

The Techniques of Astral Combat

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An Analysis of the Astral Planes

G. Travels

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To the unknown who have always lifted their hands against evil...

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Foreword

It is January, 2002.

We have become aware that one among us has betrayed our trust and has released information that must be kept secret. This has come at a time in which this manuscript has become all the more urgent. Regardless of its urgency, we must now set this task aside for the time and take up another...yet we offer up what we have completed so the reader may take the first steps along their new journey. We will be faithful to our cause and complete this manuscript in a new edition when the time becomes appropriate. Until then, this incomplete text must suffice. We pray that it does suffice.

Introduction

Imagine:

...as the mists coalesced into lucidity he finds himself standing on a dark plane; a featureless ground like black onyx, a featureless sky scarcely less black. Some distance away a pair of white pillars stood, vague uprights: with a will, he forces coherence into them and now they flashed with resolution—Doric columns. He smiles inwardly at his good fortune of having studied ancient Greek architecture...

"If it's hiding anywhere, it's here" he thinks to himself, willing himself toward the pillars with a wary, combative stride.

A vague, featureless stirring behind the columns confirms the presence of his quarry. Steadying himself for the confrontation, he cautiously advances. He scarcely notices his right hand reaching to his side for his familiar weapon as it has so many times before...

Suddenly, in a blinding flash of light, the hazy form explodes into a thousand dark fragments, hurdling themselves at him—he finds himself knocked flat by the blast. Desperately fighting to gain his footing, to steel his consciousness, the fragments coalesce into horrible things; evil creatures that attack him. They are wasps stinging at his eyes, he swats at them; they are rats swarming over him biting, he hurls them off; now they are bats; now they are things indescribable. His resolve leaves him, his will gives way to terror, and the teeming creatures, sensing his panic, tear at him with an increased voracity. Helpless he collapses, writhes, frantically covering his face with his hands, but to little avail...

The plane dissolves, he falls into the abyss, barely conscious, howling with fear and pain... a falling, a falling, a writhing, a shuddering, a shaking...

A shaking, a shaking...

Chapter 1

The Nature of the Universe

The universe is comprised of essentially two elements: matter and consciousness. It is almost an error to divide the two, as we will see; they exist as two parts of the same spectrum—yet this division is useful in explanation. All “objects”—we define an “object” as anything that exists; elementary particle, you or me, or astral beings—all objects are comprised in substance of either pure matter, a mixture of matter and consciousness, or pure consciousness. As such, all objects can be placed somewhere on the elemental spectrum, though many end up near the middle and most all forms of life and intelligence do as well. Some things are very material, and not very conscious: i.e., rocks; some things are quite material and a bit consciousness: human beings; some things are not very material and quite

a lot consciousness: those entities referred to as “Fay” might be good examples; and some things are scarcely material and most all consciousness: astral beings. The more matter an object contains determines how much spatial form it has, and the more consciousness something has determines how much “lucid intent” it has. “Lucid intent” is a difficult concept, but a critical one. Lucid intent will be explained in a moment.

We, as human beings, are primarily *material creatures* that inhabit the material portion of the elemental spectrum. This much should be obvious, but much has erroneously been said to diminish the importance of our material nature or to create a metaphysical bias against material nature. We are material beings; we arise and are created from matter and it is our material from that engenders our identity. This is not to say we do not have a “spiritual” component, but we need to establish context. *We are again, MATERIAL creatures that have a “spiritual” component, and our spiritual component gains identity from our material part.* We are NOT “spiritual” beings with a material part, as many would like to have us believe, so dangerously—though there ARE beings like that and we are not they. More precisely, and to define and remove the loaded term “spiritual”, let us say that we are material beings with a strong element of consciousness. This consciousness has substantive characteristics. Let us continue.

As we move about the day in the mostly material world we inhabit, our consciousness becomes fatigued and rarified, and thus we require sleep. Sleep is the mechanism in which our bodies place our material selves in stasis, freeing our conscious selves to be free to enter the astral planes—those parts of the universe comprised of consciousness RATHER than matter—and then replenish ourselves. There is then no supernatural world, *per se*, as all things, even those we traditionally have called supernatural are made of more or less the same material and inhabit the same natural universe.

Between matter and consciousness, however, there is an infinitely thin veil that certainly separates the two. Certain things only occur on specific sides of this veil. For example, and most importantly, energy is only created

by material interactions on the material side of the veil. Much has been said about the nature of energy in metaphysical circles—again, much correct, but incomplete. Some people like to say that everything is comprised of energy. *This is not true.* Some people like to refer to emotions such as love or hate as energy. This is nonsense. Energy proper, however, is a material essence, measurable and manipulatable by material tools and only created on the material side of the spectrum. Light, electricity, and heat are common examples of what we are referring to as energy proper. All can only be manipulated on the material plane. One can not “will” electricity down a power line or ignite a fire from anger. One cannot spin an electric motor with love. It takes physical laws and physical tools to generate light, electricity, or fire. Because of the fact that true energy is developed on the material plane by material means, the consciousness side of the spectrum is often energy devoid much of the time, unless living beings actively carry it there embodied in their own form. This we human beings do, more or less by accident of our own nature, as well as the consciousness beings that primarily inhabit the astral planes, as they require energy for their life, and must get it some way or another.

Likewise, in the consciousness part of the universe, the astral planes are often awash in “lucid intent,” the “energy” of the conscious part of the universe. Lucid intent is the dynamic “energy” that gives motion to consciousness—it might be properly expressed as “will.” Difficult for us to define, as we are primarily material, it is that “lucid intent”, the “astral energy” that gives our consciousness volition and motion. This is the reason that we human beings must reach into consciousness to stay alive. Lucid intent is just as real and dynamic an energy as electromagnetism, but it is the energy of again a different realm, so be certain to keep the two concept separate and distinct.

Consider what happens when we don't sleep. Sleep is obviously much more than just physical rest; we all know this to be true. More than physically tired, lack of sleep makes us confused, our consciousness becomes much more vague, we lose will and volition until we can no longer will

ourselves to stay awake. If we don't sleep for long periods of time, the effects are quite acute—we actually get physically ill and start to “hallucinate”—though as we will see those experiences called “hallucinations” are not what we might think.

When we sleep, we dream. Much is and has been said of dreaming as well, but the plain truth is that dreams are simply our wanderings into the realm of consciousness—into the astral planes. Astral projection is spoken of and taught, out of body experiences as well, but the teaching of it is hardly warranted, as we can not help but do it. The only difference between what is commonly called an “out of body experience” and a dream is really how far into the astral planes one goes, how much lucidity is present, and the degree of conscious coherence. It is absolutely natural to travel in one's astral body, and again even necessary, or as we have seen, our consciousness will become rarified of “lucid intent” and eventually break down.

So then, thus far this may seem a unique explanation of the metaphysical nature of the cosmos, but as such relatively reasonable and nothing in it far removed from what most of the major traditions might suggest: that is, if they were actually required to provide an explicit and tacit analysis of the issue at hand. In fact, this explanation more or less fits what we have known or experienced throughout our lives. We have known that we are material creatures, that when we are cut we bleed and that this is our primary existence, but that we know that there is another aspect to our existence as well. Some people have claimed to have experiences of “otherworldly” nature, some of these might or might not be true, but what we know for certain is that our dream life has been throughout our life very powerful and important. We are here to affirm that—very important indeed.

This is the reality, but there is more to the dynamic. What is important to note is that we inhabit this universe with other entities. Some we share the material plane with and we are familiar with, the animals and even some of the higher plants have a degree of consciousness and can be

described meaningfully as “entities”, others we are not so familiar with as they inhabit primarily the planes of consciousness and are comprised mostly of that substance. As such, the only times we encounter them are when we enter their realm to replenish ourselves, or when they enter ours in search of life energy.

Because human beings are nearest the veil, and one of the most energetic life forms on the material plane, some of these entities view human beings as a desirable source of this life energy.

Yes, in plain English, human beings are often parasitized by many of these dark entities. . .

Exercise 1:

Attempt to recall a time in life when one of the following occurred. These are classic examples of astral beings attacking in order to gain life energy.

You had a dream. In it you are quite lucid. You see some sort of dark, shadow figure with no real form. It may seem if it is wearing a cloak or long coat that obscures its form. It may be seen with a hat or hood that obscures its face. The dream seems so real and the creature seems to have such evil intent, that you become paralyzed with fear. You may have woken feeling actual physical effects such as cold sweats, fever, nausea, or a general feeling of malaise.

You had a dream in which you were chased. You may have tried to hide or may have been caught running down a hallway that didn't end. The whole time you feel as if something is about to catch you and do unspeakable and horrible things. Often you will wake up feeling physically spent.

You have a “dream” or visitation by entities. These entities approached and seemed to simply stand in close proximity. They

do not seem to be there to cause harm, but you find you still are unable to move or do anything but stare back. Again, you may feel temporary paralysis and physical malaise after you are released.

Most all of us have had these experiences, have we not? At the time, they were absolutely real and frightened us to the core—most of the time they occurred in childhood and then ceased, or accompanied times of anxiety or illness. The reason for this is simple. As children we are energetic and vulnerable to attack because we have not yet learned to defend ourselves and our astral self-symbol lacks coherence—we experience these things in times of stress later in life because our defenses are suppressed due to stress in our material existence. The human species, as well as most higher material species, seems to have some natural inherent resistance to attack by astral beings, as certainly would make sense from an evolutionary point of view. Certain actions, however, as well as certain environmental factors can be found to enhance or diminish our natural resistance.

The natural resistance to astral attack that material living things have evolved is little understood as to its mechanism. As such, we will not spend a great deal of time discussing it except to offer an idea or two. One astral warrior that we have traveled with described to us this natural resistance as taught by his house. We found it interesting so we will repeat it for you here. This house believes simply that one gains resistance by building one's life energy to high levels. The resistance comes because the stream of one's energy is just overwhelming to astral beings. He likened it to trying to get a drink from a fire hose. It is simply too much for all but the most powerful of them to handle. They are much more likely to feed from a weaker, less energetic human. Any predator on the physical plane attacks the weak of the group. For example, lions never attack the strongest of the group. If they were to do so, they would much more likely be injured. This group of astral warriors believes it is the same with astral beings. They can actually be injured if they try to feed on a powerfully energetic

human. This is an interesting idea, for certain, and seems to carry some truth in it.

As another idea, and one that pertains more to other material living beings than humans is this: that strong, healthy material nature is very coalesced—and leaks very little energy, being very systematically efficient. This makes strong healthy living beings first of all very difficult for astral beings to sense and locate—as well as very energy little is offered up freely for the taking. As such, strong living beings again are poor targets for feeding and astral beings will tend to look elsewhere...

The astral beings are very little understood to us, which is natural, as the very medium they naturally exist within is very alien to us as well. Most of us have experiences in the planes of consciousness that are limited to typical dreams—fuzzy, disjointed, difficult to understand semi-narratives. To make sense of the astral world one must understand the nature of consciousness. It has been argued (even in the material world, in fact) that nothing in the astral planes exists without a perceiving eye. To assume that an object comprised of consciousness exists, it would seem to follow that it only exists if it is self-aware, or exists in the awareness of another. Now we can begin to see why lucid intent makes sense as the “energy” of the conscious planes. Energy, on the material plane, is expressed basically as heat—randomized kinetic energy, or, if it remains coherent, movement or light. Lucid intent works much the same way—it lingers as background noise of the passage of an entity, or if coherent, as the actual real time manifestation of the “will” of an entity. We do not know whether or not the true astral beings even have a form—many encounters with them are formless—but in order to move or manifest action, at least to manifest action in our realm of consciousness, they often project form. Manipulation of form is critical on the astral plane, and one of the primary skills of the astral warrior.

It cannot be known either whether when a human being in a sleep state enters the planes of consciousness, there is any spatial component that exists inherently in the astral world or whether the spatial component that

APPEARS to exist is an expression of the immediate environment of the sleeper. It could be either way, and it is not certain that it matters. Still we need to explore this point to understand the astral world, and the implications are worth considering. Let us assume a person is asleep alone in a cabin in the woods. It is likely that the dream state that occurs will involve the cabin in the woods in some manner, but not necessarily the case. Why? Because we have an erroneous view of what occurs when the astral body leaves the material and where it goes. Some have assumed that the astral body is like some sort of ghost or spirit that floats out of the body and wanders the *material* plane. This is plainly not true, and wishful thinking. It doesn't even make any sense, if we stop and think about it, for no one, even the greatest astral warrior, or supposed psychic, has been able to demonstrate an ability to project an astral awareness and wander the material world. If one could, to leave ones body, walk down the street, and enter a building one has never entered, see it, remember it, describe it—and return with that knowledge. These psi experiments, far beyond the ability of any “remote viewer”, could be done by a child with ease. So back to the sleeper in the cabin, if the astral body were to examine the cabin, staying close to home, so to speak, the most likely appearance of the cabin is that the cabin appears in relatively low resolution, and in highly symbolic terms. Again, this is because this cabin is not the material cabin—it is the astral Cabin, with some low level of latent consciousness, even perhaps the consciousness of the mice in the walls, exists as a manifestation of this consciousness in the astral planes, and the sleeper, our astral traveler, sees and expresses his manifestations of consciousness upon it as well. Thus, nothing exists in the cabin that isn't already known or seen, and for most of us that means symbolic existence even in places we are very familiar with.

Exercise 2:

In your home, you undoubtedly have a bookshelf with a number of books on it. You've likely seen it most every day of the last

year. You may have just pulled this book off of it. Picture it in your minds eye. Now, count the number of books on it.

It is quite likely you can easily picture the bookshelf, even see many of the books, or so you would think. But as for a count, unless one is very gifted with a high degree of lucidity, it is doubtful that you could name the number for certain. The bookshelf, in your consciousness, exists not in the same way as it does in the material world, it exists, again, as a manifestation of consciousness as perceived. You will likely have a bookshelf in your astral house, but no real books will be on it unless you deliberately express them there.

This is why it is likely that elements of the cabin likely express themselves, but not necessarily so. It seems to many of us that there indeed is a spatial component to the astral planes but only because of experience—it seems that coherent travel to places far away from the actual physical location of the sleeper is quite difficult and almost impossible to control. If there was no spatial component to the astral planes, it would seem that there would be little difficulty in traveling from one astral place that is a clear manifestation of a known physical—say one's home—to another place that is well known some distance away. Practically, however, many of us feel that distance DOES impact our ability to contain coherence. Also, if there were no spatial component the existence of the astral portals would make very little sense. Thusly, we recommend the idea that while the astral world has a spatial relationship to the physical, it is far more of a metaphor of the physical world than it is an analog of actuality.

It is time for us to discuss the very very important issue of coherence. Its nature was hinted at in the last experiment, now it is time to clarify.

Exercise 3:

Close your eyes. Picture a book in your mind.

Now try to increase coherence by:

- A) What color is the cover?
- B) What is the title and author?
- C) Open the book to the 15th page.
- D) Read the 15th page out loud.

How far could you get? A practiced astral traveler needs to easily be able to manifest level “C”, of the experiment, level “D” will only come with years of practice, and coherence beyond that can only be accomplished by masters with special intent.

Now the astral beings are masters of conscious coherence, as would be natural as the planes of consciousness are their natural habitat and home. They have no trouble manifesting all sorts of forms, although they often have a form that is typical of them, and more an expression of their intent than actual form—but as we have said, form and intent are often one and the same on the astral planes. This is typical especially of some of the weaker astral entities encountered by an astral warrior: a typical encounter involves a dark lurking form of an entity expecting to be able to paralyze by fear and catch a quick meal—but when the attack is returned by an astral warrior, the being often manifests all sorts of fangs and claws and snarling to defend itself. This too would make sense as follows from our explanation. When coherence exists between beings encountering the same proximity on the astral plane, the manifested objects must be “coherent” and contain “lucid intent” to both beings. Thus the fangs and claws—we view fangs and claws as things that would damage us, so does the astral being, hence the projection—and thus the damage is actually done, to our astral body, which then comes home to the material—*and the wounds in some way are absorbed by our material form.*

Without coherence nothing has stable form on the astral planes, including the astral traveler. When we enter the astral planes in our astral body, our astral body draws its conceptual coherence from the material

body. This is why it is important to insist on the material nature of our existence. Any strengths, skills, weaknesses or maladies that we have on the material plane will be carried with us onto the astral plane. This is not to say, however, that if, for example, we were missing a leg, that we wouldn't or couldn't run across a field of grass as we might have once before we lost the leg. We could, and might. We often do such impossible things in dream states. But we do so conceptually as a DENIAL of the material reality, we CAN draw coherence into the denial by a force of will, and thus engage in the impossible, even things like flight. And we do so, but it is a dangerous and bad habit for a simple reason. We never shake the knowledge that the denial is still a denial, and the "coherent denial" is much less stable a form and requires far more "lucid intent" to maintain than would a projection that was a simple, unconscious manifestation of a material reality.

