

Heaven 'N' Hell's Occult Database
~~~Astral Projection~~~

1. Monroe Techniques for Astral Projection
2. Astral Projection: An Introduction
3. Astral Projection: The Wiccan Method
4. Using the Body of Light
5. Important Notes on Astral Projection
6. Suggested Reading on Astral Projection
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MONROE TECHNIQUES FOR ASTRAL PROJECTION

Note: After having studied many methods of Astral Projection, I have found that this is the easiest to do. Monroe teaches these techniques in a week, but they can be easily done in a day, with proper devotion. I feel that this technique is superior to others because it does not require intense visualization, which many people cannot do. enjoy!

(Taken from Leaving The Body: A Complete Guide to Astral Projection, D. Scott Rogo, prentice Hall Press)

One of the chief barriers people learning to project face is fear. Many are afraid that they may die, or be harmed in some way as a result of their projection. Nothing could be farther from the truth. The Canterbury Institute, renowned for its occult studies, executed an experiment in projection involving over 2,000 people. None of them were hurt in any way by this, and now, three years later, none have complained of any newly arising problems.

Once you are aware that you cannot be harmed by projecting, you should begin Monroe's techniques, step by step.

Step one:

Relax the body. According to Monroe, "the ability to relax is the first prerequisite, perhaps even the first step itself" to having an OBE. (out of body experience) This includes both physical and mental relaxation. Monroe does not suggest a method of attaining this relaxation, although Progressive Muscle relaxation, coupled with deep breathing exercises (inhale 1, exhale 2, inhale 3.... until 50 or 100) are known

to work well.

Step two:

Enter the state bordering sleep. This is known as the hypnagogic state. Once again, Monroe doesn't recommend any method of doing this. One way is to hold your forearm up, while keeping your upper arm on the bed, or ground. As you start to fall asleep, your arm will fall, and you will awaken again. With practice, you can learn to control the Hypnagogic state without using your arm. Another method is to concentrate on an object. When other images start to enter your thoughts, you have entered the Hypnagogic state. Passively watch these images. This will also help you maintain this state of near-sleep. Monroe calls this Condition A.

Step three:

Deepen this state. Begin to clear your mind. observe your field of vision through your closed eyes. Do nothing more for a while. Simply look through your closed eyelids at the blackness in front of you. After a while, you may notice light patterns. These are simply neural discharges. They have no specific effect. Ignore them. When they cease, one has entered what Monroe calls Condition B. From here, one must enter an even deeper state of relaxation which Monroe calls Condition C-- a state of such relaxation that you lose all awareness of the body and sensory stimulation. You are almost in a void in which your only source of stimulation will be your own thoughts.

The ideal state for leaving your body is Condition D. This is Condition C when it is voluntarily induced from a rested and refreshed condition and is not the effect of normal fatigue. To achieve Condition D, Monroe suggests that you practice entering it in the morning or after a short nap.

Step Four:

Enter a state of Vibration. This is the most important part of the technique, and also the most vague.

Many projectors have noted these vibrations at the onset of projection. They can be experienced as a mild tingling, or as is electricity is being shot through the body. /their cause is a mystery. It may actually be the astral body trying to leave the physical one.

For entering into the vibrational state, he offers the following directions:

1. Remove all jewelry or other items that might be touching your skin.
2. Darken the room so that no light can be seen through your eyelids, but do not shut out all light.
3. Lie down with your body along a north-south axis, with your head pointed toward magnetic north.
4. Loosen all clothing, but keep covered so that you are slightly warmer than might normally be comfortable.
5. Be sure you are in a location where, and at a time when, there will be absolutely no noise to disturb you.
6. Enter a state of relaxation

7. Give yourself the mental suggestion that you will remember all that occurs during the upcoming session that will be beneficial to your well-being. Repeat this five times.
8. Proceed to breathe through your half-open mouth.
9. As you breathe, concentrate on the void in front of you.
10. Select a point a foot away from your forehead, then change your point of mental reference to six feet.
11. Turn the point 90 degrees upward by drawing an imaginary line parallel to your body axis up and above your head. Focus there and reach out for the vibrations at that point and bring them back into your body.

Even if you don't know what these vibrations are, you will know when you have achieved contact with them.

Step five:

Learn to control the vibrational state. Practice controlling them by mentally pushing them into your head, down to your toes, making them surge throughout your entire body, and producing vibrational waves from head to foot. To produce this wave effect, concentrate on the vibrations and mentally push a wave out of your head and guide it down your body. Practice this until you can induce these waves on command.

Once you have control of the vibrational state, you are ready to leave the body.

Step six:

Begin with a partial separation. The key here is thought control. Keep your mind firmly focused on the idea of leaving the body. Do not let it wander. Stray thought might cause you to lose control of the state.

Now, having entered the vibrational state, begin exploring the OBE by releasing a hand or a foot of the "second body". Monroe suggests that you extend a limb until it comes in contact with a familiar object, such as a wall near your bed. Then push it through the object. Return the limb by placing it back into coincidence with the physical one, decrease the vibrational rate, and then terminate the experiment. Lie quietly until you have fully returned to normal. This exercise will prepare you for full separation.

Step seven:

Dissociate yourself from the body. Monroe suggests two methods for this. One method is to lift out of the body. To do this, think about getting lighter and lighter after entering this vibrational state. Think about how nice it would be to float upward. Keep this thought in mind at all costs and let no extraneous thoughts interrupt it. An OBE will occur naturally at this point.

Another method is the "Rotation method" or "roll-out" technique. When you have achieved the vibrational state, try to roll over as if you were turning over in bed. /do not attempt to roll over physically. Try to twist your body from the top and virtually roll over into your second body right out of your physical self. At this point, you will be out of the body but next to it. Think of floating upward, and you should find yourself floating above the body.

Monroe suggests you begin with the lift-out method, but argues that both are equally efficacious.

If, after all this, you still can't project, I recommend purchasing *Leaving The Body*, by R. Scott Rogo. It only costs \$7.95 and contains another eight or so techniques. Not all techniques work for everyone, but chances are you'll find one that works for you in this book.

Good luck!

Thich Van.

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Astral Projection #1
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Astral Projection or more simply, seperating your Spirit and letting it travel without your body is one of the most entertaining Occult skills you can learn.

Yes, your spirit can be sent forth, out of the body, with full awareness and return with full memory. You can travel thru time and space, converse with other non physical entities(spirits, ghosts, shades), obtain knowledge by non-material means, and experience higher dimensions. Adventuring into the realms of the proven real Astral Plane as well as our own Earth Plane.

These text files will explain 2 ways to seperate the Spirit from the body and enter the Astral Realm. Many people have had these so-called out of body experiences, contained within this text is ways to control it and benefit from it.

The first way that will be discussed in the text "ASTRAL PROJECTION: THE WICCAN WAY", is the way the majority of the Witches Astral Project (the word WICCAN meaning:of WitchCraft). This is probably the best if already a Witch but can be used quite effectively by all. This method is by far one of the best.

The second method of training the spririt to seperate from the body involves using a body of light, that is the charging of the

chankras or power centers of the body.....the easiest to develop.
This way is recommended to beginners and novices of the ArT.

BE SURE TO READ **ALL** TEXT ON ASTRAL TRAVEL!!!!!!!!!!!!!!!!!!!!

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Astral Travel : The Wiccan Method

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Described here is how to separate the Spirit from the body the  
Wiccan way (i.e. the way of the Witches).

Find a quiet area where you will be free from ANY interruptions.  
(This is very important). Lie down on a bed, couch, or whatever is  
comfortable. (The light level should be fairly low, almost dark).  
Place your arms at your sides, palms upwards (NEVER cross the legs,  
always keep them straight). Now make a mental picture of where you  
would like to project (note this must be a REAL place!). Make this  
mental picture as vivid as possible, think as hard as possible about  
this place. Do this for about 1 minute, then concentrate on the center  
of your forehead, imagine it buzzing, do this for 1 minute then go  
back to concentrating on the place you want to visit. Switch between  
Concentrating on the Destination and the Forehead Center each for  
1 minute about 5 times.

Now relax, let everything slow down. Start with the feet and feel  
them relax so all the tension flows out. Once they have been relaxed  
move up to the legs, and so on all the way up the body relaxing  
all parts. When you have relaxed every part of your body think about  
your breathing. SLOW it down, slower and slower. When you have got it  
as slow and deep as you can comfortably manage return to concentrate  
on the center of your forehead buzzing.

Your experience from here will take one of two paths:

Path 1: The lift out phenomenon. If your type of Astral Travel is like that of most people, as you are lying on the bed you will gradually begin to lift out of your body. Just like a mist rising from a swimming pool. The spirit will rise up from the body. In this case the spirit should gently move away from the body and drift up into the corner of the room. With this separation begin again to think of your Destination. Your spirit should immediately take off. If this does not happen move the spirit further away from the body (thru the wall, outside the house), then try again. This requirement for physical separation is well known. It seems as though the aka thread which connects the spirit and the body has elastic-like properties. When it is short it is very strong, but as you stretch it, it becomes weaker. Once you have put in about 30 feet of separation it seems you can go anywhere.

Path 2: The instant-transition phenomenon. One moment you are lying comfortably, and the next instant you are somewhere else. To many people this instant transition is so startling that it jolts them back into their body.

Rejoining the Spirit and the Body:

Eventually, no matter how much fun your having, you must return. DO NOT attempt to think yourself back into your body, instead, come to the door of the room, approach the body slowly, and drift gently back into it. When you get close to the body you will suddenly snap back in. Take a few moments to take some deep breaths and to relax.....

Here endeth---

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Astral Projection using the Body of Light

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Preperation for this technique requires only that you find a quiet place to lie down where your body will not be disturbed. Lie comfortably on your back with your eyes closed and begin to conciously to direct your breathing process. Use the lower back muscles for deep diaphragmatic breathing as slowly as you find comfortable. Now send forth to a convenient distance above you a jet of silver grey mist. It should form at a distance into a small cloud, and you should define it until it takes on your own size and general shape. You should fashion it in the same posture as yourself but facing you.(That is, it will be floating in the air above you in a horizontal position, looking down at you).

Keep clearly in visualization this projection figure and its connecting cord. Then make a single CLEAR resolution(mentally, not aloud) to transfer yourself to that astral vehicle. Directly you have made this resolution, imagine yourself, concentrated as it were in your single point of conciousness, gliding swiftly upwards toward the figure and entering it at a the point corresponding to your own Centre of Conciousness.

Now make a deliberate effort to "turn around" in the figure, so as to see from its viewpoint(See the room from somewhere near the ceiling- and see your physical body lying below). Now you can Project to any sight you wish.

To return to the body presents no difficulty. Your Astral Presence should lie about 8 feet directly above your physical body, then you should sink slowly back into your physical body.

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IMPORTANT notes on Astral Travel

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Heaven 'N' Hell or Nexroth  
will NOT be responsible for what may happen as you Astrally  
project...this is the chance you take, however there is practically  
nothing to worry about if the guidelines are followed.

- When the Spirit separates from the body you will look down and actually see your body lying there as if you had died (this may cause you to snap back into the body...after a few times you will learn to deal with this and it will diminish).
- On the Astral you will see the Spirits of Dead People (Discarnate Spirits), other Astral Travellers (Incarnate Spirits, which means they have a body to return to), Entities, Shades, Strange Creatures, (Some tend to be very frightening to the Appearance).
- NOTHING can hurt you on the Astral ( this means you can do anything you like....you can actually pass thru objects. A car can pass thru you and it will harm nothing).
- The ONLY thing you can actually feel physical contact with is another Spirit.
- On the Astral colors and sounds are very VIVID
- All dreams you may have when you are flying are actually Astral Projections and you can control them.
- a thread called an AKA THREAD connects the spirit and the body. (If this thread should ever become disconnected it means that you have passed on). When you first separate the spirit from the body you will actually see this small white-like thread connecting the two beings).
- As you progress in Astral Projection you can actually visit what are called the Spiritual Realms (this is why the reading of the suggested books is highly recommended).
- On the Astral you are able to enter another persons sleeping body and possess them.
- Care should be taken that another Spirit does not try to possess you while you are projecting ( VERY VERY IMPORTANT ). See the file: PROTECTION CIRCLE OF ASTRAL TRAVEL.

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Suggested Readings on : 'Astral Travel (Projection)'

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Conatined within these readings on Astral Travel are the basics required to develop being able to sepearate the spirit from the body and travel into the Astral Plane of existence! However, to truly get an learn an understanding of ALL aspects of the Astral world you are advised to read and learn from these books, which are ALL available from the Tyrad Catalog (no I'm not pushing Tyrad.. and if you can find them elsewhere, so mote it be!).

