeat translocation or object finding techniques when the technique did not work or worked incorrectly during the first attempt.

- Getting distracted by extraneous thoughts during the lengthy process of teleporting with eyes shut. Total concentration is required at all times.

- Applying the technique of teleportation with eyes open without adequate experience.

- Failing to immediately translocate when using the closed eyes technique; this may induce flying *a la* the teleportation technique.

- Glossing over minute details or only observing the broad features of a remote object while applying translocation by concentration.
- A delayed desire to move while translocating during separation. An instantaneous desire to immediately move is necessary.
- Forgetting to first shut a door completely when using translocation through a door; otherwise, there will be contact with what is already behind it.
- Using a translocation technique to go through a wall without knowing how to pass through solid objects.
- Paying too much attention to the process of translocation through a wall; this leads to being trapped in the wall.
- Forgetting to shut the eyes while translocating diving headfirst. The eyes should remain closed until after the technique is complete.
- Insufficient internal association with an animate object while finding it by calling its name.
- Trying to find an object via interrogation instead of passively communicating with living objects of the phase.
- Using distant corners when applying the technique of finding an object around the corner. Choose nearby corners to avoid wasting precious travel time.
- Applying transmutation techniques without possessing sufficient experience in managing (“maintaining”) the phase space.

Exercises for Chapter 9

Questions

1. What becomes possible with the ability to translocate in the phase?
2. What becomes possible with the ability to find objects in the phase?
3. What do translocation and finding objects techniques have in common?
4. What is the sole limitation on the possibilities offered by translocation and finding objects?

5. How may one translocate across very short distances?
6. When the flight technique by jumping out of a window be attempted?
7. What should be done if translocation and object finding techniques do not yield the required result?
8. Is it possible to find a person from real life using the technique of finding objects?
9. Does the stability of space decrease in a deep phase?
10. What are the fundamental components of space and object stability?
11. How large is the role of auditory perception in the stability of space?
12. What is most important while using a teleportation technique?
13. What does speed of movement depend on during teleportation?
14. Should a novice apply the technique of teleportation with open eyes?
15. What technique might the translocation with closed eyes technique turn into?
16. Should large or small details be scrutinized while translocating by concentration on remote objects?
17. Is the technique of translocation during separation applied after separation or while beginning to separate?
18. When applying the technique of translocation through a door: is it better if the door is open or closed?
19. Why might translocation by passing through a wall fail?
20. When using translocation by diving, is it important to be in a place where there is something to stand on?
21. While applying the technique of rotation, should rotation be imagined or real?
22. Is it possible to use a translocation technique to attempt finding objects?
23. When using the technique of calling by name, what should be done if the name of a desired person in the phase is unknown?

24. While looking for an object using the method of inquiry, is it important to specify that the object needs to be found “quickly”?
25. How far back must a turn occur when the technique of finding objects by turning is being used?
26. Would the corner of a fence be suitable for applying the technique of finding objects around the corner?
27. Is it necessary to shut the eyes while using the transmutation technique?

Tasks

1. Dedicate the next three phases to experiments with translocation techniques, using all of them and travelling wherever you want.
2. After experiencing three phases dedicated to translocation, select the techniques that work best for you.
3. During the next phase, travel to the Eiffel Tower, to the Moon, and to the homes of some of your relatives.
4. Dedicate the next three phases to experiments with the full range of techniques for finding objects, including translocation techniques.
5. After three phases dedicated to finding objects, select the techniques that you are most comfortable with.
6. In the next phase that you experience, find your mother, and then at the same location locate this textbook, a red globe, and a green rose.

Chapter 10 - Application

THE ESSENCE OF APPLICATIONS FOR PHASE STATES

Phase perception initially causes so much emotion and variety of experience that the practitioner is often not concerned with the question of how the phase might be purposefully used. The critical question of application becomes even more critical as experience increases. Application of the phase becomes more vivid against the background of understanding how the phenomenon can provide a means of gaining information and new experiences.

Some approach the phase practice with a predetermined goal, uninterested in anything else. With a specific goal, a problem may arise in the origination of the goal because the phase phenomenon is wrapped in a thick layer of prejudices and stereotypes, which often have no bearing on the reality. The primary purpose of this chapter is to precisely separate reality from fiction. Its second purpose is to provide a detailed description of what may be obtained from the practice of phase experiences.

Every proven and accessible practical application of the phase is based on three qualities: a) application founded on the phase's ability to simulate any object and any space with any properties and functions; b) application based on the opportunity to connect with the subconscious mind in order to obtain information; c) application based on the phase's ability to impact a practitioner's physiology.

Most importantly, nothing described in this chapter is difficult to achieve. Any application may be achieved during the very first phase if a practitioner manages to focus and apply the appropriate

techniques for translocation or finding objects. Regardless of whether the practitioner adheres to a mystical or pragmatic worldview, a full range of access is inherently possible.

Possible applications of the phenomenon certainly exceed the scope of descriptions related through this chapter. It is possible that other applications simply have not been proven yet, and, so far, the correct methods of practicing these unknown. Only the practitioner may determine the limits of possibility within the phase. Of course, common sense should be applied, or it would be logically and psychologically difficult to disengage misconceptions. *The goal of this chapter is to provide a real (though minimal) foundation that is firm and unyielding, whatever the circumstance. If the practitioner follows a strict approach to practice, it will be much more difficult to become lost during further practical and theoretical studies.*

APPLICATIONS BASED ON SIMULATION

Many wonder about the nature of the phase state in relation to the brain, i.e. whether or not the phase is all in one's head. But in the context of applying the phase, this is not a valid concern. Perception of the entire physical environment is performed through sensory organs. In the phase, perception is the same, sometimes even more realistic. Whether everything described in this chapter occurs in reality or is merely simulated makes no difference in terms of the encountered sensations.

Travelling

- *Around the world:* It is possible to reach any point of the planet, and it is particularly interesting to revisit places where the practitioner once lived or visited, and visit places that the practitioner has a strong desire to visit. Every sight and beauty of the Earth become accessible, be it the Eiffel Tower or an island in Oceania, the Pyramids of Egypt, or Angel Falls.
- *Through Outer Space:* Although humankind is not going to reach Mars any time soon, any practitioner may stand on its surface

and experience its unique landscape through the use of translocation in the phase. There is nothing more amazing than observing galaxies and nebulae, planets, and stars from the vantage point of vast space. Of all phase applications available, this one provides practitioners with the most striking aesthetic experiences.

- *To different places in time:* This makes it possible to visit a childhood, to see what a person will look like in the future; a pregnant woman in the phase may see what her child will look like. Travel far back in time and witness the construction of the Pyramids at Giza, see Paris in the 17th century, wander among the dinosaurs of the Jurassic period.

- *Through different worlds:* Travel a world that has been described in literature or just invented by the practitioner, developed in the imagination. These could be extraterrestrial civilizations, parallel worlds, or universes from fairy tales and films. Any destination is nearby.

Encounters

- *With relatives:* Since relatives cannot always see each other, there is the remarkable possibility to meet each other and talk in the phase. Of course, this does not entail mutual presence. It is enough for one person to possess the required desire - the second person may never even know. Realizing the desire to contact a close relative and exchange information is a treasure.

- *With acquaintances:* Circumstances often prevent seeing people who are important. This is an opportunity to realize a desire and finally meet that certain person again.

- *With the dead:* Regardless of the nature of the phase phenomenon, nothing else yields the possibility to see, talk to, and embrace a deceased loved one. These are vivid, personal experiences, accessible to everyone, and achieving these encounters does not require major difficulty. Courage is the only necessity. From a technique-related point of view, a stable phase and application of the finding objects technique sets the stage for what at first may seem impossible. It should be noted that when a deceased person is

encountered in the phase, the distortions caused by the object finding technique may lead to some very undesirable occurrences. If you are interested in this subject, you should carefully study the guidebook *Contact with the Deceased* (author: Michael Raduga).

- *With celebrities:* Through the use of object finding techniques, a practitioner has the opportunity to meet any famous person. This could be a historical persona, a contemporary politician, or an artist. In the phase state, they are all accessible for any type of interaction. For example, a practitioner could meet Julius Caesar, Jesus Christ, Napoleon, Churchill, Stalin, Hitler, Elvis Presley, Marilyn Monroe, and a great many others.

Realizing Desires

- Everyone has dreams. Regardless of whether they ever come true in reality, they may at least enjoy be realized in the phase. Some dream of a visit to Las Vegas, some to drive a Ferrari, some visit Outer Space, others would like to bathe in a pile of money, and some desire sexual experiences. All of these may finally be experienced in the phase.

Alternative to the Virtual World

- In the phase, young men may participate in game battles as if the battles are real. A practitioner can visit unusual worlds and places while enjoying completely realistic sensations, feel a weapon in his hands, and even the smell of gunpowder. If desired, even the sensation of battle wounds may be experienced. Gaming possibilities in the phase are not limited by the power of a microprocessor, but the extent of a practitioner's imagination.

Creative Development

- *Creating works of art:* Using the methods of object finding or translocation, an artistic practitioner can purposefully seek an object in the phase that may be composed in real life. If necessary, it is possible to easily return to study an object in the phase. For example, a painter may find a stunning landscape and puts it to canvas in the

real world while periodically returning to the same landscape in the phase.

- *Viewing future completed works of art:* If an artist is in the process of realizing an idea, then a preliminarily look at the end result of a design may be seen in the phase. A painter can examine a painting in advance; a sculptor may see a completed sculpture, and an architect will be able to wander through a house that is still in the early stages of design. Any creative work can be simulated in the phase.

- *A source of inspiration and fantasy:* The phase practice imparts ideas and desires that positively affect creative endeavors. Furthermore, the realization of desires and travels through unusual spaces evoke great emotions, which provide excellent inspiration.

APPLICATIONS BASED ON CONTACT WITH THE SUBCONSCIOUS MIND

Assume that the phase state is just an exceptionally unusual state of brain and that perception within it is no more than an unusually realistic play of its functions. Assume that a practitioner in the phase decides to travel to a forest. To do so, the translocation with closed eyes technique is used, and, as a result, a forest appears.

What happens if the vision contains very detailed knowledge of forests, what forests consist of, and where forests originate? The brain creates a hyper-realistic space superior to that of everyday reality, consisting of millions of blades of grass, leaves, hundreds of trees, and a multitude of sounds. Each blade of grass has depth and build, not just a point. Each leaf also consists of component parts. A unique, natural pattern makes up the bark of each tree.

Suddenly, a wind begins to blow through the forest, and millions of leaves and blades of grass, following a mathematical model of the propagation of air masses, begin oscillating in a wavelike fashion. Thus, a certain resource inside us is capable in mere seconds not only of creating millions of details in the desired scene, but also to control each of those details individually!

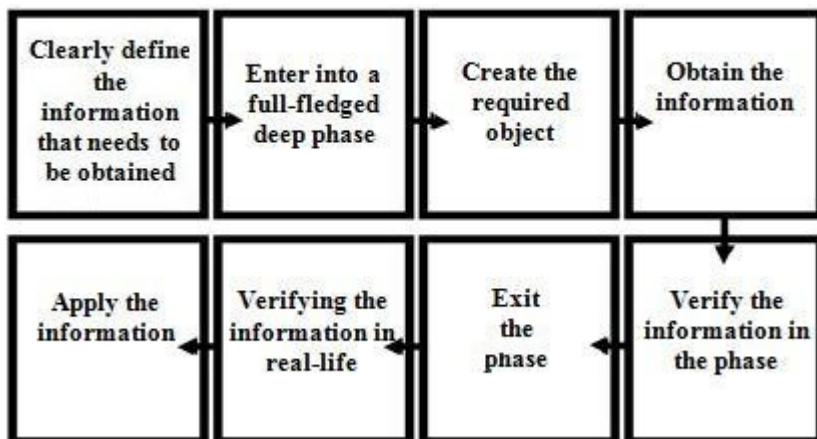
Even if the phase is just a state of mind, this does not mean that there are no sources of information within it. The mind possesses great computing ability and is equipped to imagine the full extent of the impossible. No computer, however powerful, is capable of similar feats. A practitioner is able to somehow tap into amazing resources while in the phase. It only remains to learn exactly how to achieve mastery.

It is possible that the phase space is governed by the subconscious mind. This means that the practitioner is able to contact the subconscious while in the phase state. During everyday life, the subconscious mind sends information based on calculations determined by enormous capabilities. However, humans neither hear nor perceive these signals because people are accustomed to receiving information linguistically. The subconscious mind hardly operates within the limitations of language. Communication with the subconscious mind on a conscious level is only possible within the phase. If all phase objects are created and controlled by the subconscious mind, then it is possible to use them as translators. For example, when talking to a person in the phase, normal words are heard while the object and communicated information is controlled by the subconscious mind.

An explanation of how information is obtained in the phase can hardly be unequivocally proven. Perhaps there are other undiscovered resources. But that is not so important. The most important thing is definitely known: how to obtain information in the phase.

The algorithm for obtaining information from the phase is not complex. After entering the phase, only the techniques for obtaining information and the methods of verifying it need to be learned to increase in knowledge gleaned from the phase.