This leads to a discussion of what one of the greatest dangers of learning these principles has been: denial. Many people are drawn (and drawn, as we will see, is the exactly right word) to esoteric practices and varieties of religion and spiritualism precisely *because they have an uncomfortable material reality that they want to escape*. It is of utmost importance that you ask yourself if this has been the case for you or no before you delve any further. It is critically important that one understand that any unresolved problems on the material plane WILL pursue one unto the astral, and there will manifest as coherent weaknesses or vulnerabilities. Fundamental, unblinking personal self-understanding be realized BEFORE attempting any but the lowest planes—this self-understanding must be had of one's material nature before launching into understanding one's conscious nature. It has been believed, and rightly so, that most people lack the basic discipline to take this responsibility seriously, and this is why these very candid principles have been for centuries withheld. We only break that trust today because, again, so many people have come to causally pursue esoteric doctrines that are ill-defined and with no guidance and responsibility at all. *Let this not be you.*

You are about to partake in the first and primary ritual of the astral warrior, which will, if taken seriously, begin to strengthen and coalesce the conscious self-symbol, so that maintaining coherence of one's self on the astral planes will be much easier. It needs to become automatic and requiring next to no effort. This ritual you will immediately recognize—such rituals are found in many traditions—the difference here is that we will describe to you tacitly what you are attempting to do and why; why the archetypal presentation is critical, and how to recognize the results of the meditation. It will, even if not carried any further than the first stage, greatly increase one's resistance to predation on the astral planes.

Ritual 1: Mirror gazing.

You will need a quiet dark room with no light entering from the outside. A dark patternless floor is helpful as well. You will need to take a mirror, or several if you have access to them, that can be placed so that one's reflection can be easily viewed. You will need a single candle, or other point light source, to be placed on the floor in front of you. Sit on the floor and gaze at your reflection until fatigue begins to be a distraction.

The goal here is to see one's body in totality, and to know it from every possible angle of viewing. This allows the astral body to maintain coherence and lucid form on the astral plane. It is imperative to understand one's physical form in the highest level of resolution possible, every muscle, every hair, every wrinkle and every blemish. The point source of light is chosen so that other objects within the room are not seen and thus identified with the self-symbol, as well as that point source light often accentuates the visual effect of form, making it more memorable.

Much will be learned from this very fundamentally important ritual. We will learn that our image of self is likely very vague and poorly defined. Most of us, before engaging in this ritual, have no idea of what we look like from the back. As follows, our appearance from the back to other

entities on the astral plane is vague and poorly defined, lacking coherence—or sensory input. This is why many predatory astral beings approach from the behind—there they can often feed for some time before being detected, much less repulsed. Many people report that after even one experience with this ritual, the presence of the astral body in their dream state is far more pronounced. As well, many note the presence of many malevolent astral entities. *We caution to note that this ritual summons nothing, only makes one aware of what has been present all along...*and hopefully now can be learned to be avoided.

Watch for errors or signs of denial, as these are once again, very dangerous. It is important that one can observe one's self in entirety with an air of calm acceptance. If one feels pangs of disapproval or unattractiveness when viewing oneself, it is important to end the ritual immediately—these real problems will manifest into the astral body and there is no need to further consolidate them. Then, before one attempts to make further forays into the astral wilds it is important to get oneself to a gym and train one's material body for the journey. There has never been, and there never will be, an astral warrior who couldn't have been, or likely wasn't, a capable warrior on the material plane as well. Big biceps, frankly, manifest themselves as symbols of power and effectuality on the astral plane. The lack of physical power or prowess, basic weakness, manifests itself as weakness on the astral plane as well. DO NOT be misled by wishful thinking otherwise—this is most important. Basic mental will does indeed play a part on the astral plane as a strength, this is true, but it often does not carry the same symbolic weight as pure physical vitality, for we material beings, at least. If one truly has a strong and powerful will, and a weak body (which is almost never the case as they are almost mutually exclusive), strong enough to be viable on the astral planes, then it should be little trouble to exercise that will on the material plane as well. With due care and discipline, one can engage in a serious exercise routine and amend the fundamental problem of the weak body.

We are full aware that this admonition is and will be unpopular. We offer no apologies. We state flatly that if one hasn't the courage for the material plane, one's home, then the astral plane is certainly NOT for you. We know much has been said in many traditions to the contrary—we know, but the sources of those traditions that encourage degradation of the physical form for “spiritual” ends we know and attack as wholly evil. Evil traditions almost always feed on the weak and cater to the desire of that weakness. Step back for a moment and ask a couple of questions. Why would it be that very physically healthy people, well fed, well exercised, and living happy healthy family lives almost NEVER have “visionary” experiences? Why would it be that “visitations” almost always accompany times of fatigue, illness, or stress? Why would it be that rituals that encourage “visitation” experiences almost always involve hunger, lack of sleep, harmful substances, or other physically damaging factors? Why would it be necessary to weaken or harm ones self to open doors to supposed “benevolent” entities? Does this make any sense at all? Of course not! Not to say that these rituals do not work—they absolutely *do* work—but *the doors they open are almost never to the sort of being one expects*. It is because stressors do not summon anything, except in the manner a dying creature might be said to “summon” vultures. Increasing one's personal vulnerability and exposure will have effects, but the effects will almost always be negative.

We hear petty casual “shamans” of the world snort with disgust at that statement, but little do they know who it REALLY is that is protecting them from their own folly. There are many dark entities that assume attractive forms as well as evil forms. There are some that will offer “knowledge” and “guidance” for an easy meal. There are some who are quite powerful, and can even manifest small physical effect on occasion, but there is always a cost, often a heavy one. Why should this be a surprise? These beings are not supernatural, they are natural, and their motives are as natural as any other being, which mainly means striving for their own survival. For most astral entities this means a continual attempt

to gather life energy to keep their form intact. They will get life energy that wherever they can, including from you. Human beings are NOT the top of the food chain.

What about, then, the many stories of helping spirits and astral beings, and revelations from all sorts from otherworldly sources? Let us step back for a moment and try to examine the situation as reasonably and dispassionately as possible. Let us say first off that there are many people who have claimed contact with various sorts of entities. Let us consider these people. Let us ask, dispassionately, as a group, are these people healthy, well adjusted people who are helped by this contact or not? Of the information that is given in these contacts, the “special knowledge”, how much of it is actually helpful or useful? Why might it be that the major religions of the world all reject “spiritualism” and contact with astral beings—why all, with no exceptions, forbid such activity? Let us be clear that we are not here making the scoff of a skeptic—we are in fact saying that most all of these claims of “contact” are absolutely valid! The issue we raise, however, is this—are the contacts actually what they seem? Certainly not. Are they significantly helpful or important? Rarely.

Once we step back and think about it, this should be no surprise to us either. Advanced, benevolent people are rare in this the material world, why should it be any different among astral beings? We have a deeply entrenched bias that all knowledge that comes from the realms of consciousness is somehow “special.” Perhaps this has been told us for centuries by astral beings with the intent to exploit us, and now we have come to believe it? Why should they be honest with us? Otherwise, what is it that they might know that would be useful to us in our material existence? The material existence appears to be as confusing to them as the astral is to us.

It is very important that if one spends much time in the realms of consciousness that one awakens one’s skills of discernment, and becomes able to recognize various types of “lucid intent.” It is often very difficult to discern, for example, whether the approach of an entity on the astral plane is a danger or no. Everyone has the ability to discern, but our discerning

senses are easily fooled. Most of us need retraining to re-calibrate our senses before we can.

First off let us say that creatures with benevolent intent never disguise themselves as “evil” beings, but evil beings certainly disguise themselves as “good.” We need to then start with that wary caution and be careful to not embrace everything that comes our way. This is not to say that we need to run from every entity that appears—but among experienced astral warriors the consensus is that that most entities to be encountered are malevolent, many are simply indifferent or seem not to pay any attention to human astral bodies—and *only a very few are helpful*. Some will insist that there are NO benevolent astral beings, at least in an altruistic sense. Not a very romantic view of the astral world, but perhaps a realistic one. Still, it is a judgement that must be made by oneself, and one that can be made from personal experience just as it can in ones material existence.

Are you, in your material existence, a good judge of character? If so, those skills will serve you well on the astral planes as long as one carries no preconceived bias towards the intent of astral entities. A good judge of character approaches openly, with caution, and then makes a careful judgement. It is important that we awaken our sense of discernment to as high a level as possible—it is necessary for both types of existence.

The sense of discernment is tied to latent levels of “lucid intent.” For example, one can pick up a stone and ask whether it is evil or good. The question seems curious, for our sense of discernment senses nothing. DO NOT make the mistake many have made by being misled by certain traditions to believe that the natural state of anything is either good or evil. It is not—the natural state of material existence is neutral, as of course it must be because it is not conscious. It is only when intent and will enters the picture that good or evil arises—the level of coherence in lucid intent on the material plane is often quite low in simple inanimate objects—even undetectable—more so in human beings—but in the planes of consciousness all

objects are loaded with it—more so as the astral object, or being, grows more coherent or powerful. Remember again how coherence and lucid intent are tied and consider: how an evil entity might be able to manifest itself as a “vague benevolent light” or some such low level manifestation—but might not be able to pull off a manifestation of “good” with a high level of coherence. This is why astral warriors, as we have seen, greatly develop their skills of focusing coherence—coherence can often be impressed upon another object in the astral realm, and so can disguises be stripped away.

So then, as we practice learning coherence, let us understand how to manifest lucid intent that is good in nature. This involves a very precise understanding of the nature of good and evil, something that most of us are very lacking in. Remember that good and evil, with our understanding, are themselves not forces—as has been told—that interpretation is somewhat true but not complete. They are phenomena that arise when types of lucid intent are mixed with consciousness and energy and given motion. Good or evil cannot exist in a steady, latent state. They only exist as elements of motion or manifestation—this should not cause any dogmatic quarrels but it is important to be precise—for coherence.

We will not, in this discussion, study or attempt to define evil. Coalescence of evil is a skill not to be trifled with, and can have many negative effects. As such, we will focus on the nature of “good” lucid intent and how it manifests on the material plane, become familiar with it, so then we carry that coherent bias with us to the astral.

Good then, describes action powered by positive “latent intent” or astral energy, correct? Material energy, being material and containing only low levels of consciousness, is neutral. Remember that “good” as defined, can only again exist in animated, dynamic states. As such, the manifest phenomenology that occurs is what we call “health.” Most precisely, and usefully, a good action is one that promotes health. A good living being is one that is a healthy representative of its kind. We start our discovery in focusing positive lucid intent by studying its effect.

Exercise 4: Health Study

Attempt to find a very healthy example of a living thing. This can be a plant or animal, but is most useful if the example is a human being, as the latent intent will be more coherent. Be very discerning in choosing an example—we require a very high level of physical health and fitness, but no conscious malaise either. This is not a trivial experience, as we will discover—we may find that we have NEVER met a truly healthy human being, and this should give us pause for thought...

Nonetheless, when we choose our case example, we need to engage in an exploratory mediation with it. Focus especially on what the “lucid intent” that is present—you will certainly be able to sense it—expresses: we mean that in almost a symbolic sense. Very careful attempt to form a familiarity with that symbolic sense, and then seek it in other places. Be aware and note its conspicuous absence in others.

Lastly, examine oneself for the symbolic sense of health. The mirror ritual is very useful for this. If it is found to be lacking—again, it is time to make changes.

Once one has become accustomed with this mediation, one will begin to notice the presence of positive latent intent, or its absence in many places. This is often a very eye opening and difficult time for people—they will be forced to acknowledge the absence of “good” from many people and institutions that we had previously thought benevolent. When we see actions that people make, neglecting their personal health, neglecting the health of their families, or their relationships, of the earth and the environment, we will begin to see what the battle of the astral warrior is really all about, and how incredibly difficult the task at hand is. One will also find a new awakened respect and need for the natural world—that of

forests and oceans—this can offer great consolation to those with this heightened awareness. For a time at least, for then as one's senses further waken one sees the blight upon the still vibrant coral reefs and senses the danger, the damage upon the trees, and the urgency becomes oppressive...

Now, before we end this chapter, we raise a very serious implication that places dire importance upon our discussion. These few paragraphs involve an aspect of our existence that is very controversial, but only to those who haven't walked our path. We know what we are about to say is true, and so will you if you walk with us, but the revelation will change your life utterly. We speak of it, now, carefully, not asking anyone to accept the validity of our statement until it is duly considered.

This concerns the nature of the human soul.

The human soul has been taken for granted, although none of us have ever seen one. The idea of such a thing probably came from the dreams of primitive man. Later scholars and theologians, especially Thomas Aquinas, spent a great deal of time pondering the matter, and basically defined the soul as the "mover" within the material body. Most religions would be incoherent without the idea of an immortal soul...We have come to accept the presence of such a soul to be an unquestioned given.

These views are more or less correct, but imprecise. So imprecise to be catastrophic.

It is our knowledge that human beings do not have a "soul" in the conventional sense. That which has been and is called the soul is really the astral body. The astral body is non-temporal, but it is NOT immortal. It can die, or disperse into incoherence, or be destroyed. When our material body fails, we retreat into our astral body on the astral plane. We are then often a bit traumatized and lost, of course, unless we are strong and very familiar with what has happened, and where we are. What happens next is unknown, but for reasons that will follow most astral warriors believe one of two, or perhaps three things happen. These are:

- 1) The astral body, incapable of maintaining a coherent self-symbol, as the self was never realized during life due to denial, gradually loses coherence and disperses into nothingness.
- 2) The astral body sheds form for highly lucid consciousness, in order to save energy, and reincarnates as a human being once again, melding with the formative consciousness of an infant.

OR, though this is debated as valid.

- 3) The astral body joins a larger coherent system.

Now, what we state here is not necessarily incompatible with traditional understandings of most major religions, except to say that an immortal part is not a given and must be exercised and developed in as part of healthy material body to successfully survive material death. Among astral warriors most of us feel that we are reincarnated from earlier lives, but the reincarnation experience was quite traumatic and we certainly did not come through intact or unscathed. We also are quite aware that many people never develop enough coherence in their lives to possibly survive death. This puts a bit of a grim edge on our task, does it not?

A theory of the soul was given to us by an Astral warrior that we know who prescribes to the Christian tradition. It is an interesting theory that we will present here, and is typical of Christian astral combat traditions. It very closely matches what we have learned and is consistent with what we have noted above, but with a slight twist. We make no statements about its validity, but we will say that it is certainly a minority position.

The soul is the same as one's astral identity. When one dies the astral identity does one of 4 things.

It goes to heaven. Heaven is an actualized place in the astral plane where God has prepared a place for Christians. A Christian's strength comes from his focus on God. So many people focusing positive astral

intent in communion gives them astral reality and the individuals the astral strength to survive physical death.

It is destroyed. Verses in the bible talk about that lost souls being cast into a lake of fire where they will be destroyed. The lake of fire is symbolic of the death or fading away that happens to souls that have no focus on God.

It is reincarnated. We believe that God has given a special task to certain individuals to fight evil on earth. These are the Astral warriors. All are instruments of God.

It goes to hell. We believe that people who are selfish and unhealthy on earth are doomed to become the same astral beings that feed on humans. What could be worse more fitting punishment than having to look at the joy and happiness of life with only the ability to pathetically feed off the weakest of life?

Chapter 2

On Taking Control of our Astral Bodies

Feel free to read this chapter for understanding, but it is unwise to participate in any of the further rituals until one has practiced the mirror ritual for several weeks, or until one has developed enough coherence that one can close one's eyes and picture one's astral body with ease. It is important as well as that a sense of discernment has been awakened, that one can easily recognize health, and has become aware of the critical need for health in one's own life, even if one isn't there yet. It will be likely, and typical of people who have realized these things, that real effects have been noticed in one's life already. It will be likely that one's dream states have already developed more coherence, especially personally, as well as a sense of pressing

need to eat better, to be in better shape and to exercise regularly. Most people report very significant positive results.

Some, however, report very negative results. Some report very hostile dream states, some report very unpleasant visitations—some who have read this book and have had astral lives that were very developed report that their “spirit guide” had immediately abandoned them! This should be no surprise from our new understanding. It is likely that if one had been exploited by an entity or a group of entities for some time that they would resist losing control. This time can be very difficult, however, and is often accompanied by some actual physical pain and illness, and it is important to understand what is occurring to successfully break free. Still, breaking free is utterly necessary.

It is important at this early time to pay very close attention to one’s physical health. It is very important to keep one’s life energy and health at the highest level one can muster. Be cautious, as there are pitfalls. For example, many people feel that after engaging in the mirror ritual that they have no interest in being astrally overweight, and have begun dieting to lose that weight on the material plane. This is an excellent idea, of course, but dieting can cause a great deal of stress and can break up positive latent intent harming one’s health—so it is often a good idea to not go too overboard until the worst of the astral attacks fade. This usually will occur in a week or two unless there are other, very serious problems present. If the visitations persist or become more oppressive, try moving to another place for a few days. Change in location often seems to confuse astral beings. Also, having a strong healthy individual guarding our sleep state is very effective, just as it was when we were children suffering nightmares. Likewise, having multiple persons in the same house undergoing the same stress can greatly increase the amount of negativity that is summoned. For some reason, strong electromagnetic fields seem to diminish our natural resistance to astral attack, so stay away from any electrical device with high wattage. Moving water seems to have the opposite effect. Spending time walking in the forest can effectively ditch astral beings attempting to follow

as human beings get lost in the strong latent intent. Be careful, and keep one's sense for health very active. There are places that are simply very negative. Stay away! Be aware, apply the new understanding of the universe as it is simple, natural, and straightforward, and move forward. It is critical that we move forward.

Let us say here as well that seeing manifestations of astral entities in our waking state is VERY troublesome and can only occur when a great deal of damage has already been done to the material body. *If this is occurring, help should be sought at once.* Do not make the mistake of seeking "spiritual" aid in these circumstances. Go to a doctor. Expect physical medicine, not therapy. The visions are occurring because the physical body is what is ailing, and it is the physical body that needs treatment. This is NOT to say that these experiences are not real! They are all too real, but what they indicate is that the material body is so weak that coherence is failing on the material side of the veil, and that negative lucid intent is being driven past the veil into one's material world. This can only happen at times of great weakness, and great care is needed before serious ailments arise.