*'Astral Travel',Your Guide to the secrets of Out-of-body-Experiences

Author(s): Gavin and Yvonne Frost

*'The Llewellyn Practical Guide to Astral Projection'

Author(s): Melita Denning and Osborne Phillips

*'Your Psychic Powers and how to develop them'

Author(s): Hereward Carrington

*'The Miracle of Universal Psychic Power'

Author(s): Al G. Manning

*'The Handbook of Astral Projection'

Author(s): R. Greene

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#### Protection Circle for Astral Projections

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It is best to choose ONE area for all your Occult experiments with Astral Projection. Find a quiet area, one where you can lay down and one that is free from alot of electrical disturbances ( that is, make sure you are not surrounded by alot of electrical wires and appliances which may distort projection).

When you have found this area, lay down and begin drawing a circle of white light with the tip of your finger mentally in the space of about 6 feet around your chosen projection area. At the four Cardinal Points it is necessary to make a cross or crucifix of white light.

Start at the north by making a cross of white light and then say to yourself , "Michael"..pronounced : Mick-aye-ell, then proceed drawing the circle until you hit the east point to draw the cross then say to yourself "Gabriel"..pronounced: Gahb-ree-ell, proceed drawing the white light until the southern point is reached where you will draw the cross and say "Raphael"..pronounced: Raf-eye-ell, proceed with the line of light until the western point is met, draw the cross and say "Emmanuel", then proceed in closing the circle. When this is done, visually see the white circle of light with the 4 Cardinal Crosses glowing with a bright white light above you. Then say to yourself: "Protect me".

This experiment has only to be done once, but may be used at any time to assure protection. This protection circle retains the Physic powers that you build while projecting and thus retains them, making it easier to project on each succession.

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C A B A L A

This ia a simple discourse on some of the major facets of the Cabala.
It is also spelled as Kabbalah and Qabalah.

O R I G I N S

Kabbalah: From the Hebrew word QBL meaning 'an oral tradition', the esoteric and mystical division of Judaism. The Kabbalah presents a symbolic explanation of the origin of the universe, the relationship of human beings to the Godhead, and an emanationist approach to creation whereby the Infinite Light (AIN SOPH AUR) manifests through different SEPHIROTH on the TREE OF LIFE. Although the central book of the Kabbalah, the ZOHAR, was not written down until around 1280 -- probably by MOSES de LEON -- the Kabbalah has spiritual links with GNOSTICISM and other early mystical cosmologies.

In the Kabbalah, all manifestations are said to have their origin in the AIN SOPH AUR and the successive emanations of the Godhead reveal aspects of his divine nature. The system is thus monotheistic in essence, but allows for the tenfold structure of the sephiroth upon the tree of life. The emanations as they proceed down from the Godhead to the manifested world, are:

KETHER (The Crown);CHOKMAH(Wisdom); BINAH(Understanding);CHESED(Mercy)
GEBURAH(Power);TIPHARETH(Beauty & Harmony);NETZACH(Victory);
HOD(Splendor);YESOD(Foundation);MALKUTH(The Kingdom)

Occultists in the HERMETIC ORDER OF THE GOLDEN DAWN use the Kabbalistic Tree of Life as a matrix or Grid for comparing the Archetypal images of different mythologies that could be adapted to Ceremonial Magic. For example, the merciful father (Chesed) has parallels in other pantheons, namely ODIN (Scandinavia); ZEUS(Greece);JUPITER(Rome); and RA(Egypt). This system of comparison became known as MYTHOLOGICAL CORRESPONDENCES. It has become common in the occult tradition to link the ten sephiroth of the Tree of Life with the 22 cards of the MAJOR ARCANA of the TAROT.

D E F I N I T I O N S

QBL: Hebrew word meaning 'from mouth to ear', thereby signifying a secret oral tradition. It is the meaning of Kabbalah.

Ain Soph Aur: Hebrew expression meaning 'the limitless light'.

Sephiroth: The ten speres or emanations on the Kabbalistic Tree of Life,

a symbol which depicts the divine energy of creation proceeding like a lighting flash through ten different stages, culminating in physical manifestation. The sephiroth represent levels of spiritual reality both in the cosmos and in people because the Tree, metaphorically, is the 'Body of God', and people are created in his image. The Tree is sometimes shown superimposed on the body of ADAM KADMON --the archetypal man.

Tree of Life: The Tree consists of Ten spheres, or sephiroth, through which according to mystical tradition--the creation--the world came about. The sephiroth are aligned in three columns headed by the SUPERNALS (KETHER, CHOKMAH, BINAH) and together symbolize the process by which the infinite light (Ain Soph Aur) becomes manifest in the universe. Beneath the Supernals are the 'Seven days of Creation': CHESED, GEBURAH, TIPHARETH, NETZACH, HOD, YESOD, MALKUTH. Taken as a whole, the tree of life is also a symbol of the archetypal man -- ADAM KADMON, and the sephiroth have a role resembling that of the CHAKRAS in YOGA. The mystical path of self knowledge entails the rediscovery of all the levels of ones being, ranging from Malkuth (physical reality) to the infinite source. With this in mind, the medieval Kabbalists divided the Tree of Life into three sections of the soul: NEPHECH (the animal soul) corresponding to the sephiroth YESOD: RUACH (the middle soul), corresponding to the sephiroth from HOD to CHESED: and NESCHAMAH (the spiritual soul) corresponding to the Supernals --especially BINAH. Practitioners of WESTERN MAGIC, who use the Tree of Life as a glyph for the unconscious mind, sometimes distinguish the MAGICAL PATH (which embraces all ten sephiroth) from the MYSTICAL PATH of the MIDDLE PILLAR, which is an ascent from MALKUTH through YESOD and TIPHARETH to KETHER on the central pillar of the Tree.

Zohar: 'The Book of Splendor'--the principal book of the Kabbalah. It is thought to have been written by Moses de Leon and was first circulated around 1280-1290, in Guadalajara. It included commentaries on the TORAH.

Gnosticism: Gnosis is a Greek term for 'knowledge'. The term applies to (Gnosis) certain religious sects that emerged during the early formative years of early Christianity, and which believed in 'Hidden Spiritual Knowledge'. The main factor that differentiated them from Christianity was their emphasis on knowledge rather than faith. The Christian church fathers considered the Gnostics Heretical, or Heretics.

Kether: The first Emanation on the Tree of Life. Occultists identify Kether as the state of consciousness where creation merges with the veils of nonexistence. Kether lies on the MIDDLE PILLAR and transcends the duality of CHOKMAH (male) and BINAH (female), which lie immediately below on the Tree. It is therefore symbolized in mystical tradition by the heavenly ANDROGYNE (male and female united in one), and represents a state of mystical Transcendence and union with the Supreme. It is compared to SATORI and NIRVANA.

Chokmah: The second emanation on the Tree of Life, following Kether. Occultists identify Chokmah with the Great Father, the giver of the seminal spark of life which is potent only until it enters the womb of the Great Mother, Binah. From the union of the Great Father and Great Mother come forth all the images of creation. Chokmah is associated with such deities as KRONOS, SATURN, THOTH, ATUM-RA, and PTAH, in other pantheons.

Binah: The third emanation on the Tree of Life. Occultists identify Binah with the Great Mother in all her forms. She is the womb of forthcoming, the source of all the great images and forms that manifest in the universe as archetypes. She is also the Supreme female principal in the process of Creation and, via the process mythological correspondences, is associated with such deities as The VIRGIN MARY, RHEA, ISIS, and DEMETER.

Chesed: The fourth emanation on the Tree of Life. Occultists identify Chesed as the ruler (but not Creator) of the manifested universe; and he is characterised as stable, wise, and merciful by contrast with his more dynamic opposite, GEBURAH. Chesed is associated with Gods ZEUS (Greek), and JUPITER (Roman).

Geburah: The fifth emanation on the Tree of Life. Geburah is often associated with MARS, the Roman God of War, and represents severity and Justice. The destructive forces of the sphere of Geburah are intended to have a purging, cleansing effect on the universe. Geburah represents the Creator God, who applies discipline and precision in governing the cosmos and removes unwanted or unnecessary elements after their usefulness has passed. Geburah is reflected in THE CHARIOTEER in the TAROT.

Tiphareth: The sixth emanation on the Tree of Life. It is the sphere of beauty, harmonizing the forces of mercy (Chesed) and Judgement (Geburah), higher on the Tree. Occultists identify Tiphareth as the sphere of spiritual REBIRTH, and ascribe to it the Solar Deities such as RA, APOLLO, and MITHRA as well as OSIRIS and JESUS CHRIST. The TAROT card TEMPERANCE identifies the direct mystical ascent to Tiphareth from Malkuth (the physical).

Netzach: The seventh emanation on the Tree of Life. Netzach is regarded as the sphere of creativity, subjectivity, and the emotions -- a very clear contrast to the sphere of HOD, which represents intellect and rational thought. Netzach is the sphere of Love, and spiritual passion and is therefore associated with such deities as APHRODITE, VENUS, HATHOR, and others that personify these qualities.

Hod: The eighth emanation on the Tree of Life. Hod is associated with the planet Mercury and represents intellect and rational thought. It also represents the structuring and measuring capacities of the mind as opposed to the emotion and intuitional aspects of Netzach. Hod has no exact parallel in the TAROT, but is closely linked to the card JUDGEMENT, ascribed to the path between Hod and Malkuth.

Yesod: The ninth emanation on the Tree of Life. Yesod is associated with

the Moon and the element Water. Regarded as a Female sphere, it is the seat of sexual instinct and corresponds to the Genitals Chakra on the archetypal man, ADAM KADMON. On the Tree of Life Yesod has the function of channelling the energies of the higher down to the earth below(Malkuth). Occultists associate Yesod with the ASTRAL PLANE, because if the sephiroth above Malkuth are regarded as a map of the unconscious psyche, Yesod is the most accesible area of the mind. Because Yesod is the sphere of Fertility and Lunar imagery, it is identified with Witchcraft and Goddess Worship. It also the so called 'animal soul' know by kabbalists as Nephesch.

Malkuth:The tenth emanation of the Tree of Life. Malkuth is associated with the Goddesses of the Earth especially PERSEPHONE(Greece), PROSERPINA(Rome), and GEB(Egypt). Malkuth is the domain of the manifested universe, the immediate enviroment, the plane of physical reality. As a consequence, all 'inner journeys of consciousness' begin symbolically in Malkuth; it is particularly appropriate, for example, that the myth of the rape of PERSEPHONE confirms her both as queen of the UNDERWORLD and as a Lunar Goddess. From an occult point of view, the Underworld equates with the Lower unconscious mind, and the Moon, represented by the sphere of Yesod, is the first Sephirah reached on the inner mystic journey up the Tree of Life. Malkuth is closely linked with the TAROT card THE WORLD.

Press any key to continue

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~~~Astral Projection~~~

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Select (Q=Exit)> 9

[THIS FEATURE IS PART OF AN EXPERIMENT BEING SPONSORED BY OMNI TO HELP SCIENTISTS REFINE CERTAIN DREAM TECHNIQUES NOW BEING STUDIED IN THE LAB. THE FULL EXPERIMENT APPEARS IN THE APRIL OMNI MAGAZINE. THE EXERCISES PRESENTED HERE ARE FOR THOSE WHO MIGHT WANT TO ATTEMPT A LITTLE LUCID DREAMING ON THEIR OWN.]

Most people don't realize they've been dreaming until after they've awakened and the dream has come to an end. Some people, however, are conscious that they're dreaming. These people -- called LUCID dreamers --

can literally direct the

content of a dream, scientists have discovered, deciding perhaps to talk physics with Einstein, woo and marry a movie star, or assume the powers of Superman.

For those who have acquired the knack of lucidity, the benefits can be enormous:

Lucid dreaming gives one the chance to experience unique and compelling adventures rarely surpassed elsewhere in life. These experiences can enhance self-confidence and promote personal growth and self-development. By facing

fears and learning to make the best of the worst situation imaginable, lucid dreamers can overcome nightmares. Because recent scientific studies have demonstrated a strong connection between dreams and the biological functioning of the body, lucid dreams might facilitate physical as well as mental health. And finally, because lucid dreaming allows us to tap the power of the unconscious, it may also be useful for creative problem solving.