Algorithm for Obtaining Information from the Phase



Based on the pragmatic explanation of the nature of the phase as an unusual state of brain controlled by the subconscious, it may be assumed that the amount of information obtained in the phase is limited. If the phase exists within the confines of the brain, then the brain can only operate on data that has been received by the brain over the course of its existence. Indeed, it appears that everything perceived through the sensory organs is remembered and correlated with other data; this observation concern conscious and unconscious perception.

If any event is actually a consequence of other events, which were, in turn, also consequences of previous happenings, then nothing occurs by chance. The initial data is known - then it is possible to calculate what is implied by it.

As a result, if everything is based solely on the resource of the subconscious mind, then information may be obtained about everything that is related to an individual life: the practitioner's experiences and the experiences of those with whom the practitioner experiences life. Lessons are learned from the future and past, and the future and past of others. All in all, in order to approach knowing the whole of the information available in the phase, personal knowledge capacity would need to increase by 100 or even 1,000 times.

The only information that is not available in the phase is that about which the subconscious mind does not have any preliminary information. For example, where to purchase a winning lottery ticket that will win millions of dollars cannot be learned since there is no data that could support the necessary calculation. The subconscious mind will also not be able to show the practitioner what a random street in a small town on the other end of the Earth looks like. A practitioner should not try guessing what information the subconscious mind has to offer and what it doesn't because mistakes are easily made. For example, if a practitioner has never been to Paris and never seen the Eiffel Tower, it might be assumed that the practitioner's subconscious mind knows nothing about it either, although through over the course of life, the mind has already received an enormous quantity of information from pictures, photographs, stories, videos, books, and so forth.

There are three basic techniques for obtaining information in the phase. Each of them has its advantages and disadvantages that must be studied and learned before use.

Animate Objects Technique.

To perform this method of obtaining information, the practitioner, in a full deep phase, must locate a person by techniques for finding objects and procure the necessary information from that person through the use of simple questions. If the required information is linked to a certain person, then that person should be located in the phase. If the information is not related to anyone in particular, then it is possible to create a universal information source, which must be associated with wisdom and knowledge. For example, this could be a wise recluse, a well-known philosopher, or a guru.

The advantage of this technique is that it is easy to pose additional questions and it is also easier to verify whatever information is obtained. A drawback of this technique is that, for many, it is difficult to communicate with living objects in the phase because of objects' unresponsiveness or a practitioner's problems with maintaining the phase while talking with objects.

Inanimate Objects Technique.

Use techniques for finding objects in order to locate information from sources like inscriptions, books, or newspapers. While trying to locate the source of information, remember to concentrate of a belief that what is found will have the desired information. Source types are not limited to paper media; even radios or televisions may be watched or listened to, and computer search engines and file systems also may produce results.

A huge drawback of this technique is that considerable complications arise if an additional or a follow-up question emerges, which may cause the practitioner to have to stop and repeat the searching process.

The upside to this technique is that if a practitioner has problems communicating with animate objects, this technique can temporarily serve as a reasonable alternative.

Episode Technique.

In order to receive information using this method, imagine an event or series of events that will communicate the desired information. Then, move to the area where predetermined events are expected to take place by using translocation techniques. After arriving at the destination, use visual observation to understand what is taking place and the information that the events are communicating. The episode technique is suitable only for cases where information can be obtained by observation.

How to verify the information? The techniques for receiving information in the phase are not complex in and prove successful after just a few attempts. However, as was already mentioned earlier, the properties of phase spaces that do not fall under the category of vivid perception are not particularly stable - not only in terms of appearance, but also in terms of their properties. Correctness of information also depends on the objects themselves. The problem

rests in that the practitioner may not be able to properly control the object in question and may receive false information.

Interesting fact!

The phase space is not everyday reality; therefore, it should not be treated with the normal belief that every observation should be regarded as fact.

Even when a practitioner has learned to find animate and inanimate objects with an absence of doubt, there is still no guarantee that the received information is always accurate. A few technique-related tricks are able to test an object's ability to speak the truth.

For example, an object can talk about something with absolute confidence, but that does not mean that what it communicates is all true. If doubt is experienced while finding the object, then doubt may have an effect on what the object says. This is why doubt must be avoided at all costs - although beginners are bound to initially have problems with this.

To determine whether an object is able to give accurate information, a *control question* should be asked; a question that the subconscious mind cannot know the answer to. For example, a practitioner might ask a found object: "Where can I buy the winning lottery ticket for the Mega Ball jackpot?" If the object starts answering such questions seriously, going into great detail, then the object should be created anew since its properties allow the possibility that it will lie. A proper object will remain silent or say that it does not know the answer to the control question.

After accurate information is obtained through the use of a control question, it must be confirmed. This is done by means of a *clarifying question*. The practitioner needs to ask the object where the information came from to find out the details that offer proof of the information's authenticity in the real world. The object may also be asked the same questions more than once, provided they are reworded. The answers to reworded questions must be identical.

Remember, the more important the nature of the information and the more serious action it implies, the more effort needs to be invested in verifying it in the real world since a certain percentage of the information is bound to be incorrect despite correct performance of information-related techniques.

APPLICATION BASED ON INFLUENCING PHYSIOLOGY

There are three main elements that, with the help of the phase, may influence the physiology in very beneficial ways. First, it is possible to contact the subconscious mind to learn how to influence physiology. Second, the brain reacts more strongly to sensations than to real events. For example, if running while in the phase, the physical processes of the body would be consistent with the processes occurring in the body of a person running in reality: respiration accelerates, blood pressure increases, the heartbeat quickens, and even blood flow to the feet becomes greater. Third, while the practitioner experiences profound changes of consciousness in the phase, this is when all direct and indirect forms of autosuggestion are most effective.

Not all influences on physiology are 100% effective. However, even without a guaranteed rate of success, the effort to influence physiology is worthy of attention because amazing results can be obtained. Always remember that achieving a good result may require repeated influence from the phase. Even in the physical world, medications require repeated ingestion.

If the goal is to cure a disease, do not rely solely on the phase. Sick persons must use the phase alongside treatment from physicians. The more serious the illness, the more strongly this rule applies.

Obtaining Information

The diagnosis of health problems may be performed with the same techniques used for obtaining information. It is also possible to learn methods to cure health problems, if such methods exist. Both of

these possibilities apply to third parties being helped by efforts in the phase. Information gathering is the only proven way to influence the physiology of other people by using the phase. For example, it is possible to find a well-known healer in the phase and ask about personal health problems or the problems of a friend or family member. A clarified answer may be used in the assistance of traditional medical treatment.

Attention from Doctors

Find a doctor in the phase by using the technique of finding objects and ask the doctor to take examine or treat a known illness or other health problem. For example, in case of abdominal pains the doctor may palpate the belly, apply pressure to various points, and perform a special massage. Any actions are possible, including an operation. After leaving the phase, the practitioner will feel a positive result.

Taking medicines

The placebo effect is much stronger in the phase than in reality since all actions occur in a highly modified state of consciousness and are perceived directly. Object locating techniques may be used to find medications used to treat existing problems. It is also possible to create self-made substances to produce the desirable effect. For example, in case of an acute headache in reality, a practitioner may take a painkiller while in the phase and its effect will be partially felt in the wakeful state.

Direct Effect

An illness or problem may be directly affected by actions in the phase. For example, a sore throat may be warmed by envisioning a burning sensation in the throat or by moving to a hot location, like a sauna. If a practitioner would like to increase physical flexibility, then stretching in the phase will cause the body to adjust to the nonexistent action by relaxing and tensing the corresponding tendons and muscles.

Programming

This is nothing more than normal autosuggestion or auto-training in the phase, which is more potent in the phase than reality. A practitioner should repeat a desired goal silently or aloud and, if possible, should imagine experiencing the desired result. For example, if the aim is to get rid of depression, a practitioner should attempt to recreate a happy mood in the phase, experiencing it to the fullest extent possible. Simultaneously, silent repetition of a goal with complete understanding and expectation that everything will be alright, that everything is wonderful will undoubtedly produce the desired effect.

Useful experiences

Everything with useful properties in reality should be experienced as useful in the phase since the body will react in practically the same manner. Useful experiences may include exercising, going to the gym, having a massage, taking mud or salt baths, and experiencing pleasant emotions.

Psychology

Practicing phase-related techniques favorably affects the psychology because it offers new opportunities and evokes new emotions. However, there are specific applications of the phase that produce differing psychological effects. For example, it is possible to use the phase space as a bridge for dealing with phobias by facilitating a setting where a practitioner may confront and deal with certain fears. Various complexes may be defeated in a similar manner. The use of a well-known technique called re-visiting (recapitulation), where a person re-experiences adverse events while trying to relate to them in a new way, has been used successfully in the phase.

Training

Any motor skills can be sharpened by using it in reality and in the phase because the algorithm of rapid physical action is generated at the level of interaction between areas of the brain that correspond to muscle action. In the phase, wrestlers may practice throws, karate fighters may practice punches and kicks, and gymnasts may practice acrobatics. Having enough time to practice these actions in the phase is another matter.

UNPROVEN EFFECTS

People often approach the practice of various phase states with deep-rooted misconceptions about what can actually be achieved through practice. Everything listed in this section refers to these misconceptions. It has not been proven that any of these things is impossible; however, actions should be based on proven and verified methods in order to avoid making mistakes and wasting time.

Physical exit: If the first experience with the phase phenomenon happens by accident, it is almost impossible not to interpret it as a real separation of the soul from the body – a physical exit. This is how the initial phase experience really feels. With experience it becomes easily noticeable that certain things in reality do not match things in the phase, like the placement of objects or furniture in the house where a phase is first encountered.

No actual physical exit from the body has ever been proven through scientific experimentation and observation. For example, in the phase, it is not possible to fly around to locations in physical world, although it may seem so, the locations that are experienced are produced within the mind. Nor is it possible to pinch someone in the phase and then to find a bruise on the person while in reality.

Other worlds: The phase space is similar to the physical world, and a practitioner may be inclined to think that the soul has left the body. Sometimes the phase takes on an absolutely unnatural form. As a result, the practitioner may decide that a parallel world has been entered: the world beyond, the astral plane, mental space, or the ether. Although travel in the phase can lead to many places, this does

not mean that the phase allows travel through or use of actual, alternate worlds. The practitioner should be reasonable.

Development of super-abilities: It is partially correct to consider the practice of the phase as an extrasensory ability since it is an actual development of extremely unusual skills that have always been considered mystical. Times have changed, and the phase should hardly be shuttled off to the esoteric, obscure corners of knowledge.

There exists an unproven theory that the practice of the phase can impart unusual abilities. While literature is full of references to this effect, these abilities have not yet been proven by anyone. The same applies to intentionally developing unusual abilities in the phase. Yes, these may be trained while in the phase, but this does not mean that training in the phase will yield the same results in the real world. Practice should not be for the sake of achieving super-abilities since there are many proven applications that do translate to reality in valuable ways. Be realistic.

USE OF THE PHASE BY THE DISABLED

While practicing the phase may still be viewed by the majority as entertainment or an element of self-development at best, phase practice takes on a whole new meaning for the physically disabled. For them, the phase may be the only place where the handicaps of reality dissolve and disabled practitioners experience a range of possibility greater than the life experienced in reality.

A blind person will see again in the phase, even more clearly than seeing people do in reality. Someone who is paralyzed will be able walk, run, and also fly. A deaf person will hear the murmur of streams and the chirping of birds. For the disabled, the phase practice is a chance to discover new, incomparable worlds free of physical limitation.

Naturally, there are some nuances that must be understood. First, for example, if a person was born blind, then there is the question as to whether or not they would be able to see in the phase the same way ordinary people see. However, this issue has not been fully studied,

and blind people should simply carry out their own independent research. Second, some types of disabilities can negatively affect the practice of the phase states. For example, people who have gone blind have greater difficulty catching the intermediate state between sleep and wakefulness since, unlike seeing people, they may awaken without opening their eyes to the perception of sound. Third, a purely psychological disability plays an enormous negative role. Psychologically disabled people have a whole range of specific beliefs and attitudes that may present an obstacle for them.

Whatever the individual issues, this particular area of phase applications requires additional study. It deserves significant attention because it is a valid tool for the rehabilitation of the disabled. It is workable, unique, and extremely surprising in terms of the experiences that it offers.

TYPICAL MISTAKES WHEN USING APPLICATIONS

- Attempting an applied use of the phase without reaching a good depth. Deepening must always be performed before applications are attempted.

- Being so involved in phase applications that “maintaining” techniques are forgotten.

- Forgetting to consider how to breathe when traveling through Outer Space or underwater, which may lead to asphyxiation.

- Concentrating on a certain object while traveling through time instead of concentrating on time travel, which should be the focus since it is the point of performing the applications.

- Forgetting techniques for “maintaining” when animate objects are encountered when these techniques must always be kept in mind.

- An inability to overcome fear during contact with deceased people. This fear must be overcome once and it will never resurface again.

- Limiting desires while practicing the phase. There is no limit to desire within the phase.

- Limiting the performance of certain actions, although there are no customary norms of behavior in the phase, unless the practitioner decides upon specific limits.