It is not prudent to attempt to consciously stimulate the coherence of one's dream state until one is prepared and aware for the likely results. We have discussed what is important to develop—a strong, complete, coherent self-symbol and a critical sense of discernment concerning the quality of latent intent—so we will now proceed. Again, we understand now that every dream state involves journeying into the astral realms in some degree or another, the purpose of those journeys, and a few of the hazards. With that in mind, we will continue the discussion.

During sleep, the material body stays quite aware of its surroundings. Unless the material body is comfortable and safe, the astral body cannot travel far. As the astral body proceeds further into the astral realms, the link between the two becomes less and less tangible. This is another reason that it is critical to maintain a strong, unwavering sense of identification with the material body—there have been cases of the astral body leaving and never returning...we do not want this to happen to us! Nonetheless,

to maintain a good sleep state, it is imperative that the material body is comfortable, feels free from hazard and stress, and remains more or less undisturbed. Of course this much is obvious.

What may not be obvious, however, is the need to actively culture this environment for the material body. There is much one can do to promote this state. Of course if our lifestyles are full of stress, we will have things to worry about and our sleep state is poor. If we are poorly fed or ill, our sleep state will be disturbed so we must take care that this is not the case—and again, as material beings, the preparation for our astral journey is material in origin! If we are to engage in deep, hazardous journeys where confrontation is likely, it is important that our material body is as full of powerful energy, both material and astral, as possible, and that our latent intent is as positive as possible, and that we are absolutely prepared. This sort of preparation is nearly impossible in a conventional lifestyle, as there are not enough hours in the day for the preparation. To presume to become a strong astral presence without fundamental lifestyle accommodations is as likely as becoming an Olympic sprinter on three hours of training a week. This is why almost all astral warrior traditions have been part of major religions or traditions—it was only within the infrastructure of the religion, perhaps semi-monastic lifestyle sponsored by such, that the necessary time was available to develop these skills. Still, much can be done by the individual in short order to strengthen oneself, yet it is necessary to realize what these efforts mean in context. A few lucid dreams do not an astral champion make.

There have been many good books written on deliberately stimulating dream states. They are, more or less, accurate in the techniques described. It is important to first make the dream states more conscious, to deliberately draw into them latent intent so they contain more cognitive form. This is none by pumping the latent intent as the dream state begins—as one is falling asleep, to repeat to oneself again and again, that “I will remember my dreams when I wake” impresses the need to deliberately pull latent intent into the astral environment. One will discover that the

attempt to do so will have immediate results. The dreams will immediately become more vivid and they will be certainly memorable as such, but likely still quite disjointed and confused—“just dreams” some might say. Not at all, they are absolutely deliberate astral travel, simply lacking coherence because of the skill of the traveler. Remember that the astral world is not the material world. Form is comprised of consciousness—and unless it is strongly willed to be coherent and is full of intent the form will be very plastic. Do not worry about this too much at this point in time, simply observe the goings on, look for reoccurring characters or themes, and pay a good deal of attention to one’s sense of discernment for characters who might be masquerading as friends but are simply looking for prey. Be very skeptical of all presences at this time, but not paranoid. Do not expect to be able to resist attack effectively if it occurs, simply depend on one’s material body to recognize the attack and pull out of the astral realms. It is best not to provoke at this point.

Do not, as some dream books suggest, start with dream journals and such right away. The act of dream journaling does effectively change dream states, mostly by training one’s self to pull coherence in, but we are not really prepared for that yet. We want coherence, to be sure, but we are selecting where we build it. What we DO NOT want to do is aid astral entities in developing coherence that they may effectively use to attack us before our personal self-symbol—and resistance—is absolutely as strong. Later we will start with dream journals, but now it is not prudent to do so.

Another word of caution that is bound to be controversial—the nature of “spirit guides.” It is certainly consensus among practicing astral warriors that “spirit guides” do not exist. None of the astral warriors we have spoken to have ever had, or even been approached by anything resembling a spirit guide. It is surprising to note as well, that even among the astral warriors of Native American traditions, which supposedly speaks of spirit guides—though this tradition has been greatly popularized and bastardized—that the notion of astral spirit guides is scoffed at. As one great native American astral warrior stated, the only tribe that he knew of that

was regularly visited by astral spirit guides was the great tribe of the “Wannabes.” As for his tradition of spirit guides, his was an *actual physical creature*. He carried a sample of this particular animal’s fur with him at all times. His “spirit guide” was not an astral creature, it was a material creature. He was clear that this relationship only occurred because his lifestyle and environment, that he only encountered this being in the wilds and in one location, and it would not follow him far from that location. He needed to go to it, it seldom came to him. For the most of us whose lifestyle is urban, however, and might like the idea of a spirit guide, the idea has been invented that these very real personalities were astral beings, primarily for self-grandizement and convenience. We suppose, as our native friend said, that having a pigeon or a starling, or a sewer rat as one’s spirit guide might not be so edifying. Thus we turn to dreams and something else entirely. His point is well taken and clear.

Be very cautious, then, of any presence that approaches and offers “services” or aid. The entity’s intent is far more likely to be exploitation than aid. Be also very cautious if one lives in a household with children especially, as the entity may be looking for an opportunity to use this offered “relationship” as a way to the children as well. Again, be cautious and practice discernment.

Some have protested our statements by saying that we accuse most all spiritual traditions of simply being exploitive attacks by astral beings, attempting to get at human life energy by guile and disguise. We do not necessarily deny that. It is not our position to make that judgement on each individual case, and we will not until we observe the individual case. As astral warriors—this is exactly our responsibility—and what we do. We do so by making the same judgements that we are teaching you to do so. We ask, does the contact promote health and positive latent intent or not? It must promote it, or the effect is negative. Is the information or “knowledge” offered by the entity constructive or useful to human existence on the material plane? It must be so, or the information is negative. Does the contact with the entity promote a set of values, or a perspective which

attempts to de-emphasize the critical importance of a healthy material existence? If so, the entity is attempting to weaken and diminish human resistance to astral attack, and we view this as most serious. You must do so as well, or you will be subject to great harm, and the harm that is likely occurring already will continue.

But back to entering the astral worlds. Let us assume that we have provided for ourselves good health, and we present ourselves an opportunity to enter the realm of consciousness that is unfettered by material concerns. No small task, that, but let us assume we have done so. It is wise to begin to practice a formal ritual as falling to sleep, for the purpose of yet reassuring the material body of its safety, maintaining a good coherent link between the material and astral bodies, as well as beginning to draw positive latent intent into the environment. Among astral warriors, this ritual is often highly codified, in specially designed ceremonial sleep chambers for precisely that reason—the warrior is hedging against any negative distractions to the material body—a great sense of strength and purpose is summoned—the resultant latent intent is very powerful, and most importantly, in the case of very difficult astral quests involving powerful and dangerous enemies, the carefully designed sleep chamber adds to the coherence of the material body, allowing even a seriously wounded and fragmented astral body to find its way home. This is obviously important. But anyone can benefit from keeping one's sleep environment tidy and uncluttered, and relatively constant so that identity can be found with it. A room with fewer objects in it is helpful as it is easier to cognify, even plain color bed sheets can be more constructive than those with patterns. It is not necessary to be obsessive about these details, yet it is useful to understand these influences and why. Again, take care to stay well away from electromagnetic field generating devices as they weaken ones natural resistance to astral predation. Going to bed after watching hours of television is a very poor idea, as one can imagine. Electric heaters generate large fields and should not be in the sleep area. Many of us have electric clock radios on our headboards—while the fields generated by these are

not large, it is wise not to have them located close to our heads. Remove as many of these objects as possible.

Ritual 2: Developing a sleep ritual.

Choose a comfortable sleep position that can be maintained long enough to fully fall asleep. Take a couple of deep breaths, attempting to relax and start the process, and first visualize the material and astral bodies as a unity, and in the greatest amount of resolution possible. This should be simple now as follows from practice of the mirror ritual. Do so for a couple of minutes, or what ever seems necessary to draw coherence into the link between the two, and become quietly aware of oneself falling asleep. The need to insist to oneself again and again to remember one's dreams is often necessary at first, but soon becomes a cognified given and should not be continued. It is wise to simply lie quietly and observe the latent intent of the astral plane begin to coalesce. In the earliest stages this will often appear as weakly flashing lights to the closed eyes, changing to flashing images, becoming more and more coherent as one proceeds. Do not attempt to force coherence until one is fully within the dream state as it is disrupting to the process. Pay special attention to any images that discern negatively, as well as paying careful attention to voice images, as these often indicate the proximity of an astral entity.

The important point is to attempt to as much as possible make the process of entering the astral planes as similar one can every night.

Once fully within the sleep state, recognize oneself standing in one's astral body, and draw as much consciousness and coherent resolution as possible into oneself. Strongly identify one's self-symbol and proceed.

At this point, only attempt to draw coherence into oneself and do not attempt to draw coherence into other objects. This can come later, but again can be hazardous. In one's interaction with the astral world, attempt to remain as aloof and unparticipatory as possible, but feel free to more or less wander around and observe things, considering as one does so how to relate to this newly understood environment.

It is a mistake to carry too many expectations of the material world into the astral. As we have said, form on the material plane and form on the astral are comprised of different substances, and they reflect their substances. As material beings who spend most of their time in the material plane and have a material identity, it is easy and natural that this should be confusing. On the material plane, an object can exist and not MEAN anything. It can simply exist where it does. On the astral plane, however, nothing exists without consciousness and latent intent behind it—so everything means something. Be aware of that, wonder at what the consciousness might be behind the creation of the object, and simply take note.

What about the entities one encounters? Most of them appear to be more or less human beings and one interacts with them as such. Is it possible to meet someone that one knows and carry that knowledge back to the material plane? Yes, it certainly is, but is very difficult to do for reasons that we likely already have begun to understand. First, two individuals would have to enter the same dream state at the same time, drawing coherence into the same dream environment to actually locate each other. The astral bodies of each would have to be highly coherent and accurate to the material bodies, or neither of the individuals would recognize each other. The interaction that occurs would have to be ritualized and expected, with each dreamer drawing the same symbolic forms full of latent intent or the scenario would quickly become incoherent. If a message were to be communicated, the form of it, at least, would in many cases have to be agreed upon prior to the astral interaction, so the utility of such an interaction is doubtful. We human beings are simply not too agile on the astral plane. Certain rituals have been developed by various groups

of astral warriors for just this sort of interaction, especially with the intent of hopefully defeating a powerful astral entity as a group, but in most cases the results have not been encouraging. There are many pitfalls to the task.

Some will say that they routinely meet people they know in their dreams. This is unlikely and why it seems there is little substance to the dream state. When one dreams, for example, and perhaps projects the concept "where is my friend" into the dream environment, it is possible there will be some other dreamer present with the projection "I am a friend." An interaction will proceed from that. It is unlikely that either dreamer has a highly developed self-symbol that has enough coherence to it to overcome the subjective projection that each individual dreamer has brought to the scenario. Thus the first dreamer sees, looking for a friend, projects a coherent form onto the second of a preexisting material friend. Form is established and not challenged, or in most cases even brought to awareness.

So it is unlikely to meet someone one knows, but possible. Assume that most of the time the entities one meets are other human beings in the dream state, just as confused as you, who are and will remain unknown. Rather than attempting to establish identities, focus rather on practicing a sense of discernment upon them. Learn to sense the latent intent that is present. Most of the time one will discover that the level of latent intent is quite low, and vaguely positive. This is normal.

Occasionally, however, one meets beings of exceptional power where latent intent is obvious. Obviously, if the latent intent comes across as seriously negative it is time to beat a hasty retreat. Otherwise a cautious, careful approach may be warranted. Most of the time these entities are human beings in the dream state as well, but exceptional ones, and while usually little can be learned from them or about them, their presence typically means a very safe environment and is a good place to linger. One will often find that beings that appear human certainly are; they are often quite confused and are simply stumbling around the astral planes just like you, and the lack of awareness of you and other presences are generally an

indication of what they are. Astral beings are much more comfortable in their environment, as one would expect. Their presence and level of awareness comes across as quite high, unless they are actively hiding, or in disguise, which they do—but most often don't seem to feel the need to bother, as most human beings are not resolved enough in the astral world to really be very significant. This shouldn't be a surprise: we know how vague and incoherent most other human beings appear to us on the astral plane, imagine how vague and incoherent most of us might appear to an astral entity that lives in consciousness as easily as we do the material!

Chapter 3

The Initiation Experience

Soon after the first two rituals are practiced with regularity and become natural, an experience is bound to happen that is likely to change one's attitude about the nature of our existence and one's view of the astral world—in fact of things that go by the title of “spiritual” in general. One is going to experience a full blown astral attack by some form of astral entity. This is going to be a very traumatic experience, and it is likely to have some real effect one's physical health for a time. This is not to be confused with typical astral parasitism—this attack occurs because one has developed an astral form that is strong and coherent enough that astral entities have begun to view one's presence on the astral plane as a threat, and so they attack with intent to drive one out. Most often they are successful, as the immediate effect is a

jolting waking as the material body starts out of the sleep state. Often as well, again, an undeniable physical effect will be felt, and headache or nausea are typical manifestations. After such an attack, it is wise not to immediately attempt to go back to sleep, as the hostile entity expects that and often lingers to again drive one out. Rather, it is best to get up, make a cup of tea or the like, and just ponder a little bit of what has happened.

This is not just a typical “bad dream,” and there will be no doubt about it. Here is an account from one young astral warrior in our immediate group that is typical of the experience—in fact his first experience with an particularly strong astral entity:

“I like to backpack. I often go out into the woods for a break from the night to night grind of being an astral warrior. A healthy forest offers so much protection, I am able to let my guard down and relax (a rare thing for an astral warrior). I have a favorite lake that I go to; it is off trail and difficult to find so I am almost always alone there. One side of the lake has a slope of broken rock leading down to the water. It is a barren spot but always looked natural to me. On subsequent visits, this spot at the lake started to give me a creepy feeling. I even heard strange noises. I had always talked myself into believing that I just heard a badger or some other snarling creature. I always looked and never saw anything. It logically would have been an unlikely place for an astral presence, so I ignored it.

One trip up I decided to take an astral investigation. I laid down in my tent and focused my self awareness. I drifted into the astral world. I rose and began walking the lake toward the spot gathering astral energy to myself as I went. As I approached the spot a dark figure approached. Or rather ran towards me. I was terrified and quite frankly wasn't prepared for this. I had battled many weaker creatures so I felt quite confident in my astral form. The black figure turned into a giant black cape and extended into a

giant black wall. I was completely and instantly overwhelmed. I lost all focus of my self-symbol and blacked out with terror in the pit of my heart. I didn't wake until the next morning with the worst astral hangover I have ever had. The right side of my body hurt so bad I couldn't make it back to my car that night. With great effort I hiked a short ways away from the lake and on another side of a stream that poured from the lake. It took a full days rest just to be able to hike down from the mountain. It was truly a horrible experience. Since then I have practiced and become a much more accomplished warrior, but I still don't think I would attempt another attack on that creature without some serious help."

Few people have had experiences this vivid, but we have all experienced hostile entities on the astral planes at one point or another. Most are vague and relatively malevolent, and certainly disturbing, but not particularly acute or coherent. This does not make them less frightening, but it does make them less serious. No, there is no doubt at all about an astral attack, any more than there might be a doubt about being mauled by a bear. The entity that attacks will be coherent though the form may be highly stylized and abstract, the damage that occurs to the astral body will be coherent and very painful as well, and the shock will be tremendous. This attack will occur, there is no question about it, and it is wise to be prepared for the situation. You will see now after this even why it is so unwise to spend any time in a study of negative latent energy, or to spend any time in the presence of such. Doing so only draws coherence into those concepts, which we with then carry with us to the astral plane—that coherence we bring will aid the coherence of the astral entity, giving it even more powerful form, and the damage it then can cause us is only that much greater. You will begin to see now why we astral warriors are losing our battle! The images so full of negative latent intent fill our popular media and our consciousnesses, and the hostile entities are empowered by that. Their attacks

are thus only made that much more effective. This coupled with the fact of the unhealthy lives we often live leave us terrifically vulnerable, so much so that some of the more powerful entities, the most dangerous ones, have begun to extend their influence beyond the veil into the material realm, and influence weak human beings directly. Of course this is bound to wreak terrible havoc in our world. We have wondered at why so many people seem so dispossessed of positive energy, why so many people seem so willing to engage in effectively terrible acts, why so many of us have participated in this destruction ourselves? We need not wonder, we have now seen the source of what desires us to choose against our health—and encourages us to do so for its own intent.

Now one will face that ethical dilemma that we spoke of earlier. Now that one knows the nature of what confronts us. We will know the power and intent of it conclusively—we will bear its wounds. What then will we do? The implications are serious indeed. What would be our options?

What most people do is to become frightened, to abandon the rituals of the astral warrior, and avoid the issue altogether. This will have a real effect and the astral attacks will stop. The reason for this is simple. The self-symbol and its coherence will begin to fade, one's presence on the astral plane will do so as well and one will no longer appear of any consequence. Many people also ignore the importance of their health, and simply go back to living as before. They will still be subjected to low level parasitism and their health, both physical and mental will suffer.