After nearly a decade of piloting these daring nocturnal flights, 2 psychologists --

Stephen LaBerge of Stanford University and author of LUCID DREAMING [Ballantine], and Jayne Gackenbach of the University of Northern Iowa --

have begun to develop a series of techniques aimed at helping ordinary dreamers "turn" lucid and lucid dreamers gain greater control over the woolly behemoth of night. These special techniques, still under development, have never before been presented in a public forum. To direct your own nightly dream-

time show, please attempt exercises one, two, three and four as outlined below. LaBerge and Gackenbach suggest that you do the tasks as often as possible over a 2-

week period. Some people may succeed in having a lucid dream the first night they use the techniques; others, the researchers note, may need to practice for several weeks before getting results.

#### EXERCISE ONE

A number of techniques facilitate lucid dreaming. One of the simplest is asking

yourself many times during the day whether you are dreaming. Each time you ask the question, you should look for evidence proving you are not dreaming. The most reliable test: Read something, look away for a moment, and then read it again. If it reads the same way twice, it is unlikely that you are dreaming. After you have proved to yourself that you are not presently dreaming, visualize yourself doing whatever it is you'd like. Also, tell yourself that you want to recognize a nighttime dream the next time it occurs. The mechanism at work here is simple; it's much the same as picking up milk at the grocery store after reminding yourself to do so an hour before.

At night people usually realize they are dreaming when they experience unusual or bizarre occurrences. For instance, if you find yourself flying without visible means of support, you should realize that this happens only in dreams and that you must therefore be dreaming. If you awaken from a dream in the middle of the night, it is very helpful to return to the dream immediately, in your imagination. Now envision yourself recognizing the dream as such. Tell yourself, "The next time I am dreaming, I want to remember to recognize that I am dreaming." If your intention is strong and clear enough, you may find

yourself in a lucid dream when you return to sleep.

#### EXERCISE TWO: DREAM FLYING

Many lucid dreamers report dreams in which they fly unaided, much like Superman.

Some lucid dreamers say that flying is a thrilling means of travel; others, that it has helped them rev  
endless fall. Flying is so important because it's a form of dream  
control that's fairly easy to master. It gives the dreamer an exhilarating  
sense of freedom. And it's a basic means of travel in the dream world. During  
the 2-

week period of your experiment, try to focus on dream flight. If you're  
falling, turn that fall into flight: Remember, there's no gravity in dreams.  
And if you're simply going from here to there, do it with flight. This simple  
activity will cue you in to the fact that you are, after all, in a dream.

How do you make dream flight happen at all? We suggest that before you retire  
for bed, you simply repeat these words: "Tonight I fly!" Then, while still  
awake, imagine that journey. If you find yourself flying, it will be a clear  
sign that you are in a dream. In any case, when you realize you're dreaming,  
remember that you want to fly. When you actually feel yourself flying, say,  
"This is a dream." Make sure you start modestly, by simply floating above the  
surface of your dream ground. As you gain confidence both in the notion that  
you are dreaming and in your ability to control that experience, you might  
experiment with flying a bit more. Run, taking big leaps, and then stay aloft  
for a few seconds, so that you resemble an astronaut walking on the moon. Try  
sustained floating and then flying at low altitudes.

As your confidence increases, so will your flying skills. While asleep, work on  
increasing your altitude, maneuverability, and speed. As with speed sports, you  
should perfect height and maneuverability before speed. Of course, you couldn't  
really hurt yourself --

it's only a dream. But you COULD get scared. After you  
have become proficient in dream flying, remember to ask yourself these  
questions: "How high can I fly? Can I view the earth from outer space? Can I  
travel so fast that I lose awareness of my surroundings and experience the  
sensation of pure speed?" Throughout your efforts in dream flight, remember  
that you're in a dream. With this in mind, your fear will be held at bay, and  
your control over the dream will be greatly enhanced.

#### EXERCISE THREE: DREAM SPINNING

Even if you're a frequent lucid dreamer, you may not be able to stop yourself  
from waking up in mid-  
dream. And even if your dreams do reach a satisfying end,  
you may not be able to focus them exactly as you please. During our years of  
research, however, we have found that spinning your dream body can sustain the  
period of sleep and give you greater dream control. In fact, many subjects at  
Stanford University have used the spinning technique as an effective means of  
staying in a lucid dream. The task outlined below will help you use spinning as  
a means of staying asleep, and, more exciting, as a means of traveling to  
whatever dream world you desire.

As with dream flying, the dream spinning task starts before you go to bed.  
Before retiring, decide on a person, time, and place you would like to visit in  
your lucid dream. The target person and place can be either real or imaginary,



past, present or future. Write down and memorize your target person and place, then visualize yourself visiting your target and firmly resolve to do so in a dream that night. When following this procedure, it's possible that you might find yourself visiting your target in a non-lucid dream; you will be aware that this has happened, of course, only after you awaken. Nevertheless, you should strive for lucidity by following the techniques outlined in exercise one. Then proceed to your goal.

To do so, repeat the phrase describing your target in your dream, and spin your whole dream body in a standing position with your arms outstretched. You can pirouette or spin like a top, as long as you vividly feel your body in motion. The same spinning technique will help when, in the middle of a lucid dream, you feel the dream imagery beginning to fade. To avoid waking up, spin as you repeat your target phrase again and again. With practice, you'll return to your target person, time and place. When spinning, try to notice whether you are moving in a clockwise or counterclockwise direction.

#### EXERCISE FOUR: CREATIVE DREAMING

Up until now we have had little control over the occurrence of creative dreams. But with lucid dreaming it may be possible to intentionally access the creativity of the dream state. You can help determine the feasibility of this idea by attempting to solve a problem in a lucid dream. Before bed, decide on a problem you would like to solve. Frame your problem in the form of a question. For example, "What is the topic of my next book?" "How can I become less shy?" If you have an illness, you might consider the problem, "How can I regain my health?"

Once you have selected a problem question, write it down and memorize it. When doing the lucid-dreaming introduction exercises, remember your question and see yourself looking for the answer in your next lucid dream. Then, when in a lucid dream, ask the question and seek the solution. You might be most successful at problem solving if you try a direct approach. For instance, if your problem is health, try to heal yourself in your dream. Then reflect on how your dream solution relates to the waking problem. It may help to question other dream characters, especially if they represent people who you think might know the answer. You can even combine this task with the dream spinning and flying tasks, visiting an expert on your problem. You can also just explore your dream world with your question in mind, looking for any clues that might suggest an answer.

Press any key to continue

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Select (Q=Exit)> 10

** MAGICK 9 -- ASTRAL PROJECTION **

Astral projection (OOBE, out of the body experience) is a popular area of occult literature; for traveling to see other worlds and places while the physical body sleeps or is entranced is an exciting notion. Astral projection is not dangerous. It is as safe as sleeping. Most dreams are probably unconscious astral projections, anyway. Although there has been quite a bit written on the subject, astral projection is difficult for many people. The main difficulty is the tendency to forget dream consciousness upon awakening. Accordingly, the successful practice of astral projection requires work.

Modern psychology discounts the idea of actual OOBE (that the spirit temporarily vacates the physical body). However, the idea is very ancient. The Tibetans have an entire system of yoga (dream yoga) based upon astral projection. And here we have an important assumption: you are involved in an OOBE (at least to a degree) whenever you dream. What sets it apart from a full OOBE is your hazy consciousness during the experience and poor recall afterwards. Many people forget most of their dreams completely. Learning astral projection requires a kind of inner mental clarity and alertness.

Dreams are a door to the subconscious which can be used for psychological and spiritual insight, and sometimes for precognition. Dream content is influenced by external sounds and sensations. For example, a loud external noise (such as a train) will likely appear in your dream (if it doesn't wake you up!). Dreams are also influenced by events of the previous day, by your moods, and by suggestion. Everyone normally dreams 4 or 5 times a night (about every 2 hours). The longest dreams occur in the morning. Everyone dreams. You are more likely to remember the details of your dream when you first wake up. By keeping a dream diary you will improve dream recall. Have writing equipment or a tape recorder at your bedside for this purpose; also a light which isn't too bright. Suggest to yourself several times before you go to sleep, "I will awaken with the knowledge of a dream." Then when you do awaken, move quietly (sometimes just turning over drives the idea away). Remember first, then write the dream down, and then add as many details as possible. The next day check for objective facts and expand if you can (by remembering 'what happened before that'). Once you start remembering your dreams in this way, it will become easier to do so. (If you are unsuccessful at this, and *really* want to remember your dreams, you could

arrange for someone to sit by your bedside all night long with a dim light on. Then when he sees your eyes moving back and forth -- rapid eye movements, a sign you are dreaming -- he can wake you and ask for a dream report.)

FORMS OF ASTRAL PROJECTION

Astral projection may be subdivided into three basic types: mental projection, astral projection (proper) and etheric projection. And your OOBIE may shift between them. Mental projection is really simple clairvoyance ('remote viewing'), and 'traveling in your mind'. Imagination plays a key role. The experience of mental projection is not particularly vivid, and you will more likely be an observer than a participant. Nevertheless, mental projection is an important 'way in' to astral projection proper.

During mental projection and astral projection you are able to travel through solid objects, but are not able to act directly upon them or to move them (if they are in the physical world). This is not true during etheric projection. Whether it is simply subconscious expectation, or whether it is a true etheric projection which in theory means that part of your physical body has been relocated with your projection (the etheric or vital part) may be difficult to determine. Etheric projections generally travel at or very near the physical world. There are even cases reported (very, very rare ones) in which the entire physical body is transferred to another location (teleportation), or cases in which the physical body exists and acts in two separate places at once (bilocation)!

But our primary interest is astral projection proper, and mental projection to a lesser extent. Astral and mental projection are not confined to the physical world. Travel in the mental and astral realms is feasible, and often preferred. Nor are astral and mental projection restricted to the realm of the earth (you could even go to the moon and planets).

STATES OF CONSCIOUSNESS

The electrical activity of the brain has been observed and classified with EEG (electroencephalograph) equipment; signals picked up from the scalp by electrodes, then filtered and amplified, drive a graph recorder. Brain activity has been found to produce specific ranges for certain basic states of consciousness, as indicated in 'hz' (hertz, or cycles/vibrations per second):

- delta -- 0.2 to 3.5 hz (deep sleep, trance state),
- theta -- 3.5 to 7.5 hz (day dreaming, memory),
- alpha -- 7.5 to 13 hz (tranquility, heightened awareness, meditation),
- beta -- 13 to 28 hz (tension, 'normal' consciousness).

As you can see, some form of physical relaxation is implied in the alpha, theta, and delta consciousness. These states

are in fact reached through deep breathing, hypnosis, and other relaxation techniques. OOBEE occurs during these states, and delta is probably the most important for it. The problem is really, as we have said, one of maintaining mental awareness and alertness while experiencing these altered states. Experimental subjects hooked to an EEG do not show a discrete change from drowsy to sleep; it is very gradual.

At the threshold between sleep and waking consciousness is a drowsy condition known as the hypnogogic state. OOBEE seems to occur during this state, or a variant of it. By careful control of the hypnogogic state (not going beyond it) it is possible to enter OOBEE directly.

BASIC TECHNIQUES

Most methods of astral projection are methods of conditioning. Some form of trance or altered consciousness is always involved. No one ever projects consciously while fully awake (some may think that they do). Although there are many techniques used to produce an astral projection, they boil down to nine of them. They all sort of overlap.

1) Diet -- Certain dietary practices may aid in OOBEE, especially at first. These include fasting, vegetarianism, and in general the eating of 'light' foods as discussed in a previous lesson. Carrots and raw eggs are thought to be especially beneficial, but all nuts are to be avoided. Over-eating should be avoided. And no food should be eaten just before an OOBEE attempt. If you intend to practice during sleep, for example, allow 2 to 4 hours of no food or drink (except water) before bedtime. In general, we see here the same kind of dietary restrictions advocated for kundalini yoga.

2) Progressive muscular relaxation -- This is one of the basic methods used in hypnosis and self-hypnosis. Physical relaxation can assist one in attaining the requisite trance state. These techniques involve beginning at the toes and tensing, then relaxing the muscles, progressively up the entire body.

3) Yoga and breath -- Yoga, mantra, and breathing exercises similarly aim at physical relaxation. The practice of kundalini yoga is particularly relevant, since it is concerned with altered consciousness. In fact the arousal of kundalini requires a similar state of consciousness to OOBEE.

4) Visualization -- This involves a type of extended clairvoyance or picturing of remote surroundings. If you can experience the feeling of being there, so much the better. Although this technique is essentially mental projection, it is possible to deepen mental projection into astral projection through (you guessed it!) visualization. Crowley taught a similar technique: a) visualize a closed door on a blank wall, b) imagine a meditation symbol on the door, c) visualize the door opening and yourself entering through it. And J.H. Brennan describes similar techniques wherein the door is shaped and colored like a

tattva, or alternately, a chosen tarot card is visualized and the student visualizes entering into it.