- While looking for information in the phase, attempting to obtain knowledge which clearly exceeds the scope of the subconscious mind.

- Applying the technique of obtaining information from animate objects without knowing how to communicate with them.

- Forgetting to check the ability of an object to convey valid knowledge. The probability of bad information is much higher if it is not verified.

- Failing to verify information in the phase before using it in reality.

- Forgetting to verify serious information obtained in the phase in reality before using it. Verification absolutely must be performed to avoid using bad information in reality.

- A single attempt to influence the physiology through the phase. In the majority of cases, results are gained through repeated effort.

- An attempt to cure some disease only using the phase, whereas it is compulsory to seek medical advice.

- Initially believing that the phase is the exit of the soul from the body, while this is easily refuted in practice.

- Concentrating only on unproven applications, despite all the evidence out there that this is most likely a waste of time.

Exercises for Chapter 10

Questions

1. What are the three basic applications of the phase?
2. Are proven practical phase applications accessible to any practitioner?
3. While in the phase, is it possible to actually travel through Africa?
4. Is it possible to walk on the moon in the phase?

5. Is it possible, while in the phase, to appear at the time of the Earth's creation?
6. In the phase, is it possible to appear in the magical world behind the looking glass?
7. Which relatives can be met in the phase?
8. Is it possible to meet and talk to your favorite actor in the phase?
9. Where can one realize any cherished dream?
10. Can a practitioner appear in the computer game *Doom*?
11. Can a musician use the phase for creative purposes?
12. Does the practicing the phase influence a person's imagination?
13. What most probably governs the phase space?
14. What kind of information is obtainable in the phase?
15. While in the phase, is it possible to find out where the lost key to an apartment is located?
16. What kind of people can discover where treasure is hidden in the phase?
17. Should any information obtained in the phase be construed as accurate?
18. Should information obtained in the phase be verified after waking up, even if it's already verified in the phase?
19. Should obtaining information occur before deepening has been performed?
20. To obtain information while using the animate objects technique, who should be talked to if the goal is it to find out the thoughts of a boss at work?
21. How might information from an animate object be obtained?
22. Can an inscription on a wall be used as an inanimate source of information?
23. Is it possible to use the episode technique to learn where one has lost the key to one's apartment?
24. Should a doctor be consulted before trying to cure a disease through phase practice?

25. Are results from influencing physiology in the phase always 100% guaranteed?
26. What phase techniques might be used to influence the bodies of other people?
27. Is it possible to obtain information that can be used to influence the body and its functions?
28. Is it possible to take a well-known painkiller in the phase and feel its effects on exit?
29. Is it possible to use autosuggestion in the phase?
30. Can athletes use the phase to develop their skills?
31. Is it realistic to expect the soul will exit the body while practicing the phase?
32. Is it possible to enter a parallel universe through the phase?
33. Should a practitioner hope to develop super-abilities in the phase?

Tasks

1. Visit the Pyramids of Giza in the phase. Meet your favorite singer and travel to your dream house.
2. While in the phase, find a wise person who is an authority on matters of the phase and learn from them what entrance techniques will best suit your practice.
3. Try to perceive heat throughout the entire body by translocation to a sauna or through auto-suggestion.
4. Learn to move objects by simply staring at them in the phase, and appreciate the extent to which this skill is reflected in reality.

Part III

Auxiliary Information

Chapter 11 – Useful Tips

A PRAGMATIC APPROACH

The only sure way to get practice without unnecessarily wasting time is to have a pragmatic and rational approach to the nature and possibilities of the phase phenomenon.

The majority of available information regarding dissociative phenomena is inaccurate. This becomes obvious during initial entries into the phase. This is why practice should begin from the perspective of a clean slate, using a logical bearing in thinking: *everything not confirmed by personal experience should be taken with a grain of salt*. This means only *personal* experience should be taken seriously, not the experience of acquaintances, authors, teachers, blogs, or forums.

To err is human; thus, it is also human to pass on errors. As a result, many paradoxical old wives' tales concerning the phase phenomenon have become accepted *a priori*.

Not everything written in esoteric literature should be thrown out. Some things may possibly be drawn from it. After reading such literature, a practitioner should not assume that the new knowledge is a universal truth.

For a house to stand firm, it needs a solid foundation. The only way to build a good foundation phase practice is to approach the phenomenon in a down-to-earth manner, from a scientific perspective, discounting any purported supernatural phenomena.

Once a solid foundation has been established, everyone has the right to build their own truth on it.

INDEPENDENT ANALYSIS

If a practitioner is only interested in having phase experiences, then the simple treatment of this guidebook and other materials may suffice. However, if a practitioner wants to achieve the best results, ample focus must be given to individual thought and formation of opinion based on personal analysis.

Until all questions are answered through a search for answers in various sources of information, no real progress should be expected. Many things cannot be described or explained. The resolution of many issues will always remain up to individual judgment and understanding. Finding all of the answers is impossible. Moreover, trying to possess all of the answers is a serious inhibitor to real progress because the practitioner would have to digress into dubious literature and conversation aside from real, formative practice.

The advice and experiences of others may lead to error. In no case should there be any authorities or unachievable ideals. A logical, even skeptical approach should be taken during research and practice. The goal of this guidebook is to provide the reader with linear, factual information sufficient for the development of independent analysis.

Each time a practitioner encounters some incomprehensible phenomenon or problem when performing phase techniques, an independent analysis of the phenomenon should be formed before looking elsewhere for the cause. If a seeker looks for answers outside of personal reasoning, there is a high risk of assimilating and acting upon a fallacy.

Many practitioners are not willing to analyze personal successes and failures, and instead search all sorts of books, which often contradict one another, and using a hodge-podge of extraneous, unverified information can only lead one to further, and quite infectious, fallacy.

APPROACH TO LITERATURE

Literature of every sort has always been the main vehicle for disseminating information about the phase state. The phase phenomenon is referred to by other terms: astral projection, out-of-body travel, or lucid dreaming. In addition to disseminating information, many books are often vehicles for disseminating fallacies.

This is easy to recognize when researching several such books and comparing described events and theories. The information is more often than not contradictory and based on opinions that have never been verified by anyone, including the authors. The result is a mass of speculation that has no bearing on reality, nearly always accompanied by a false certainty about the subject matter. However, unlike the real world, the phase is not a place where one can believe one's eyes or feelings. The phases' appearance and qualities depend very much on the person experiencing it.

For example, if a practitioner believes upon entering the phase the body will be lying nearby on the bed, then it will always be there. If a practitioner believes that the perceived body should always be tethered to the physical body, then in the practitioner will always see and even feel a tether in the phase. This is a simple case of expectations becoming reality. Similarly, someone who has entered the phase by accident and thinks that the time of death has arrived may see angels and a tunnel with a light at the end. If someone is extremely religious, there may be a perception that something holy, even God, has appeared. If entry to the phase is construed as a result of being abducted by aliens, then that is exactly what will happen.

This would all be quite funny if it were not actually encountered. When it occurs, the only thing left to do is to believe. To believe, to tell others about it, and write books about it...

There are authors who impart no illusions, but it is often difficult for a novice to separate the truth from illusion or open fabrication, which is why a skeptical approach to the contents of any book is

warranted. The only truth conveyed in any book is that which has been verified by personal experience. The rest should simply be noted and possibly taken into consideration.

In conclusion, books should be studied to discover technique-related information that allows a practitioner to enter the phase and control the experience. This is the only point of intersection among all beliefs and theories.

PRACTICE ENVIRONMENT

Since techniques used to enter the phase are associated with a specific type of mental operation, it is necessary to create comfortable conditions so that external distracters are kept to a minimum. A room should neither be too cold or too hot, nor too bright. Performing techniques at a comfortable temperature in a darkened room or while wearing a sleeping mask are ways to promote unhindered practice.

Interfering noises are often also major distracters and isolation from such noises is necessary to successful practice. It is often sufficient to turn off the phone and close doors and windows. If this does not help, or if it is extremely loud outside the window, one can use standard earmuffs.

It is also helpful to give advance notice to people so that they are not alarmed. It is also preferable that no one is in the bed with the practitioner. Most often, domestic animals interfere with the performance of techniques, which is why they should be fed beforehand and kept out of the room where direct or indirect techniques are practiced.

TALKING WITH LIKE-MINDED PEOPLE

Great benefit is derived by discussing personal experiences with other practitioners. This leads to an exchange of information, new knowledge, and mutual help concerning certain problems and issues.

The greatest effect comes through communication in person, and not solely through mail, forums, and blogs. Meeting face-to-face with like-minded people promotes camaraderie and a useful knowledgebase to consider during individual practice.

Due to the fact that knowledge of the phenomenon is underdeveloped, difficulties may arise in finding someone to talk to. This can be solved by personally sharing phase experiences with friends and family members, regardless of whether they are fellow practitioners. It is even better to pass on training literature, like this guidebook.

The website www.obe4u.com also has a discussion forum devoted to the phase, making it possible to obtain and exchange a large amount of information. The site also has the contact information for the coordinators of Phase Practitioner Clubs all around the world, which is a non-commercial association of enthusiasts who meet to exchange and discuss experiences.

THE RIGHT WAY TO KEEP A JOURNAL

Keeping a journal can be of much help while learning and practicing the phase. When properly kept, a journal can help a practitioner to develop an analysis that will increase the quality of phase experiences. By and large, keeping a journal helps to iron out a sporadic practice, turning it into a structured discipline that can be mastered.

An effective diary should contain a massive amount of indicators that allow a statistical study to uncover patterns. It is essential that each entry include the date, time of day or night, a detailed account of entries into the phase and phase experiences. Descriptions of mistakes and a plan of action for the next phase should also be recorded. During the novice stages of practice, even noting unsuccessful entry attempts is beneficial. Later on, only successful phase experiences may be recorded.

Here is an example of a proper journal entry:

Data:

Experience No. 12

January 5th, 2008

2:33 PM

Experience:

I woke up early in the morning. After exercising, I took a shower and ate breakfast. I watched TV and read books until lunch.

I laid down for a nap at 1 PM, right after lunch. I felt like performing indirect techniques, and affirmed this intention. I woke up the first time to movement, but after trying to employ forced falling asleep (in order to negate the effects of the movement), I fell asleep. I woke up the second time without movement and tried to roll out. This didn't work and I tried levitating and getting up. After that, I moved on to phantom wiggling. Movement occurred in my right hand. After doing this for several seconds, I decided to try listening in. Sounds started, but I was unable to make them louder. However, images appeared before my eyes and I started to view them. After they became realistic, I decided to try rolling out and it worked without a hitch.

My vision was dim, as if through a veil. But then, the rest of the sensations I felt reached the verge of reality. This is when I went to the window. For some reason, it was summer outside, and not winter. There was a red fire-truck outside the window. There were really low clouds in the sky. The sun was above them.

Next, everything quickly faded away and I found myself back in my body. Then, I got up and looked at the time. It was 2:15 PM.

Mistakes:

1. When the phantom wiggling worked, I should have aggressively tried to increase the range of movement, and not

simply done wiggling, let alone change to another technique. After all, if wiggling occurs, the phase can always be entered. 2. The same with the sounds. I had no great desire to amplify sounds or even listen in. Everything was done lackadaisically. 3. I should have started with deepening and not actions, as visual sensations were not vivid. 4. I should have employed techniques for maintaining. 5. You can't look down for long without simultaneously using techniques for maintaining, yet I took in everything outside the window and in the sky. 6. I forgot about the plan of action. 7. I should have tried again to enter the phase.

Plan of action for next time:

1. Definitely deepen the phase as much as possible. 2. I should try to go through a wall. 3. Translocate to my Auntie in New York. 4. Translocate to the Statue of Liberty and examine her crown. 5. Try to conduct the experiment of putting my hand into my head.

Chapter 12 – Practitioners’ Experiences

THE SIGNIFICANCE OF OTHER PEOPLE’S EXPERIENCES

The ability to analyze the experiences of others can be a great supplement to personal training. This allows a practitioner to review and think through situations that have not yet been personally encountered. The more a practitioner analyses the experiences of other practitioners, fewer mistakes will be made during individual practice.

Reading the experiences contained in this section will shed much light on proper phase practice. The actions that these practitioners took to achieve results will be subconsciously retained by the reader’s memory. Later, these actions may reproduce similar circumstances in the phase, affording valuable opportunities to respond using proper actions.

At the beginning stages of practice, many practitioners lack in real descriptions of phase experiences while technique-related knowledge abounds. Techniques can be conceptualized in many different ways, while descriptions of their application are much more demonstrative. Thus, many practitioners have no idea about how genuine practice transpires.

The experiences described in this section are useful - even from a psychological point of view. Even if a person believes that the phase phenomenon exists, it may be construed as extremely difficult or personally impossible. After learning about other people’s experiences, a person will realize that these practitioners have been

able to enter the phase without any complicated or incomprehensible techniques. The reader will understand that the key is to take right actions at the right moment, trying to master the phase with calmness and confidence.

