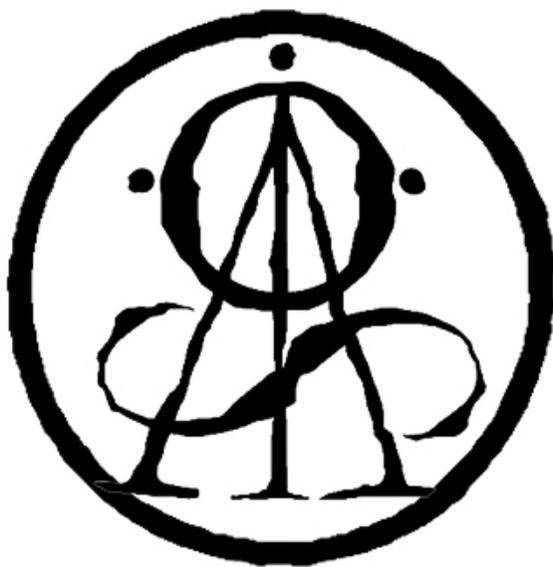


ON MEDITATION & DREAM



An Excerpt from *Liber Sigillum*

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ONCE THE PRACTITIONER has achieved some amount of relative control over his physical body and status of health (although these practices shall likely be done together in tandem, as they synchronize well) he may then proceed to garner a likewise influence, control and understanding of his own internal world; the mind and all of the conscious states which it is able to receive, perceive and regulate. This entails the multitude of techniques relating to meditation, trance and dream-work as well as the phenomenon of lucid dreaming and out of body experience, sometimes also called astral projection, astral travel or, when appropriate, near death experience.

Although many studies have since been conducted which correlate the effects of meditation with general well-being, it was not long ago now that lucid dreaming, that is, the ability to become aware or “awake” during one’s dreams was thought to be completely impossible by many professionals despite the rising accounts of individual claims and experiences – indeed, to this day, there appears to be no scientific rhyme or reason as to why the conscious mind should be able to perform such a feat whilst the body has submitted to intense sleep paralysis and the brain itself within a state of deep, measurable unconsciousness. It is true that lucid dreaming has since gained and maintained some deserved semblance of cultural acceptance, however, out of body experience remains a controversial, discredited and oftentimes ridiculed subject matter. Whether the culture of consensus

eventually admits to the existence and profound relevance of these phenomenon or not, it would appear that “awareness”, or consciousness, whatever it may ultimately be, is a thing that doesn’t like to play by the rules, which are in fact and more adequately put, *our* rules, in which case there were never any to break in the first place, and consciousness will simply do as it has always done – expand, adapt and evolve.

Meditation

As was mentioned, there are numerous techniques in the field of meditation, though they all share a common approach. We shall offer a base-line technique alongside a few adjustments and leave any interest in specialization up to the practitioner himself, as is appropriate. Meditation merely entails a non-attachment to the flow of thoughts.

In the Buddhist tradition it is simply referred to as a “sitting meditation”, and is the method by which the historical Buddha was said to have achieved enlightenment under the Bodhi tree. Although it appears to be relatively simple in theory and practice, the technique may soon become a veritable psychic battlefield wherein the self engages and attempts to calm, organize and maintain balance over itself through tedious trial and error; this is due to the fact that, especially within our intensely stimulated, media saturated culture, our minds have become more and more like hyperactive television sets, not a single moment going by where there is not some manner of noisy, relentless internal dialogue or fragmented, unfocused visualization.

We then recommend, whether done alongside a personalized Circle-1 operation or not, that the practitioner allow at least one hour every day, preferably in the morning just after waking, or at night, just before going to bed, or both, to a meditative practice. It is through this technique that the practitioner shall be granted regular access to his innermost workings; his fears, goals and *true desires*, being the deeply held base desires which attempt to manifest and bubble up through various masks and encrypted pursuits without the practitioner ever realizing the root cause or seed of desire therein.

Indeed, if the mind were as a computer, then regular meditation would go hand in hand with a regular system defragmentation. Treat thy data well, and so shall it likewise treat the machine.

Asokukan – Breathing Meditation

One of the most basic and effective meditation techniques is known as *asokukan*, or breathing meditation. The practitioner sits down on a comfortable, flat location with spine erect and head facing straight. The practitioner then places his hands in the full-lotus position shown below. His left hand should be horizontal with the palm up. His right hand rests on the left palm, with thumbs touching. The hands are placed in front of his abdomen, just below the navel. The eyes should be kept fully or half-closed, though we recommend fully closed. If half-closed, the eyes should look straight ahead and down to the floor about one-half meter ahead of the practitioner.