5) Guided imagery -- In many respects similar to visualization. Except in this case, there is a guide (or perhaps a voice on tape) directing you by means of descriptions. As with visualization, mental rather than astral projection is most likely.

6) Body of Light -- The old Golden Dawn technique. Imagine a duplicate (mirror image) of yourself in front of you. Then transfer your consciousness and sensation to the duplicate ('body of light').

7) Strong willing -- Sort of like creative visualization experienced in the present. That is you express your strong desire to project through your willpower while you visualize yourself doing it.

8) The Monroe techniques -- These are a series of steps developed by Robert Monroe: a) relax the body, b) enter the hypnogogic state, c) deepen the state, d) develop the sensation of 'vibration', e) separate from the body. The Monroe Institute has developed some cassette tapes which are claimed to help in this.

9) Dream control -- This is one of the most important techniques. It involves becoming aware that you are dreaming. There are several ways to do this. Oliver Fox says to look for discrepancies in the dream to realize you are dreaming. One occult student I know of visualized a white horse which he could ride wherever he wished to go. After a time, when the horse appeared in his dreams it was his cue that he was actually dreaming/projecting. Don Juan tells Castaneda to look at his hands while he is dreaming. And even the tarot and Cabala may also be used as dream signals. Another method is to tell yourself each night as you go to sleep, "I can fly"; then when you do, you will know you are dreaming. Once you know you are dreaming you can control your dream/OOBE and go anywhere you want. Repetitive activities will also likely influence your dreams. For example, if you are on an automobile trip and spend most of the day driving, you will probably dream about driving. You can condition yourself to be aware you are dreaming by doing a repetitive activity many times (walking across the room or a particular magick ritual, for example). Then when you dream about it, you will know you are dreaming.

Although all these techniques may appear straightforward, they all require effort. Astral projection is generally learned.

The astral world is the "ghostland" into which one passes after death. It is sometimes possible to visit with the dead, or you might be called upon to reassure and assist those who have just passed over (died) or those who are consciously projecting for the first time. Many spirits, elementals and ghosts exist in the astral world. The magician should feel comfortable there. Tibetan belief is that through proficiency in OOBE, you no longer need reincarnate after death. The astral world is extremely changeable and subject to your thoughts. Your will can control your movements in the astral world, and if you seem

to be going somewhere non-volitionally ('astral current') it is probably your true will causing it anyway. You might also experience heightened magical ability while in the astral realm.

Press any key to continue

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\*\* MAGICK 6 -- THOUGHTFORMS AND SPIRITS \*\*

Although there are hundreds of kinds of divination, the principle ones are astrology, geomancy, the tarot, the I Ching, and direct psychic means (especially clairvoyance). True divination is more than a mechanical system, for it implies true psychic interpretation (receiving). Some form of divination is often used in magick ritual to communicate with the entity invoked.

Since divination operates through the mind, it is affected and biased by the mind. Our attitudes and fears may alter it. Sometimes results are very detailed, and accurate -- but not always. Often the future is plastic and changeable anyway, and the use of magick may alter the result. Thus divination shows tendencies only, which may be helpful, but must not rule us.

#### DEVELOPING CLAIRVOYANCE

It is possible to improve your natural ability with clairvoyance through practice. A good start might be to look around you, then close your eyes and try to picture your surroundings. This is also good exercise for visualization. And visualization is an essential talent in magick. Open your eyes again and check your accuracy. Then close your eyes and try it again. When you use your physical eyes, look at everything like a child seeing it for the first time. Let the vividness

of color and form burn into you, until everything takes on a veritable glow. Try to capture that glow when you close your eyes now and picture your surroundings. It's just a simple step to extend what you see with your eyes closed into what you remember seeing in the next room, or what you \*imagine\* seeing in the next building, the next city, even the other side of the world. Don't expect perfect results, especially at first. Just try to be even partly right. Another exercise is to picture a clock face, and thereby tell the time clairvoyantly.

## THE AURA

Under the right conditions, it is possible to clairvoyantly observe a colored light around other people. This is known as the 'aura'. Sometimes the aura is seen as multi-colored emanations around the person, built up of various differently colored layers and zones. Although many occult dabblers claim to be able to see the aura easily and under many varied conditions, I seriously doubt that they do. There are optical illusions and qualities of sight which can sometimes trick one into thinking he sees what he does not see. In this area, the quality of sight known as after image is especially pertinent. Do this: stare at any solidly colored bright object for a few moments. Very intense red, green, or blue are especially good for this. Now look away at a white surface and you will see a phantom image of the object in its complementary color (a red object will show green, a blue one orange, etc.). If the bright object is in front of a light surface, you may observe a fringe of complementary color around the object after a few moments. This is all very normal, and is used by some magical groups as an aid to visualization sometimes called 'flashing colors'. Some silly people will stare at other people in the same way. And when they see the after image of the person's clothing, they think they are seeing his aura. What is more, various meanings have been attributed to the colors of the aura. A psychic who can see the aura is supposed to be able to determine that person's emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students' clothes!

This brings us to the chart of aura colors on the next page. It is a general guide, based mostly on Theosophical material. Various groups may attribute different meanings to the colors. The colors we show on the chart are emotional in nature; useful if you plan to create an artificial elemental or do healing. Surrounding yourself with a particular color will tend to produce the specific psychological effect described in the chart. That quality of color is useful in magick ritual.

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## COLORS OF THE AURA

|        |                   |                                                                                                    |                                                                                                                                  |
|--------|-------------------|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| BLACK  | malice            | dark gray<br>pale gray                                                                             | depression<br>fear                                                                                                               |
| BROWN  | materialism       | muddy gray<br>or<br>dull rust                                                                      | selfishness                                                                                                                      |
| RED    | energy            | bright red<br>dirty red<br>dull red<br>rose                                                        | anger and force<br>passion and sensuality<br>selfish love<br>unselfish love                                                      |
| ORANGE | pride             | orange cloud<br>bright orange                                                                      | irritability<br>noble indignation                                                                                                |
| YELLOW | intellect         | yellow-green<br>earthy yellow<br>lemmon<br>bright gold<br>brt. red-yel.                            | low intellect<br>selfish thought<br>high intellect<br>logical thinking<br>spiritual thought                                      |
| GREEN  | empathy           | gray-green<br>greenish-brown<br>emerald green<br>foliage green<br>brt. apple-grn<br>brt. turquoise | deceit, jealousy<br>jealousy<br>unselfish resourcefulness<br>sympathy & empathy<br>strong vitality<br>deep sympathy & compassion |
| BLUE   | devotion          | (religious feeling)<br>gray-blue<br>light blue<br>dark blue<br>brt. lilac-blu                      | fetishism<br>noble spiritual devotion<br>religious feeling<br>lofty religious idealism<br>psychic & spiritual<br>faculty         |
| VIOLET | spiritual         |                                                                                                    |                                                                                                                                  |
| WHITE  | purity/protection |                                                                                                    |                                                                                                                                  |

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## THOUGHTFORMS AND SPIRITS

Whenever we concentrate our thoughts, we draw psychic energy together. This is called a thoughtform. Usually the energy dissipates as soon as we break the concentration, but it is possible to purposely concentrate energy in this way, producing very strong thoughtforms. Such thoughtforms are vortexes or centers of psychic energy. They can exist as entities by themselves, at least for a while. They are basically inanimate, non-thinking forces. Talking to one is about as logical as talking to a chair. In this way, thoughtforms are similar to elementals, ghosts, and spirits. All of these psychic entities consist of a psychic energy vortex which could be described as a localized field or as a



discontinuity of the physical world.

Psychic entities respond to certain electrostatic and magnetic fields, and to other energy vortexes. That is why they respond to magick ritual. Someday, we may accomplish the same thing with electronic machines. Psychic entities are sometimes able to affect our thought processes.

Thoughtforms, elementals, and ghosts are usually not very smart. If they display any intelligence at all, it is limited. They are the morons of the spirit world. Their behavior is usually automatic, repetitive, robot-like (just like some people). We see that artificial elementals are little more than astral robots. Spirits and deities are more intelligent and volitional.

#### DIRECTED ATTENTION

Your mind follows your attention. Wherever you direct your attention, there will your thoughts go too. By directing attention to a specific place or purpose you \*focus\* mental energy upon it.

For example: you're having lunch in a cafeteria crowded with people. It is a large place, and everyone there is talking at once, so that the room is a constant jumble of noise. You happen to notice a man accross the room; he reminds you of someone. All at once he drops his fork and you hear it hit the table. But would you have noticed the sound of his fork if you had not been looking? No. Only by focusing your attention there were you able to pick out that individual event and associated sound.

It is a dark night. You are walking and the only light you have is from the flashlight you hold in your hand. As you move the flashlight around, the beam of light from it directs your attention first one way then another. Now, the mind is something like that flashlight in the dark. And by directed attention, you point the mind to one place or another. As with that flashlight beam, you see where the mind is pointed; nothing more. The rest is 'noise'. And so we could define mental noise as anything not focused upon. In another way, noise could be considered as negative emotions, attitudes, and thoughts which make it more difficult to direct the attention.

Your emotions follow your thoughts quite easily. Your emotions are not YOU, but are rather reactions prompted by your model and ego -- like a performance or an act, while the real you watches. In a similar way, directing your attention toward a specific emotion will cause you to experience that emotion.

#### REVIEW QUESTIONS

- 1) What is the aura?
- 2) What is a thoughtform?
- 3) How can you develop clairvoyance?

## BOOK LIST

Annie Bessant and Charles Leadbeater, Thought Forms.  
W.E. Butler, How to Develop Clairvoyance.  
J.H. Brennan, Astral Doorways.  
Piero Ferrucci, What We May Be.  
Kilner, The Human Aura.  
Swami Panchadasi, The Human Aura.  
A.E. Powell, The Etheric Double.  
Harold Sherman, How

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Select (Q=Exit)> 12

\*\* MAGICK 4 -- ELEMENTS AND FORCES \*\*

The Ancients divided the world into four basic principles or \*elements\* -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with the emotions than modern explanations of the world. Many occultists think of the magical elements as forces, or as \*qualities\* of energy; especially within the astral world. Each element has a symbol and color. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.) Colors of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow...The Eastern tattvic system uses different symbols and colors. The elements are often used in magick ritual.

Magick sees relationships between things. These relationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are

available (an important one is Crowley's '777'). Thus one thing or symbol can be used to suggest another. This is important in magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

The magical elements have correspondences with the tarot cards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements --

| Element<br>===== | Suit<br>===== | Quarter<br>===== | Archangel<br>===== |
|------------------|---------------|------------------|--------------------|
| earth            | pentacles     | north            | Uriel              |
| water            | cups          | west             | Gabriel            |
| fire             | wands         | south            | Michael            |
| air              | swords        | east             | Raphael            |

#### ELEMENTALS

The magical elements are said to be peopled by spirits and mythological entities called elementals or nature spirits. These are grouped into four main categories --

| Gnome (earth)<br>===== | Undine (water)<br>===== | Salamander (fire)<br>===== | Sylph (air)<br>===== |
|------------------------|-------------------------|----------------------------|----------------------|
| dwarfs                 | nymphs                  | jin (genies)               | fairies              |
| elves                  | tritons                 |                            | storm                |
| angels                 |                         |                            |                      |
| brownies               | mermaids                |                            |                      |
| hobgoblins             | mermen                  |                            |                      |
| lepricauns             | sirens                  |                            |                      |
|                        | harpies                 |                            |                      |

Elementals are usually only visible to those with clairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called an 'artificial elemental'.

To the Ancients, elementals were the physical explanation of the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.

#### YIN YANG

Chinese philosophy and acupuncture talk of yin yang.

This is the idea of polarity, or opposite pairs, as shown --

| YIN         | YANG      |
|-------------|-----------|
| ===         | ====      |
| water       | fire      |
| contraction | expansion |
| cold        | hot       |
| feminine    | masculine |
| moon        | sun       |
| negative    | positive  |
| passive     | active    |
| ebb         | flow      |
| wane        | wax       |

The list could go on. In Chinese literature it is quite long. Some occultists suggest everything can be similarly arranged into related opposite pairs.