Now it is time to face what this means in context of the reality we brought up at the end of the first chapter. Living a life where our positive latent intent is not accentuated and our self-symbol is not developed may be free from astral assault and relatively quiet—but it also means that when we face our material death the likelihood of surviving the trauma of being permanently detached from our material existence is quite unlikely. It is very unlikely as well, that if we might manage to survive the transition, that we will not be quite scarred from the event. This is very serious indeed, and many people will like to explain away this necessity, assuming that immortality is a given. That is a

nice idea, to be sure, but we at this point should apply our now developed sense of discernment toward that idea and attempt to discern its likely source. *If one believes one will live forever, regardless of one's positive energy or personal development, will one's health increase or suffer as a result?* This is not asked as a hypothetical, we ask if one would live one's day to day life differently if we believed we needed to meet a standard or not. Of course, if we *knew* we needed to meet a standard or the alternative would be to dissolve into nothingness, we would certainly hustle! And hustle we must, right here, right now in our material existence. Our lives and our values must change to reflect that end. If we do not, we are most certainly lost.

And it is not only us that we may be harming by our mistakes. If we are unhealthy and draw negative energies and entities to ourselves, we will also do so to those in our proximity, our friends and family. If we neglect our duties to ourselves and live self-indulgent materialistic lifestyles, we harm the environment and thus the health and safety of all creatures and all human beings. *There are forces that desire us to do just that!* Are we saying that astral entities might even desire that we drive large polluting automobiles? Certainly, to some degree, the answer must be yes! Not to suggest that there are actual evil entities subtly directing the hand of designers of auto manufacturers, but not to deny that some influence *might* be there as well. Certainly to suggest that there might be some influence in our *personal desire* for such products. Always, always, always must we make our decisions on the side of and for the benefit of positive latent intent and health, *or we make decisions against...*

The choice is yours, of course. But the choice is not trivial. Realize that in either choice one makes, one will make enemies *and* friends. We would hope that all human beings, shown the nature of their existence and reality would choose themselves, would choose health, light, and the continued existence of material life. Not all do—*frankly few do*. We hope to change that. We hope that you will join us. Be aware that the alternative is to choose against all of mankind.

Chapter 4

On Arming Oneself Against the Dark

In order to learn to defend oneself against astral attack effectively, you will need to learn certain skills. These skills, like anything that exists on the astral plane, must be carefully cognified and made coherent by study and symbolic association. Some of these symbols, however, realized and not effectively utilized, will leave one MORE vulnerable, not less. This is because first and foremost it will need to be learned to project form on one's astral opponents, explicitly because then one can project resistance and damage upon that form. However, since the action of drawing coherence also draws latent intent, it is an unavoidable side effect that this projection of form makes the astral attack more substantive as well, and all the

more dangerous. This is a peculiarity of the astral world, but one that must be understood and dealt with.

One defends oneself on the astral plane by in essence the same manner as one is attacked. A typical astral attack would be as follows. An astral being approaches and is sensed as a vague malevolent presence with strong negative latent intent. We have all had these sorts of experiences and likely recognize these presences. Astral beings seem to prefer to not manifest form unless necessary, probably because to do so requires some sort of energy that is better left conserved. The astral attack comes when the being suddenly manifests form, and attacks. Most likely the form will be of a highly grotesque and archetypal nature, as we have said before, of the less powerful and more common entities, fangs and claws are very typical. The reason for this is simple. Astral beings have learned that fangs and claws are very strongly associated by human beings with hostility and damage, and are very easily imbued with strong coherence and latent intent. When we are clawed or bitten, we actually expect to manifest damage, and our astral body absorbs the negative latent intent as such.

To defend ourselves, we must do in essence the same thing, but we are at a serious disadvantage in the battle. First of all, we have no like manifestation that would be interpreted as archetypally "damaging" to the astral entities, as they more or less exist formless in their normal state. How or if they conflict with each other is likely by means of pure latent intent and not something we have the perspective to manifest. Thus, we must choose a symbolic form that combats the form that the astral being uses to attack us. Not only that, the form we choose must be highly associated by us as projecting damage, thus archetypal weapon forms are highly valued by astral warriors. The form must be something that the mind finds an easy recipient for latent intent.

Most astral warriors are reincarnated beings, and have certainly discovered their nature early in life. Most were warriors of some type or another in previous lives or lives, and this should not be a surprise that so many warriors find reincarnation relatively common. Few lifestyles culture the

sense of discipline and self-understanding necessary to the development of a powerfully coherent self-symbol as do highly martial traditions, and makes the likelihood of a trained fighter surviving his astral transition after death far more likely than most. It is worthwhile to undertake a careful meditative study to see whether or not one has the traces of such a training present in one's psyche or not. If so, the traces should be relatively obvious and should manifest themselves into native skill without need for external stimulus such as hypnosis, etc. Do not expect to find much, but it is worth a look. Most human beings do not survive the death transition experience and this should not surprise us—it follows that most human beings today are "new" or spontaneous consciousness. As such, one needs to start afresh, though the path will be difficult.

Among astral warriors most are blade warriors. This only makes sense because of their reincarnated tradition—it is what they first learned to use when they were arose as a spontaneous consciousness. Those skills learned in a serious martial tradition are not easily forgotten, nor is the trauma and unpleasant nature of the use of those skills. A few of the oldest and most powerful astral warriors are even grapplers who wrestle their astral enemies into submission. This amazing and glorious tradition is quite rare, but as one would expect significantly effective. While blade combat can destroy an astral being, it seems only grapplers can effectively capture and pin one, and then impress one's will upon them. The astral beings do submit but do not take kindly to the treatment. Some grapplers use can us this control to extract power and energy out of the astral beings for their own use.

People have asked why one would not then use, say, a manifested shotgun as an astral weapon. There is no inherent reason why one could not, except for a couple of observations that seem to suggest against its utility. First of all, a shotgun, while certainly a powerful manifestation on the physical plane, does not have the archetypal presence of some of the older and more traditional combat forms. Neither is the use of a shotgun a particularly personal skill, at least compared to something like blade combat.

Again, it is not the weaponry that matters; it is the symbolic presence of the weaponry that matters. It is critical to choose a weapon that expresses that personally and powerfully. There is nothing to prevent one from doing that with a shotgun, or anything for that matter, except that the symbol must be coherent and consistent. A shotgun probably is not for most people.

So the first step to choose a weapon form that one personally identifies with. This is not a trivial task and some time and effort should be spent with it. Make sure that the combat form fits one's physical capability as well. For example, it makes no sense at all for a 5 foot tall, 95 pound person to become infatuated with a heavy claymore or other two handed armor breaking weapon, as one hasn't the strength to use such a thing and the presence of such on the astral plane would certainly constitute a denial manifestation. If all else fails, two suggestions. Archery is highly archetypal and generally accessible to many people, as well as many of the unarmed combat striking forms. Again, all forms are equally effective as long as they are equally cognified and coherent. It is critical that the form be real and accessible on the physical plane or it will not manifest properly on the astral.

The second step is, of course, to learn to use such a combat form on the material plane. This means practice and classes, and of course a good deal of strength and conditioning. This necessity should not be a surprise to the reader at this point. Again, we are *material beings*—the material plane is our home. We must learn our skills and establish our identities on the material plane before we attempt to carry such skills to the astral.

Do not expect an easy path. Do not be misled by those who offer an easy path. There are many traditions that teach "enlightenment" and "spirituality" that is very convenient and demands little from the practitioner. Little is to be gained by an endeavor that is not sincere and full of effort—neither on the material plane or the astral. The astral plane is difficult, however, because much can APPEAR for very little effort. Beware appearances. Make one's solid stand in the material, understand the astral and feel comfortable there, but recognize where one's home truly is. We

make no apologies for the fact that this path we offer is difficult and requires real and tangible effort. Real and tangible effort manifests real and tangible results. The immediate result, of course, will be the real and dramatic increase in one's physical and mental health. This alone makes the effort worth while. This increase in health draws great positive latent intent into oneself and one's immediate environment, and it will not take long to notice real and tangible effects there either. The most difficult step of any journey is the first; so take that step, with the grim determination of a necessary of a warrior, and the rest will follow.

Now it is time to start the habit of the dream journal. It is time to deliberately start pulling coherence into the dream environment. Continue with the mirror ritual, of course, as this is the fundamental cornerstone of this tradition, but the ease of manifesting coherence into the material body will become far more pronounced. Within a year of a serious physical training program, one will begin to feel a strong sense of personal coherence *at all times*. This awareness of one's physical form is an excellent sign of one's progress, and a major step forward. This allows energy left over for other aspects of the astral plane. One can attempt to influence dream resolution at this point, deliberately and with practice. For example, it is good practice to say, observe objects with meaning, say signs, books, etc., and attempt to pull enough resolution to read them and retain this message into a waking state. This is difficult to do, as will be discovered, but not impossible and very curious things can be discovered in this manner. *Remember at this point these skills are being developed with the express intent of winning astral combat.*

The mirror ritual needs to begin to incorporate one's fighting form as well. If this involves one's weapon or one's kata ritual into the mirror meditation, so be it. Take this very seriously. As one does so, attempt to resolve one's weapon in the dream state as well—always keeping it at the ready. Another astral attack will occur, likely sooner than later. Expect to lose, just be sure one's physical body is well cared for enough that any damage that occurs is quickly healed.

But give it a good hard try. When one senses the malevolent presence, turn deliberately to confront it. Bring the weapon to hand and draw as much coherence and latent intent into the environment as possible. With practice, one will find that one can nearly shake the ground with this attempt—often this action will pull form and coherence out of surrounding objects with noticeable visible degradation to their substance. This action alone can drive an entity off, much of the time. Sometimes not, however, and the entity will typically manifest an attack form. Embrace that form, drawing latent energy into the entity itself, and strike hard. Most of the time the combat is surprisingly short—the being will either fragment or dissolve into incoherence. Either way, the battle is won. Winning one's first astral combat is certainly not an insignificant event and is a powerful sign of success and advancement.

Chapter 5

Dangerous Places

There are places in the material plane that have been associated with strong negative lucid intent. Perhaps you have discovered a few of these in your health study. Negative lucid intent can be summoned by certain actions; after a certain amount of time a degree of this begins to saturate the immediate environment, and the area can become quite dangerous. Any area that is associated with manifestations of astral entities is certainly suspect for strong negative latent intent, as astral beings almost never are capable of manifesting on the physical plane without positive latent intent being either rarefied or weakened in the environment or the human beings present. Almost never; there is an exception, which we will address shortly.

Even if the negative lucid intent is not strong enough to cause explicit manifestations on the material side of the veil, certainly the spatial related astral metaphor for area is often heavily visited by negative astral beings, as they have learned that it is in effect a excellent feeding ground. Be aware of these areas; of course it is good advice to avoid them.

Be careful to not have any presuppositions of what sorts of areas can possess these characteristics. We certainly have cultural images of spooky haunted houses and cemeteries, etc., as being areas of high astral activity. Any old building will most likely have more activity than a new one, simply because it has had more human interaction over time. One will have learned by now that most people summon more negative latent intent than positive by how they live their lives, so it should be no surprise that areas that have had long histories of human occupation are likely actively negative. Cemeteries, one the other hand, though the imagery is certainly associated with "astral activity," are remarkably inert much of the time. This should be no surprise to us by know although we may not have considered it—the astral body is long gone by the time a dead material body has made it to the cemetery, and there is very little there that would draw any interest to an astral entity at all. Exceptions may be mausoleums associated with religious institutions or monasteries or convents—these are often very active and actually can be expected to be hazardous.

Some areas are negative for reasons that are difficult to discern. Many astral warriors spend a good deal of time in the wilderness in isolation for reasons of physical training as well as escape and cleansing. Many have reported areas of very strong negative latent intent in seemingly innocent areas. Most of these areas cannot associated with any history of human activity whatsoever, they seem to simply be naturally evil. These have always been a source of puzzlement to our tradition, and something we feel better of left alone. It may be that they form a physical metaphor of some highly dangerous and active astral place; this particular point of the physical plane is simply where that ripple focuses its intent—we simply do

not at this point know. As such be aware in discernment at all times and be conscious of the possibility of such places. Again, leave them alone.

Much can be done to cleanse the negativity saturating certain locations. There are many rituals that have been used throughout the years to do just that, and they are, more or less, effective, but it is important to understand why. The predominant reason that cleansing rituals work is not that they purify anything, but rather that their natural effect and symbolic numenosity effect the human beings present—strengthening their natural resistance to the negativity presence. The practical result, however, is that the “effects” of the negativity vanish from those present—and they perceive the ritual as effective in its cleansing—if this effect persists long enough the negative lucid energy simply fades with time because it receives no reinforcement. Of course this does nothing for the root cause of the negativity, but again, one may not need to. It is important to note, however, that sometimes this is not enough.

In cases of very strong negative latent intent, the latent intent becomes embedded in the very substance of the place. Most likely, though there is no way to actually measure this, the strong negative lucid intent is actually buried in all LIVING substance present. This can be quite a lot, of course, for anything from plant to trees to bacteria to again, the mice in the walls, can carry this negative lucid intent. Older living things often can hold a great deal, trees especially. Be very aware of this possibility. Again, lucid intent like all forms of energy disperses and fades with time, so perhaps the best thing to do is simply abandon the place for a period of time—roughly the same amount of time that was required to build the negative effect. If this is not practical, the area should be totally razed, burned preferably, and then completely replanted and rebuilt. This will almost always remove the negativity on the physical side of the veil.

Lastly, it is necessary that those skilled in astral combat go to the metaphorically corresponding place on the astral side of the veil and chase the lurking entities out. They are often quite resistant to leaving, but most often are quite low level parasitic entities and not particularly hazardous.

For a skilled group of dream warriors this action should seldom present any problem, though care is warranted. In some circumstances one of the most dangerous astral beings can be encountered—so it is important to be prepared to bear a hasty retreat and regroup. This being is known as a *lich*.

The lich is basically a human being, often very powerful and influential on the material plane during life, that capably manifests a very powerful self-symbol, so much so that after death is capable of deliberately REFUSING to reincarnate and stays on the astral plane in that state, supporting itself by astral cannibalism. The lich is often voracious and extremely predatory, and because it understands human beings and human nature far more effectively than most astral beings, often manifests clever and insidious disguises that greatly aid its gathering of energy. Liches are often humans who had powerful skill in grappling and imposing their will over other astral beings. Liches are not only clever and tricky, but they also are likely to have astral slaves that aid them and help them in their destructive pursuit of life energy.

A favorite trick of the lich is to pose as a “teacher” offering special insight or skills and favors, usually in turn for certain actions on part of a human partner. These actions may or may not appear benign, but certainly in every case the effect of the actions are negative to the health and mental stamina of the human partner, and are demanded for the express purpose of making that human partner more vulnerable prey. This is why fasting, certain toxic plant compounds, activities that cause extreme fatigue, etc., are favorite “requests” of the lich. *We can not be too clear about this point!* Be extremely suspect of any astral entity that asks one to engage in any activity that damages one’s health in any way, or interferes with one’s senses or cognition. These activities all harm one’s resistance, confuse one’s self-symbol and certainly do nothing necessary to aid astral travel. *They only aid the desires of the lich.*

Liches are especially difficult because that the majority of them were engaged in one or another strong religious tradition during life (which, of course, can help build a certain sort of self-symbol) and often carry that

trapestry with them after death. The most dangerous and evil liches are those who, after following a life of dedication found the experience after death to be not what they expected, and they stay much out of a sense of anger and resentment, even revenge, though it is not certain of revenge among whom... Still, they often use the same symbolism that they used in life, and often even visit the same areas looking for the same sort of people they knew in life. This ready battery of already strongly established symbolism, of course, makes manifestation of coherence quite easy for them on the astral plane, and makes encounters with liches much more lucid than is average among astral beings. If one finds oneself in an encounter with a astral entity where the astral objects and environment are highly stylized and symbolic, and the astral entity itself is quite lucid—especially if the encounter carries strong religious overtones, be very, very cautious. It is best to attempt to wake immediately, get up, and go for a walk to try to break any association that might have been made. Liches are *very* hazardous creatures and most astral warriors will not attempt to deal with them without aid—neither should you.

Chapter 6

Astral Magic

Before we engage in this discussion it is important to understand a critical distinction between the two types of astral manifestations that appear on the physical plane. These would be, namely, astral “projection” as opposed to “willed coherence.” There is a fundamental difference between the two, they appear similar to the untrained but quite different to the trained eye—and their presence implies entirely different things.

Let us discuss astral projection first. The term “astral projection” has a different meaning among astral warriors than it does popularly. Astral projection is the induction of a coherent idea into the psyche of a receptive or vulnerable human being on the human plane, usually by an astral being, though it can be done by certain trained human beings in certain states.

Realize that the effect of this manifestation REQUIRES a vulnerable recipient—either willingly or unwilling—and made vulnerable by trauma. Most waking state “visions” or manifestations are of this type, most all types of “magic” use this effect in one manner or another, and always, as a result, rely on a human being in a fatigued, damaged, or victimized state.

This is why there is no such thing as “white magic.” All astral projections require vulnerability, thus the culturement of this vulnerability is a conscious and deliberate choice against health and positive lucid intent. This can certainly not be seen as a positive activity, especially when this sort of manipulation is neither necessary nor edifying. This is also why whenever one experiences this sort of experience, or say “sees a ghost,” it is absolute the right first response to assume that one is going crazy or that one is ill! One is, or the message would have never gotten through. This is not to say that there is no reality to the “ghost” or whatever, just that the lucid intent, likely negative, in the projected message would have never realized any sort of manifestation at all.