Half-Lotus Position



Full-Lotus Position

If the practitioner has difficulty sitting this way then he may try the half-lotus position. The most important thing is that he sits in a way that is stable and comfortable so as to allow his body to achieve a sense of peace and calm. This in turn allows his mind to become calm.

On breath awareness, the practitioner should begin by exhaling with his mouth open, pulling in his abdomen and slowly breathing out all of the impure *chi*, or stressful energy, from his body. This may be visualized as exhaling a dark cloud from the lungs which dissipates and dissolves into the atmosphere as soon as it is released. He then closes his mouth and slowly breathes in pure *chi*, or clean environmental energy that flows to him from far away, usually visualized as a white mist. He allows this *chi* to flow in with his breath and fill his body. This process is repeated with a maintained, though calm focus.

Such is the basic technique, though two important aspects are imbedded within; the ability to clear ones

thoughts and the ability to maintain a specific visualization in detail, even going so far as to eventually achieve physical stimulation from the visualization in question which may include it's smell, it's taste and it's temperature. As an example, impure chi may eventually be felt as a warm, unpleasant substance leaving the body, as pure chi may be felt as a cool, refreshing cloud entering the body. Whether or not this chi might ever be measured or said to actually exist, it is the visualization and intent which allow for and encourage its eventual and growing *realness*. Another important point to make about visualization is that it is included in various, indeed, most forms of occult procedure in one way or another. It is for this reason that meditation may also serve as the training ground for enhanced, ever-clearer visualizations. If one cannot yet hold an imaginary orange in his hand, then more practice is needed.

As for mind control, or rather, the ability to clear ones thoughts, it is usually enough to begin the meditation by allowing thoughts to arrive and fade without attaching a personal meaning to any of them. The practitioner does not attempt to force his thoughts away, but rather allows them to run their course until the mental chatter becomes more and more silent and subdued. It is at this stage that deeper mental processes may begin to reveal themselves to his awareness.

Transcendental Meditation (TM)

The transcendental meditation technique was first introduced in India in 1955 by one Maharishi Mahesh Yogi. The practice involves the use of a mantra (or

sometimes a visualized shape or object) and is classically performed for around 15–20 minutes twice per day while sitting comfortably with closed eyes. There are some who prefer this technique whilst laying down, though this position encourages nodding off and eventual sleep if the state is carried on with a weak focus. For methods which aim to encourage the experience of a lucid dream or out of body experience, sharing much in common with the transcendental approach, lying down is recommended over the usual lotus positions.

The technique entails repeating a mantra which is utilized as a vehicle which allows the practitioners attention to naturally travel to a less active, quieter state of mental focus. In this way, it is not so different from the classical breathing meditation, although instead of the central focus being on the breath it is placed upon a mantra, visualized location, shape or symbol, though may also be used together with a focus on the breath if one has an aptitude for multitasking. In this sense, it may easily be used as a means to charge sigils and other intents via their encoding into a simple mantra or sigilized form.

To form a sigil into a mantra, the practitioner utilizes the Sparian method of sigilization, though, at the point where he usually fuses the remaining letters of his original intent to form a sigil, he also takes care to arrange them into a pronounceable (as much as possible) mantra which he then uses as an alternative means of charging, preferably whilst meditating (inhibitory) or during an emotional peak (excitatory). If these details appear confusing, a complete chapter describing sigils follows wherein these terms shall be brought to light.

Some commonly used mantras in the practice of TM include those aligned with various Hindu deities, such as Ganesha, the elephant-head God who removes obstacles. If utilized in this way, the mantras serve as both a prayer and object of focus that the awareness of the practitioner may ride in order to subdue internal dialogue so that he may pass the first gate of meditative control; that of bypassing the chatter of the *midconscious* and *superconscious* so that areas closer to the *subconscious* may be explored and communicated with.

A personal favorite mantra of the author which is credited to Ganesha is: *Aum Vighna Nashanaya Namah*. This mantra is said to invoke the Lord Ganesha and remove every hindrance in your life and in your works. It is said that by constant meditation on this mantra, all obstacles and blocked energy in one's physical and emotional bodies are released. With all religious mythology aside, the mantra serves but one purpose regardless of origin or so-called sacredness; it acts as *fluff* which is utilized to quiet and focus the mind. The intrepid explorer will soon discover that repeating a corporate slogan long enough through meditative techniques will deliver unto him the same result, though this is not recommended lest he later feels compelled to fill his basement or stomach up with their questionable goods.