#### SIMPLE MAGICK

Here is a simple magical technique you may wish to try. It is a variation of affirmation, which was discussed in an earlier lesson...To help to you achieve your goal (magical or otherwise), find a word or short phrase which sums up what it is that you want to accomplish. Write the word (or phrase) down 10 times each day until you achieve success.

#### REVIEW QUESTIONS

- 1) List the four elements.
- 2) What is an elemental?
- 3) What are correspondences?

#### BOOK LIST

William Britten, Art Magic (long out of print, but in some libraries).  
Pete Carrol, Liber Null.  
Wing-Tsit Chan, A Source Book in Chinese Philosophy.  
Manly Hall, Unseen Forces.

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13. Magick: The Four Worlds
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** MAGICK 3 -- THE FOUR WORLDS **

The ancients described man as mind, body, and soul. Psychologists of the twentieth century added the subconscious to that definition. This produces a four-fold classification. The universe is also divided into four corresponding parts ('worlds'), as shown below:

| WORLD | BODY | QUALITY |
|-----------------|------------------------------|-----------------|
| ===== | ===== | ===== |
| spiritual world | spiritual body (soul or kia) | intuition |
| mental world | mental body (conscious mind) | rational |
| thought | | |
| astral world | astral body (subconscious) | emotions |
| physical world | physical body | physical senses |

The astral body (subconscious) is the intermediary for intuition, magical and psychic phenomena, and is the 'psychic link' to the physical world. Most occult and magical phenomena originate in the invisible, non-sensate, non-physical realm (ie. without physical senses). Each of the four worlds interacts with the other worlds. Psychic energy flows from the spiritual to mental to astral to physical. The physical world is a projection (manifestation, reflection, or shadow) of the higher worlds. Our center of consciousness is generally within these higher worlds. "We are", to quote the rock music group the Police, "spirits in the material world".

There are many similar terms used by other occult groups. For example, 'astral light' is another name for astral world, although it may sometimes also refer to the entire non-physical realm, as may 'inner planes' or 'the invisible world'. Planes are essentially the same as worlds. Vehicles or sheaths are the same as bodies. Some groups include an etheric or vital body between physical and

astral: it is mostly 'physical' with a little of the lower 'astral' besides. And sometimes astral and mental are each divided into two parts (upper and lower). The 'causal body' is the upper 'mental'.

MICROCOSM AND MACROCOSM

We have been describing 'traditonal' occult philosophy here, and certainly an important part of the tradition is the idea (and terms) microcosm and macrocosm. The greater universe, known as the *macrocosm*, includes everything that exists. It corresponds with the *microcosm*, or tiny universe, ie. man -- who is thought of as a miniature replica of the macrocosm (whole universe). This basic magical relationship is demonstrated in the Bible (Genesis 1.27), where God is the macrocosm; and in the writing of Trismegistus ("As above so below"). Since man is in the image of God (universe) it follows that God is in the image of man (in other words, man and the God/universe match each other). The magician, as a microcosm is thus connected with the macrocosm. There is an intimate relationship of energies between you and everything else. The universe is reflected within us and we are projected into the universe. This is an important theory behind magick and astrology.

MAGICK WHITE AND BLACK

'Personal magick' is that magick used to affect the self; often involving affirmation, self-suggestion, and self-hypnosis. 'Active magick' is outer directed magick (as in PK) used to affect someone or thing, or to bring about an event. 'Passive magick' is to be affected (as in ESP) by an outside non-physical cause. Everyone possesses some magical (and psychic) potential. Some are especially gifted. Usually people are better at one kind of magick (ie. active or passive) than they are at the other kind; only rarely does an individual excell at both. Traning and practice will, of course, improve ability somewhat.

Although the forces of magick are neutral, various systems may take on the qualities of good and evil. There is so-called white magick or good magick, black magick or evil magick, and gray magick between them. When many people refer to white magick they mean magick for unselfish purposes, also healing and mental influence with specific permission. By black magick they refer to magick for self-interest and healing *without* specific permission. Using magick to forcefully control another's will is, in a sense, black magick too. There are also some people on the occult fringe who claim to be, possibly even think they are, 'Satanists', devil worshipers, or black magicians. These people are most likely charlatans, hoaxters, dabblers, or merely misinformed. They may be attracted by the 'art' of black magick, or even by the 'glamor' of doing something against the 'rules'. But a real black magician is very

dangerous. Because he has dedicated his life to evil. We usually think of 'white magick' as having *unselfish intent*, and (in the extreme case) of 'black magick' as being actual Satan worship, human or animal sacrifice, dangerous unconventional magical practices, and other bizarre stuff as makes a nightmare. It is all a matter of degree. Most mild self-interest magick (one of the most common kinds) would be called 'gray'. Better terms may be *constructive magick* as being beneficial; and *aversive magick* as magick intended to work against the natural order, and to tear down. There is also the *high magick* of spiritual alchemy (ie. spiritual growth), also known as 'the Great Work'; and conversely there is 'low magick' which is concerned with materiality.

Any magick act is likely to produce side effects regardless of whether or not the desired result is achieved. Such side effects are no problem for constructive magick, since they are beneficial as well. However, aversive magick can produce aversive side effects which may even harm the magician -- aversive magick is dangerous!

MAGICK IS A CONTINUOUS PROCESS

What we have been calling 'magick' is actually a continuous process. Since your subconscious never rests, your environment is continually being shifted into line with your model. This is true whether you study magick or not. For most people, these effects are usually very subtle, and they are probably not aware of them. However, as you work with the occult, the flow of psychic energy and your awareness of it increases. Your true will is more likely to be strongly expressed. Your luck may be affected (either in a positive or a negative way). Remember, our lives tend to follow what we want down deep. That is why a positive outlook is so very beneficial to us.

THE MAGICAL DIARY

Sometimes it is helpful to keep a diary of your magical experiments and research. Such a diary should include the date, perhaps even some astrological data (or anything else you think may have a relationship to what you are doing). This is also a good time to begin recording your dreams -- at least the important ones -- in a dream diary. Your dreams can tell you a great deal about yourself, and may sometimes reveal premonitions. Dreams are personal. Don't fall for the commercial 'dream book' gimmick.

AFFIRMATIONS

The mind is always open to suggestion -- especially the subconscious. Most of the time we censor any suggestions according to the model; but one way to break through the censor is with repetition. An affirmation does this exactly. By

suggestion, we mean any statement which is capable of affecting your model. Usually suggestion is in the form of a positive statement (such as the hypnotist's patter -- " You are becomming sleepy"). An affirmation is the same kind of thing -- a positive suggestion, which you repeat (affirm) to yourself aloud or silently (for example, "I remember my dreams"). If there is some quality you wish to change or develop within yourself, an affirmation is ideal. Repeat it several times every day at several different times throughout the day, especially when you go to bed. Affirmations are subtle and may require a few months to work. Use them for changes, not miracles.

SIMPLE BANISHING TECHNIQUE

Visualization is another important method we use to influence the subconscious. A good example of this is the simple banishing technique which follows. Banishing is used in magick to 'clear the air' of negative 'vibes' and interference...

Visualize a strong white light flowing out the top of your head, flowing down around you and covering you. At the same time imagine you are throwing away any 'problem' vibes. Maintain the visualization for a half a minute or longer. Good way to help you handle your emotions, and to control worry or anger.

REVIEW QUESTIONS

- 1) What is a microcosm?
- 2) List the four worlds. Explain.
- 3) What is an affirmation? Give an example.

BOOK LIST

Geoffrey Hodson, Theosophy Answers Some Problems of Life.
Marc Edmund Jones, Key Truths of Occult Philosophy.
Marion Weinstein, Positive Magic.
Nelson & Ann White, The Wizard's Apprentice.
Beatrice Bruteau, The Psychic Grid.

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This information is taken directly from the book Journeys Out of the Body by Robert A. Monroe.

Throughout this writing, I have made many references to one evident fact: the only possible way for an individual to appreciate the reality of this Second Body and existence within it is to experience it himself.

Obviously, if this were an easy task, it would now be commonplace. I suspect that only an innate curiosity will enable people to overcome the obstacles in the path of this achievement. Although there are many cases of existence experienced apart from the physical body, they have for the most part - at least in the Western world - been of a spontaneous, one time nature, occurring during moments of stress or physical disability.

We are speaking of something entirely different, which can be objectively investigated. The experimenter will want to proceed in a manner that will produce consistent results, perhaps not every time, but often enough to validate the evidence to his own satisfaction. I believe that anyone can experience existence in a Second Body if the desire is great enough. Whether or not anyone should is beyond the scope of my judgment.

Evidence has led me to believe that most, if not all, human beings leave their physical bodies in varying degrees during sleep. Subsequent reading has proved that this idea is thousands of years old in man's history. If it is a valid premise, then the condition itself is not unnatural. On the other hand, conscious, willful practice of separation from the physical is contrary to the pattern, it would seem, in view of

the limited data available.

Harmful physical effects from such activity are undetermined. I have not detected (nor have any physicians) any physiological changes, good or bad, that can be attributed directly to the out-of-the-body experience.

There have been many psychological changes that I recognize, and probably many more that I have not been aware of. However, even my friends in the psychiatric profession have not claimed that these have been detrimental. My gradual revision of basic concepts and beliefs is apparent in a number of ways throughout this writing. If these psychological and personality changes are truly harmful, there is not much that can be done about it now.

A note of caution is in order here for those who are interested in experimenting, for once opened, the doorway to this experience cannot be closed. More exactly, it is a copy of "you can't live with it and you can't live without it." The activity and resultant awareness are quite incompatible with the science, religion, and mores of the society in which we live. History is strewn with martyrs whose only crime was non-conformity. If your interest and research become commonly known, you run the risk of being labeled a freak, phony, or worse, and of being ostracized. In spite of this, something extremely vital would be missing if you did not continue to explore and investigate. In the unaccountable "low" periods when you cannot produce this activity no matter how carefully you try, you realize this deeply. You have a strong sense of being left out of things, of the shutting out of a source of great meaning to living.

Here, then, is the best written description I can give of the technique of developing the non-physical experience.

## THE FEAR BARRIER

There is one great obstacle to the investigation of the Second Body and the environment in which it operates. Perhaps it is the only major barrier. It seems to be present in all people, without exception. It may be hidden by layers of inhibition and conditioning, but when these are stripped away, the obstacle remains. This is the barrier of blind, unreasoning fear. Given only small impetus, it turns to panic, and then to terror. If you consciously pass the fear barrier, you will have passed a milestone in your investigation.

I am reasonably sure that this barrier is passed unconsciously by many of us each night. When that part of us beyond our consciousness takes over, it is not inhibited by fear, although it seems to be influenced by the thought and action of the conscious mind. It seems to be accustomed to operating beyond the fear barrier, and understands better the rules of existence in this other world. When the conscious mind shuts down for the night, this Super Mind (soul?) takes over.

The investigative process relative to the Second Body and its environment appears to be a melding or blending of the conscious with this Super Mind. If this is accomplished, the fear barrier is overcome.

The fear barrier is many-faceted. The most fearless of us think it does not exist, until, much to our own surprise, we

encounter it within ourselves. First and foremost, there is the death fear. Because separation from the physical body is much like what is expected at death, early reactions to the experience are automatic. You think, "Get back in the physical, quickly! You are dying! Life is there, in the physical; get back in!"

These reactions appear in spite of any intellectual or emotional training. Only after repeating the process eighteen to twenty times did I finally gather enough courage (and curiosity) to stay out more than a few seconds and observe objectively. The death fear was either sublimated or assuaged by familiarity. Others who have tried the technique have stopped after the first or second experience, unable to suppress this first aspect of the barrier.

The second aspect of the fear barrier is also linked with the death fear: will I be able to return to the physical or to get back "in." With no guidelines or specific instructions, this remained a prime fear of mine for several years, until I found a simple answer that made it work every time. Mine was a matter of rationalization. I had been "out" several hundred times, and the evidence showed that I was able to return safely one way or another. Therefore, the probability was that I would return safely the next time also.

The third basic fear was fear of the unknown. The rules and dangers of our physical environment can be determined to a reasonable degree. We have spent our lifetime building up reflexes to cope with them. Now, suddenly, here is another, completely different set of rules, another world of entirely different possibilities, populated by beings who seem to know all of them. You have no rule book, no road map, no book of etiquette, no applicable courses in physics and chemistry, no incontrovertible authority you can turn to for advice and answers. Many a missionary has been killed in a remote land under just such conditions!

I must confess that this third fear still crops up, and with justification. The unknown is still to a great degree unknown. Such penetration as I have made has brought forth pitifully few unalterable and consistent rules. I can say only that, to date, I have survived these expeditions. There is so much that I do not comprehend or understand, and more that is beyond my ability to do so.