This is why most visitations and magical effects take the form that they do. They most often effect people, very seldom objects—as most objects are not conscious enough to receive the projection. Seeing “ghosts” and things that go bump in the night are far more common than visions in the full day and in a full waking state. “Spells” most often effect people and emotions rather than anything of a strongly physical nature. Most strong state effects take the form of possession, either of human beings or animals, as would certainly follow from our explanation. Still, these effects and manifestations can never be seen as a positive or healthy circumstances, and it is the duty of the astral warrior to combat those who would engage in these malevolent activities on both the astral plane and the physical...

“Willed coherence” is an entirely different matter. Willed coherence is a manifestation that actually manifests a tangible, materially measurable, physical effect. Fortunately these are quite rare, and quite limited in scope, but can be very dangerous if carefully designed nonetheless. “Willed coherence” is basically reverse manifestation by an astral entity deliberately

attempting to manipulate objects deliberately on the material plane. This action requires an extraordinary amount of energy on the part of the astral being in question, and almost always indicates the existence of a very powerful lich, often one that has been successful in creating a human “cult” or following that ritually supports the lich. This always indicates the presence of a great and organized evil.

Willed coherence manifestations of course are created in consciousness and projected into the physical and as such are not limited in form to things that do exist, but things that CAN exist on the physical plane. There is no limit to their scope, but practically and fortunately there is a practical limit to the amount of energy an astral being can muster—but from our perspective any is too much. The physical manifestation need not be pronounced to be profound in effect. For example, many liches choose to manifest disease, especially cancers as they are simple to manifest and serve their desires. Telekinetic stunts and the like can be accomplished as well, but often seemingly perceived as not worth the while and seldom practiced.

There is little one can do to resist the effects of such an attack as the effect is actually physical in nature. One cannot *resist*, but often can *hide* from such an attack. It seems that the lich needs to project the effect into a area that was spatially identified with the life of the lich—avoid such places! Keeping oneself surrounded by strong positive lucid intent and in excellent health is the best defense. Be very cautious. *Liches can, and do, kill.* To speculate on their motive to kill and to drive a human being to the astral plane prematurely is to speculate on the truly horrible.

Most responsible religious traditions have forbidden the practice of various types of magic. It would have been well if they would have explained why, but now we can see the reasons for that forbidding. There is practically no way to practice magic without harming others, simply because of the nature of how magic works. Again, we also view the practice of magic as highly irresponsible and necessarily dangerous, and do what we can to limit the range of its practice or effectuality. Fortunately,

like most all perverse traditions, all but the most powerful forms of magic are all but ineffectual in reaching healthy human beings, yet there is enough unhealthiness that there are far too many that lie within its reach.

Chapter 7

An Elementary Discussion of the Nature of Evil

At this point it is necessary to begin to discuss the nature of evil and how evil manifests itself. There is much misunderstanding about the nature of evil and what it actually represents. Many people refer to certain actions as “evil” that upon careful examination, certainly are not; even many actions that have often been referred to as “good” are certainly very evil upon examination. The astral warrior must learn to draw coherence into evil lucid intent in order to combat the more powerful astral beings—in confronting a lich the ability to coalesce evil is all important. Thus, the astral warrior must have an understanding of the nature of evil that is far more developed and free of denial than most.

Remember in our early health study we advised strongly against beginning a study of evil early in one's forays into the astral world. We again repeat that warning and the reason for it. The nature of evil is such that one is better off to not understand it at all than to understand it poorly. The reason for this is that, of course, poorly developed concepts are poorly developed and thus manifested less coherently on the astral plane and more developed concepts. If then, a person has a highly developed concept of evil, or negative lucid intent even, it allow manifestations of that type more form and reality than they would otherwise. This is necessary, again, for the astral warrior, because one cannot "strike" what does not have form, and the astral warrior forces form into the environment in order to attack. But if evil is allowed or aided to take form before one defend oneself against it, one can only be more greatly harmed. The reality of the fact is too, that the mere proximity of negative lucid intent is damaging to our health, as we probably all know by now, and the study of evil will certainly come at some cost as well.

Many people simply refuse to believe, for example, that a vision of a strong, glowing, loving entity could be anything but benevolent. This is because they do not understand evil. If a lich were to manifest a form with intent to misrepresent itself as a strong, glowing, loving entity, what else would one expect the manifestation to look like? *Evil beings are beings that both understand the nature of good AND have deliberately chosen to reject that good.* An evil being understands and can manifest good for its own means just as effectively as a legitimately good entity. Thus, one's discernment most often cannot be trusted to tell the difference between good and evil, especially on the astral planes. One can then only make judgement by the phenomenology of the effect; that is to say, again: good lucid intent begets health and only health. Negative lucid intent chooses against health for something else, perhaps even something that APPEARS good, but the choice against immediate personal health is always there and represents a strong signal of negative lucid intent and evil. It is very difficult to explain this sort of thing to people, and they often do not want to believe the

truth of the situation—it is often difficult for hard truths to compete with easy lies anyhow. And so astral warriors throughout history have made of policy of not bothering to be involved in the discussion; to simply come in and chase the damaging entities off. A quick study of history will show the existence of many temples and shrines that were built to honor some “benevolent entity,” that this benevolent entity often asked for tithes or some other sacrifice for “favours.” One will also note that most of these temples were reported to be very active at one point in the past with visitations being very common indeed, and all sorts of manifestations, though often trivial and gimmicky, quite common. And then, suddenly, for no apparent reasons, the “visitations” stopped. Prophets stopped seeing visions, the advice dried up. Generally the lack of “faith” of the adherents is blamed, but the reality is often quite different. Most likely, a group of astral warriors came in and cleansed the place, and chased the “god” off. This doesn’t say much of the nature of that “god.”

So then, at this point, begin a cautious study of evil. Look for manifestations of the physical plane. Look especially for actions or individuals whose actions, though appearing benevolent, mainly harm. One will find this everywhere, and it will be shocking once one starts to look. Do not be misled by cultural ideas of proximity or obligation, look simply and candidly upon a concise action and observe its concise result. This will be a difficult study. Be sure to take extra care of one’s health during this time.

Ritual 5: Evil Meditation

To properly prepare for what will be a highly unpleasant and revealing meditation, it is wise to make sure that one is good health, that one has perhaps a week of uninterrupted time to devote to the task, and good, like-minded friends or family who, while not being explicitly present or distracting, can offer support and care if needed. This is not a task to be taken lightly. Do not engage in this meditation unless one is duly prepared.

During the meditation: consider these implications especially.

- A) That good, positive lucid intent, evil, or negative lucid intent, exists only in actions perpetuated by consciousness, never in objects.
- B) That good and positive lucid intent can exist **ONLY** as a positive action, never in the withholding of action or a steady state. Good is **ALWAYS** reaching towards an end, is teleological and dynamic.
- C) That evil, or negative lucid intent, can exist as a positive action, such as destructive violence, **OR** as the withholding of action or a negative state. Evil can exist teleologically, **OR** in stasis. This is a critical point.
- D) That evil involves awareness of a good and a deliberate rejection of that good. As such, it is best described as perversity.
- E) Lastly, attempt to develop a semi-sensory response, a concept, to the presence of negative lucid intent. For many astral warriors this takes the form of a smell or a taste. This will aid the recognition of the presence of evil on both planes.

Chapter 8

First Experiences

It is important to consider after a few months of concise astral control whether or not one can determine latent aspects of past self-symbols in oneself. Do not expect to find such aspects, as the majority of people alive today are NOT reincarnated beings but are spontaneous consciousness, but certainly the possibility exists and is worth examining. There are most always repercussions following reincarnation. Since we have discovered that it is only those individuals that develop strong self-symbols during life that survive the death fragmentation trauma, it is likely that strong personality traits will manifest in the reincarnated state as well. Yet almost no one survives the death fragmentation trauma intact enough to carry memories. Skills are often transported and survive, bits and pieces of persona

likely so, but still it is important to realize that the self-symbol now expresses in a very different physical manifestation and will greatly draw its new composite self-symbol from its current form. Reincarnated beings evolve in this manner: from reincarnation to reincarnation, but in many ways the development is always a matter of two steps forward, one and half steps back...

If one is a reincarnated being, it is also quite likely that one has experienced multiple reincarnations. It is quite likely that one's "persona" has had quite a history. While much of this is inaccessible—past life regressions are nonsense as the memories of such are simply not retained—it is certainly possible that some forms of interpersonal relationships may survive. Unfortunately, many times these relationships are negative and manifest in serious astral attacks.

If one is a reincarnated astral warrior of one tradition or another, it is quite likely that one has acquired quite a name for oneself in certain places, and certainly acquired a good number of powerful enemies, indeed on both planes. Quite often these enemies do battle off and on for centuries—among astral warriors, most of us have a personal lich enemy that we have been pursuing for lifetimes. It is, in many ways, a very unequal battle. The lich has the great advantage of being more or less non-temporal, and is simply able to wait for its astral enemy to present itself. Since astral warriors fight on the side of positive lucid intent, they always choose to reincarnate and affirm their natural material nature, still at times near death and especially as reincarnated children, their self-symbols are very vulnerable to attack. It is very important to protect children and elderly people from astral attack, as they are most often not capable of defending themselves. They are even more vulnerable if their health is poor. It is very important to keep children away from influences that would encourage them to open doors to astral presences—there is no silliness or play in these activities at all—and to make sure they are protected from households who are not responsible in spiritual matters as well.

If a child happens to be a reincarnated astral warrior of some note, this often begins to show itself early in life. The child will often manifest high intelligence, but many times little interest in “conventional” knowledge. The child will often have a good deal of interest in imaginative stories, especially of the sword and sorcery type—but it is important that the child is discouraged from becoming too involved in such things. It is very important that the child learn habits of health and fitness early on, as the lifestyle that is bound to follow the initiation is bound to be rigorous. The child needs to develop as much powerful life energy as possible, and this of course is only done so on the physical plane by physical means in physical activity. In other words, it is a good idea to keep the child’s nose OUT of books at this point, except to teach skills necessary for book learning. What we want to discourage is feeble escapism.

At some point, usually around 12 years of age, as the child’s self-symbol begins to be recognizable, the child will experience a serious astral assault. This will very different from a “bad dream,” in fact it will be very likely that these children seldom experience typical childhood “bad dreams” as they are naturally resistant to them. This astral attack will be recognizable in that there will likely be some sort of physical manifestation involved with the attack, the attack will likely be semi or fully waking state—there may even be injury involved. This is a very dangerous time. This means that this child has a traditional lich enemy and the enemy has located the child. Following the attack, a temporary relocation of the child is prudent—a very serious emphasis on physical health and physical activity is warranted, and an absolute insistence of removal of any “spiritual” objects and influences is recommended. NEVER make the mistake of seeking “spiritual” aid from shamans, priests, or the like, they are far more likely to cause harm than good. It is the child and the child alone that can develop the skills to protect itself; it is important that this is recognized right from the start. The most that the parents can do, and this is certainly enough, is to provide stress free home environment with an absolute insistence on health in all forms, and to make certain as well that this insistence on

health applies to all persons in the household. Be sure that in one's urgency to provide for one's child, that stress is not created that opens yet more doors. Do not make the mistake of spending too much time at work providing a home for the child that the child grows up without parents or protection. This is a common trap.

We can see yet again why one should certainly view "public" spiritual leaders with great suspicion. To speak openly of one's astral exploits is to draw attention to oneself and to invite attack. A person that does so is almost certainly under the influence of a negative astral entity. All astral warrior traditions are secretive for this reason—it is necessary to remain as secret as possible for simple tactical reasons. Fortunately it seems to be as difficult for astral beings to see across the veil to the material plane as it is for we humans to see into the realms of consciousness, but often unwitting agents carry information back and forth that is useful to some and damaging to others. Many astral warriors, recognizing their responsibility, lead what some might call rather ascetic and reclusive lives. Of course warriors on the physical plane do so as well—this should be no surprise. Combat requires dedication and determination—it is not a casual employment. Yet, again, an astral warrior will almost never speak of this employment, except in very careful company and in very discrete places. To do so otherwise is foolhardy and the sure sign of a charlatan. We, in the writing of this book have taken a rather large risk in doing so. We hope the risk is warranted. Yet the reader will note that as much as possible information has been shared without disclosing identities, and to refrain from risking anything that is not necessary to risk...of course, again, we feel the risk at this point in time is necessary.

Be aware that astral attack can take many forms. At this point, if the reader has been fastidious in following the experiments and rituals, the reader will have no doubt about the scope of negative astral influence in this world. Astral attack, pure and simple, takes place on the astral plane or near it, but the astral combat or war is certainly present on both planes at all times, and astral beings are certainly aware that by influencing

receptive and vulnerable human being to engage in certain activities, great opportunities can be created to cause harm. For example, in the case of a lich oppressed child again, suppose that if the lich can cause influence to, say, other children at school, to harass this child on the playground, the resulting stress will certainly harm the child's resistance to astral attack, and the child's health will suffer. Without good physical health, the child will never develop a strong self symbol in later adult life, and without the self-symbol, this adult will not survive the death fragmentation trauma. Yes—in fact, and in should be no surprise at this point, that a lich could conceivably kill by means of grade school playground hazing.

It is more likely, however, that negative lucid intent, conveyed to an unhealthy, non-vital, vulnerable population at large, would manifest fear and insecurity. This fear and insecurity in turn would drive lifestyles of desperate consumerism and acquisitionism. Instead of working to become strong people, both physically and mentally, we would find it easier to base our sense of self-worth from what we are able to buy. The result would be a feeble, sickly, effete culture, shallow and without self-identity, and this culture would send unprepared souls into the darkness to a helpless fate by the tens of millions.

In this sickly culture, all a lich needs to do to achieve this end is to whisper in one's ear that one would be happier with a larger home, or a newer car.

Chapter 9

The Astral Houses

It should be informative at this point to learn of the existence of various astral lodges throughout the world. They exist in most traditions and have active groups in most all religions as well. They exist within these traditions as quiet, secret watchers making sure that negative influence does not get out of hand and to attempt to quell spontaneous uprisings of destructive "spirituality." They also serve to attempt to find and aid reincarnated beings in their formative years, as often these years are difficult and hazardous, and the children involved are usually without support. The astral lodges find their members from the population—one never "joins" such a lodge as the lodges recruit their own members from the talent they find.

It is easy for astral warriors to recognize each other on the street. At this point it would likely be easy for the reader to do so as well. A healthy human being, strong and vital, with a self-symbol so developed that it almost seems to project even in the physical plane—for certain these are signs of an astral warrior. It is even more likely if the individual in question is friendly, but somewhat reclusive—often very minimalist in habit and lifestyle, quiet but strangely acute. There is no question about the personal presence of these people.

It is very unlikely that, if approached, an astral warrior would admit to being one for reasons we have already discussed. An astral warrior certainly lends aid where it is needed, but not by the means one might expect. Most often, the aid will be physical and tangible, and offered with no hint of a request for compensation. This is most often what astral warriors do—to fight on the physical plane by culturing positive lucid intent and encouraging health. It is far more productive to do so than to strive in the difficult environment of consciousness. Yet they do so, battles are certainly waged, but the deliberate assault on a particular astral entity is a difficult and time-intensive process.

A typical confrontation might proceed like this. An astral warrior living in a small coastal town begins to notice a particular and pervasive form of malady and negative lucid intent among a group of the population. Let us suppose that the group in question is relatively young, impressionable, and what in American culture we might call “artistic”—which frankly means of little talent or discipline, and generally sickly. Let us say that the astral warrior notes a sudden emergence of a particular theme in their art, or a particular phraseology in common in their language, or perhaps even a common actual sickness. This commonality is very likely the signature of a lich, and a powerful one at that. The astral warrior will certainly then attempt to determine the source. Perhaps after some time the astral warrior determines that the source is a local popular musician, or other person with like influence, who together from the prompting of his astral “teacher” and the vulnerability inducing effects of various recreational

drugs, has presented the identities of many people to this lich and has made them his prey.

In earlier cultures, the “musician” might have been physically discouraged to continue this activity—our culture today prohibits such “discouragement” and protects such activity, for good or ill. The astral warrior then is limited to attacking the lich on its own ground, on the planes of consciousness, and at a serious disadvantage. This is done by a careful study—as in our evil meditation—of the physical manifestation of the persona of this lich. In this particular case, this will be relatively easy, as the “artists” will most likely provide many clues into the identity of this being by their work. It is hoped that by doing so and by staying in careful quiet proximity to the afflicted people that the lich can be lured into an encounter with the astral warrior—the lich expecting new prey and getting a surprise, so to speak. It is very unlikely that this first encounter will result in any resolution—but it is necessary for the astral warrior who must have a first hand encounter with this entity to then draw coherence for a determined assault.

Let us assume that the astral warrior is successful, and has the first encounter—thus learning the self-symbol of the lich. This lich will be aware of this encounter and what it means, and the astral attacks on its prey will likely increase in attempt to prepare for battle. The astral warrior prepares as well, spending long hours in mirror ritual and as well studying themes that are associated with this particular lich. Let us say that this lich’s tradition stemmed from a particular Native American ritual that was corrupted and popularized. The astral warrior may then study like elements, drumming and imagery perhaps, as these themes will likely be present in the upcoming battle. As well with the astral warrior spend a good deal of time pulling lucidity into his weapons kata, and will be certain as well to develop as much positive lucid intent and life energy into his body as possible through diet and exercise. The battle will be dangerous and the astral warrior will be at a great disadvantage, so as much preparation as can be had will be made.