While reviewing and analyzing other people's experiences in this section, the reader should remember that these experiences are based on personal beliefs about the phenomenon, which is why occult terminology and notions may be encountered. However, such aspects of the descriptions are not important. Focus should be given to technique-related actions described in the accounts. The reader should also take into account that some nuances (like experiential realism) are not always clear in the text and that it is not always possible to determine why certain events occurred in the phase experiences described here.

All of the following descriptions belong to real people who either related the accounts orally, wrote them down during classes at the School of Out-of-Body Travel, submitted them via email, or posted them on the forum at www.obe4u.com. Though the total number of recorded, verifiable phase descriptions exceeds one thousand, only several cases that are illustrative and useful for developing analysis have been selected. Primarily, these are descriptions of the practitioners' initial phase experiences, which are most relevant to new practitioners.

The large number of mistakes made by almost every practitioner, regardless of their level of experience, should not be taken too seriously while reading the comments. Actually, it is a rare occasion that the phase is experienced without any technique-related errors. Everybody makes mistakes.

Experiments are listed in ascending order of quality and number of properly performed actions. Accounts have been published with the permission of the authors.

ANALYSIS OF SELECTED PRACTITIONERS' EXPERIENCES

No. 1

Boris Pronyakin

Copywriter. Kiev, Ukraine

I woke up in the “correct” state. I immediately felt vibrations, and before I had time to think about anything, I was knocked out of my body by a strong kick. I started falling. I had no vision, the floor was gone. Like a nose-diving airplane, I was in a free-fall. I kept dropping faster and faster. I started to feel that I was losing control. The only thing I could do was increase the speed with which I fell, all of the ways that occurred to me to try maintain the phase that I attempted at that moment only lowered my degree of awareness. Touching did not do anything for me, as I was just an unembodied spirit in a complete vacuum. Vision was also missing. I started to panic due to the imminent foul. But the acceleration of the fall did not help either, and I was flying and waiting for the moment when I would be thrown out into the dream world. And I dropped like this until I fell asleep.

Questions: Did Boris describe a direct or indirect technique? What could he have done if no spontaneous separation had occurred? How could Boris have more correctly used deepening techniques? Why wasn't Boris thrown into a phase episode? Why did he fall asleep?

Answers and Comments: An indirect technique was employed. If spontaneous separation had not occurred, Boris could have tried to separate on his own. If an attempt to separate had failed, it would be necessary to implement indirect techniques by intensifying the vibrations, and then try once again to separate. In order to deepen and, meanwhile, reach a destination while falling, Boris should have applied translocation techniques and, upon reaching a location, continued to deepen by means of sensory amplification. For example, he could have applied the technique of translocation by teleportation

with his eyes closed or simply tried to catch sight of his hands through the darkness, which also would have induced an exit.

Boris also did not pay any attention to the roar in his ears. It could have been used for the technique of listening in, which would have helped him to deepen and maintain. The lack of a set aim to land somewhere resulted in his endless fall, though it does not always happen this way. Boris fell asleep due to his passivity and also because he forgot that falling asleep was a possibility, though he did remember about the possibility of an inadvertent return to reality (a foul).

No. 2

Alexei Bakharev

Engineer. Sochi, Russia

This was the first time that I managed to become conscious while dreaming. Before falling asleep, I concentrated on the darkness before my eyes and tried to remain consciousness as long as I could. All of a sudden, I dreamt that I was levitating to the ceiling, which resulted in my becoming conscious that I was dreaming. My phantom body responded poorly to attempts to control it, and simply hovered beneath the ceiling. There were two people sitting on the floor below. They were looking in my direction, but it seemed that they did not see me. At this point I woke up and felt some sort of tingling and itching in my legs.

Questions: What factors led to the entry into the phase through dream consciousness? What needed to be done while hovering about beneath the ceiling? Why did the foul happen so fast? What should have been done immediately after returning to the body?

Answers and Comments: Dream consciousness occurred due to the Alexei's intent to concentrate on the space before his eyes and his desire to remain conscious for as long as possible. The process of becoming conscious was caused by the sensation of flying while dreaming. Flying almost always becomes an anchor for dream consciousness. Immediately after the phase occurred, Alexei should have started deepening. Instead, he simply hovered about and

observed. While all the movements may have been difficult to perform, they should have nevertheless still been done very actively. As a result, lightness and a deepening of the phase would have ensued. His inadvertent exit from the phase happened due to passivity, failure to deepen, and non-compliance with the rules for maintaining the phase. Even upon returning to his body, Alexei should have tried to separate again.

No. 3

Dmitry Markov

Radio Mechanic. Moscow, Russia

My first time was the most terrible event in my life. I had never experienced such terror. It happened in December, 1990. I was falling asleep in my bed at home. Suddenly, I heard someone enter my room, but I did not pay attention to the “intruder”. Then, two female hands grabbed me from behind, and while pressing my belly, started to lift my body up. I distinctly felt thin fingers with long nails on my belly, but was completely paralyzed and absolutely unable move any part of my body or put up any kind of resistance. I felt my body go through the ceiling, but then was pulled still higher and higher.

I got scared that this could be death. I was afraid not so much of death as of the unknown. All of this happened so swiftly that I found myself unprepared for such a crossover. I started to pray. I asked God to help me free myself and go back. I panicked. I can’t say how many seconds my forced levitation lasted or how high I was lifted above my house, but the moment came when I instantly returned to my bed.

Questions: Was this entry into the phase deliberate? What kind of technique led to the phase? What is the name for the complete immobilization that Dmitry encountered? What should he have done in order to start moving? Why did his body easily go through the ceiling? Why was he able to stop this terrible experience by praying? What could he have done immediately upon returning to his body?

Answers and Comments: This phase experience was spontaneous and falls under the category of direct techniques since there was no significant lapse into sleep. The whole experience was accompanied by sleep paralysis, which is why it was difficult for Dmitry to do anything. In order to move in this type of situation, it would have been necessary to intensify the phase state by using an indirect technique or redouble efforts to move.p

Dmitry's body went through the ceiling without any difficulty because there was no vision and the phase itself had not been deepened, otherwise this would not have happened so easily. Praying and appealing to God helped in this case because praying facilitated a relaxation of perceptions and an intention to go back to reality: two factors which are crucial during emergency return techniques. Upon returning to his body, he could have still tried to separate again, though this would have been easier said than done due to the fear associated with the first experience.

No. 4

Ivan Yakovlev

Student. Antwerp, Belgium

I don't know what woke me up, but I knew right away that something was out of order. I could not open my eyes, and my body was almost just asking to rise up. I understood what was going on – all of this indicated that I was having an out-of-body experience. The first thing I tried was to lift my left hand up, and it worked. I understood that this was an astral hand, because I could see through it. I moved hastily and carefully to the other side of the bed (There was a strange sensation in my head at that time). I calmed down and tried to do something again. I levitated about half a meter above the bed. Vision came back to me right then and I saw what appeared to be my room, but not exactly it, as the rug on the floor was of a different color pattern and the door was closed for some reason. I could not comprehend why everything was lit from behind my back. Then, I looked over my left shoulder and saw a small bright white ball behind my shoulder blade at a distance of 8 inches. It was

lighting up the room up. Then I tried to go through the door, but was unable to. Out of the fear that I would never return to my real body, I woke up in the everyday world.

Questions: During the beginning of his experience, what phenomenon typical to the phase and awakening did Ivan encounter? What kind of technique, direct or indirect, led to the phase? What specific techniques were employed? How could the sensation of “the body just asking to rise up” have been used? What should have been done immediately when he realized that it was possible to raise his hand? What should have been the first actions taken after levitation? Why was it unnecessary to immediately try to go through the door? What should have been done when Ivan returned to his body? Does this practitioner have a down-to-earth view or an esoteric view of the nature of this phenomenon?

Answers and Comments: Upon awakening in a state of sleep paralysis, Ivan understood that he could use this opportunity for the phase and immediately started attempts to separate without employing techniques for creating the state, as they would have been superfluous. This was an indirect technique by nature. He could have followed his impulse to levitate from the very beginning instead of moving his hands. After his hand started to move, he could have stood up or separated. Instead, Ivan simply rolled over and calmed down for an instant, although doing so is strongly discouraged and is a waste of the progress made up to this point. Then, after starting to levitate, he should have, first of all, assumed a position distinct from that of his real body, stood up on the floor, and immediately started deepening. Instead, he diverted his attention to the light source and an attempt to go through the door.

Even if everything had been done correctly from the beginning, there would have been no reason to attempt to go through the door. Ivan could have simply opened it. The skill of going through objects should be learned after first fine-tuning the ability to deepen and maintain the phase. There was no reason to return out of fear, but even a return to the body, another immediate attempt at separating would most likely have been successful.

The use of the term of “astral hand” indicates that the practitioner harbors esoteric views on the subject.

No. 5

Natalya Kozhenova

Engineer. Shchelkovo, Russia

When I was about 17 or 18 years old, I read some esoteric articles on astral projection. They seemed quite interesting to me, but no more than a curiosity – I did not particularly believe in such things.

One evening, I went to bed as usual. I woke up in the middle of the night, but was unable to move my body and there was a loud noise in my head. Having been reminded of those articles, I simply tried to levitate and I managed to do so, as if through my forehead somehow. The sensation of flying was very realistic, to my great surprise. The first thought that occurred to me was, "Wow, these astral guys weren't lying!" I hovered above my body for some time in the dark. I thought of vision, and it started to appear. I then flew towards the window, and upon turning around in to face my body, I saw it in its proper place. I decided to fly back to it and touch it. When I finally poked it, it sucked my back into it, causing a quite strange sensation.

Questions: What type of technique did Natalya use? What would she have needed to do if her attempt at levitating had been unsuccessful? Why was the phase short-lived? What should she have done upon returning to her body? Why did she use the term "astral"? Were the articles about astral projection of any significant help?

Answers and Comments: Upon awakening in a state of a sleep paralysis, Natalya stumbled upon the idea of employing indirect techniques. She managed to separate immediately, but if she'd encountered problems in doing so, she could have started the technique of listening in to the "noise" in her head. The phase was short-lived due to a lack of activity and failure to perform deepening and "maintaining" techniques. After returning to her body, she should have tried to immediately separate.

Natalya holds esoteric views on the nature of the phase phenomenon, which is why she uses such terminology for it.

However, the articles helped her to perform the right actions at the right moment.

No 6

Alexander Furmenkov

Student. Saint Petersburg, Russia

I woke up at early in the night after some difficulties with falling asleep. Blurred images started to float before my eyes and I realized that I could enter the phase. I started to discard unnecessary images, and after getting ahold of one of them, I emerged in some kind of a yellow corridor. The level of general realness and awareness of the experience was about 80% to 90% of that of reality. I remembered about the methods for deepening, which is why I started to look at everything going on around me, but this did not yield any serious results. I started to touch myself, but all sensation seemed somewhat dampened. I realized that I was losing awareness. I came round, but nevertheless fell asleep in about 20 seconds.

Questions: Is it possible to call the technique used in this description a direct technique? What specific technique for creating the phase was employed? Which separation technique did Alexander use? What could have been the reason for the “dampened sensation” and inability to deepen? What caused him to fall asleep?

Answers and Comments: The technique employed cannot be considered a direct one, though it was used at the beginning of the night. As a matter of fact, it appears that the preliminary lapse of consciousness into sleep was significant. If such preliminary sleep had lasted only several minutes, the technique could have been considered partially direct. The technique for observing images was employed correctly because the images appeared on their own.

Alexander did not employ any techniques for separation, as the observing images technique often brings the observer into the observed image or some other world, which is exactly what happened here. Most likely, the weakness of the phase was due to meager levels of activity and motivation, which were caused by the fact that it was early in the night. The practitioner fell asleep because he failed

to deepen sufficiently and not keep from falling asleep. General activity was also very low. The body's desire to fall asleep played a major role in the process. Alexander had, after all, been having problems sleeping.

No. 7

Roman Reutov

System Administrator. Samara, Russia

Truly, the most interesting things almost always happen unexpectedly.

After a sufficiently long break in my attempts to go to the other world, tonight I decided to try it again. I threw in the towel after yet another unsuccessful attempt, rolled to my other side, and decided to simply get a good night's sleep. I do not know exactly how much time passed while I lay down and thought about what I was still doing wrong while observing interesting images that my imagination was drawing. But at one fine moment, I suddenly felt the phenomenon that is commonly referred to as vibrations. I started to intensify them (I should add that the feeling is indescribable), but I could not levitate, though I really wanted to take a look at myself from the outside. I decided to simply stand up, and that's when it all became most interesting! The entire process of transitioning from a horizontal position to a vertical one was accompanied by increasingly palpable vibrations and a louder and louder roaring sound in my head. The sensation was the same as that experienced after going to bed after not having slept for 24 hours and then being suddenly roused by somebody: my head spun, everything started crackling inside of it, and I was about to lose consciousness. Then, a flickering picture started to appear. It stabilized after one or two seconds, the roaring in my head died down, and I realized that I was sitting on my bed.