Another fear is the consequent effects on the physical body as well as on the conscious mind of participation and experimentation in this form of activity. This too is very real, as our history, at least to my knowledge, does not seem to contain accurate reporting of this area. We have studies on paranoia, schizophrenia, phobias, epilepsy, alcoholism, sleeping sickness, acne, virus diseases, etc., but no assembled body of objective data on the pathology of the Second Body.

I do not know how to circumvent the fear barrier, except by cautious initial steps that create familiarity bit by bit as you proceed. I hope this writing in its entirety will provide the psychological "step" over the barrier. It may help to recognize conditions and patterns that are familiar in that at least one person has had similar experiences and survived.

The following are the necessary procedural developments.

## 1. RELAXATION

The ability to relax is the first prerequisite, perhaps even the first step itself. It is deliberately generated, and is both physical and mental. Included with the condition of relaxation must be the relief from any sense of time urgency. You cannot be in a hurry. No pending appointments or anticipated calls for your services or attention must clutter up your thoughts. Impatience of any sort can effectively stifle your prospects for success.

There are many techniques available for obtaining this kind of relaxation, and a number of good books cover the subject. Simply select the method that works best for you. There are three general methods that seem to work, two of which are applicable in these exercises.

Auto- or self-hypnosis. Most self-study books offer this method in different versions. Again, it is a matter of which is most effective for you individually. The most efficient and speediest way is to learn self-hypnosis through the training of an experienced hypnotist. He can set up posthypnotic suggestion that will bring immediate results. However, select a tutor with care. Responsible practitioners are rare, and neophytes numerous. Forms of meditation can be converted to effective relaxation.

Borderland sleep state. This is perhaps the easiest and most natural method and usually ensures relaxation of both body and mind simultaneously. The difficulty here lies in the maintenance of that delicate "edge" between sleep and complete wakefulness. All too often, you simply fall asleep and that ends the experiment for the moment.

By practice, conscious awareness can be taken up to this borderland state, into it, and through it, to your destination. There is no way to achieve it that I know of other than practice. The technique is as follows: lie down, preferably when you are tired and sleepy. As you become relaxed and start to drift off to sleep, hold your mental attention on something, anything, with your eyes closed. Once you can hold the borderland state indefinitely without falling asleep, you have passed the first stage. It is, however, a normal pattern to fall asleep many times in the process of this consciousness deepening. You will not be able to help yourself, but do not let this discourage you. It is not an overnight process. You will know you are successful when you become bored and expect something more to happen!

If attempts to remain at the borderland state make you nervous, this too is a normal reaction. The conscious mind seems to resent sharing the authority it has during wakefulness. If this occurs, break the relaxation, get up and walk around, exercise, and lie down again. If this does not relieve the nervousness, go to sleep and try another time. You are just not in the mood.

When your "fixative," the picture thought you have been holding, slips away and you find yourself thinking of something else, you are close to completion of condition A.

Once you have achieved Condition A - the ability to hold calmly in the borderland state indefinitely with your mind on an exclusive thought - you are ready for the next step. Condition B is similar, but with the concentration eliminated. Do not think

of anything, but remain poised between wakefulness and sleep. Simply look through your closed eyes at the blackness ahead of you. Do nothing more. After a number of these exercises, you may hallucinate "mind pictures," or light patterns. These seem to have no great significance, and may merely be forms of neural discharge. I can remember, for example, attempting to achieve this state after watching a football game on TV for several hours. All I saw were mind pictures of football players tackling, running, passing, etc. It took at least a half hour for the pattern to fade away. These mind pictures are apparently related to your visual concentration in the preceding eight or ten hours. The more intense the concentration, the longer it seems to take to eliminate the impressions.

You have accomplished Condition B when you are able to lie indefinitely after the impressions have faded away, with no nervousness, and seeing nothing but blackness.

Condition C is a systematic deepening of consciousness while in the B state. This is approached by carefully letting go of your rigid hold on the borderland sleep edge and drifting deeper little by little during each exercise. You will learn to establish degrees of this deepening of consciousness by "going down" to a given level and returning at will. You will recognize these degrees by the shutting down of various sensory mechanism inputs. The sense of touch apparently goes first. You seem to have no feeling in any part of your body. Smell and taste soon follow. The auditory signals are next, and the last to fade out is vision. (Sometimes the last two are reversed; I suspect that the reason for vision being last is that exercises calls for the use of the visual network, even in blackness.)

Condition D is the achievement of C when one is fully rested and refreshed, rather than tired and sleepy, at the beginning of the exercise. This is quite important, and not nearly as easy to achieve as it is to write about. To enter the relaxation state full of energy and wakefulness is great insurance for maintaining conscious control. The best approach to take in the early attempts at the Condition D exercise is to start it immediately after you wake up from a nap or a night's sleep. Start the exercise before you move around in bed physically, while your body is still relaxed from sleep and your mind is fully alert. Don't take too many liquids before sleeping, and you won't have the immediate need to empty your bladder upon awakening.

Induction by drugs. None of the relaxation-producing drugs that are readily available seem to help. Barbiturates force a loss of conscious control and only bring a confused state in deeper consciousness. The same is true, to a lesser degree, of tranquilizers. Relaxation is obtained, but at the cost of perception. Alcohol in any form brings similar effects. More exotic compounds such as the alkaloids and hallucinogens may be more productive. I have more had enough experience or contact with these to offer an opinion or even an educated guess. It would seem that far-reaching research is indicated for these.

## 2. STATE OF VIBRATION

The generation of this effect is the most critical of all. The subjective sensory impression it creates is described

elsewhere. Once it is achieved, you will certainly not have to be told you've been successful, and you will have passed another major hurdle.

All that can be given are clues. At the present level of knowledge, it is not known why these things work. It is much like turning a switch to obtain light without having any idea of what the switch does, where the electricity comes from, or why and how it acts upon a bulb enclosing tungsten filaments.

At the least, all of the material contained herein has been established as empirically as possible. Aside from the principal human laboratory -- this writer -- several other individuals have tried the pattern. Suffice it to say that they have obtained positive results.

Aids to the vibrational state. Lie down, in whatever position is most conducive to your state of relaxation, but with your body along a north-south axis, with yard to magnetic north. Loosen any clothes you may be wearing. Keep covered so that you feel just slightly warmer than is generally comfortable to you. Remove any jewelry or metal objects close to or touching your skin. Be sure that your arms, legs, and neck will relax in a position that will not impede circulation. Darken the room enough to ensure that no light can be seen through your eyelids. Do not use a completely blacked-out room, as you will then have no visual point of reference.

Absolute requisites. Ensure without question that you will not be disturbed in any way, either by direct physical intervention, a phone ringing, or other interrupting noises. Do not set a time limit or a deadline. The time you spend in the experiment is not more valuable spent elsewhere and you should have nothing impending that might cut short this activity.

Achieve the state of relaxation. Do this by whatever method you have found workable in your own individual case. Work to Condition D or its equivalent, and hold at the deepest level of relaxation possible without weakening your consciousness. When you have taken as much time as you need to be sure you have obtained this, mentally repeat, "I will consciously perceive and remember all that I encounter during this relaxation period. I will recall in detail when I am completely awake only those matters that will be beneficial to my physical and mental well being." Say this mentally five times. Then begin breathing through your half-opened mouth.

Establish the vibration waves. As you continue breathing through your half-opened mouth, concentrate on the blackness in front of your closed eyes. Look first into the blackness at a spot a foot away from your forehead. Now move your point of concentration to three feet away, and then six feet. Hold for a while until the point is firmly established. From there, turn the point 90 degrees upward, on a line parallel to the body axis and reaching out above the head. Reach for the vibrations at that spot. When you find them, mentally pull them back into your head.

This simple description must pose many questions. Reach out with what? Pull what back into your head? Let us try another method of explanation. Begin a mental concentration, as if two lines were extending from the outer sides of your closed eyes. Think of them as converging at a point a foot away from your forehead. Visualize a resistance or pressure when these two

lines meet, as if two charged electric wires were joined, or poles of a magnet forced together. Now extend this juncture about three feet, or the length of your arm outstretched. Due to the angular difference, the pressure pattern is altered. A compression of the space (forces?) between the converging lines must result, and the pressure must therefore increase to maintain the convergence. After the three-foot length has been established and held, extend the intersection point out to six feet away from your head, or 30 degrees. (So that you can properly visualize the exact angle that represents 30 degrees, it may help to mark off a 30 degree angle by protractor on paper and memorize how it looks.)

Once you have learned to establish and maintain the 30 degree angle outward (or roughly six feet away), bend the point of intersection 90 degrees (or in an "L") upward in the direction of your head but parallel to the axis of your body. You "reach" with this point of intersection. Stretch or reach with this point more and more, until you obtain a reaction. Again, you will know when you obtain it. It is as if a surging, hissing, rhythmically pulsating wave of fiery sparks comes roaring into your head. From there it seems to sweep throughout your body, making it rigid and immovable.

Once you have learned the process, or the concept, it will not be necessary to go through the entire routine. You need only to think of the vibrations while in a relaxed state, and they come into being. A conditioned reflex has been established, or a neuron path that can be followed again and again. Again, it is not a technique that can be achieved the first time it is tried. The probability of success increases with each successive effort. The more often you attempt it, the more likely you are to have positive results. However, once you have succeeded, it is not always repeatable at will. There are still many variables that interfere which have yet to be isolated and identified. But it does "work" often enough to be subject to continued study.

### 3. CONTROL OF VIBRATIONS

When you have obtained the vibrational state, there are definite guidelines to follow. The utilization of this condition under conscious control is the goal you are seeking. To accomplish this, there are careful procedures to observe. The should, of course, be followed in sequence, in the order presented.

There is no evidence to indicate that this vibrational state has a deleterious effect on either the mind or the physical body. Here, then, are some procedures that can be applied systematically. They are a distillate of literally hundreds trial-and-error experiments.

Acclimatization and accommodation. This is a way of saying that you should let yourself get accustomed to the feel of this unusual condition. All fear and panic must be eliminated when you feel waves like an electric shock without pain permeating your body. The best method seems to be to do nothing when they occur. Lie quietly and objectively analyze them until they fade away of their own accord. This usually takes place in about five minutes. After several such experiences, you will realize you are not being electrocuted. Try to avoid panicky

struggling to break the paralytic condition. You can break it by sitting up with great force of will, but you will be disappointed with yourself for doing so. After all, this was what you were trying to achieve.

Manipulation and moderation. Once you have eliminated the fear reactions, you are ready for controls steps. First, mentally "direct" the vibrations into a ring, or force them all into your head. Then mentally push them down along your body to your toes, then back up to your head. Start them sweeping in a wave over your body rhythmically, from head to toes and then back again. After you have given the wave momentum, let it proceed of its own accord until it fades away. It should take about ten seconds - five down, five back - for the wave to make the complete circuit, from head to toes and back. Practice this until the vibration wave begins instantly upon mental command, and moves steadily until fade-out.

By this time, you will have noticed the "roughness" of the vibrations at times, as if your body is being severely shaken right down to the molecular or atomic level. This may be somewhat uncomfortable, and you will feel a desire to "smooth" them out. This is accomplished by "pulsing" them mentally to increase their frequency. Their original vibratory rate seems to be on the order of some twenty-seven cycles per second (this is the rate of the vibration itself, not the head-to-toe frequency). The pattern responds to this pulsing command very subtly and slowly at first. Your first indication of success is when the vibrations no longer seem rough and shaking. You are well on your way to control when they produce a steady, solid effect.

It is essential that you learn and apply this speed-up process. The faster vibration effect is the form that permits disassociation from the physical. Once you have set the momentum of the speed-up, the acceleration seems to take place automatically. Eventually, you may sense the vibrations only as they begin. They will increase their frequency - like a motor starting up - until the frequency is so high that you are unable to perceive it. At this phase, the sensory effect is one of body warmth, slightly tingling, but not excessively so.

Consistent achievement of this stage is the sign that you are ready for the first physical disassociation experiments. Another word of warning is in order here. Beyond this point, I believe you cannot turn back. Ultimately, you will be committed to the reality of this other existence. How this will affect your personality, your daily life, your future, and your philosophies rests entirely with you as an individual. For once you have been "opened" to this other reality, you cannot completely shut it out again, try as you might. The pressure of material affairs may subliminate it for a time, but it will return. You cannot always stay on guard against its reopening. As you start to sleep or awaken, when you merely relax, the vibrational surge may come without call. You can shut it off, of course, but eventually you become too tired to bother - and you are off on another excursion. You sense that you are fighting against yourself.