If mantra does not adequately suit the practitioner, then other tools of the TM technique may. Some involve the visualization of being in a calmative location, such as an open, sunny field or beach. Others involve the visualization and holding of a particular shape or simple

symbol, such as a triangle, circle, star or Ying-Yang (Taijitu). For some, a symbol befitting the nature of a question or interest they might have may prove more appropriate, and could be anything the practitioner may choose so long as he is able to hold it firmly within his mind's eye. Such activity serves as a highly recommended exercise for his capacity to clearly visualize and maintain complex symbols.

In Christianity and Judaism there is also found the use of meditation and mantra, though it is for them called prayer. Despite this, the technique remains the same; to fill the mind up with a purposeful and clear point of focus so that a deeper form of communication might be ascertained. Whether this deeper form of communication is believed to be God, the higher self, the jungles of the human psyche, the Universal subconscious or otherwise becomes somewhat irrelevant, for it will no doubt prove beneficial to the practitioner in one form or another. The expanse of human culture is as a long parade including an infinite number of clamoring masks, though each of them is laid upon the same still, silent, immovable face.

If so willing, we encourage the practitioner to attend classes illustrating these techniques under the supervision of an experienced teacher, or at the very least, to perform his own research on the multitude of teachings under the umbrella of meditation, as it is surely enough to take up not one, but several books worth of information. We do however wish to warn the reader that these techniques carry along with them a long history of religious paradigm, and if he or she is wary of being indoctrinated into a specific modality or means of

viewing reality, then formal classes may not suit him. Such is the same reason as to why the author felt compelled to cut short his own Yoga class in college. If one is able to filter the paradigm from the meat, then he should by all means sign up for a class or workshop. If one is however simply after the techniques, free of religious assumption, then personal research alongside individual application is likely the best avenue.

With all things along the path, the practitioner should keep a journal detailing his every effort so that formulas for success may be charted and expanded on, and failures logically dissected. With the door of meditation open at his disposal, he may then attempt to further expand the grounds of his awareness to include the practice and eventual mastery of trance, lucid dreaming and out of body experience.

Trance

Trance, in its modern meaning, comes from an earlier meaning of "a dazed, half-conscious or insensible condition or state of fear", via the Old French *transe*, "fear of evil", and from the Latin *transire*, meaning "to cross" or "pass over". An intransitive usage of the verb *transe* is "to pass", "to travel". This definition is now obsolete, though it alludes directly to what the state of trance has always been: *a means of travel*.

Although not directly related to meditation, trance denotes the condition required to achieve various feats of esoteric prowess which include the magickal states of Gnosis, channeling, invocation, or, verily, most forms of

sorcerous activity. It is in some ways a general term for any purposeful altered state of consciousness, which may include the use of certain drugs or plants as spiritual agents. Although it points to the same psychic condition as an advanced state of meditation, “trance” may be found with greater usage within texts relating to shamanism, old-world paganism, voodoo or hypnotism than with other metaphysical or esoteric subject matter.

Dennis R. Wier, in his book, *Trance: from Magic to Technology*, defines a simple trance (p. 58) as being “caused by cognitive loops where a cognitive object (thoughts, images, sounds, intentional actions) repeats long enough to result in various sets of disabled cognitive functions.” Wier represents all trances (which include sleep and watching television) as a dissociated trance plane where at least some cognitive functions are disabled, such as volition, but not consciousness within the trance state typically termed hypnosis.

Although we only somewhat agree with this definition, it may give the reader an idea as to the wide and overarching nature of trance.

The final definition which we shall adhere to for the remainder of the volume then, is thus: *a purposeful state of altered consciousness*, as a trance without a purpose might directly fall into the realms of hedonism, and is of no use to the venues of occult procedure fueled by intent, or even accounts of outright shamanic ecstasy which are, though ecstatic, driven by a clear sense of purpose and functionality.

Trances have classically been induced by a variety of inhibitory or excitatory techniques, including long hours of dancing and repetitious drumming, vigorous prayer, meditation or, and perhaps most commonly, via the ingestion of plant sacraments such as sacred tobacco, datura, morning glory seeds or salvia divinorum (Native American & Brujo), marijuana or hashish (Old Middle Eastern, Indian & Caribbean), nutmeg or kola nut (Indian) and various other inebriants, though it is by no means dependent on chemical input, and may be attained without the use of a natural sacrament. Indeed, with enough practice, it may be attained at a whim. As for the A.A.O., we do not hold bias towards any one of these techniques, though we recommend great care and studious research if ingesting a chemical for the purpose of initiating any level of trance as an incorrect dose may prove fatal.