I was in my apartment, thought it was noticeably altered. My room seemed more or less the same, though the interior was indeed different upon detailed examination. For example, my mobile phone, which is always within a reach, was somehow an older and different

model. It turned out to be the first object that I tested, as I suddenly wanted very much to find out what time it was and check which day of the month it was. I distinctly felt the phone in my hand, but upon attempting to concentrate on and look at the display, I was thrown back into the reality. I immediately climbed back out of my body and decided to simply pace around the apartment while trying to remember what I could experiment on. I tried to conjure an object, but that didn't work and resulted in some mental activity. This caused the phase to fade and my being thrown back into reality. In total, there were about five successive entries into the phase that lasted for 2 to 3 minutes each. The experiences were not stable at all, which is why I was examining my surroundings in a hurry, always trying to get ahold of anything I could get my hand on. However, there were a good amount of impressions, considering that it was my first entry.

Questions: What type of technique did Roman use to enter the phase? What were the key precursors of the phase? Which separation technique was used? If Roman had failed to completely separate, what technique, besides vibrations, should he have considered? What is the most likely reason for all of the fouls? Which single action allowed the practitioner to make the phase five times longer?

Answers and Comments: The phase was entered through a direct technique, with the comfortable position that Roman was lying in being the main catalyst. As long as Roman was lying in an uncomfortable position, his mind was unable to completely turn off physical perception, and this was most likely the reason why there were no short lapses in dreaming. If Roman were still unable to separate when using the technique of standing up, or any other technique besides intensifying the vibrations, he could have tried listening in, as there was some noise.

Instead of using his first phase experience to work on mastering the basic skills of deepening and maintaining, Roman immediately indulged in complex experiments, which is why his multiple entries within the same phase were brief, of poor quality, and not used effectively. But this is all typical during initial experiences and a lot

was still accomplished, especially considering that a direct technique was used. The relative length of the phase was achieved mainly thanks to complying with the single way to maintain the phase – repeated separation, which Roman managed to do five times.

No. 8

Alexander Dyrenkov
Student. Moscow, Russia

My first entry happened at night. I was lying in bed and thinking about the phase, as I had been unable to fall asleep for a while. I dozed off for a moment and then awoke again, this time already in the proper state, and then easily rolled out (more or less unconsciously and reflexively). I went deeper by means of touching and then falling headfirst. It is a pity that I've already forgotten a lot of the experience, but I do remember that after deepening I fell right down onto the yard of my grandmother's house, but then lost consciousness, and so I returned into my body and rolled out of it several times. I was unable to sharpen all my senses: When I deepened one sense (touch, for example), another (i.e. sight) would fade away. After that, I have a gap in my memory concerning my travels (consciousness and lucidity were weak, and I fell asleep and "resurfaced" several times), but I remember having been to a lot of places.

Here's how the episode ended: I dove headfirst into water from a high board (after first having deepened a bit), and then my sense of touch grew sharper: I felt "water" and hit my head against a very soft "bottom." I resumed the interrupted fall through willpower, but then it occurred to me that my grandmother wanted to wake me up. My level of awareness was not quite adequate, as it did not occur to me that I was actually sleeping in a dormitory, and not at my grandmother's house. That's why I decided that I needed to return to my body. A sharp fall occurred right after that thought, and was followed by sensations similar to those one experiences when hung-over.

Questions: Was a direct or indirect technique applied? What made the implementation of the technique successful? Why was Alexander ejected into his grandmother's yard? While deepening, how could the problem of the senses being enhanced only one at a time have been solved? Why did the practitioner have gaps in his

memory? What were the main problems associated with maintaining the phase?

Answers and Comments: Despite the brief lapse in consciousness, the technique used was a direct one, and that very lapse facilitated the immediate emergence of the necessary state, even though this was Alexander's first experience. The ejection into his grandmother's yard was spontaneous, and was most likely caused by some preceding thoughts about the yard or being in a habit of going there. Unexpected translocation often occurs when deepening while falling headfirst.

Quite possibly, in order to avoid having the senses of sight and touch enhance only one at a time, he should have simultaneously applied the techniques of touching and looking out. As for maintaining the phase, there were three main problems that were also direct causes of the gaps in Alexander's memory: little depth, lack of a clear plan of action, and non-compliance with the rules for maintaining the phase (with the exception of multiple entries after return to the body).

No. 9

Svyatoslav Baranov
Student. Perm, Russia

I woke up on my side. I didn't feel like sleeping anymore, but I closed my eyes anyway. When I lay down on my back, I immediately felt the sensation that I was about to fall from the couch (I was lying on the edge), and some kind of lapse occurred, as if I was being pulled somewhere. I lay down once again, and this buzzing started, and a green light appeared before my eyes. I lay back even further, and my eyelids started to flutter. I thought that I might fall from the couch at that moment, but then my vision came to me, and I observed that I was already lying on the floor next to the couch! I got up on my feet and noticed that the room was "spinning" as if I were drunk, but everything quite quickly went back to normal. At that very moment, I understood that this was it! The phase itself!

In ecstasy, I forgot about all the techniques and went to look about the room. Everything was just like in reality, but some things were out of place. I tried to levitate and bent backwards, and was somehow thrust outside. It was dusk out there, and there was a lot of snow on the ground. I went around the house and tried to levitate. I was able to soar upwards, and saw the horizon and sunset. But then I began to lose altitude. After having flown to the window on the other side of the house, I wanted to go up to the roof, but then a foul occurred. In a fraction of a second, I had the sensation that I was “nowhere”. But then, my real eyes opened (with difficulty) and there was once again the feeling of some sort of lapse. Awareness was dim during the phase, apparently due to not having gotten enough sleep.

Questions: What kind of phase entrance technique did Svyatoslav use? Which specific technique produced results? Which separation technique was employed? If separation was unsuccessful, which technique should have been immediately used? Which important actions did he not perform enough after entering the phase? What should have been done after the foul? Why was awareness dim during the phase?

Answers and Commentary: An indirect technique was employed. No phase state creation techniques were employed by Svyatoslav. Instead, separation immediately worked through rolling backwards. If separation were unsuccessful, he should have proceeded with observing images, which would have been possible with the green light.

Deepening was not immediately performed, no effort was made to maintain, and there was no approximation of a plan of action; however, this is not a crucial factor during initial experiences. Another attempt to enter the phase should have been made upon returning to the body, but this was also forgotten. Awareness was dim and memory was weak during the phase because of the initial shallowness of the state, which was reflected in the perception of the surrounding and also the thought processes.

Oleg Sushchenko
Sportsman. Moscow, Russia

Last night I spent about an hour developing the interplay of images in my mind after I no longer felt any feeling of kinesthetic sense. I was lying on my back in an uncomfortable position. After sliding towards sleep for some time, I felt slight vibrations and echoes of sounds from the dream world, but the uncomfortable position still hindered me. In the end, I thought the heck with it, and decided to lie down however was comfortable, and turned over to lie on my stomach. Despite the fact that the movement upset the process, after about five minutes the state began to return and build up. I was able to get a little vibration this time, although I was unable to amplify it. I drew a picture of my kitchen in my mind, and because the images in that state were really vivid, strong, and realistic, after some time I understood that not only were my attention and awareness there, but so were my bodily sensations. I was quite surprised that the phase had been so easy to fall in to (there was no doubt that this was the phase).

I jumped out through the window and began to fly around the courtyard. Actually, it was the first time that I had flown only upon a single mental command, without any physical effort, as occurs during dreams. The courtyard bore only 10% similarity to its real-life counterpart, but I was not at all surprised by this, and I simply enjoyed it as much as I could, as I was able to see and was not immediately thrown out. But, after having looked at and taken in the city, the thought of whether or not this was the phase and not just a lucid dream occurred. I was so conscious in the dream that I was able to know about and comprehend such terms, and differentiate between them - can you imagine?! I have to add that I gave little attention to my memory, so I can't say how much of my "self-awareness" was there, but I was aware enough to be able to differentiate between the phase and a lucid dream (or at least think about the difference). I even went and asked people around if it was the phase or a lucid dream. Sounds funny, doesn't it? The funniest thing was that they answered that it was a different world, and they

refused to discuss the topic any further with me. Then, I decided to not get my mind all mixed up and just go with the plot, which turned out to be quite long and uninterrupted! I recalled a moment from the day before how I had lain down and induced the phase while lying on my back, and how I had turned over and flown away. I recalled all this periodically during the course of the phase, and realized that I should try to ask about what had been going on with me on the forum later.

Then, later in the phase, I found myself in a basement. As there was just a really nasty smell there, I decided that I had already had enough and that it was time to go back. That happened even more easily, as soon as I thought about going back, a vibration as light as a breeze went through me and then I was back in my body with full awareness and a well-rested body and mind. I was completely refreshed! And that's despite the fact that I remember everything, every second of the dream, from the moment I started flying!

Questions: Which type of technique helped Oleg enter the phase? What initially made it harder for him to enter the phase, and could this have had a positive effect on later results? What can be said of techniques related to vibrations in the context of Oleg's entry into the phase? Which specific technique brought him into the phase? Which initial actions should have been taken upon entry into the phase? What was lacking that could have lead to productive use of the phase? Was it worthwhile to immediately translocate by jumping through the window? What was the cause of reflection on whether the experience was the phase or a conscious dream? Was it beneficial to try to offhandedly learn from objects what type of state this was? Why did the desire to return back to the body arise, and what could have caused it?

Answers and Commentary: Oleg entered the phase using a direct technique. He was initially unable to enter due to the uncomfortable position that he had assumed, although lapses in consciousness into short dreams did occur. Nevertheless, the initially unsuccessful technique still ended in a positive final outcome because the state that Oleg was in was close to the phase. However, attention

should not have been given to vibration amplification techniques, especially straining the brain and straining the body without using muscles, as they can be detrimental during direct techniques.

The technique of visualization was used immediately before entering the phase instead of observing images, which is used more often. Oleg deliberately conjured the observed images instead of searching for them in front of himself, which is where the difference between the techniques lies. However, he did not perform deepening upon entering the phase. Additionally, he had no clear plan of action to ensure that the phase would be productive. Starting to translocate by jumping through windows should only be done by those with a certain amount of experience since beginners sometimes perceive reality to be the phase, or the phase to be reality.

The reason for the reflection on the nature of the phenomenon was due to terminological confusion, which is quite widespread. If a practitioner is aware but does not feel the body as in the physical world, then it can be assumed that the phase has been entered. This is why there was no reason to inquire about this among animate objects.

Deliberately returning to the body was a big mistake. There was no reason to throw away an opportunity to travel and use the phase. Beginners are not often afforded such an opportunity. The reason for the return to the body in this case is most likely found in the absence of a plan of action and lack of clear understanding of how the phase might be used for practical aims.

No. 11

Alexander Lelekov

Computer Programmer. Saint Petersburg, Russia

I tried all night to use the Astral Catapult that cues you when you're dreaming, but I gave up on the idea after several unsuccessful awakenings and simply fell asleep. When I'm dreaming I usually move by taking great leaps, much further than a kangaroo, about 100-300 yards. This happens regularly in my dreams, and I usually immediately realize that I'm in a dream. During one of the leaps, I realized while airborne that I was dreaming and also realized that I

was able to land in a small dirty pond. As expected, I landed right in the pond and went deep under the water. And at that very moment, I found myself in the stencil, with my hands and head half stuck in it.

I got a little nervous that this attempt would also be unsuccessful, and so I immediately tried to separate from my body. I was unable to get my head or hands out, and for the first time I tried to turn around round my axis and managed to get out. Then I either slipped down or fell from the bed, but I did not feel any pain. I crawled for 1-2 meters and then felt that I could go back. I started to touch the rug and some other thing, though I don't know exactly what it was as it was dark, and, lo and behold: within 20-30 seconds I probably felt what small kittens feel when their eyes open for the first time. Everything was foggy and blurry at first, but then a picture started to appear, the room filled with light, and colors became bright and vivid. I tried very hard to restrain my excitement, and, to my surprise, was able to.

I walked around my apartment thinking about what I should do. Realizing that I did not have that much time, I decided to talk to an elderly man who would answer my questions. I decided that there would be an omniscient elderly man behind the apartment's front door, which I was about to open. And there he was, half-bald, about 60 years old, in a grey coat waiting for me. I asked him the question, "What should I do to get into the phase more often?" But he started to tell me about how he was raped as a child. And to be more precise, this was already not an elderly man, but an elderly woman. I was not very interested in hearing her story, thus I tried to move away from her, suggesting that we could talk later. But the elderly woman was persistent, and I did not want to offend her, because I thought that this was an unusual dream with its own set of rules, and namely that once you have asked an old woman a question, you are supposed to be courteous and listen to the entire answer.

I went with her to the kitchen of my apartment. The telephone suddenly rang. I got scared that the telephone was ringing in my apartment and would wake me up, which is why I immediately started to look at my hand in order to maintain. But the sensations were quite stable, and I stopped doing that. Then, me and this lady

wanted to cook something in my kitchen. She said that I could heat a frying pan without gas. But I instead decided to try the technique of putting the hands together and blowing on them, and returned back into my body.