If the astral warrior is fortunate enough to be part of a lodge that can launch a campaign against this lich, it will be done so by a concerted effort to disrupt the feeding of the lich. This is done on the astral plane as well on the physical by any means reasonably available. A lich can be weakened a great deal by this continual interference. Various rituals are used in the actual assault, but all involve the lodge watching over the dream warrior in process, to make sure that no disturbances are present, as well, in the case of dire emergency, to waken the dream warrior if trauma seems obvious.

Obviously, certain factors can greatly increase the difficulty of this task. If the lich has attached itself to a particular location, then the astral warrior will have to either go to that location, which is often not possible (for example, the typical church is seldom very keen about the request of a group of individuals to practice what they might see as a ritual exorcism in the middle of their sanctuary). Otherwise, the astral warriors will need to manifest the analog of that spatial location on the astral plane, which involves a good deal of energy. Unless the astral warrior can keep coherence of both the place and the lich itself, the lich will easily escape. This is certainly a difficult task. In our case example, however, let us assume there is no lodge locally and the lich is not spatial but migratory and proceed.

At the given time the astral warrior chooses appropriate—unless the lich attacks first, which sometimes happens—the astral warrior will go to the place on the astral plane the lich inhabits and force coherence. This almost always forces the lich to appear as well, but the lich will resist coherence as long as possible because without coherent form, it is impossible for the warrior to launch a coherent attack. A battle of wills takes place for some time until either coherence is forced or the dream state fragments. If coherence is forced, a battle ensues which is often highly symbolic and stylized. The astral warrior, using the destructive symbol of his weapon, attempts to coalesce fragmentation within the self-symbol of the lich and thus destroy it. This is very difficult to do, but often the lich can be sufficiently harmed as to drive it off or greatly weaken it, even so

much so as it forces the lich to reincarnate. Obviously the goal is to destroy the lich, but the task is not simple, and too often the one must settle for partial victories. The result of the battle, in either case, is often visible on the physical plane quite quickly. In our case, the “artists” suddenly decide that our “musician” is no longer so hip and move on...

If they would only give up those cigarettes...

Chapter 10

An Advanced Discussion of the Astral Planes

At some point the reader will have gained enough familiarity with the nature of the astral planes to engage in a more detailed explanation of the nature of consciousness. The dream states experienced will have become much more lucid and coherent, with much less buzzing confusion—especially among the other entities encountered. Coherence begets coherence, and the astral world will begin to progressively seem more “real.” And real it is, for coherence promotes emotive import—emotive import creates meaning—and meaning ultimately creates reality. Objects without meaning do not coalesce for us on either the material plane or the astral—regardless of what their existence might be objectively. The universe, for

us, is a subjective one; we only see through our own eyes, if we do not cognize the existence of a thing it does not exist for us—this is ultimately true in a very profound way. To be, is indeed, to be perceived—this is certain. The question then becomes: what is the nature of the perceiving eye?

The perceiving eye is this—intent. The perceiver always manifests intent—as intent is composite with consciousness and awareness—thus again the teleological nature of existence. Carefully to define, there is not a meaning to the universe—**BUT THERE ARE MANY POTENTIAL MEANINGS TO THE UNIVERSE.** The ultimate meaning of the universe will not be known until the end of time, as the various meanings now strive against each other. So, then, do not ask at what the meaning of life is—it as yet has none. Rather, one must choose what one wants one's life to mean, and make that meaning manifest.

Of the many meanings one might choose, one will find upon study that very few of them are consistent with existence. This is to say that they are not sustainable—that within the meaning somewhere is an inherent choice against itself. As such, they are clearly manifestations of negative lucid intent. Many traditions attempt to disguise their nature by being apocalyptic—to simply evade the necessary consequences of their meaning by putting a terminal date on existence—usually before the manifestations of their error become obvious. Obviously, these are very serious denial manifestations and should be viewed as such. Rather, one should seek traditions and understandings that are non-bounded—that would be ultimately sustainable even if every being that existed were to embrace the tradition. This is a worthwhile meditation to participate in—assume a projection of meaning, assume that that every being in the universe embraced it—and to hypothesize whether the universe would be a more vibrant, healthy place or less so. One will find that many venerable traditions fall very short of the mark.

But back to the astral planes. The reason the astral planes initially seem so chaotic and confusing is due the conflict of projected meaning. There are many different intents striving with each other, though generally

weakly, and the result is nearly noise. By now one will have learned that if one has a clear intent one can focus coherence upon the astral environment quite readily—in fact projected human beings in the astral state seem quite willing to accept this coherence and embrace it. Why not, as we all are uncomfortable with confusion? Realize, however, that when one projects coherence into the astral plane with a given intent, and it is embraced by other human beings, they carry that intent back with them into the physical plane as well—one can, to a limited degree, create real physical effects. In many ways this is how the collective psyche evolves. It is not so much that we have an “oversoul” but rather a common meeting ground—where ideas are shared unsheathed—and this will necessarily have powerful influence. This sort of interaction almost never takes place on the physical plane, as much of the activity on the physical is consumed with the maintenance of the physical—there is too much personal interest and denial involved often for intersubjective communication. On the astral plane, however, this is not the case, our psyches are fully exposed, for good or ill. Thus, embodied in consciousness our consciousness becomes embodied...

There are places in the astral planes that are, for lack of a better word, more coherent. Whether there is dimensional structure to consciousness or not, we do not know for certain, yet the model is useful. We most often say that the astral plane can take forms that are definable and discrete, and as us we refer to them as levels. We will proceed with a description of the various levels.

Most often the dream state involves the first level of the astral planes. This plane most closely mirrors the material, as makes sense as it seems spatially oriented to it. As we have said before, this first plane of consciousness exists primarily as a metaphor of the physical world, drawing its identity and form from it. This is where most human beings go in astral states, without training few go beyond. The reason for this is simple—without training the self-symbol is not developed enough to retain coherence without identifiable cues and without them the sleep state is interrupted. The

reader will understand this well by now. We, without training of otherwise, draw a tremendous amount of our self-symbol from our environment on our physical plane. We identify ourselves more with our clothing and our furniture in our home than we might with our own bodies. This is tragically dangerous, as we now understand. Yet this is why few stray far—once they get beyond the spatial metaphor the familiar the self begins to disintegrate—as the self is based on objects that no longer exist...

The second plane of consciousness is different. There are still objects that resemble the physical world, but they are no longer spatial metaphors. More than that, they are often symbolic concepts. There may be mountains, for example, but no longer specific mountains—rather stylized projections of the mountain concept. There may be buildings, but again not specific buildings, unless the building in question is powerful enough in neumenosity to exist conceptually. The Temple of Apollo in Athens might be an excellent example, or the Egyptian pyramids, which certainly exist astrally. In this sense, objects on this plane are very real indeed, and the lucidity is often profoundly stronger than one might find on the first plane. One will meet human beings wandering about, but far fewer, and the presence that these astral bodies project will be much more pronounced. One can, and will, find lesser liches wandering about as well, so it is wise avoid areas of strong negative lucid intent. This plane is also the place where one is most likely to meet entities that offer guidance and knowledge, except if the reader has been careful in following our instructions, which in that case these beings, though they may appear, will generally stay a goodly distance away. Take note of this, and feel some sense of deserved accomplishment in this case: this interaction is a direct cue as to the image that one is projecting to others in the astral world. Obviously, one no longer appears as a dupe or prey. The converse side of this is that one might appear as a threat—so be aware of potential ambush.

The third plane of consciousness is different yet. Generally speaking, there will be next to no objects on this plane unless they are highly symbolic and imported there for a reason. There will generally be a featureless

ground and a featureless sky—but beyond that nothing manifests other than conscious entities. This is the plane where the most serious astral battles are waged, and is generally as far into consciousness and the astral world as it is prudent to go. This plane is certainly the favorite of the lich, be very cautious of any complex object or structure that one may encounter here, as it is only here for very express reason. The third plane of consciousness is dangerous, and is generally not a good place to linger unless one is there for a purpose. There is little there to be learned, as all that exists does so as a manifestation of personal intent. Everything, however, on the third plane of consciousness is utterly laden with meaning and must be viewed accordingly.

Also, on the third plane of consciousness exist the astral portals. These must be avoided. This text is not prepared to engage in a discussion of the astral portals.

The fourth plane of consciousness is the last plane that human beings might reach, although as material beings we do not belong there. On the fourth plane, form no longer has coherence or meaning, only intent exists. The fourth plane is best described as a void, but not empty, rather awash in disembodied intent. As such, it is almost impossible to keep personal coherence there, and almost nothing of the fourth plane is known. As is just as well, for as material beings it is certainly not our domain.

But at this point one might ask of the entities one encounters, what are they? Are there different types? Beyond the observation that there are certainly astral entities which are human—simple astral bodies and liches—as well as natural astral beings, we might suggest that a differentiation is unwarranted. Why? Because form among consciousness beings is largely a manifestation of intent as well as anticipated receptivity. As follows, *there may not be different kinds of astral beings, but rather only astral beings that intend different things*. Beyond the manifestation of intent, we cannot determine what they are, and we do not need to: the phenomenology of the manifestation is sufficient. Thus again, we must always look to that phenomenology and ask ourselves: what does this mean? What does it

engender? Does this promote health and positivity or does it choose against it? Beyond this, and this is difficult enough, lies idle speculation. Let us focus on what is real and meaningful.

What is real and meaningful, however, is this. Suppose one knows of a child that sees ghosts. We will not deny the reality of that experience. We will not question what the ghosts might be or what they mean—ghosts are clearly always negative. What we will ask is this, as it is a useful diagnostic towards remediation; why is it that this child sees ghosts, as opposed to goblins? Or vague dark figures? Or aliens? Or whatever? It is because the child for some reason has become receptive to the idea of ghost while the child might not be receptive to these other concepts. Why is that the case? What is it that stimulated the receptivity?

In the case of ghosts, which are generally relatively harmless, the source is probably poor health, living in a environment that allows ghosts to seem more coherent with the environment (spooky old house, etc.) and perhaps reading too many scary books. This can be remedied and the negative astral influence will not be able to get through. What might be more dangerous would be this—the archetypal visitation of the night judges—the dark robed beings that approach and seem to hover in grim disapproval at the bedside. What is it that has created the receptivity to this manifestation? The cause is more likely something very deep and dangerous—as the beings are exploiting some internal self-loathing or guilt. The root may be very difficult to find. It may be a reincarnated burden. As so, because the phenomenology of the event suggests a much different source, and a more serious one, the need for aid is only that much more urgent.

Some might ask this question as well: do various objects contain powers that augment one's natural protection on the astral planes? Do certain objects contain inherent power? This question must be answered very carefully. We will preface the discussion by saying that all "power objects" do contain a type of power. We will also say that taking an example of a power object, say a crystal, that the crystal has exactly the same power as does, for example, snake oil. Which is to say, finally, that they have no

power at all, unless one thinks they do. And this thinking will have a real effect on the astral plane.

So why not surround oneself with such objects? Some traditions do just that. But from a clear understanding of the nature of the astral world one can see why to do so is foolhardy, although it is a quick path to creating coherence without discipline or training. If one believes that a crystal has power, the projection of that crystal will indeed have power on the astral plane, but the power it has will stem from coherent denial, and is in essence the same mistake as having an erroneous self-symbol. Power, yes. Remember that it is that poorly defined self-symbol that allows us to “fly” on the astral planes. If one is pressed to rely on the manifestation of denial, the amount of energy required to maintain the denial will greatly weaken one’s defense. Obviously, talismans are not a good idea. It is not prudent to associate one’s self-symbol with anything beyond the immediate self, as to do so only makes the self-symbol more vulnerable, indeed on both planes. The exception might be, as we have stated, in the case of an astral warrior, one’s weaponry—but we also acknowledge the inherent superiority non-armed combat for this precise reason. But again, among astral warriors many are heavily reincarnated beings and have a centuries old affinity with a particular fighting style. This is probably a handicap, but would be most difficult to change at this point. Still, it is wise to acknowledge what is likely the ideal.

Chapter 11

The Death Fragmentation Trauma

Imagine at this point, to be torn from one's material body, and be cast into the astral world, and to discover that one cannot return home. This is the experience we know as death. Our astral body is disconnected from the physical world, we are wholly immersed in the astral experience, and we must stay there until a receptive symbolic opportunity exists for us to reincarnate. Obviously, without a strong, coherent self-symbol, the likelihood of surviving this event unscathed, or at all, is greatly diminished. We will have experienced at this point how difficult it can be to retain coherence on the astral plane. If we cannot, if we fail, then we may well fragment and disperse. We may also simply be lost, and wander for a time, engaging in

astral cannibalism to keep our form intact, only to finally fade as well. The problem is compounded by the fact that most of us enter the astral world in old age, from a body that has lost much of its vitality, and a self-symbol that is weakened as well. Most of us today die in totally unfamiliar surroundings, most of us alone or with doctors and nurses and people we do not know or identify with—we can see the hazards we face and the likelihood of failure.

It is vital, then, that we spend a lifetime developing a very powerful understanding of self. This cannot be overstated, and we are certain that the reader understands this importance at this point. We simply need all the preparation and strength we can muster. Unfortunately, very few of us do so, and even traditionally we can see that while many traditions and rituals used to exist to ease the trauma of the material death, most of these rituals have been abandoned. When we look at the examples of some traditions with great understanding of the astral world, such as ancient Egypt, we can see the great lengths that the privileged within those societies had to insure their immediate reincarnation. Consider the pyramids, and the burial rites of the pharaohs. They died in the highest order of comfort and coherence that could be arranged. The material body was as preserved as possible to allow a reference point for the astral body. The burial chamber was as large, as symbolic, and as structurally simple as a tomb could be, to allow coherence to be kept within a discrete spatial metaphor on the astral plane that allowed the astral body identity and kept it from becoming disoriented and lost. Very valuable, no doubt, for the pharaoh, but obviously that level of preparation is beyond the scope of most of our abilities. They had a tradition that the kings of ancient Egypt were immortal, and each Pharaoh was a reincarnation of the “god-king.” Most likely, with few exceptions, they probably actually were. We see this concept of the immortal “god-king” in a number of cultures, all involving complex ritual, tombs, and burial rites that from our understanding would indeed be very effectual in aiding the astral body from suffering fragmentation trauma. While, again, the scope of these elaborate preparations are certainly

beyond the means of those of us who have not a kingdom at our beck and call to aid our personal reincarnation, it is certainly worthwhile to examine death traditions such as these and see what clues we might have to help keep coherence for ourselves and our loved ones.

For certain, again, there is no substitute for living a life of health and vigor, and for forming for oneself a coherent self-symbol that is strong and free of denial. Without this basic preparation, all other aids are mere desperation. But for those who do prepare correctly, many aids can be of use that will greatly aid the astral body and keep the disintegration of coherence to a minimum. In many ways our preparations will be similar to those of the pharaohs, but merely less grandiose.

If one dies in an accident or other sudden event, obviously the astral body is sent to stand on its own feet with little warning. Fortunately, most often, those that die of accidents do so in relatively strong health and with good mental energy. Dying in battle, as many traditions claim sends one straight to heaven, is truly one of the best ways to die. Why? Because one dies in good health, with a strong self-image, a role that one can identify with, *and a distinct purpose*. But for many of us, who can expect a long withering away of old age, it is important to make sure that we stay as cognitive and as strong a personal identity as possible. In our culture especially this is difficult—for we have few roles for the elderly and without roles, many people lose their identity. Men in our culture most often incorporate a great deal of their “career persona” into their self-symbol—foolhardy, but understandable—and after retirement they lose a great deal of their “self.” Women as well, who tend to identify with mother roles, or even a particular house and even its furnishings, at some point or another is very likely to be separated from these things and their self-symbol beings to collapse even BEFORE death. Obviously, both of these tragic mistakes are things we must very carefully avoid.

How much of one’s self-symbol is comprised of material objects and roles that will not remain coherent after death. Some, in all of us, for certain. But how much? Is there enough of the self-symbol that is non-temporal to

remain coherent through the death trauma or not? There are interesting clues to discovering this. For example, one can ask questions such as:

Who are you?

What do you do?

What is your purpose?

What sort of answers come to mind? Are the answers and context such that removing them from the immediate material world make them meaningless? For example, if one answers “I am Bob the Salesman; I work for American Widget; My purpose is to sell widgets,” one is obviously in dire trouble, as widgets are not in demand on the astral planes. Even if one was to reincarnate, one would have to find an opportunity where the latent symbolism of the “child” contained a desire to be a “widget salesman.” Again, to take the example of the pharaohs of Egypt, one can see how much more coherent the concept of “I am Ramses, the immortal god-king; I rule the masses as the immortal god-king; My purpose is to forever rule the masses as the immortal god-king” is and how much more likely that Ramses will survive the fragmentation trauma. Ramses case is especially powerful because it was not only powerful symbolically—but TRUE. We have seen the destructive nature of denial again and again as it is incorporated into self-symbol, but Ramses has none. Ramses is looking pretty likely to be successful.