There exists some debate as to whether or not trance is one in the same as the state called Gnosis, as they each share some remarkably similar characteristics. For one, the practitioner either utilizes an inhibitory or excitatory route to achieve the state, and the psychic location itself is marked by a quieting of the internal dialogue alongside a sense of being “open wide” via the areas of perception, allowing knowledge or information to easily flow into or out of the psyche. Since trance has historically served as such an overarching term, we believe there is no debate necessary, and as such there is no reason as to why it should not also include the state which magicians label Gnosis. Just as well, it may include any and all accounts of so-called *purposeful altered consciousness*, which are, indeed, quite vast.

Lucid Dreaming

If meditation serves as the prerequisite for lucid dreaming, then lucid dreaming itself may serve as the prerequisite for out of body experience. For those who pursue such abilities, there is hardly an account available that does not include spontaneous events of lucid dreaming whilst one is attempting to initiate an out of body experience; in many ways, it acts as the first necessary gate which the awareness must become accustomed to before the greater abilities begin to unfold. This does not mean to say that lucid dreaming must be mastered before one might experience an account of out of body or astral travel, quite the contrary, as very few are ever able to master either one, though by and large it appears halfway down the road of these pursuits as a constant benchmark – and what a benchmark it is.

To lucid dream simply means to become aware that one is having a dream, not in the sense that one “wakes up” and out of his sleep, but rather that his awareness regains its composure during the virtual environment of the dream. He is then enabled to fully explore, manipulate and delve this strange and psychic location to his heart’s content, or in so long as lucidity maintains. As was mentioned, lucid dreaming has since been scientifically researched, and its existence is well established. The same cannot be said for out of body experience, and the reason for that is this: they are by no means the same beast.

Although it is entirely possible to simulate an out of body experience within a lucid dream, it is the

environment, the “rules”, if there are any, the informational content, the general level of awareness and realism, immediate memory recall, and, let’s just say it, *the smell* which distinguish the two phenomenon from each other. One practitioner and friend of ours even went so far as to distinguish LD from OBE in the sense of being inside or outside one’s own house.

Regular lucid dreamers may vouch for the undeniable “virtual” feel of the lucid state, for this is precisely what it is: *organic virtual reality*. Despite their various levels of realism as they pertain to visual detail and “physical” sensation, one remains very keenly aware that he is involved within an interactive film of sorts which is occurring within the confines of his mind. It is a 3D IMAX experience carried unto its utmost limits, with physical sensation and various forms of interaction being completely possible, just as well as any variety of illogical, fantastic circumstance one might encounter or manifest.

This is not to say that lucid dreams do not have their place within the Great Work, for not only do they maintain a sanctioned purpose, but are quite profound when carried into various other fields, as well. It is no secret that many inventors and scientists, when faced with a problem in their work that they could not seem to comprehend in their waking states had arrived upon a working solution via dream. If we were to accept that each and every human mind contains within it a seed of genius or profound creativity, then what better tool to ascertain the knowledge and conversation of it than the lucid dreaming state?

Through the practice of lucid dreaming the practitioner may explore his consciousness entirely with no semblance of impossibility. He may summon and converse directly with aspects of his personality, as well as the shadows of other people whom he knows or knew, as it shall become apparent to him that within each person exists a lineage of imprints consisting of every human relationship he had ever had. Some even claim that the lucid state may grant access to imprints of past lives and relationships, as well. These shadows should not be construed as the actual person, however, but are rather simply their remaining signatures, and wholly consisting of the learned details and mannerisms which the dreamer has come to know. We shall not however rule out any potential psychic links which might exist between two or more people, as these may shimmer more brightly within the lucid state.

The number one obstacle a lucid dreamer usually faces, aside from initiating the experience in the first place, is maintaining lucidity. It is quite easy for the dreamer to succumb to the flow of the dream and lose active awareness after a brief time. This is not so much the case with out of body experiences, which tend to maintain the same level of clarity, and without effort, almost as if clarity itself were woven into the fabric of the environment. Sometimes, this clarity may become more intense and in-depth than that of the waking state, itself.

There are a few tips the practitioner might try to prolong his lucidity, some of which include clapping ones "hands" together in the dream while shouting

“INCREASE LUCIDITY!”, spinning around in circles, or manifesting and putting on a shirt or other piece of dream-clothing which has “LUCIDITY” written upon it. Other interesting and unique tricks no doubt exist, and we leave this to the practitioner to either stumble upon or create. Some also recommend, as do we, the keeping of a dream journal whether lucid or not, as this self-appointed recording of dreamed events serves to place an emphasis on them which the mind may adhere to. Despite these, the most helpful trick for prolonged lucidity is most likely having already achieved a foothold within the psyche via the continued practice of focused meditation.

On initiating a lucid dream, the techniques are quite similar to those of OBE (out of body experience), with some slight differences. Having been formulated over a long expanse of time and research, they are much more fine-tuned today than they were even a few years ago. We shall list the most often used and widely successful methods here.