And who wants to fight one's self - at the price of a good night's sleep.



From the book 'Journeys out of the Body'  
by Robert Monroe

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The following was taken directly from the book Journeys Out of the Body, by Robert A. Monroe.

THE SEPARATION PROCESS

After you have achieved the state of vibration and some control of your stage of relaxation, one additional factor must be considered. It is probable that you have already obtained it, since it is ordinarily a product of the previous exercises. However, it should be emphasized.

This factor is thought control. In the state of vibration, you are apparently subject to every thought, both willful and involuntary, that crosses your mind. Thus you must be as close to "no thought" or "single thought" (concentration) as possible. If one stray idea passes through your mind, you respond instantly, and sometimes in an undesirable manner. I suspect that one is never completely free of such misdirection. At least I have not been, which may account for the many inexplicable trips to places and people I do not know. They seem to be triggered by thoughts or ideas I didn't realize I had,

below the conscious level. The only approach is to do the best you can.

With this in mind, the first practices of disassociating the Second from the physical body should be limited in time and action. What follows is designed basically as a familiarization and orientation technique which should permit an approach to disassociation without fear or concern.

Release of extremities. This serves to acquaint you with the sensation of the Second Body without full commitment. After relaxation and creation of the vibration state, work with either your right or left hand and arm, one at a time. This is important, as it will be your first affirmation of the reality of the Second. With one hand, reach for any object - floor, wall, door, or whatever - that you remember as being beyond the reach of your physical arm. Reach for that object. Make the reaching process neither upward nor downward, but out in the direction your arm is pointing. Reach as if you were stretching your arm, not raising or lowering it. A variation is simply to reach out with the hand and arm in the same manner with no special object in mind. Often this method is better, as you then have no preconceived idea of what you will "feel."

When you reach out in this fashion and feel nothing, push your hand a little farther. Keep pushing gently, as if stretching your arm, until your hand encounters some material object. If the vibration pattern is in effect, it will work, and your hand will eventually feel or touch something. When it does, examine with your sense of touch the physical details of the object. Feel for any cracks, grooves, or unusual details which you will later be able to identify. At this point, nothing will seem unusual. Your sensory mechanisms will tell you that you are touching the object with your physical hand.

Here, then, is your first test. After acquainting yourself with the object with your outstretched hand, straighten out your hand and push against the object with your fingertips. You will encounter resistance at first. Push a little harder, and gently overcome the resistance you feel. At this point, your hand will seem to go right through the object. Keep pushing until your hand is completely through the object and meets some other physical object. Identify the second object by touch. Then carefully withdraw your hand, back through the first object, and slowly back to normal, so that it feels as if it is where it "belongs."

With this, decrease the vibrations. The best way to do this is slowly to attempt to move the physical body. Think of the physical body, and open your physical eyes. Bring back your physical senses, deliberately.

Once the vibrations have faded away completely, lie still for a few minutes for full and complete return. Then get up and make a notation of the object which you "felt," locating it relative to the position of your hand and arm when you were lying down. Note the details of both the first and second objects which you felt. Having done this, compare your description with the actual first object. Make special note of small details which you could not have seen from a distance. Physically feel the object to compare it with what you felt under the vibrations.

Examine the second object in the same manner. You may not have been consciously aware of its presence or position prior

to the experiment. This too is important. Test the line of direction from the place where your physical hand lay, through the first object and up to the second. Is it a straight line?

Check your results. Was the first object you touched physically located at a distance it would have been absolutely impossible to reach without physical movement? Did the details of the object - especially the minute details - coincide with the notes you have made? Make the same comparison for the second object.

If your answers are affirmative, you have had your first success. If the facts do not check out, try again another day. Almost without qualification, if you have produced the vibrational state, you can perform this exercise.

You can also practice the following quite easily. After producing the vibrational state, lying on your back, arms either at your sides or on your chest, gently lift your arms without looking at them and touch your fingers together. Do this quite casually, abstractly, and remember the sensory results. Once you have clasped your hands above your chest, look at them first with your closed eyes. If you have moved easily enough, you will see both physical and non-physical arms. Your physical arms will be at rest at your side or upon your chest. The sensory impressions will be with the non-physical arms and hands above your physical body. You should test this phenomenon as many times as you wish, however you desire. Prove to yourself that you are moving not your physical arms, but something else. Do it by whatever means are necessary to give you full assurance of this reality.

It is important always to return your non-physical arms to full conjunction with their physical counterparts before "shutting off" the vibration state. Although there may be no severe aftereffect if this is not done, I think it best not to find out in the early stages.

Disassociation technique. The simplest method to use in separating from the physical is the "lift-out" procedure. The intent here is not to travel to far-off places, but to get acquainted with the sensation in your own room, with familiar surroundings. The reason for this is that the first true experience will then be examined and explored with identifiable points of reference.

In order to assist in this orientation, it is better that these first complete disassociation exercises be conducted during daylight. Test for yourself your needs in regard to the amount of light in the room. Avoid using an electric light if possible.

To establish the condition, achieve the vibrational state, and maintain complete control of your thought processes. You are going to stay only in the confines of your familiar room. Think of getting lighter, of floating upward, of how nice it would be to float upward. Be sure to think how nice it would be, as the subjective associated thought is most important. You want to do this because it is something you will respond to emotionally; you react even before the act, in anticipation. If you continue to hold only these thoughts, you will disassociate and float gently upward from your physical. You may not achieve it the first time, or the second. But quite surely, if you have achieved the preceding exercises, you will achieve it.

A second method is the "rotation" technique, which has been mentioned elsewhere. Under the same prescribed conditions,

slowly try to turn over, just as if you were turning over in bed to be more comfortable. Make no attempt to help yourself rotate with either arms or legs. Start turning by twisting the top of your body, your head and shoulders, first. By all means move slowly, exerting gently but firm pressure. If you do not, you may become loose and actually spin like a log rolling in water before you can alter the pressure. Such action is disconcerting only because you may lose all orientation and be forced to find your way back carefully in rotation juncture.

The ease with which you begin to turn, with no friction or sense of weight, will inform you that you have begun to succeed in disassociating. As this happens, turn slowly until you feel that you have moved 180 degrees (i.e., face to face with your physical body). It is uncanny how you will recognize this position. this 180 degrees about face is merely two 90 degree turns, and without orientation, it is easy to sense.

Once you are in the 180 degree position, stop the rotation by merely thinking of doing so. Without hesitation, think of floating upward, backing up away from the physical body. Again, if you have reached the vibrational state successfully, this method will surely bring results.

Of the two separation techniques, the first should be tried before the second. Then, after both have been examined and tested, the one that seems easiest to you should be utilized.

Local experiments and familiarization. Once you have succeeded in the separation process, it is most important for your own objective continuity that you remain in complete control. The only possible way to do this seems to be by staying close to the physical in the early stages. Whatever you may feel emotionally, keep in close proximity to the physical. This admonition is made not because of any known danger, but so that you will maintain a step-by-step familiarity and thus perceive for yourself exactly what is taking place. Wild, uncontrolled trips at this stage may well produce uncomfortable situations and conditions that will force you to relearn much of what you have already achieved. The process of mental acclimation will be different from any you have ever consciously experienced. The gradual adaptation will greatly enhance your peace of mind and confidence.

At this point, the principal exercise is to return. Keep your separation distance no more than three feet away, hovering over the physical. Do not make any attempt at this time to move laterally or farther "up." How do you know how far away you are? Again, this is something you sense. Your vision now is zero. You have conditioned yourself not to open your eyes, and let them remain closed for the moment. Stay close to the physical. The mental concept of this will keep you in proper range.

For the next three or four exercises, do nothing but practice getting "out" and returning to the physical. To return under these conditions, merely "think" yourself back into the physical, and you will return. If you have used the first method of separation, the reintegration is relatively simple. When you are back in exact alignment, you will be able to move any portion of the physical body and reactivate any or all of your physical senses. Each time you return, open your physical eyes and physically sit up so that you know you are completely "back

together." This is to ensure orientation, to instill confidence that you can return at will, and most important, to assure yourself of continued contact with the material world in which you now belong. Whatever you believe, this reassurance is most necessary.

If you have applied the rotation method, move slowly back toward the physical, again by thinking of it, and when you feel you have made complete contact, start your rotation back 180 degrees to conjunction with the physical. It seems to make no difference whether you continue the circle of rotation or reverse and turn back in a motion opposite to that which helped you release.

In both techniques, there seems to be a slight, click-like jerk when you are again in conjunction with the physical. An exact description of this sensation is quite difficult, but you will recognize it. Always wait a few moments before sitting up after you have returned, primarily to avoid any possible uneasiness. Give yourself some time to readjust to the physical environment. The physical act of sitting up provides evidence of continuity in a demonstrable form; you will know that you can consciously, willfully act in a physical movement interspersed with experiments in the non-physical environment and retain conscious awareness throughout the process.

You will have completed the cycle when you are able to separate, return to the physical, sit up and note the time, go back to the separation process, and return to the the physical a second time, all without loss of conscious continuity. The notation of the clock reading will help in this.

The next step in familiarization is to separate to a slightly farther distance, applying the same procedures. Any distance up to ten feet will do. Always keep mental concentration on a single purpose without stray though patterns, especially in these extended exercises. After you have become accustomed to the feeling of being more "apart," mentally tell yourself that you can see. Do not think of the act of opening your eyes, as this may well transmit you to the physical and diminish the vibrational state. Instead, think of seeing, that you can see - and you will see. There will be no sensation of eye opening. The blackness will just disappear suddenly. At first, your seeing may be dim, as if in half-light, indistinct or myopic. It is not known at present why this is so, but with use, your vision will become more sharp.

The first sight of your physical body lying below you should not be unnerving if you have applied the previous exercises. After you are satisfied that it is "you" lying there, visually examine the room from the perspective of your position. Mentally move slightly in one direction or another, slowly and never violently. Move your arms and legs to reassure yourself of your mobility. Roll around and cavort in the new element if you wish, always staying within the prescribed range of the physical.

At this stage, you may be filled with strong desires which can be almost overwhelming. This is the greatest problem you may face at the moment. These desires, appearing unannounced and unexpectedly, are subjective and emotional, and can easily submerge the deductive reasoning position you have built up so carefully. The more important clue is to understand that they must not be labeled evil or wrong. They simply exist, and you

must learn to cope with them. The rule is do not deny the existence of these desires. Recognize them as a deep, integral part of you that cannot be "thought" away. Until you do this, you will be unable to control them.

These desires include freedom (to revel in the release from physical limitations and gravitational effects), sexual contact (first with a loved one, then at a strictly sensory level), religious ecstasy (varying, based upon the intensity of earlier life conditioning), and others that may originate in unusual environmental experiences of the individual. The belief held here is that everyone will have these subjective desires despite the most stringent discipline and self-analysis. What we speak of are those elements far below surface consciousness that comprise your own fundamental character and personality. As has been explained earlier, these elements emerge because you are no longer just a conscious, intellectual self. You are, perhaps for the first time, an entirety. Every part of you will be heard from and must be considered in any action you take. The trick is to keep the conscious, reasoning you (the one most cognizant of the physical world) in a dominant position. It isn't easy.

Therefore, you will run into problems if you attempt a denial of self. Instead, you must accept these sometimes surprising drives for what they are - a part of you - and go on about your business. You cannot eliminate them, but you can set them aside for the moment. Offer the promise of future fulfillment, and you will have no resistance. These needs can understand diversion, as they have been subjected to it for as long as you have lived!

When you have reasonably dealt with these other parts of you, and have demonstrated this to your satisfaction five to seven times in a near-separation condition (in the same room at close vicinity), you are ready for more distance and specific voyages. All of the foregoing presumes that you have overcome most of the fears you have encountered up to this stage. If you have not, repeat the exercises which produce fear until familiarity washes it away.

Infallible return signal. As noted, the fear of being unable to re-enter the physical is a basic deterrent to leaving the body. In my early experimentation, I encountered this problem many times. Happily, a solution was found whenever this difficulty presented itself. After careful analysis of hundreds of tests, an infallible technique was evolved. The only guarantee that can be given is that it has continued to work for me.

First, if you have difficulty, don't panic. Above all, keep your rational thought processes dominant. Terror only aggravates the situation. Internalize this simple formula, and call upon it: to return to the physical body from wherever you are, think of your physical body. Mentally begin to move some part of your physical body. Move a finger or a toe. Physically take a deep, deliberate breath of air. Reactivate your five physical senses, or any one of them. Move your jaw. Swallow, or move your tongue. Any act that must involve physical motion or use of physical energy will work. If one doesn't immediately take effect, try another. Without question, some such thought action will bring you back into the physical. It is merely a question of which one works best with you.