Bob, however, has trouble. There are a lot of people, however, who have worse trouble than Bob. Bob, like Ramses, has a complete true self-symbol, just a very poor one. More likely than Bob’s self identity, and far more dangerous, is this one—*someone who thinks they are “immortal” and are actually just a widget salesman*. There is no good in proclaiming oneself to be the “god-king” unless one really is. It is very important to ask these self-exploratory questions then with the utmost of care. Truth, it is certain, can be bent a very long ways without breaking by the gentle pressure of

wishes—this is one area where we must view ourselves with utmost honesty and candor. If we do not like the results, we must change ourselves. This task is critically important. Most fail. Let us not be among those that fail.

Chapter 12

The Significance of Astral Symbolism

At this point we have enough background that we can begin to understand the nature of astral reality. It is very easy to be tempted to impose an erroneous frame of reference upon the nature of form and substance that comprises the astral plane. It is only natural for us to do so, as well, because again we are material beings, the material plane is where we establish our identity and our perspective. But as we have learned, form on the astral plane and form on the material plane are entirely different—with different causes. One might be able even to go so far as to say that while on the material plane, form comes from processes acting upon an object; form follows the function of a thing—on the astral plane form comes

from INTENT—the form is manifested is dependent on the “purpose” of an object, or the action processes to be realized. On the material plane, the “shape” of an object explains what has happened to it. On the astral, the “shape” of an object explains what it is attempting to do.

Of course, on both planes, the “effectuality” of an object is determined in many ways by how energetically substantive it is. We have learned that the degree of coherence of an object determines to great degree how substantive it is. There is, however, significant difference in the effectuality of “content,” meaning that there are some objects on the astral plane that by manner of form are archetypically symbolic and others that are not as significant. From this follows, assuming two objects of like coherence, the one with archetypal symbolism will manifest far more neumenosity and thus be more “effectual” in conveying intent. It is wise to learn these archetypal symbols and what they might mean—to recognize what might be behind them as well to learn to manipulate them for one’s own use.

Symbolism can exist in basically three spheres of influence. Symbols can be either archetypal, or meaningful to all beings; they can be social, or meaningful within a group; they can be personal, or meaningful only to one person. It is important to recognize the difference. One can have cognitive possession of all three symbols at one time, in fact, and one might not recognize which form is personally most significant. Without this recognition, much will go misunderstood on the planes of consciousness. For many of us, our personal symbolism is by far most dominant. This is natural, and can only be countered by long years of contemplative study of archetype. The dominance of our personal symbolism is the primary reason that the lower levels of the astral planes seem so confusing and chaotic. They seem so, because the beings active there, projecting form there, have by and large no consensus on what certain symbols mean. It is as if we all had our personal language, known only to ourselves, and then attempted to engage in a conversation. Not much would make much sense. Of course, we are tempted to “interpret” and are actually by necessity forced to do so, but “interpretation” is always a poor substitute for

“conversation.” The highly personal nature of symbol makes symbolic intersubjective agreement very difficult indeed.

For example, suppose on the astral plane one sees a snake. What does the snake intend? The snake archetypally could be the bringer of secret knowledge or of healing. It could socially be interpreted as a devil figure. It could personally, depending on one’s personal experience with material snakes, could be anything from a favorite childhood pet to a powerful symbol of poison and harm. Which is the correct interpretation? This depends on oneself, and which interpretation is dominant. We must carefully examine ourselves to determine this. If we find that the personal interpretation is dominant, we should study archetypal “snakes” to attempt to remove this dominance, so that our “language” is more universal and accurately meaningful.

But back to the snake. Let us suppose we do our study, and the “archetypal snake” motif is the one that becomes dominant for us. All is well and good in our psyche. Now what does the snake mean? We still must question what the entity behind the manifestation of “snake” means. This, again, is where the skill of forcing coherence into the environment becomes so critical. We do so, and the snake manifests a change in resolution. It may lazily approach and speak, or offer up a gem. This means one thing, and likely in line with the beneficial archetypal meaning. It may change into a spitting cobra. This means something entirely different. As well, it may greatly resist change, but one senses a powerful negative lucid intent. This means yet something else, and we may feel fortunate we can tell the difference. Without that discernment, we can be easily misled and harmed.

This is where knowledge comes to play: namely in creating resolution. Taking another example, suppose we encounter an astral temple. If one is ignorant of temple structure and architecture, or if one is ignorant of the traditions that created those temples—one will perceive what is likely the cultural default of the concept temple. For many of us, that would be the Parthenon, the Temple of Apollo. That image expresses a relatively benign

presence. But for someone knowledgeable, one might see one of a number of temples. One might see the Parthenon, for certain, but one might also see the ruined Jewish temple in Jerusalem, one might see a Shinto shrine, one might see a temple of Shiva, one might see a temple of the Egyptian god Set. Obviously, again, these all mean greatly different things, the intent behind each is radically different, and it is certainly wise for us to know the difference.

Again, the flip side comes to play, and why astral traditions have been kept from the masses. There is a certain amount of protection that comes from a lack of coherence. If one is struck by a weapon, for example, on the astral plane, the damage done will be far less if it comes from an incoherent weapon and strikes an incoherent body than would be done if both weapon and body WERE coherent. Damage will still be done, but it will certainly be less acute. What it is important to avoid, however, is this—for one to learn enough that one might, for example, know and coherently recognize Set and not have enough sense to run for one's life. Set is a horribly powerfully dangerous manifestation—Set could only be coherently manifest by a very powerful malevolent entity, far beyond even most astral warriors to resist. In that case, it has been said, it is better that people know nothing about Set. There is truth to that, for certain—but we are a long ways down this path by now, aren't we?

Let us then speak of symbol:

There are many works that discuss the power of symbol as they relate to dream. They are more or less accurate and draw from natural understandings of their phenomenology. We choose a few to mention that we feel are significantly important. There are certainly more symbols than these—it is just that these symbols are particularly common. As a study, it is important to realize that one's perception of a dream symbol is only as valid as it is understood: it is important to have well developed understandings of symbols before one attempts to interpret dream symbol with a high degree of accuracy.

Thematic Symbols: Environmental symbols that set the contextual stage.

Mountain:

A mountain is a symbol of strength and solitude. The mountain may mean different things depending on where it is. If at the base of a mountain it may be there to block your way to a goal creating a great obstacle. It may symbolic of a struggle to meet a goal...to reach the top of a mountain is to obtain your goal and success.

If at the top of a mountain, it can provide a sense of solitude and hide-out from the world below. It can provide a clear view of the world around you and help you see clearly what needs to be done next to obtain your goal

Ocean:

The ocean is symbolic of the emotions. When travelling the astral planes it is helpful to keep an eye on the surface of the water. A turbulent surface can mean your uneven strong emotions may be giving "life" to the sea. Astral beings may be able to read this and use it to their advantage. A practiced astral warrior will almost always see an average ocean, with steady lapping waves. If you are feeling emotionally tapped you may see a glassy ocean. This is a bad sign if you are going to face an astral being, as you may be in a weakened state.

Meadow:

Meadows are the end of winter, new life, spring. It is symbolic of a place of sanctuary, rest, and rejuvenation. A healthy meadow is a good place in the astral planes. After a battle they are a safe place to rest. Shadow beings very rarely enter the health and life of the meadow. It is your strongest defensive place in the astral plane. If you can lure a shadow being into a meadow, you will be at a strong advantage in any battle. Don't

expect this to happen often, if ever. Astral beings aren't dumb and will only enter a meadow if they are extremely angry or extremely powerful.

Forest:

While a meadow is a place of peace and sanctuary, the forest is a fearful place. It is dark and the path through it often confusing. This is where you can easily become lost. Nothing is known about what is around the corner. A forest is not the best place to wander or to meet for astral battle. At times, it may be necessary to cross a forest to reach your enemy.

River:

A river is the bringer of life. It motion and energy to a landscape. It represents the flow of life. A river may also be an obstacle to cross. Rivers are very protective against astral attack. While you may have trouble crossing a river, you are often *able* to cross. An astral being, except for the most powerful, are unable to cross this powerful flow of life. Even a small stream is abhorrent to an astral being.

Desert:

The word that best describes a desert is desolate. There will be no protective rivers or meadows. A desert is symbolic of loss and emptiness. It is a very bad place to be when attempting to fight an astral battle. There is no life in a symbolic desert except for an occasional oasis, which may be a mirage. You are on your own in a desert.

Oasis:

An oasis is a symbol of hope. Unfortunately, it is often a symbol of false hope. An oasis is a gamble. An oasis in a barren place is often not what it seems. It is most likely a fading mirage and if a real place it is often tainted.

The water is often still and stagnant and may be toxic and the life may be on the verge of collapse. An oasis cannot be trusted. A healthy oasis can provide great protection, but it may not be worth the risk.

Elemental Symbols: Energetic Symbols that convey dynamism.

Earth:

Earth is a symbol of strength and life. It provides the nutrients for the vegetation that sustains life. It is the image of the mountain, proud and strong. It is the fertile earth.

It is earth that contains the other elements. Fire scorches it, water flows through it, air sweeps past it. It is our mother. Our food and shelter is all dependent on it. The earth is stable and has stable cycles. It provides us security and allows us to live an ordered, structured life.

Earth is the element of the senses. It embodies what we can see, touch, feel, and hear. It symbolizes our ability to recognize our surroundings.

Be careful of places where the earth is ravaged or damaged. Surprises will abound there, your ability to sense what is around you may be hampered. Take extra care in these instances.

Air:

Air is the symbol of our thoughts. It is symbolic of our ability to identify what we sense. We must maintain calm to focus our thoughts.

Watch for storms or stagnant air. If you do not notice the air around you, you are well in balance. If the wind is blowing or the air stale and hard to breathe, you may have difficulty properly identifying what you are seeing on the astral plane.

Water:

Water is the bringer of life. Life is drawn to water and must have it to survive. Water feeds the plants and gives life to green meadows and verdant forests.

Water is also the symbol of cleansing and renewal. Running water is protective from evil. It has been symbolically linked to the return to the womb, a place of peace and protection. People are baptized and become cleansed through water.

Water is also symbolic of our emotions. If you see a tumultuous sea or a raging river on the astral plane, you need to be careful. It may indicate you are not emotionally stable enough to be traversing the astral planes and facing.

Fire:

Human beings first knew fire as a means of destruction. When we learned to control and harness fire our perceptions changed. Fire was now both destructive and productive. Fire became a source of light and heat. It is symbolic of our intuition. Just as fire lights a room, the light of our intuition reveals from where something comes and to where it is going. Just as fire heats a room, it fires our imagination.

On the astral plane, fire that is not destructive can help shed light on the situation. Drawing the latent intent of the fire will help reveal the astral plane more clearly.

Character Symbols: Symbols that represent personality context and role.

Magician:

A magician is a symbol of strength and self confidence. The magician is creative, skillful, and has great will power. A magician is wise and intelligent. He is the master of a complex art.

The magician has his own goals and works towards these goals. He does not let his true intentions be known. His movements will be secretive and quick, he will not give away his intentions. He keeps his plans to himself so others will not interfere with the success he seeks. The magician juggles the world around him using his will power, control, and intelligence to get what he wants.

The magician will have a talent for problem solving, creating change, and gaining mastery over his environment

Fool:

The fool is symbolic of new beginnings, new adventures, new opportunities, and unlimited possibilities. He is also the symbol of rashness and thoughtlessness. The fool is naive and full of adventure. He is likely to take risks. Expect the unexpected from the fool and learn from the new experiences and mistakes. The fool reflects a spiritual consciousness rather than mere concern with material conditions.

The fool does not view life seriously. He holds no place for practical problems. The fool does not worry about survival. He leaves it to fate. He is unaware of disaster and has no notion of self protection. The fool merely glances at the dangers and drama in his life, accepting them at face value.

Hierophant:

The hierophant is symbolic of the conventions of society. He is also symbolic of mercy, kindness, compassion, inspiration, and forgiveness. The hierophant is the teacher of the traditional and spiritual.

Empress:

The Empress symbolizes a strong feminine, creative force. She is the archetypal mother...the symbol of motherly instinct. The empress brings protective, nurturing forces. She can help you be more productive and have harmony within.

Emperor:

The Emperor is the Father archetype. He symbolizes masculine power and control. He possesses a great deal of authority. He symbolizes strength, courage, self control, logic and wisdom. He makes clear plans with direct goals. He is organized and with his other traits often solves a problem with as little trouble as possible. He is a protector and defender of family and what he believes is good. He is driven to achieve.

High Priestess:

The High Priestess represents spiritual enlightenment and inner illumination. She represents wisdom and intuition. Unlike the magician, she does not use her knowledge to manipulate the world around her to control the situation, but instead teaches. The high priestess is symbolic of your intuition. She will give you sage advice and you should follow it.

Hermit:

The hermit is a solitary figure that is looking for true wisdom by looking within. The hermit is on his search for truth on his own terms. He does not need society or interactions with others, he only needs his inner vision. He is able to see the truth in the center of people; he is able to uncover the masks and lies that others disguise themselves in. He can be of great value to help you see your coherent full self.

Local Symbols: Symbols that contribute to contextual theme

Temple:

A temple is symbolic of a place of great holiness, a refuge from evil. Its walls and holy imagery protect one from the beast of the world that would consume your soul.

As a result of its great protective power, a desecrated temple is as bad a place as can be found. It is home for the greatest of evils. What power could overtake the worshiping places of the divine?

House:

A house has been said to symbolize the inner workings of the mind. The number of floors indicating the depths of the levels of your consciousness. The rooms of the house holding your private thoughts, the windows and doors the pathways of communication and understanding.

A house, more than any other structure, is a home. It offers some protection from the evils of the world and is a place where you feel comfortable and can feel your center and build a good focus of your self.

Castle:

While a temple offers a spiritual protection against evil, a castle offers physical protection. A castle oversees the lands around it and from it comes the law and rule of the people. A castle provides order from the chaos around it.

A castle cannot be desecrated as can a temple can, but evil rule may come from a castle. It can have an effect of the area around it, but it does not have the mysterious strength and raw evil of a desecrated temple.

Tower:

A tower is much like a castle. It offers physical protection. It does not bring order to the chaos around it. It is a lookout, from a tower the area around you can be seen more clearly. It may be the center for the good or evil magician's work.

God symbols: entities comprised of the collective unconscious

"Gods" are beings of the astral planes that differ from the parasitic feeding creatures that populate the astral world. They are in essence animated symbols. These creatures exist because of the strong symbolic power we give to them on the physical plane. Simply stated, we create, feed, and give power to the gods through the collective subconscious. These gods are in effect immortal as long as human beings believe in them on a large scale. Some expire because the cultural context that gave them life no longer exists. Baal, as an example of a once powerful god, was forgotten, and as a result, no longer exists on the astral planes. These beings are powerful figures and their motives unknown except as what their cultural manifestation might be. One may never encounter a god, but one should be aware of what the god's symbolic power is. We are only going to mention one name of one god. Anyone who worships a god of the sun or practices sun worship is giving power to the god we have named Apollo. You may see the Egyptian version of the sun god because of your background, but the symbolism should remain consistent. Again we choose major, coherent themes. Of course, this list is not intended to be comprehensive.

Apollo:

He is the god of music, playing a golden lyre. The Archer, far shooting with a silver bow. The god of healing who taught man medicine. He is the god of light and truth. He was unable to speak a lie. One of Apollo's more

important daily tasks is to harness his chariot with four horses and drive the sun across the sky. His symbols are the bow, the lyre, the laurel, the crow and the dolphin. Apollo is the head of the muses. He is the head of poetry and music. When people feel inspired by their muse they are feeding the life of the god Apollo. Sun worshipers are also giving life to the god who drives the sun.

Artemis:

Artemis is the sister of Apollo. She was the virgin goddess of the hunt. She helped women in childbirth but also brought sudden death with her arrows. She is the hunter and protector of the young. She became associated with the moon. She is a virgin goddess and the goddess of chastity. She is one of the few immortals that were immune to the spells of the goddess of love. Her symbols include the cypress and the stag.

Zeus:

Zeus is the supreme god of the Olympians. His weapon is a thunderbolt with which he hurls at those who displease him. He is also known to punish those that lie or break oaths.

Aphrodite:

Aphrodite is the goddess of love, desire, and beauty. The myrtle is her tree. The dove, the swan, and the sparrow are her birds.

Loki:

Loki is the god of mischief, a trickster, and very cunning. He has no symbols of his own, but is a shapeshifter who can take any form to solve his problems. He needs no weapons as other gods do. His greatest weapon is his tongue and his cunning. He has been portrayed as evil, but this is not the case. He is often the instigator of trouble, but much of what he

does that can be thought of as evil was demanded of him by other gods. He was only sometimes malevolent and from those times there were often results for the greater good. He once cut the hair of a goddess and for restitution, he convinced someone to provide the gods with their weapons (Thor's hammer, etc).

Set:

Egyptian god of war, storms, and chaos who embodied the principle of hostility. He is the personification of evil. He murdered his brother and battled other gods. He was known for being the wielder of the destructive heat of summer. He was responsible for all natural occurrences that disrupted order, such as earthquakes and hurricanes. During his battle with the gods, he took the form of a serpent. He is negative intent for the pure sake of harm.