As a final note, although the general consensus appears to be that lucid dream states occur during intervals of brain activity wherein theta waves are most prevalent, good timing is often not enough, and the practitioner shall soon discover that it is his own *will* which serves as the final gatekeeper in the pursuit and mastery of these abilities.

Lucid Dreaming Induction Techniques

The first thing the practitioner must tell himself is that everyone is able to have a lucid dream. With this, and

alongside a firm intent to crack open wide the gates of such experience, he may attempt to utilize any of the methods listed below, bearing in mind that some might work better than others depending on the person attempting them.

1) DREAM RECALL

Although already mentioned in part, to exercise ones capacity for dream recall remains one of the most important deciding factors for success with lucid dreaming. It would not do the practitioner much good to attain the ability only to end up forgetting most of the experience. The training wheels for lucid dream recall may be placed alongside those of mundane dream recall, the keeping of a dream journal being strongly recommended for this. Upon waking, it is important that the practitioner write down his dreams as quickly as possible lest they fade entirely, with interesting and surreal details being lost amidst the returning march of the logical, conscious mind. It is sometimes recommended that one's dream journal be recorded in the present tense, as describing an experience as if in the present may assist the practitioner in recalling the events of his dreams more accurately. Others suggest lying still after waking up from a dream and quietly contemplating the remembered events before getting up to record it.

2) MNEMONIC INDUCTION OF LUCID DREAMS (MILD)

The MILD technique was first developed by Dr. Stephen LaBerge, and entails the induction of lucid

dreaming via a focused setting of intention. These intentions may take the form of self-affirmations or mantras while falling asleep, such as “I will have a lucid tonight and remember it” and similar. Others suggest writing down “I will lucid dream tonight” 20 times or more on a piece of paper before going to bed, and others still might utilize forms of self-hypnosis or binaural beats alongside the intention that they will have a lucid dream. We recommend any number of these done together, as it is all a matter of driving the intent deep enough into the subconscious mind as to allow for an automatic deliverance. As far as the MILD technique goes, if a little is good, then more is better.

3) WAKE INDUCED LUCID DREAMING (WILD)

This technique is perhaps the most fruitful and easiest lucid dream induction method to date, also called the WBTB method (wake-back-to-bed) or sometimes the Mind Awake / Body Asleep technique, and is reported to have a 60% overall success rating. The practitioner should at first go to sleep tired, as he normally would, though being sure to set his alarm clock to wake him five hours later. He then stays awake for 1-2 hours at the most before going back to bed, and during this time should focus all of his thoughts on lucid dreaming. During this 1 hour spent awake, he may utilize the MILD technique or spend the time reading material or watching videos which relate to lucid dreaming; this shall ready his subconscious for the task of becoming lucid. The WILD technique is

also often used by those seeking an OBE experience, and depending on the differences of induction may either conjure forth lucid dreams or out of body experiences. For the author, this particular technique has worked time and time again when used alone or alongside the MILD. It is highly recommended.

4) INDUCTION DEVICES

With the rise in popularity and cultural acceptance of the lucid dream phenomenon, there have been a few intrepid inventors who have sought to offer a means of inducing the lucid state via a number of experimental, electronic devices. One such device is the *NovaDreamer*, which is said to “detect when you’re in REM sleep, and then gives you a cue (subtle flashing lights or sounds) to remind you to recognize you are dreaming. These cues enter your dream, becoming incorporated just like an alarm or radio will sometimes work its way into a dream.” The *NovaDreamer* appears to be programmed to correspond with the natural sleep cycles, and when REM (rapid eye movement) sleep begins, it flashes a red light into the closed eyelids of the dreamer or plays a sound. These cues may find their way into the dream state as a surreal symbolic form (such as a red balloon or ball suddenly appearing, or other similar object which suggests the incoming flash) or a sound which matches the incoming noise. These may serve as dream triggers which then allow the dreamer to realize that he is dreaming, whereby his awareness regains composure and enters a state of lucidity. This is the one technique which the author has no experience with, and so cannot offer an informed opinion either way as to its efficiency. Other

induction devices may include natural herbs, though with this, as well, we have no direct experience. Personal research is, indeed, the key.

Out of Body Experience

At the time of this writing I have just had my first Out of Body Experience in close to a year and a half. I blame this experiential drop on the lack of continual practice during hectic times. I was wary of writing this segment as I felt I had lost the ability, though now being literally fresh out of the “astral”, or wherever OBE takes place, I have regained some semblance of my former confidence and the experience continues to both amaze and invigorate on many levels. A few weeks prior I had managed several accounts of lucid dream, though this most recent OBE also served to reestablish the obvious differences between the two experiences. For one, there are very few lucid dreams that I am able to recall beyond the span of several weeks. OBE’s however seem to lodge themselves within memory just as easily as waking life.