When this technique is applied, return is virtually

immediate. It is an automatic direction finder and rocket blast combined. Reintegration seems to be instantaneous when this is used. However, this immediate-return method eliminates your power of choice or decision. Once it is put into effect, you cannot stop it. You will return to the physical without any opportunity to know what is happening, and how it is taking place. Thus it should be thought of as an emergency reserve measure rather than a consistent step in your methodology.

Under ordinary conditions, you should think of or feel the direction and location of your physical body. Then, with no urgency and in a calm, willful manner, start to return.

The mechanics of movement. Now that you have set up the proper controls, including the emergency return signal, you are ready for the most momentous step of all: to "go" to a distant point and return. It is definitely not advisable deliberately to attempt this exercise before you have completed all previous test and are at ease with them. It is quite possible that you may have inadvertently gone to a distance point during the early stages. If this is the case, you can recognize the importance of following a procedure.

First, set your "aiming point." Remember the rule: you must "go" to a person, not to a place. It may be possible to achieve the latter if you have a deep emotional attachment to the locale, but the experiments to date have shown little success along this line. This, of course, may be due to the personality of the writer.

Select the person (living) whom you desire to visit. Choose someone that you know quite well. Do not inform this person that you are making the test. This is most important so as to rule out any suggestion on his or her part. Make this selection before you enter the vibrational state and before you start your relaxation process.

Establish relaxation and the vibrational state. Use your chosen method to separate. Move away to near distance, six or seven feet from the physical. With your vision still in "blackness," cautiously "think" of the person whom you plan to visit. Think not only of the name, but of the personality and character of the person. Do not try to visualize a physical being, for it is the reflection of the inner person that will attract you, rather than the physical attributes.

As you think in this pattern, turn yourself around slowly in a 360 degree rotation. Somewhere in the circuit, you will "feel" the right direction. It is an intuitive thing, a sureness that attracts you like a gentle magnet. Even so, you can check for verification. Go past this point in your turn, and come back to it. Again, you will sense it very strongly. Stop, facing this direction. Think that you have vision, and begin to see.

To give yourself motion toward your destination, employ a total Second Body version of the "stretch," which you practiced in your first exercise with hand and arm. The easiest method is to place your non-physical arms over your head, thumbs latched together like a diver about to plunge into water. With your arms in this position, think of the person you wish to visit and stretch your body in that direction. You may move fast or slowly, depending upon the effort of this stretching action. The harder you "stretch," the faster you go. At your destination, you will automatically stop stretching without realizing it.

To return, apply a similar method. Think of your physical body, reach out and stretch, and you will return prompt. Usually no more is required than this. There is some speculation regarding the necessity of keeping your arms in the diver's position. Originally, it was assumed that this stance would break a path or ward off any encountered objects with the hands rather than the head. It does help create the stretching action better than keeping the arms at the sides.

There you have it. The foregoing may seem ritualistic, but it is not intended to. It may appear no better than the magic formula of the Middle Ages. To date, there are no explanations of why the technique works. Perhaps in the years to come, interested and curious physicists, chemists, neurologists, and other scientists will develop workable theories to fit the action. If enough people undertake to examine it empirically, perhaps a new science will result.

In the meantime, the boundaries can disappear for you, too, if you have courage and patience. The only way you can accept and know this extended reality is to experience it yourself.

Good Luck!

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L=List NEW files
l=List ALL files

S=Scan NEW files
s=Scan ALL files

3/1 download/upload ratio!!!

Select> 3

Upload ALL Text or Documentation to
this section ONLY!!!

Heaven 'N' Hell Files System

Current file directory is DOCS

Files Cmd (=?=List)> l

Heaven 'N' Hell Download Directory - DOCS

[A]ll files
[N]ew since last listed
[S]ince specified date
[F]ile number >=
[L]ocate/search

Select> a

File # 85 Filename: THEHACKR.ARC

| | | | |
|----------------|--|----------------|---------------|
| Uploaded on | : Apr 30, 1990 | Uploader | : RANDY SMITH |
| Application | : Text or Docs | Level | : 0 |
| File Type | : Binary | Language | : ARC |
| Byte count | : 21632 | Access Count | : 7 |
| Last Download: | Jan 23, 1992 | Download Time: | 1 minutes |
| Blocks | : 170-Xmodem/SEAlink, 22-Y/Zmodem, 6-Fmodem, 43-B Protocol | | |

Description:

First chapter of the book THE HACKER

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[A]dd to ARC/LZH/ZIPd1
[B]atch Mark
[D]ownload
[N]ext
[P]revious
[S]how Again
[T]ype File (Will extract from Archive)
[V]erbose Archive
[Q]uit

List Cmd (=?=List)> q

Heaven 'N' Hell Files System

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Files Cmd (=?=List)> ?

Heaven 'N' Hell Files System

Heaven 'N' Hell's File Transfer Menu

- [A]-Archive tools (for downloading files from archive)
- [B]-Batch file transfer (transfers marked files in batch)
- [C]-Choose directories for listing ALL NEW files
- [D]-Download a file
- [F]-Find (search) file
- [L]-List files (full descriptions)
- [M]-Mark a file for batch transfer
- [O]-Other file directories
- [Q]-Quit to main menu
- [S]-Scan files (abbreviated descriptions)
- [T]-Toggle continuous scroll of directory listings
- [U]-Upload a file
- [V]-Verbose listing of an ARC, LZH or ZIP file
- [W]-Wide directory listing (filenames and size only)

Note: To download a group of processed files from ARC's, [D]ownload
filename ARCDL.ARC

6747264 total bytes available for uploading
2067584 bytes maximum upload file length

Current file directory is DOCS

Files Cmd (=?=List)>

Heaven 'N' Hell Files System

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- [B]-Batch file transfer (transfers marked files in batch)
- [C]-Choose directories for listing ALL NEW files
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Note: To download a group of processed files from ARC's, [D]ownload
filename ARCDL.ARC

6747264 total bytes available for uploading
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Files Cmd (?=List)> s

Heaven 'N' Hell Download Directory - DOCS

[A]ll files
[N]ew since last listed
[S]ince specified date
[F]ile number >=
[L]ocate/search

Select> a

| Number | Filename | Length | U/L'ed | Description |
|--------|--------------|--------|----------|---|
| 85) | THEHACKR.ARC | 21632 | 04/30/90 | First chapter of the book THE HACKER |
| 962) | GODS.DOC | 14002 | 07/03/91 | Docs to Gods |
| 1051) | POLICY4.ARJ | 25077 | 08/27/91 | Fidonet policy for Sysops and members and |
| 1052) | CYGNUSCD.ARJ | 261944 | 08/27/91 | List of files available from the Cygnus X |
| 1199) | PHONE.FUN | 11648 | 12/29/91 | Phone Anarchy 1 |
| 1206) | EXPLOSIV.TXT | 640 | 01/04/92 | Compact xplosive. When in the liquid form |
| 1207) | POISON.TXT | 512 | 01/04/92 | A form of NERVER GAS but verry POTENT! Un |
| 1208) | LADMINE.TXT | 768 | 01/04/92 | Two recipies in one file.... Fire Bomb (N |
| 1215) | 9600BD.TXT | 4992 | 01/12/92 | Modify your 2400 baud MODEM for 9600 baud |
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| 527) | CHEATS.LZH | 10183 | 12/05/90 | This is a load of cheats for various game |
| 743) | MMURDER.ZIP | 5121 | 03/10/91 | Mass-Murderer Trading Cards... |
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| 1012) | HEROKDOC.LZH | 41480 | 08/10/91 | Full docs to Hero's Keep |
| 1029) | CTBBSLST.AUG | 34099 | 08/22/91 | Latest Connecticut BBS list. |
| 1030) | USBBS83.PAK | 54784 | 08/22/91 | list of all American BBS's. August'91. |
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Scan Cmd >

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Files Cmd (=?List)> a

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LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > d

Sorry, file not found...

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: thehaackr.arc

Sorry, file not found...

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > 85

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: 85

<THEHACKR.ARC>

| Filename | Size | Comp | %Comp | Date | Time | Method | CRC |
|----------|------|------|-------|------|------|--------|-----|
|----------|------|------|-------|------|------|--------|-----|

| | | | | | | | |
|--------------|-------|-------|-------|----------|----------|----------|------|
| THEHACKR.ASC | 42753 | 21528 | 50% | 04-11-90 | 16:38:20 | Crunched | d9cb |
| ----- | ----- | ----- | ----- | | | | |
| Total | 1 | 42753 | 21528 | 50% | | | |

Enter filename to add to ARCDL.ARC: 1097

Hang on a sec

Sorry, file not found...

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: 1097

<ZNET9140.ARC>

| | | | | | | | |
|--------------|-------|-------|-------|----------|----------|----------|-------|
| Filename | Size | Comp | %Comp | Date | Time | Method | CRC |
| ----- | ----- | ----- | ----- | ----- | ----- | ----- | ----- |
| ZNET9140.ASC | 59609 | 32228 | 46% | 09-20-91 | 21:56:04 | Crunched | 4560 |
| ----- | ----- | ----- | ----- | | | | |
| Total | 1 | 59609 | 32228 | 46% | | | |

Enter filename to add to ARCDL.ARC: ?

Hang on a sec

Sorry, file not found...

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > d

Sorry, file not found...

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: 85

<THEHACKR.ARC>

| | | | | | | | |
|--------------|-------|-------|-------|----------|----------|----------|-------|
| Filename | Size | Comp | %Comp | Date | Time | Method | CRC |
| ----- | ----- | ----- | ----- | ----- | ----- | ----- | ----- |
| THEHACKR.ASC | 42753 | 21528 | 50% | 04-11-90 | 16:38:20 | Crunched | d9cb |
| ----- | ----- | ----- | ----- | | | | |
| Total | 1 | 42753 | 21528 | 50% | | | |

Enter filename to add to ARCDL.ARC: q

Hang on a sec

Sorry, file not found...

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > r

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: 85

<THEHACKR.ARC>

| Filename | Size | Comp | %Comp | Date | Time | Method | CRC |
|--------------|-------|-------|-------|----------|----------|----------|------|
| THEHACKR.ASC | 42753 | 21528 | 50% | 04-11-90 | 16:38:20 | Crunched | d9cb |
| Total | 1 | 42753 | 21528 | 50% | | | |

Enter filename to add to ARCDL.ARC:

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > d

Sorry, file not found...

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > a

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove > a

Enter filename or number: 85

<THEHACKR.ARC>

| Filename | Size | Comp | %Comp | Date | Time | Method | CRC |
|--------------|-------|-------|-------|----------|----------|----------|------|
| THEHACKR.ASC | 42753 | 21528 | 50% | 04-11-90 | 16:38:20 | Crunched | d9cb |
| Total | 1 | 42753 | 21528 | 50% | | | |

Enter filename to add to ARCDL.ARC:

ARCDL.ARC [A]dd [C]lear [D]ownload [R]emove >

ARCDL.ARC >empty
LZHDL.LZH >empty
ZIPDL.ZIP >empty

ARCTOOLS, Enter type: [A]rc [L]zh [Z]ip > ?

Heaven 'N' Hell Files System

Current file directory is DOCS

Files Cmd (?=List)> ?

Heaven 'N' Hell Files System

Heaven 'N' Hell's File Transfer Menu

[A]-Archive tools (for downloading files from archive)
[B]-Batch file transfer (transfers marked files in batch)
[C]-Choose directories for listing ALL NEW files
[D]-Download a file
[F]-Find (search) file
[L]-List files (full descriptions)
[M]-Mark a file for batch transfer
[O]-Other file directories
[Q]-Quit to main menu
[S]-Scan files (abbreviated descriptions)
[T]-Toggle continuous scroll of directory listings
[U]-Upload a file
[V]-Verbose listing of an ARC, LZH or ZIP file
[W]-Wide directory listing (filenames and size only)

Note: To download a group of processed files from ARC's, [D]ownload
filename ARCDL.ARC

6747264 total bytes available for uploading
2067584 bytes maximum upload file length

Current file directory is DOCS

Files Cmd (?=List)> v

Enter ARC/LZH/ZIP filespec: arc

Sorry ARC is not available

Heaven 'N' Hell Files System

Current file directory is DOCS

Files Cmd (?=List)>