Questions: Which type of the entry into the phase did Alexander describe? Was the cueing program of any help? Which type of anchor was the leaping? Why was the onset of consciousness immediately followed by a transition into the stencil, i.e., the real body, though not completely? Which separation technique helped him to get out of his body again? Which technique was used for deepening? Which technique for materializing an object was used correctly? What should the procedure for obtaining information have been started with? What importance does a polite attitude towards elderly women in the phase have? Why was the return to body possible? What did Alexander either forget to do or forget to record right after the foul?

Answers and Comments: Alexander described an entry into the phase through dream consciousness. By and large, the onset of consciousness was facilitated by prior work with the cueing program, which, though it failed to yield results, strengthened the necessary intention to enter the phase. The leaping that accompanied the onset of consciousness may be compared with the sensations of levitation that often lead to practitioners achieving dream consciousness. Since the techniques for deepening and maintaining were not used at the moment of dream consciousness, a return to the body, though partial, naturally occurred.

Furthermore, Alexander managed to apply a separation technique that most resembled climbing out. He then managed to deepen correctly by means of touching and immediately felt a result. Despite the lack of a plan of action, the practitioner competently decided to do something useful and employed the technique of finding through a door in order to locate an animate source of information. He should have first tried to test the subject by asking special questions to determine if the object would be able to provide information (see Chapter 10).

Being polite to animate objects in the phase is the prerogative of each person on an individual basis, but it hardly has any real basis. Most likely, the return to the body was triggered by a failure to maintain, excessive thinking, or temporary passivity. Upon exiting the phase, Alexander should have tried to immediately return. However, he failed to do so, even though he had returned to the phase after exiting dream consciousness. Such a step should have been obvious due to an incomplete connection to the body.

No. 12

Boris Bender

Movie Technician, Experienced Practitioner of the Phase. Moscow, Russia

I became conscious in my dream almost immediately after falling asleep. I was in my apartment standing in the corridor. Being surprised by having so suddenly found myself in the phase, I started to touch the walls with my hands to test their firmness or, "realness," as well as to intensify the phase by touching. I entered the room. There was a bed standing next to the wall, with my mother sleeping on it. I could not see her face, only her body under the blanket. The room and corridor were exact replicas of their real-life counterparts.

While thinking about my sleeping mother, I suddenly started to feel somewhat uneasy. When I approached the window, I saw a grotesque landscape behind it that was similar to pictures from movies about catastrophes: a wasteland, houses in ruins, odd pileups of building materials, slabs of concrete, garbage, craters from explosions here and there, and I noticed human figures in some places.

Fearing a foul caused by the fact that I was taking in a panoramic view (the view from the window spanned 180 degrees and cut off at the horizon, which is in fact almost exactly as the view from my apartment is in real life), I turned back into the room and started to touch the wardrobe, and then knelt down to touch the floor. All the while, my fear had been growing stronger and stronger: both out of thinking about my sleeping mother and due to the view from the window. Anxiety turned into real fear within a matter of several seconds, and then graduated into terror and panic. I lost the ability to think critically. I had only one thought: I had to go back to my body. I darted back to my bed and suddenly found myself lying on it. I closed my eyes, but could not understand if I were in my real body or still in the phase. My terror grew even stronger when I half-opened my eyes and saw that my mother was getting up from her bed. She looked like a character from a horror movie and apparently was hostile to me.

I wanted to disappear, dissolve, and wake up! I hectically tried to recall the techniques for an emergency exit from the phase, but with poor results: I tried to freeze, relax and touch my fingers to my toes in order to feel a connection with my real body. At some moments I felt like I had it, thinking, “The connection had been restored!” I opened my eyes, but realized that I was still in the phase when I saw that the room had changed, and was now awash with garbage.

The fact that the attempts kept ending with false awakenings was driving me crazy. I was especially shocked when I got up after one of the false awakenings and saw my mother standing at my bed, still looking threateningly at me, like a vampire or a zombie from a horror movie. Plus, she started to reach out toward me with her hands!

I nevertheless kept on and tried to freeze and wiggle my toes, this time without opening my eyes, and not checking where I was. I started to calm down after some time, but I was unable to feel my real body, which was confirmed by the fact that sounds were coming in from the phase: I heard sparrows chirping outside the window, though in reality it was too late for sparrows to be out. However, the chirping and the associations that it brought (i.e. day, warmth, sparrows, and sun), probably helped me a lot and calmed me down, as I finally managed to sense my real body and found myself in reality. Nevertheless, after I got up, I immediately started to verify for about half a minute that I was no longer in the phase by touching objects, making sure that they were hard, and feeling all of my bodily sensations.

Questions: Why was there a risk that Boris could return to his body when taking in the view from the window? How could Boris have examined the panoramic view from the window without worrying about a foul? Which technique for deepening and “maintaining” was employed several times? What would have happened if Boris translocated from the source of the fear to another place? How could he have overcome this problem? Why was Boris unable to easily exit the phase and why were all of the techniques that he knew of of no practical use?

Answers and Comments: When examining distant objects in the phase, there is always a risk of returning to one's body because the activity is relaxing and relaxation is detrimental to the length of a phase. Boris could have continued to take in the view by simultaneously keeping up vibrations, periodically examining his hands, or rubbing them together. During the entire length of Boris's phase, he performed sensory amplification by touching to deepen and maintain the phase.

If he tried to run away from his mother to another place in the phase, she probably would have caught up with him there anyway. He should have tried to yell at her in an aggressive tone. This would have helped him to overcome his fear and either scare the object away or make it more agreeable. Problems with an emergency exit from the phase arose because it was the beginning of the night and the mind still needed to dream and, thus, kept pulling him into that process.

No. 13

Alexei Teslenko

IT Engineer, Experienced Practitioner of the Phase. Moscow, Russia

Actually, I was not planning to travel that night, but when I woke up around midnight I decided to try to enter the phase nevertheless. I started to perform phantom movements with my arms, but then a strong sleepy lethargy overcame me and I suddenly wanted to give up my attempts to enter the phase and simply fall asleep. However, I was persistent and continued to perform phantom movements with my arms. Instead of feeling the usual vibrations that occur when this technique is performed, I simply fell asleep and continued the phantom movements while dreaming. Because of that, my consciousness apparently did not fall asleep completely, and I became aware that I was dreaming.

I immediately climbed out of my body. There was no vision, conscious awareness was no more than 50%, so the phase was not that deep. In order to maintain the phase, I immediately started

chaotically touching everything around me. It helped. Vision came, though it was murky. I then found myself in my apartment. I decided to strive to deepen. Each time that I exercised that technique, the phase became deeper and deeper. After I had achieved a stable phase, I decided that it would be good to grab a snack and headed for the fridge. I should add that I was on a strict diet at the time and was craving something sweet or fried. However, when I opened the fridge, I was quite disappointed. There was a lot of food in the fridge, but all of it required preparation (raw meat, fish, dill, etc.). However, there was a bottle of sparkling mineral water on a special lower shelf in the fridge. Without giving it any thought, I took the bottle and started to chug it.

All of the sensations were just as in real life: I felt the bubbles from the carbonation, that peculiar taste that mineral water has, and also how the water went down my throat. In general, everything was quite realistic, though there was no sensation of my stomach filling up with water and, moreover, the water felt somewhat dry. It sounds funny, but that very feeling of water's dryness spoiled my overall impression somewhat. After a foul, I realized that a possible reason for this might have been dryness in the mouth of my real body. Usually, if there are, for example, candies in the kitchen or in the fridge, I actually take a handful of them and consume them while traveling through the phase.

After going to the fridge, I wanted to see something interesting. I decided to employ the technique for creating objects and people, and so I closed my eyes and focused on the image of a girl whom I wanted to see at that very moment. I affirmed my desire, and I then opened my eyes, concentrating on the area to my side. The air grew misty at first, and then the person I was expecting materialized out of the air, and came to life, seemingly fully autonomous and with free will - she had the same manner of speaking as in real life, and acted in the same way. The foul happened while my conversation with the girl was in full swing...

Questions: Which type of the technique did Alexei ultimately use? Why did lethargy and drowsiness arise during phantom

wiggling? What should be done in this type of situation? What was most likely lacking when the indirect technique was performed, and why did the experience end with Alexei falling asleep? What techniques for deepening were used? What could have been done to quickly fill the fridge with ready-to-eat food? Which technique for finding an object was used with regard to the girl? What else could have been used for the same purpose, considering Alexei's actions? What should have been done immediately after the foul? How many practical applications of the phase did Alexei manage to try?

Answers and Comments: The entry to the phase happened because Alexei had become aware that he was dreaming while he rightly tried to resist the sudden tiredness and drowsiness over the course of the unsuccessful attempt with the indirect technique of phantom wiggling. Usually, such drowsiness signifies that a phase is approaching, signaling a need for aggression, activeness and attention in order to overcome inertia and enter the phase. However, attentiveness was lacking, so Alexei fell asleep. However, his desire to enter the phase was so strong that the phantom wiggling continued even while he was dreaming, causing him to experience dream consciousness.

Among techniques employed for deepening were sensory amplification through touching and jogging. It would have been sufficient to employ the technique of finding through a door to ensure that the fridge was properly stocked. For example, Alexei should have closed the door on the refrigerator, focused his attention on a full stock of snacks and food, and then opened the door to discover that everything he'd envisioned was there.

The technique for finding an object through transformation was used to make the girl appear, but this technique should be considered only by experienced practitioners because it can lead to a foul in case of insufficient concentration. Before employing the technique, Alexei shut his eyes, and only then imagined the girl right in front of him. He could have immediately created her using the technique of closed eyes, which usually is easier to do since there is no direct visual contact with surroundings.

Upon returning to his body, he should have tried to separate again. Altogether, Alexei managed to and make progress in two specific, applied tasks, though did not complete them satisfactorily.

Exercises for Chapter 12

Tasks

Try to assess the experiences described above using the rubric below. The answers are located in the appendix.

5-Point System for Assessing the Quality of Out-of-Body Experiences (Phases)	
Deliberate entry into the phase using any technique	+1
The phase world was realistic or was made realistic	+1
Phase was of average or above-average duration (2 minutes or more)	+1
Deliberate use of the phase to work towards a specific goal	+1
Deliberately studying the phase or experimenting with it while in it.	+1
If there is some doubt any regarding any item, only half a point should be awarded.	

Chapter 13 - Putting a Face on the Phenomenon

Stephen LaBerge



Stephen LaBerge was born in 1947 in the United States. At the age of 19, he received a Bachelor's Degree in mathematics from Arizona State University, after which he enrolled as a graduate student in the Chemistry program at Stanford University. In 1969, he took an academic leave of absence.

He returned to Stanford in 1977 and began studying the human mind, including subjects related to dreaming. LaBerge received his Ph.D. in psychophysiology in 1980. He founded the Lucidity Institute in 1987.

Stephen LaBerge has made the largest scientific contribution to the study of phase states. It suffices to say that LaBerge was the first in the world to prove during a full-fledged scientific experiment that it is possible to become conscious while dreaming. This was done through logging specific signals made with the eyes by a person dreaming while sleeping under measurement instruments. These experiments also proved that eye movement in the physical body and perceived body are synchronous.

Lucid Dreaming, first published in 1985, is LaBerge's most well-known book. *Exploring the World of Lucid Dreaming*, a book that LaBerge wrote with Howard Rheingold, was published in 1990. It was mainly thanks to the efforts of LaBerge that mind-machines for achieving dream consciousness were created, such as DreamLight, NovaDreamer, and DreamMaker.

The key feature of LaBerge's work and achievements is an absolutely pragmatic approach to the nature of the phenomenon. Arguably, he is one of the few authors and researchers totally lacking in irrationality. Everything that can be read and learned from his books is verifiable and accessible for everyone, with no peddling of out-of-this-world superpowers.

Carlos Castaneda



Due to Carlos Castaneda's desire to follow the spiritual practice of the Warrior's Path, which entails erasing one's personal history, the details of his biography are unclear. As far as Castaneda's early years are concerned, it can only be stated that he was born outside of the United States sometime between 1925 and 1935. He enrolled at the University of California, Los Angeles (UCLA) in the 1960s, where he received a Ph.D. in anthropology on the basis of his books.

Castaneda's entire life path was devoted to studying the teachings of a certain Juan Matus or don Juan Cachora. It is more than likely that his persona is a composite-image of an Indian Shaman, a sorcerer, and an heir of the culture of the ancient "Toltecs".

Castaneda wrote a dozen books; however, the book *The Art of Dreaming* (1993) has the most to do with the phase state. It contains several effective techniques for entering the phase through dream consciousness. His subject matter is soaked in a large amount of mysticism and virtually devoid of any pragmatism.

Despite the fact that the main orientation of Castaneda's work did not touch upon the phase state, he nevertheless became one of the founding fathers of this field, as his general popularity reached massive proportions worldwide.

Carlos Castaneda passed away in 1998.

Robert A. Monroe



Robert Monroe was born in the United States in 1915. In 1937, he graduated from Ohio State University with a degree in Engineering. He worked for some time as a radio program producer and director until he established his own radio company in New York, which rapidly expanded.

In 1956, his company also conducted a study about the effect of sound waves on the abilities of the mind.