As for methods of induction, the WILD has always worked best for me, but this may simply be a matter of personal preference. I have attempted other methods in the past, but alas, lacking any measure of success with them they shall not be reviewed in whole. References for these details may be found in the recommended materials section of the book, and we encourage the practitioner to attempt a wide range of techniques until he arrives upon the one which continues to offer the highest levels of success. I shall however review but a small fraction of my past OBE’s in order to

give the reader a taste of what to expect. Nearly all of the following accounts had utilized the WILD technique, although they are not listed here in any accurate chronological order.

Account #1

I wake up after five hours of sleep, and then spend the one hour awake getting myself into the right condition for OBE. For me, this entails the remembrance of an emotional anchor, the feeling that resulted during and after my first experience with it; the special feeling the “astral” has while you’re in it, a sort of clear-minded blooming, buzzing opportunity wrapped in the fragrance of an alien world. There are times that I can recall it quite well, and induce the travel by means of its simple recollection. In such cases I feel as if I have one foot already in the door, and so the breach occurs with little effort. At other times I feel a greater wedge, and so tend to stick to the method which had offered the highest measure of success, namely, the WILD.

Unlike prior experiments, I decide to sleep downstairs in an unfamiliar bed, which was actually a couch. Not having very good control or focus over conscious states at the time, I eventually pass the first threshold and drift through the hypnagogic along with its various firings of subtle sounds and images. After a while hanging here, I eventually pass the second threshold and become “unconscious”, though I had managed to pass through this eye of the needle before, maintaining awareness until my body fell asleep. Either way, the usual next stage is that of suddenly regaining some sort of

higher awareness, although without the body waking up. One finds himself as a dot of awareness floating within a black sea, which is in reality simply the body as it exists without the constant influx of external stimuli.

The body as it exists without external stimuli is a boring place to be in. One could either initiate a lucid dream at this point, or have the radical thought of leaving the theatre all together. For Out of Body explorers, this second option seems the most adventurous and worthy. At this point of decision, although for some they seem to occur right out of the state, the phenomenon known as *the vibrations* begin.

Although these are a very real phenomenon in the sense that they are obviously felt, OBE researchers seem to be at a loss for any real explanation, although many exist. The vibrations are just what they sound like; a series of jolting wave-like sensations that seem to spread throughout the now-paralyzed body. They range in feeling from a gentle electric pulse to a full-on electrocution, usually most frequent in the abdominal area or the head, and often with a gently pulsating or more frantic electrical-type sound to accompany them.

Some, such as Robert Bruce, describe these sensations of electrical vibration as a phase-shift occurring between ones subtle or astral body as it attempts to leave the physical. Other authors will have different theories, and despite the mystery, the OBE explorer will no doubt experience them for himself. I for one have no such theory of my own, aside that they usually occur during or right before a successful "exit". For the author, a feeling

of “giving in” to the vibrations, instead of being startled by them has yielded much success.

After spending but a moment in the sea of darkness which was my physical body and experiencing subtle vibrations, I decided on rolling out of the body and found myself in the living room where the couch is located. The means of exit may differ depending on the attempt, but for the author, a decided attempt to either “roll out” or “lift out” has worked. One simply has to follow through on the desire to leave the body and penetrate the astral, if, indeed, this phenomenon is actually an occurrence of leaving the body. Such an assumption seems, at this time detrimental; although we shall be using the classical terms here, I for one by no means assume that OBE directly describes the existence of the soul or existence after death. Such assumptions are in dire need of further research, and we shall simply leave it at that, for now.

Once I am out, I spin around for a bit due to the perceived force of my push outwards, but eventually stabilize and take a look around. The room looks exactly as it had before, as always, and these dimensions usually maintain in normalcy for a time, although this venture is different, and even if I do not know it at the time, will not last very long. Something feels out of place within the environment.

I go to a mirror in the room in order to look at myself; something I do at the start of nearly every OBE. The reason for this is that I have often seen changes or symbolic details in my face, sometimes subtle and sometimes outright strange, either as a means of

divination or predicting future obstacles. Sometimes it simply assures me of a solid footing and awareness during the OBE, as looking in the mirror is something we all do every day; a self-assuring normalcy.

This time, however, I notice another face in the mirror; a being standing a few feet behind me, staring back. I turn around to see it, and the figure is a tall male dressed in what we might call “subculture” clothing; leather jacket, tattered pants, metal jewelry. His eyes are blazing with a deep yellow fire, and he has a smirk on his face.