Chapter 13

The Significance of the Self-Symbol

As we have learned, the importance of accurate, coherent self-symbolism cannot be overstated. If there is a task to be accomplished during life that makes life meaningful, the development of an appropriate, strong, health self-symbol is this task. This task does not come easily, nor does it come automatically. A personal self-symbol is only created through deliberate work and study. The self-symbol can only reflect actual, objective material health and wellness. The self-symbol must not attempt to contain concepts that do not materially exist—to do so is to incorporate denial—which certainly makes fragmentation inevitable. If one does not live a lifestyle in explicit pursuit of the manifestation of a strong self and self-symbol, no

self-symbol will be created. Instead, all that will arise is a feeble, poorly defined persona that merely reflects a societal expectation or role. This weak manifestation certainly cannot, and will not, have any coherence nor duration—and will be lost as soon as the material environment is altered or removed. Perhaps it will even fail before that.

We have studied the concept of archetype. What would be the significance if our self-symbol resembled an archetype? The significance would be great, would it not? Not only would others identify well with our symbol, in fact our symbol would CARRY THE INHERENT LUCID INTENT OF THE ARCHETYPAL SYMBOL ITSELF. We briefly spoke of this effect with the example of Ramses. Certainly the archetype of the Emperor is a strong one. Ramses certainly objectified this archetype on both the material plane as well as the astral. He knew it, and everyone else knew it too. Even those who recognized him, even on BOTH planes, reinforced his symbol as valid. His symbol, his role, his life, and his astral projection were consistent and coherent. A very, very strong manifestation indeed is this, and almost certain to be effective.

Now again, for most of us to presume to be a “god-king” would be ridiculous. This archetype is not accessible to us. But perhaps there are other archetypes that ARE accessible to us, that exist within our culture and the greater global human consciousness that we DO naturally resemble. It would wise to investigate what some of those might be. We have examined a few of the major ones in the last chapter. Does one resemble one of these? This personal investigation requires the utmost of honesty. It is very likely that there is an archetypal persona that one DOES resemble—almost a certain necessity, in fact. It is from this symbol that our consciousness in fact arose. The difficulty is, often, that our natural archetypal persona may very well not be a persona that we would choose. It may be as well that to embrace our natural archetypal persona requires a lifestyle that we do not find desirable. It may be also that to embrace our natural archetypal persona will require us to make sacrifices that we do not want to make.

Can one reject one's natural archetype? Of course one can. Most people do. Most people live lives of complete and utter rejection and denial. To do so, however, is to choose against oneself, one's life, one's meaning and role, and to instead choose death.

Is it possible to create a new, never before seen personal archetype? Of course it is. All archetypes are products of the human mind—and all must then have been created at some point or another. To do so, however, is a Herculean task. One must not only project a new coherent persona that is concise and valid, but one must convince the rest of the human races that one's projection is concise and valid as well. One never would choose to do so—such a manifestation will only arise from tremendously powerful spontaneous consciousness. Those that do so are certainly a manifestation of an entire culture; an embodied “hero” of an age in a truly Hegelian sense. The rarity and importance of such an event as the creation of an archetype cannot be overstated. It is indeed the creation of an entirely new and different kind of human existence. Realize that even among those we consider greatest—of the Christs, the Buddhas, the Mohommeds, etc., that not even these arise to this level of importance. They all manifested archetypes that already existed within the culture they arose in. They created nothing new. Our point in this is not to belittle any tradition—but rather to explicitly point out that there is a vast difference between self-discovery and self-creation. We have a cultural idea that “creative” minds must somehow fit outside what some might see as the “confinement” of archetype. This idea is pure destructive hubris. It is utter self-grandism and fantasy. Some might turn up their nose at the idea of the archetype of, for example, the “master craftsman,” but to totally embrace that ideal on an archetypal level would make one a certain king among men, indeed on both planes. Very few of us could or will ever become a Hephaestus. This would be the work of lifetimes. *There are no insignificant archetypes.*

Archetypes, it should be pointed out, can also die. They die whenever they no longer become valid within material existence, and their concept

becomes insignificant and meaningless to human existence. It is a worthwhile study to consider what a few of these might be.

So then, our role as healthy human beings is to physically develop and manifest ourselves as our "ideal"; to as much as possible approximate the archetype that created us. This is the way to coherent self-symbol. We, expressed as our ideal, cannot be other than glorious presences on both the material plane and the planes of consciousness as well. Our self-symbol is a reflection of our material manifestation, which is the embodiment—the incarnation, in fact—of the archetypal ideal which gave us rise. This is our self—we can only be true to our self—and we cannot be true to any other role. It is this archetypal role that gives us significance if we embrace it. There is no other way to significance. We must embrace our reality with as much integrity as possible.

But we speak of ideals within ideals. The world is poisoned. Our culture is rift with negative intent. The obstacles to expressing our ideal are compounded daily. Not only that—the temptations to choose against are compounded as well. Very few archetypal lifestyles are viable within our culture, very few our respected—almost none are supported—and almost none but the very privileged few have the luxury to indulge in lifestyles of self-exploration. For most of the rest of us, it has been made certain that there are really only two options to choose from—the "employer" or the "employee". We speak no longer of students, we speak of "products." Self-discovery is equated with self-indulgence. Acquisition is equated with growth. We give lip-service to the importance of self-expression, but almost no one has a self to express. We actually do confer status, importance, and respect not according to the quality of a person, but to the title they hold, the house they live in, and the exclusiveness of their automobile. We without question accept the reality that our social persona is primarily defined by the nature of our possessions—as so we scramble for possessions as wildly as we can with no time left for anything else. As a result our self never develops—we are not only sold a bundle of goods, we BECOME a bundle of goods—a poor, feeble, sickly parcel of flesh that

some day will be wrent from all it knows and understands—and we perish in gibbering confusion because we cannot imagine existence without our silverware... *The validity of these assertions is certain.* This is the reality of how we live. The result? Again, a culture that as a mass chooses against health, against self, and against life. A culture that explicitly chooses death, for itself, and all else. Is this not the case? Ask the remaining few forests: ask the hollow empty oceans: ask the blowing dust in deserts once fertile...ask those once living beings ground up before the machinery of affluence and “comfort” at what mankind has come to represent...

What is the cause of this? What is behind it?

* * *

So let us say a man has his wife, family and possessions stolen from him; or perhaps not, perhaps the invaders rape his wife and abuse his children and toss them back to him; or perhaps not, perhaps they threaten to do so and mock his weakness and he himself knows he is helpless against them. Perhaps not. Perhaps no threats, but the man is aware of a powerful aggressor and the fact that he is all but helpless against his aggressor. Is there a very significant emotive difference between any of these cases? Is there a difference coherent manifestation? There may be a quantitative difference but is there a qualitative one? In any case, in each case, a man's soul will be on fire.

And there will be a response, and this response will take one of three forms. Most likely the man will deny to himself the reality of his emasculation and stupefy himself to such a degree that he feels nothing—this is what most men do and have always done to cope. He may instead, if he is more noble minded, take up arms and fight back—make no mistake about it; we mean physical violence—not writing one's congressman or suing in the courts or any other ineffectual nonsense. As if one expects the oppressor to cater to the needs of the oppressed or allow any recourse—this is

denial again, sugar coated and ready made for the masses in state factories. Unfortunately, today, such physical fighting back is most likely suicide; the individual is so overwhelmingly underequipped in this sense. This is the most important result of technology—powerlessness. The noble minded man cannot deny this reality either. A thousand years ago the occasional serf said no to “prima noctra” and duked it out with a hoe against the armored man on horseback. Sometimes he even won, though not often, and even if he did, he had to run for his life. Today, this man’s descendent is still holding a hoe—but the oppressor comes in high altitude bombers. Realize, as Nehru said almost one hundred years ago, that advances in technology and the tools of warfare mean that never again will a populace be able to resist the abuses of a well armed oppressor. Love modern technology? Feel good about this? Imagine human beings under the influence of negative lucid intent—with control over biological or nuclear weapons even, who pray daily and give homage to a lich...

The last option for our man is to flee. But where to? The world is small, and getting smaller. How long? Long enough? We doubt it. If a man cannot run...

The trend is this. We are not suggesting anything here—We are simply stating what will inevitably be the necessary outcome of human beings and human nature in the forthcoming environment. The noble man cringes when sees his options—in reality reduced to only two: to fight back, or suicide. The noble man who is also a warrior recognizes that to fight back at some point always becomes suicide. All that is left for the man who is the warrior is to choose his favored form.

The warrior is a peculiar archetype. The warrior is one who deliberately chooses a life of combat for a cause. As the archetype exists, the cause must not necessarily be just—there are certainly cases of evil warriors—but the cause must be personal. It is the personal nature of the conflict that gives the warrior his power. As so, most other archetypes can embrace the “warrior” as well. One can certainly embrace the warrior archetype by being a natural “student” even, where one’s studies were denied or whose

works, no matter how important, were destroyed. It is perfectly reasonable to fight back when one's loved ones are harmed, or that which is meaningful is destroyed. In fact, to NOT do so is NOT reasonable. And so, for those of us who have integrity, to fight we must.

The battle does take place on both planes. *This is for certain.* There are no warriors who are not capable on both planes. Let us not pretend nor defame what it means to be a warrior. Then again, let us not confuse "warrior" with "hero." There are many warriors, and always will be. Most strive and fail, most are of little note, most are simply one digit within a larger number of casualties in a greater war. Some warriors never see combat action firsthand. Some are more effective as spies. Some are more effective carrying the wounded from the battlefield. Some one must supply the troops. Someone must hone the weapons. Each to his or her skill; each to their own ability. This is certain, and is coherent with the archetype of the warrior. Be then, the strongest and best warrior one can be, in the most effectual manner one can. If one is capable of heroism—that is admirable. This is not to be *expected*, however. If one is not capable of heroism—be at least capable of honesty and integrity. This alone is rare enough and admirable. Fight the largest battles one can—train for yet larger ones—but do not expect to win the war single-handed. The battle has become grave. No battle is trivial. No role is insignificant. We fight desperately on uneven ground on both planes for what will be the meaning of all existence.

Epilogue

And at the end, as we promised, the time has come where you need to withdraw to a quiet place and ask yourself some very difficult and quiet questions. Again, as we said, the first will be whether what we have told you is true. You will need to judge this by asking whether or not these principles have been active in shaping your life, and these experiences we hold are experiences you hold too. Whether we have introduced you to ideas that have shown themselves to be true through experience. We are certain you now feel, somewhere deeply, profoundly that there is something greatly and importantly true in what we have said. *You know it to be true.* We have been deliberately theoretical, at times purposely evasive and vague, but we have said what we feel is enough for those that have an ear to hear to take the first steps along the most beneficent road. There is more to what we have to say, but this is enough for now. We must proceed with utter caution. We have made a foray into an unfamiliar battlefield and we await a response from the enemy. To charge ahead further would be unduly rash. The response is certain to come.

Now it is time that you will need to ask yourself what this we have told you means to you—namely how your life needs to change to be more attuned with the nature of the cosmos, to be more beneficial for yourself and your family and friends. In the reading and application of this book, you have undoubtedly already become much more so the “ideal” you were meant to be. You know this for certain. You will also know this in a matter that burdens you for sadness in the cases of others, and how you may be able to offer a strong arm to lift them to success.

Lastly, again, to remind you: If you have found yourself to be gifted in these powers—which some will have done—you will need to ask yourself what your duty now has become. *We need your help.*

The fundamental truths of the Astral Warrior:

That we as human beings are material beings. We arose from matter; to matter we always return. *Those who say otherwise choose death.*

Our self-symbol, our potentially immortal non-material part, our spark of consciousness that separates us from our brothers the trees and the stones, is yet again a reflection of our material reality. *Those who say otherwise choose death.*

That we that choose light, life, and positive lucidity always must strive effectually towards light, life, and positive lucidity. To refrain from lifting one's hand in the presence of evil is to be evil. *Those who say otherwise choose death.*

We choose always the course of health and life. Positive lucidity only manifests health and life. To choose otherwise is to choose death. *Those that choose otherwise choose death.*

That we swear eternal hostility to all those who choose against health and life for death, against those who choose against freedom for fetters, against those who choose against strength for weakness, against those that choose against truth for lies and sweet deceits. *Those who swear other allegiances choose allegiances with death.*

About the author

G. Travels had his first encounter with astral beings at the age of 12. It is necessary for him to remain anonymous.

He finds himself, now awake, his comrades around him, desperately trying to rouse him—as he comes to awareness the strong hands turn to comfort...

The master of this group, standing aback, turns away from the group and the now retching victim, and quietly steps outside the small temple into the still night air. With a soft sigh he acknowledges silently the failure of the mission, and its near disastrous result...

Imagine that this scenario is reality.

It IS reality. It is a reality that has been hidden from mankind for centuries. For good reasons has it been hidden, but now times have changed. The reasons for concealment, though still in essence valid, have been superseded. This book is an introduction into this reality and the secrets it contains.

The scenario we describe is more common than one would think. Small groups of people and brave individuals engage in such strife nightly around the world. These people are the astral warriors. Their task is, and has been for thousands of years, to engage the dark, invasive entities that plague mankind, causing evil, fear, and unhealthiness worldwide. They do so, in their material life as well as on the astral planes—they do so to protect their families and neighbors and have done so for eons. Sometimes they have acted as secret esoteric elements of the major religions, sometimes as independent, naturally gifted, self-trained guardians of the helpless masses. Their existence has been, and still is, until now, one of the closest guarded secrets of mankind. Their acute understanding of the nature of the cosmos, kept from the many for good reasons, has become most important to us in the difficult and dangerous times we now face. Though they exist in every community of the world, and though they go by many names, their identity has successfully remained hidden. They *can* and have existed among those who claim special insight and to teach the masses, *but not often*—most often they abide among *those that know to keep silent*, and we will see why. Understanding the nature of the astral

warrior makes them easy to identify, once one knows what to look for. We will teach that skill as well.

Much of what is taught in this book will seem strange to the reader. It will seem shocking and implausible because it counters so much of what the “teachers of the world” have said, but at the same time surprisingly realistic and natural. And so should it be, for a realistic understanding of the natural world it is. The message at times may be hard and disquieting as well. This is consistent with the message of the book also. We are not here to proselytize, nor to gain followers for fame and personal fortune, nor for the acquisition of power. *We are here, at risk to ourselves, in a desperate attempt to help.* Because of that risk, we that write this book do so making every attempt possible to remain nameless and faceless, at least for now. Again, the goal of this book is to engage, and to teach, and to lead the way into an immediate understanding into the reality of the principles that this uniquely accurate understanding brings. The reader will discover these principles and understandings to be amazingly accessible and powerful. Why then, would have these realities have been kept secret? Precisely BECAUSE they are so powerful and accessible—*as such they are dangerous.* But times have changed, and the ethic that demands secrecy of astral warriors has been questioned, at least by a few of us: and now for the first time it will be broken—for good or ill. For good or ill indeed, a few of us have come to believe to speak is necessity.

It is a necessity because we are losing our battle.

Now a warning, and a promise.

What we are about to show you is absolutely real. The basic techniques we will show you are so powerful and so natural that you will understand their power—not after years of study, as some suggest—but immediately, TODAY. Again, this is why these techniques have been kept secret—they are dangerous, many people do not have the maturity to handle them, they are certainly NOT for idle play or amusement. The reason we writing

this book have decided to break oaths and to break with tradition and show you the truth is simple: we hope to show you this power and either teach you the truth—or to scare you. To scare you, in fact, to stay away from this and other things that might superficially resemble what we teach. We hope to scare you to stay away from other things that effect these powers as well, but less responsibly, or at to learn to least to recognize certain kinds of actions as irresponsible. Many people have come to dabble superficially in activities that have very real effects with very little understanding of those effects, this has caused many dark doors to be opened. There are many evil traditions in this world that wear the mask of good. This has allowed evil entities to reach many people and harm them; as a result many people suffer and ail, and much reasonless evil is loose in the world. As we have said, it has been the duty of astral warriors to combat these entities both in our realm and theirs—but now many of the natural aids that have protected us have been destroyed, more are summoning things they do not understand than ever before, and the evil forces raised are becoming more than we can resist.

Lastly, before we start—we ask for a careful frame of mind. We ask that you approach what you are about to read as though you have no opinions of the nature of reality at all. Pretend that this is the first discussion of metaphysics that you have ever engaged in. We ask you temporarily suspend your religious beliefs. We are going to attempt to write from that point of view, as well, and to write in the most careful and even scientific manner we can—avoiding terms often associated with metaphysics, to be certain that we do not convey meanings we do not intend. Also, it is necessary that you DO try the experiments presented in the book. They are chosen to illustrate carefully some of these concepts, which being esoteric, are difficult to describe. If you practice the exercises carefully, you will experience the principle we are describing. You will also need to master each sequentially, as we go through the book, because each builds an understanding that is natural and necessary for the next. Understand that we teach this knowing its truth: we have no interest in arguing the validity

of our observations, these realities are as real for us as the sun rising and setting and the color of the sea. If you cannot experience them first hand as we do—they will never be real for you. *Our creed asks for and requires no faith.* If you CAN experience them, which we know you will, then arguments of validity are meaningless. Explanation of the observed phenomenon that is undeniable becomes then important.

And at the end, you will need to withdraw to a quiet place and ask yourself some very difficult and personal questions. The first will be whether what we have told you is true. You will need to judge this by asking whether or not these principles have been active in shaping your life, and these experiences we hold are experiences you hold too. We are certain you will feel, somewhere deeply, that there is something greatly and importantly true in what we say. Secondly, you will need to ask yourself what this means to you—namely how your life needs to change to be more attuned with the nature of the cosmos, to be more beneficial for yourself and your family and friends. Lastly, if you have found yourself to be gifted in these powers—which some will—you will need to ask yourself what your duty now has become.