In 1958, Monroe had an accidental personal experience with the phase phenomenon, which strongly stoked his interest in the subject to which he would devote his entire career. In 1974, he founded the Monroe Institute, which was entirely devoted to studying unusual states of consciousness and the ability to influence them through audio stimulation and other technologies. One of its main achievements was the creation of the Hemi-Sync system, which was designed to help a person reach altered states of consciousness, including out-of-body states, by synchronizing the two hemispheres of the brain.

His first book, *Journeys Out of the Body*, was published in 1971. Two books then followed: *Far Journeys* (1985) and *Ultimate Journey* (1994).

Robert Monroe has, so far, made the largest contribution toward popularizing the phase state. However, he understood the phase more as an actual exit of the mind from the body, which is why the term “out-of-body experience” (OBE) was introduced. The book *Journeys Out of the Body* was such a massive success that Monroe quickly became an undisputed authority in the field.

However, the large influence of mysticism on Monroe’s work and views cannot be ignored. This is especially apparent after his second book. The majority of phenomena described in the book have not been verified in practice. The only attempt at conducting a full-

fledged scientific experiment proving that the mind left the body was unsuccessful. In the end, typical misconceptions about the phase became widespread, as did awareness of the existence of out-of-body experiences.

Robert Monroe passed away in 1995.

Patricia Garfield



Patricia Garfield was born in 1934 in the United States. From the age of 14, she kept an uninterrupted daily dream journal that would allow her and all of humanity great insight into dreams phenomena associated with the phase.

She was one of the founders of The Association for the Study of Dreams. Dr. Garfield holds a Ph.D. in clinical psychology.

She is the author of a great number of books, with the 1974 best-seller *Creative Dreaming* being the most widely lauded. It was one of the first pieces of literature to approach the phase state in a practical and non-specialist way, and received worldwide interest and appreciation. The book contains good practical guidelines and also describes the dreaming practices of various cultures.

Sylvan Muldoon



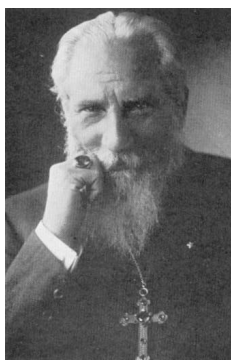
Sylvan Muldoon was born in the United States in 1903. He is considered to be the American pioneer in the study of the phase, although he used the esoteric term *astral*. He inadvertently woke up in the phase at the age of 12, where he saw a cord connecting his perceived body to his real body. Muldoon first thought that he was dying during the experience, although he eventually concluded that this was an instance of “astral projection”. He had repeated experience with the phenomenon, but Muldoon was still unable to become an advanced practitioner due to a lack of full control over the practice.

After coordinating efforts with Hereward Carrington, the famous American investigator of the unknown, the two published the sensational, jointly authored book *The Projection of the Astral Body* in 1929. The authors published two other books: *The Case for Astral Projection* (1936) and *The Phenomena of Astral Projection* (1951).

Despite a large serving of esotericism, Muldoon’s books, (especially the first one) contain a lot of helpful, practical information and explanation of the most diverse phenomena that can occur during the phase. However, Muldoon is considered to be the greatest popularizer of irrational esoteric terms and theories, which subsequently became quite widespread.

Sylvan Muldoon passed away in 1971.

Charles Leadbeater



Charles Leadbeater was born in England in 1847 (1854 according to some sources). After dropping out of Oxford due to hard times, Leadbeater became an ordained priest, but then became quite active in the occult. This led to his becoming a member of the Theosophical Society in 1883. Leadbeater became one of its most famous participants.

The combination of a bright mind, scientific knowledge, and interest in the paranormal led him to publish many books on many diverse topics. One of them, *Dreams: What They Are and How They Are Caused* (1898), was one of the first works to touch upon the phenomenon of the phase. Leadbeater's writing is saddled with a ton of esoteric terms and theories. In it, the term *astral plane* is predominantly used for the phase. Nevertheless, the book is not without some helpful guidelines concerning techniques.

Charles Leadbeater passed away in 1934.

Robert Bruce



Robert Bruce was born in England in 1955. He has performed his life's work while living in Australia. After studying and promoting dissociative phenomena for many years, by the beginning of the 21st century he had become one of the leading authorities in the field. He is also a specialist in many other paranormal fields of study.

Robert Bruce wrote several books, the most important and well known of which is *Astral Dynamics* (1999). The author holds quite open esoteric views, which are very strongly reflected in his theories and terminology. The helpful, practical guidelines in his books are quite often loaded with a large amount of information that has not been verified or proven by anyone. Robert Bruce is also a propagator of typical superstitions and stereotypes concerning the phase phenomenon.

Richard Webster



Richard Webster was born in New Zealand, where he still resides.

He is the author of about 50 publications that have sold many millions of copies around the world. However, only one of them, *Astral Travel for Beginners*, is completely devoted to the phase state. The book is saturated with widespread misconceptions about the phase phenomenon and misguided theories trying to explain it. The technique-related aspect of the book is also presented ineffectively.

It is quite likely that the author himself has no practical experience, which can also be said for the contents of his other dozens of books devoted to various topics.

Charles Tart



Charles Tart was born in the United States in 1937. He received his Ph. D. in psychology in 1963 at the University of North Carolina. Tart also received training at Stanford University. He was one of the founders of transpersonal psychology.

He became one of the most preeminent researchers of unusual states of awareness after the publication of *Altered States of Consciousness* (1969), the first book that he worked on. It was one of the first books to examine entering the phase through dream consciousness. The book received popularity when the use LSD and Marijuana were often viewed as vehicles to elevated consciousness, and the book even describes the use of chemical substances in the context of phase states.

Chapter 14 – Final Test

The questions on the test may have one or more correct answers, or none of the answers may be correct. Thus, the questions must be read completely through, and attention must be paid to their implications and finer points.

A student's theoretical knowledge is considered to be satisfactory if the correct answers to at least one-half of the questions are given. If a score of less than 50% is received, a student should study the weak points again or re-read the entire guidebook. Otherwise, it is quite probable that fundamental mistakes will be made, which will in turn interfere with individual practice.

If a score of at least 80% is achieved, then a theoretical knowledge of the practice is at an advanced level, which will surely have a positive effect on the practitioner's direct experiences in the phase.

Answers are in the appendix at the end of the guidebook.

1. Noise and realistic images unexpectedly arise when performing the indirect technique of phantom wiggling. What can be done?

- A) Continue with phantom wiggling.
- B) Switch to observing images or listening in.
- C) Try to do all or some of the techniques simultaneously.
- D) Choose the technique with the strongest precursors and continue with that one.

2. A practitioner unintentionally opens the eyes for several seconds upon awakening. What is the best way to start indirect techniques from in this case?

- A) Attempting to separate.
- B) The observing images technique.
- C) The rapid eye movement technique.
- D) The forced falling asleep technique.
- E) It's best to not start any technique and fall back to sleep with the intention of reawakening and trying to do everything again without first moving.

3. Which actions are preferable for performing a direct technique before falling asleep for the night after a long period of sleep deprivation or exhaustion?

- A) Monotonously performing the observing images technique.
- B) Being attentive and concentrating on actions.
- C) The absence of a free-floating state of consciousness.
- D) Quickly alternating techniques.
- E) High-quality relaxation.

4. Mild vibrations occur when performing a direct technique. Can the straining the brain technique be used to amplify the vibrations?

- A) Yes.
- B) No.
- C) It may be used, but for practical purposes - only when a practitioner is exhausted or sleep-deprived.
- D) It may be used, as long as the attempt to enter the phase is not being made during the day

5. Which of the actions given below increase the likelihood of entering the phase through dream consciousness when used right before falling asleep?

- A) Performing direct techniques.

- B) Intending to perform indirect techniques upon awakening.
- C) Recalling dreams from the night before.
- D) Creating a plan of action for use in case of entrance to the phase in such a way.

6. If awareness occurs at the very last moment of a dream that fades away, which of the actions given below should be undertaken in order to enter the phase as soon as possible?

- A) Try to fall asleep again in order to once again become self-aware while dreaming.
- B) Immediately perform indirect techniques.
- C) Take a break and perform direct techniques later.
- D) Start to recall that night's dreams.

7. Which of these are most likely to produce a quick phase entry when awakening in a state of sleep paralysis?

- A) Relaxation.
- B) Falling asleep with the intention of becoming self-aware while in a dream.
- C) Moving the physical eyes and tongue.
- D) Direct techniques.

8. What should be done when spontaneously thrown from the body while lying down or waking up in the middle of the night?

- A) Return to the body and perform appropriate separation techniques.
- B) Implement a predetermined plan of action for the phase.
- C) Deepen immediately.
- D) Try to quickly establish vision, if it is not already present.
- D) Employ the forced falling asleep technique.

9. While trying to enter the phase, rolling out works at first, but only partially, and the movement cannot be extended any

further no matter what effort is made. What is it best to do in this situation?

- A) Try to turn back and roll out further once again, and repeat several times.
- B) Start doing cycles of indirect techniques.
- C) Take a break and try to separate after several minutes.
- D) Try to separate by levitating, getting up, or climbing out.
- E) Use any indirect technique for phase entry and attempt rolling out again.

10. A practitioner unexpectedly gets stuck in the floor or wall while rolling out. What should be done to resume the phase?

- A) Force through the obstacle.
- B) Employ translocation techniques.
- C) Attempt to return to the body and roll out again.
- D) Become able to locate an exit from the problem.
- E) Perform sensory amplification.

11. How may a practitioner deepen the phase while flying through a dark formless space while separating?

- A) Employ the technique of falling headfirst.
- B) There is no way to do this.
- C) Create and amplify vibrations.
- D) Begin self-palpation.
- E) Translocate to another area in the phase and deepen it through sensory amplification.

12. If deepening techniques do not completely work within 15 to 30 seconds, what can be done?

- A) Continue trying to go deeper.
- B) Exit from the phase.
- C) Attempt to return to the body and once use phase entrance techniques.
- D) Proceed to performing predetermined actions.

13. Which technique or way of maintaining the phase should be used when teleporting somewhere with closed eyes?

- A) The technique of amplifying and maintaining vibrations.
- B) Tactile sensory amplification, feeling the sensation of rubbing the hands together.
- C) No technique.
- D) The technique of rotation.
- E) Repeating aloud the desire to remain in the phase.

14. In which situations is falling asleep in the phase most likely?

- A) When looking for a desired person.
- B) When communicating with animate objects.
- C) When completely calm, having completely halted all activity.
- D) When travelling aimlessly.
- E) When taking part in side events.

15. Which of the following indicators guarantees that the phase has been exited for reality?

- A) A clock shows the right time, and the same time even if a practitioner turns away from it and then looks at it again.
- B) Sensations are completely realistic.
- C) The presence of friends or family in the room who communicate with the practitioner.
- D) An inner feeling that the phase has ended.
- E) Nothing happens after staring at the end of a finger from close distance for five to 10 seconds.

16. In which situations should travelling in the phase be deliberately discontinued?

- A) When a fear that a return will be impossible, or a direct fear of death arises.
- B) When there is a real possibility that the practitioner will be late for something in the physical world.

- C) When frightened by some strange events or objects.
- D) When there is an inexplicable mortal fear of something unknown or incomprehensible.
- E) If someone in the phase strongly insists that the practitioner should return to reality.
- F) If sharp pain occurs in the body that is not caused by interaction with objects in the phase world.

17. What will most likely occur when trying to evade some awful being or dangerous person?

- A) The object will get bored and stop.
- B) Fear of the object will go away.
- C) The phase will occur more frequently, as well as be longer and deeper than usual.
- D) The practitioner will become calmer and unnerved less frequently.
- E) The more fear there is, the more often the object will chase the practitioner.

18. When should establishing vision in the phase be considered, if it has not occurred on its own?

- A) Immediately upon separation without deepening.
- B) Immediately after deepening.
- C) While flying through dark space during translocation.
- D) After five to 10 seconds of being sure that a phase entry has occurred.
- E) When there is a desire to immediately explore the surroundings after separation has occurred.

19. How is it possible to pass through a wall while standing close to it, without stopping to look at it from close range?

- A) By gradually pushing the hands and arms through it, and then the entire body and head.
- B) By gradually pushing the head through it at first, and then the entire body.

- C) By trying to put a hole in it, and then expanding the hole and climbing through it.
- D) By ramming it with a shoulder, trying to bring it down.

20. While in the phase, a practitioner is in a situation where the arms are totally paralyzed and immobilized. This happens in a room with a single exit: a door that has started to close. What are the two easiest ways to keep the door open?

- A) Order the door to stay open in a loud, imperious, and assertive manner.
- B) Free the arms and hold back the door.
- C) Stop the door with telekinesis.
- D) Create a person through the method of finding.
- E) There is no way to do this.

21. What difficulties may arise for a practitioner in the phase while using the door technique of translocation?

- A) The door will not open.
- B) The wrong place is behind the door.
- C) It is not possible to use the hand to pull the door handle because the hand goes through the handle.
- D) Difficulties with internal concentration occur at the critical moment.
- E) A black void often appears on the other side of the door.

22. What are necessary conditions for getting results when translocating in the phase after rolling out during initial separation from the body?