I ask, “Are you here to help?” to which he only shakes his head. During the brief exchange, I begin to pick up the distinct impression that this figure is a demon, for the lack of a better word, but an entity which might surely be called by such a name within our own collective culture – *it was the smell*. Lacking any better option and not wanting this thing to follow me around for the length of the experience, I decide to attack it; something that most astral beings, particularly the nasty ones respond to when they become a tad bit annoying. After all, I didn’t even go outside yet. This was my space, and I did not want him there, staring down and taunting me in a strange, uncomfortable silence.

Knowing this thing is no good, I go in to strike a punch, and the moment I do his rib cage opens up to form a mouth with teeth and his face contorts to show an expression of rage and power. The shock which his reaction brought was enough to wake me up, effectively ending the experience. Once awake, a look around the

room to catch his next move, but there is nothing – I am back within the physical.

During the week after, and being just a little worried about attempting another exit if this thing were to stick around, I detailed the experience to a few of my colleagues. One particular piece of advice I attempted to follow, in a sense, was to transform oneself into a tiger or other threatening image when confronted with these “visitors”, and although having stunted my practice, I must have surely thought about it enough, for the next time I projected in the same room there was a half-translucent tiger patrolling the grounds where I had met the entity. Perhaps I had created a servitor out of sheer worry and mental distress. It must have worked, because I have not had an experience since where the same entity appeared.

This is perhaps a poor example to begin with as it details what might be seen as a threat while in the astral. Though on the other hand, it is necessary. The practitioner must remember that within this place, he cannot be harmed. As they say, *the only thing to fear is fear itself.*

Account #2

Perhaps Hell does exist. At least now we have a series of eye-witness reports, and a strong method by which to arrive upon it. Yes, there does appear to exist a sort of Hell within the astral, and I have had the utmost displeasure to explore it for a time. Although not exactly a location, it seems to manifest when its frequency is

tapped. The environment changes and its reflections begin to depict that thing which deals cards with the lowest portions of conscious thought. Colors turn darker, muddier and more haphazardly placed, wildlife begins to appear in the form of swarms of dead but animate rodents pouring out from every open drawer and cabinet, the very smell in the air turns rancid and around every corner there awaits a displeasing experience. Luckily, this Hell may be phased out of relatively quickly.

This realm is what explorers refer to as the “lower astral”, a sort of garbage dump or sewage pipe for rogue or “spoiled” energy systems. The entities experienced here are hardly ever humanoid, but consist of small creatures, at least, that’s the only form I’ve ever experienced here, which simply means to say that I tend to avoid it when I can.

Account #3

I “roll out” of the body after the WILD technique. This is usually early in the morning. This account actually describes quite a few; as first, the room encountered is exactly the same as one would expect it. Everything is in place, and everything is as it would be if awake, however, these details become more warped as lucidity or conscious focus becomes more blurry; sleepier. Dimensions twist and contort, but slowly, and events are beheld within the experience which become more symbolic than actually occurring. Old friends or even deceased relatives may be met, with the practitioner being convinced that they are holding a meeting with these people. The boundaries between Lucid Dream and

OBE may blur entirely at times, with the practitioner slipping into more of a lucid dream than a true to form OBE. He may wake up several times during this, and fall back asleep only to appear where he left off. The OBE state in this way demonstrates a higher form of lucidity than the lucid dream state, and a much higher, even inconceivable by most, form of lucidity outside the ordinary dreaming state. Does it all occur within our minds, or is there something else out there? Only continued test and trial would give a personal answer, although many studies have already been conducted by the Monroe Institute within a scientific setting, and an equal amount of NDE's, or Near Death Experiences have been documented where the patient was able to fully recall the operation experience, even down to the tools used and conversations between doctors. This experience is sometimes garnered even when the patient is legally dead or brain dead.

Account #4

While living in New Jersey and having held the ability for quite a while at the time, I manage to perform the OBE without using the WILD at the request of my mate, rather, I manage to get into the astral at night; a rare occurrence. She had wanted me to scan the apartment for any possible threats, as we had gone through a few weeks of being poked by invisible fingers in our sleep, names being called, and other such strange occurrences held within wakeful sobriety. The experience did not last long. I did manage to get out, and then proceeded to check out the kitchen. All details were as if I had observed the environment during the wakeful state, although upon

entering the kitchen, I observed a cat-like entity with no lower body but for a long tail, covered in black fur sitting upon the stool which was in the kitchen. I immediately attacked this thing, chasing it into the nearby closet and continued to attack it, although I cannot recall the exact means of attack, it seemed to be an energy or intent-driven focus. After the experience, she later exclaimed that this exact creature appeared within her mind the night before, and that it presented itself as the solution to a pressing and personal problem, although she did not believe it, or rather felt within it a sort of uneasiness. Was this a rogue entity which places itself within the thoughts of human beings as a sort of archetypal solution? If such is the case, than most of us are prey to these sorts of astral entities, seemingly lodging themselves within our thought processes as “logical avenues” when in fact, they are using us towards their own gain. It is for this reason that we should attempt to scale the possible higher dimensions of consciousness, lest we fall prey to foreign influences which are not of our own selves.

Account #5

The WILD technique is used. I was already within a deep and emotional place, so this might have been a factor. But this experience is different. I am shot forth into a different lens, or way of viewing; more of a psychedelic experience than anything, although completely sober, and, indeed, with the physical body being asleep. With this lens which I can only describe as the 11th dimension via shamanic descriptions, being not only outside of time, but outside of language and description, I am able to view the larger picture insofar as

it presented itself. The first noticeable detail was viewing certain occurrences outside of time, life on earth, for one, being the byproduct of an elusive Big Bang, or rather, that was the only culturally-derived and remembered language which I could describe it by. Subtle quantum fluctuations gave rise to ever-expanding and evolving particle symmetries and asymmetries via what can only be described as “heat”, but it wasn’t heat; it was the anticipation of a future state, and the reacting towards it in order to meet it, and all through the means of probability; the original parent. The Universe spiraled out into all and every possible state it could, some with slightly different attributes than others which hardened and crystallized into physical laws; unshakable and sacred numbers. The entire shape is that of a pinwheel with a near-infinite amount of possible states proceeding onwards from the middle seed; the Big Bang. Some of these realities, after billions of years, organized the raw condensing material into organic, even intelligent life. Others could not perform such a feat. Some still managed it, though life was formed out of elements and particles which we have no name for within our own variation. This mind-boggling scenario did however offer some clues, although brief. It alluded to the possibility of one of these realities, or Universes, generating intelligent beings much like us, some given a different slant on history and able to advance much quicker, and others still evolving out of admittedly exotic circumstances that they became a species far more intelligent than we could ever imagine. What connected them was their means of describing the Universe; some used math, much as we understand it, but given the understanding that math only functions as a viable means to describe the Universe via

the senses and intellectual function, thus reflected within their own nature, mirrored and capable of giving birth to varying forms of technology. Others still, in more distant locations on the Multiversal pinwheel advanced so much that they developed the means to become aware of the others, which were and are, in essence, actually themselves (us included); no more than a singular consciousness spread out over the totality. Some of these, by result, discovered the means whereby they could navigate through the various spokes on the pinwheel, even through time, and may appear within the other Universes as, so we say, Unidentified Flying Objects or otherwise. This particular experience was greatly reflected, and even advanced by a future Ayahuasca experience, and I am still working with it to this day. This is partly because it was so astounding in scope, and partly because recent developments in the realms of physics and Super String Theory may, indeed, eventually reconcile it. Sometime later I had stumbled upon a Terence McKenna lecture which describes almost the same perception, although being off by a few near-infinite probable realities within the spectrum of this totality I had encountered.

Although my collected OBE accounts are quite numerous in whole, I did not record them all within any sort of journal at the time of their occurrence, while others, although remembered, are largely too personal and revealing in nature to share within this volume. The OBE experience is quite literally a peeking behind the veil, with no two accounts ever being exactly the same, although there do exist some cues to watch out for which may point to the experience being a proper OBE or not. These have for the most part been mentioned earlier

within this chapter, and should be kept in mind if one is having difficulty discerning a lucid dream from an OBE, even if they are usually starkly apparent from each other, much like night and day.

There appears to have been a recent resurgence in OBE and NDE (near death experience) research, including accounts from hospitalized patients whom, while put under during surgery, were able to recall discussions had and advanced surgical equipment used during their own OBE/NDE state. Some of these patients were declared legally dead or brain dead during their experiences, which is to say, they presented no readable brainwave activity and were thus incapable of relating accounts of complex memory and thought. These occurrences do, however, seem to happen, and may point to the seemingly bizarre conclusion that the brain does not equate to thoughtful consciousness in and of itself. We as a species appear to be upon the cusp of an earth-shattering discovery which may very well beat out any theoretical scenarios of extraterrestrial contact by a long shot: the possibility that the self may survive the death of its organic host. What a different world it would be, indeed, if this were to be proven beyond any reasonable doubt, without and needless of any attachments to religious dogma.

“The self is like a pearl. To find it you must dive deep down into silence, deeper and ever deeper until it is reached.” - *Sri Ramana Maharshi*