- A) Absence of vision.
- B) Practicing after sunset.
- C) A firm intention to end up somewhere.
- D) Certainty of the final result.
- E) The presence of vibrations.

23. A practitioner is in a dark room in the phase where everything is poorly visible. There is a chandelier, but no light switch. How can the switch be activated to light the room?

A) Translocate through teleportation to the place where the toggle or switch for the light in question is located.

B) Find a flashlight through the method of finding and illuminate the room with it.

C) Rub the light bulbs in the chandelier with the hands.

D) Create a light switch in the room using the method of finding an object.

E) Close the eyes and imagine that the room is already lit, and then open the eyes.

24. When communicating with an animate object in the phase, a desire to add a specific person to the scenery arises. Which of the following actions are advisable only for beginners in this case?

A) Propose going to a neighboring room where the needed subject will be presented through the use of the door or corner technique.

B) Summon the needed person by calling their name loudly.

C) Translocate back to the same place, and have both animate objects present there upon your return.

D) Add the needed person through the closed eyes technique.

E) Ask the animate object that you are talking to if it does not mind adding someone to the scenery.

25. Where is one not allowed to go using translocation techniques?

A) Inside a mammoth.

B) To the past or the future.

C) To heaven.

D) To an episode of the movie *Star Wars*.

26. How will a deceased person differ from a prototype in the phase when correctly performing the technique for finding the person?

- A) Only the practitioner himself can conjure up differences, or not see or perceive them.
- B) The deceased will have a different timbre of voice.
- C) There will be a radiant halo around the deceased's head.
- D) Physical perception of the deceased will be less realistic than in real life.
- E) The deceased will not remember anything.

27. What difficulties can arise in the phase while obtaining information from animate sources of information?

- A) Inability to remember information obtained.
- B) Sources of information are silent.
- C) Inadequateness of the sources of information.
- D) Sexual attraction, if the source of information is of the opposite or desired sex.
- E) Being given false information.

28. How might a practitioner accelerate the healing process of a cold that is characterized by a stuffy nose and a sore throat?

- A) Maintaining and amplifying vibrations for the entire length of the phase, and entering it over several days in a row.
- B) Taking aspirin and entering the phase over several days in a row.
- C) Travelling to hot places in the phase and entering it over several days in a row.
- D) Experiencing stressful situations over several phases.
- E) Finding a doctor in the phase and asking him what it is best to do in real-life or even in the phase itself.

29. Which of the following achievements belong to Stephen LaBerge?

- A) Founding the Lucidity Institute.

- B) A Ph.D. in anthropology.
- C) Scientifically proving that lucid dreaming is possible.
- D) A Ph.D. in psychophysiology.
- E) Proving that eye movements in the phase and in reality are synchronized.

30. Who of approached the study of the phase state from a pragmatic point-of-view that was totally devoid of occultism?

- A) Stephen LaBerge
- B) Robert Monroe
- C) Sylvan Muldoon
- D) Charles Leadbeater
- E) Patricia Garfield
- F) Carlos Castaneda

Appendix

ASSESSMENT OF PRACTITIONERS' EXPERIENCES (CHAPTER 12)

These assessments of the practitioners' experiences refer only to the specific descriptions that they submitted and are not meant as an assessment of their practice as a whole. Some of practitioners would easily be able to experience successful phases earning four to five points at other times. This especially concerns Boris Pronyakin, Alexander Dyrenkov, Boris Bender, and Alexei Teslenko. This is also possibly true of the other practitioners, with whom the author is not closely acquainted.

- No. 1 Boris Pronyakin – 0.5 points
- No. 2 Alexei Bakharev – 0.5 points
- No. 3 Dmitry Markov – 0 points
- No. 4 Ivan Yakovlev – 1.5 points
- No. 5 Natalya Kozhenova – 1 point
- No. 6 Alexander Furmenkov – 1 point
- No. 7 Roman Reutov – 3 points
- No. 8 Alexander Dyrenkov – 1.5 points
- No. 9 Svyatoslav Baranov – 2 points
- No. 10 Oleg Sushchenko – 2.5 points
- No. 11 Alexander Lelekov – 1.5 points
- No. 12 Boris Bender – 2 points
- No. 13 Alexei Teslenko – 3 points

ANSWERS TO THE FINAL TEST (CHAPTER 14)

- | | | |
|-------------|--------------|--------------|
| 1. A,B,C,D; | 11. A,C,D,E; | 21. A, B, D; |
| 2. D; | 12. A,D,A+D; | 22. A, C, D; |
| 3. B, C, D; | 13. C; | 23. E; |
| 4. C; | 14. D, E; | 24. B; |
| 5. A,B,C,D; | 15. E; | 25. -; |
| 6. B; | 16. B, F; | 26. A; |
| 7. - | 17. C, E; | 27. B,C,D,E; |
| 8. C; | 18. B, D; | 28. B,C,E; |
| 9. A, D, E; | 19. - | 29. A,C,D,E; |
| 10. B, C; | 20. A, C; | 30. A, E; |

A SIMPLIFIED DESCRIPTION OF THE EASIEST METHOD FOR ENTERING THE PHASE USING INDIRECT TECHNIQUES

Upon awakening, without moving or opening the eyes, immediately try to separate from one's body. The separation attempt should be carried out without any imagining, but rather with the desire to make a real movement without straining the muscles (rolling out, levitation, standing up, etc.).

If separation does not occur within three to five seconds, immediately try alternating several of the most effective techniques for three to five seconds each. When one of the techniques works, continue it for a longer period of time:

- Observing images: Try to examine and discern the pictures arising before closed eyes.

- Listening in: Attempt to hear sounds in the head and make these louder by listening in or strengthening the will;

- Rotating: Imagine rotating around the head-to-foot axis;

- Phantom wiggling: Try to move a part of the body without straining the muscles, and try to increase the range of movement;

- Straining the brain: Try straining the brain, which will lead to vibrations that may also be intensified by straining the brain.

As soon as one technique clearly starts to work, continue with it as long as progress is apparent, and then try to separate. If separation fails, return to the technique that was working.

Do not give up alternating through techniques until one minute has elapsed, but do not continue for more than two minutes. Separation from the body may be attempted periodically, especially if interesting sensations occur.

TAKE PART IN RESEARCH

Take part in the research of a technique. The technique of imagined sensations is described in Chapter 2 in the section on Secondary Techniques. This technique is also commonly known as the “cell phone technique”. While this guidebook was being written, experiments with this technique were conducted at the School of Out-of-Body Travel’s seminars. Results were astounding. Due to the fact that this technique is easy to understand and apply in practice, it could be the most straightforward and effective one for achieving the phase state. Almost every second attempt made with this technique has yielded results, provided it is employed as an indirect technique.

Due to this technique’s huge potential for popularizing and spreading knowledge of the phenomenon, anyone who is interested is invited to take part in a global experiment of the technique’s effectiveness. In addition to testing it, a researcher may propose the technique to interested persons or post it on the Internet to increase the number of practitioners. Please submit the results of your experiments with the technique to the e-mail address: aing@aing.ru

Here it is:

THE CELL PHONE TECHNIQUE

The practice of this phase entry technique is to imagine the sensation that something is resting in the hand, desirably upon awakening without any physical movement. It is best to imagine a

cell phone is in the hand because the modern person is quite accustomed to this sensation, although any other object will do. It is necessary to actively and attentively focus on the sensations in the palm of the hand. Most likely, the physical sensation of a phone lying in the hand will quickly arise. The sensation will become increasingly palpable. If a sensation does not arise within 10 seconds, the technique not going to work and it is time to switch to another one.

When the sensation of a phone in the hand occurs, focus every bit of attention on it. It should be noted that this will not be an imagined sensation, but a real one. This should be understood from the very beginning, and results should be expected. Once the sensation is stable, start feeling the mobile phone with the fingers. Physical sensations should be experienced. The physical body, of course, must not move or strain. If this does not work, only focus attention on the sensation of the phone lying in the hand and try to feel the phone with the fingers later. If feeling the phone with the fingers is successful, actively roll the phone around the hand, feeling all of its details.

As soon as it is possible to roll the cell phone around in the hand, separation from the body may be attempted. In this case it is usually easiest to separate by rolling out or standing up. Continue to hold the phone and roll it around, which will maintain the emerging phase state. Separation in this case should be more like actually getting up physically or rolling out of bed, rather than actually separating one thing from something else. That is, do this in the same way as physically getting out of bed, starting from the sensation of the phone in the hand.

If separation is unsuccessful, continue to attentively feel the phone in the hand for a little while longer and try to separate again. If separation happens, the next step is to take actions that are typical for a phase experience: deepening, and then accomplishing predetermined tasks while performing “maintaining” techniques. If only a partial separation occurs, then separation by force should be attempted.

Generally, the real sensation of a phone in the hand arises with every second attempt. Furthermore, achieving success only requires experience and some dexterity since feeling the sensation of a phone in the hand signifies that the required state has been reached and subsequent actions may be attempted.

ATTENTION!

When making attempts to enter the phase, the practitioner should have complete confidence that he will be immediately successful in everything. Even a shroud of doubt will keep the practitioner in his body, this is especially true when it comes to indirect techniques.

Four typical barriers to mastering the phase encountered by 90% of practitioners:

- 1 - Forgetting to deepen the phase
- 2 - Forgetting to maintain the phase
- 3 - Absence of a plan of action when in the phase
- 4 - Forgetting to try to re-enter the phase after a foul

THE SCHOOL OF OUT-OF-BODY TRAVEL

Michael Raduga's School of Out-of-Body Travel conducts training seminars in many countries around the world. The coursework allows students to master the phase phenomenon and hone their skills at traveling in the phase. Information on existing branches and seminar schedules are available on the website www.obe4u.com. We also welcome potential partners interested in organizing School of Out-of-Body Travel branches and seminars. All correspondence regarding seminars, partnerships, and proposals related to the translation of this book may be handled by e-mail at aing@aing.ru.

BRIEF GLOSSARY OF TERMS AND DEFINITIONS

Out-of-Body experience (OBE), lucid dreaming (LD), astral – a number of terms united by the *phase* that refer to the state in which a person, while being fully conscious, realizes consciousness outside the normal range of physical perception.

Indirect techniques – entry into the phase within five minutes of awakening from sleep of any duration - provided there has been minimal physical movement.

Direct techniques – entry into the phase without any prior sleep, after excessive physical movement upon awakening, or having been awake for at least five minutes.

Dream Consciousness – entry into the phase through becoming consciously aware while a dream episode is happening.

Dissociation – separation; in this case, a scientific term describing experiences in the phase.

Sleep paralysis – a stupor; the complete immobilization that often occurs when falling asleep, awakening, and entering or exiting the phase.

Stencil – the real physical body that is no longer perceived while in the phase.

Deepening the phase – methods for making the phase as realistic as possible by stabilizing the surrounding space.

Maintaining the phase – methods for maintaining the phase state by preventing a lapse into sleep, a return to reality, or an imagined return to reality.

REM – rapid eye movement sleep (REM phase); a sleep phase that is characterized by increased brain activity that is accompanied by rapid eye movement and dreaming.

Foul – an inadvertent termination of the phase through a spontaneous return to everyday reality.

Cycles of indirect techniques -- the easiest way to enter the phase, employed by rapidly alternating certain techniques upon awakening from sleep until one of them works.

SCHOOL OF LUCID DREAMING II

PERSONAL EXPERIENCES

This book is the freestanding supplement to *The School of Astral Projection I – A Practical Guidebook*. It is intended to give a first-hand demonstration of the out-of-body experience in practice, while bringing attention to correct actions and mistakes made when out-of-body.

It's one thing to know which techniques can be used to control and leave the perception of the body, but another thing to actually know how to use those techniques. It's one thing to read descriptions of a single individual's experiences, but another to learn about how a large number of other practitioners regard the techniques and feel about them. Not everyone is able to figure out what exactly to do and how to do it without reading this book. Technique-related theory and real experience are essentially two different things.

The power inherent in this collection of personal practitioner experiences is such that even if you never intend to try out the techniques described in it, you are practically guaranteed to nevertheless encounter this phenomenon, as it will enter your subconscious mind as a kind of programming that will sooner or later activate at the right moment. This collection is all the more beneficial for those who would like to receive real guidance in their explorations. All of the fundamental mistakes that practitioners are prone to make are described and analyzed here. Having read the book, the practitioner will be armed with knowledge of the most distilled and verified kind.

In preparation for this book, the personal experiences of hundreds of practitioners were collected at seminars, through the website, and by mail. However, only the most demonstrative descriptions were chosen for inclusion. Thus, the selected descriptions are invaluable not only for those who have just started out on their journey with the most extraordinary practice of out-of-body travel, but also for those who already have substantial experience with it.

I would like to express my gratitude to all those who assisted me in putting together this one-of-a-kind compilation. You have made a contribution to this field of study and it only remains for me to wish you further success, which will show that my commentary on your experiences was right on.

Michael Raduga
Founder of the School of Out-of-Body Travel
March 20, 2009

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Proposals regarding translating and publishing this book and other works of M.Raduga may be sent to aing@aing.ru